



BIBLIA

The Byble: that

is: the holy Scripture of the
Olde and New Testament,
faithfully translated in
to Englyshe.

M. D. XXXV.

S. Paul. II. Tessal. III.
Praye for vs, that the worde of God
maye haue fre passage & be glorified.

S. Paul. Collost. III.
Let the worde of Christ dwell in you
plenteously in all wysdome, &c.

Josue. I.
Let not the Boke of this lawe departe
out of thy mouth, but exercise thy selfe
therin daye and nyghte, y thou mayest
kepe and do euery thynge accordynge
to it that is wrytten therein.



Unto the most victorious Prynce

and our most gracious soueraigne Lorde, kynge Henry the eighth,
kynge of Englonde and of Fraunce, lord of Irelande, &c.

Defendour of the fayth, and vnder God
the chefe and supreme
heade of the
Church of Englonde.

The right & iust administracyon of the lawes that God gaue vnto Moses
and vnto Josua: the testimonie of faythfulnes that God gaue of Dauid: the
plenteous abundaunce of wysdome that God gaue vnto Salomon: the lucky
and prosperous age with the multiplicacyon of seede whiche God gaue vnto
Abraham and Sara his wyfe, he geue vnto you most gracious Prynce, with
your dearest iust wyfe, and most vertuous Pryncesse, Queene Anne, Amen.



Caiphas beyng bysshope of that yere, lyke a blynde prophete (not
vnderstandyng what he sayd) propheted, that it was better to put
Christ vnto death, then that all the people shulde perishe: he mea-
nyng, that Christ was an heretike, a deceauer of the people, & a de-
stroyer of the lawe, and that it was better therfore to put Christ vnto
death, than to suffer hym for to lyue, and to deceaue the people. &c.

Jo. 11. 6

where in very dede Christ was the true prophete, the true Messias, and the onely
true Sauour of the worlde, sent of his heauenly father to suffer the moste cruell,
most shamefull, and most necessary death for our redempcyon: accordyng to the mea-
nyng of the prophete truly vnderstonde.

Euē after the same maner this blynde bysshoppe of Rome, (that blynde Baalam
I saye) not vnderstandyng what he sayd, gaue vnto your grace this tittle: Defen-
dour of the fayth, onely because your hyghnes suffered your bysshoppes to burne
Gods worde the rote of fayth, and to persecute the louers and mynisters of the same.
where in very dede the blynde bysshoppe (though he knewe not what he sayd) pro-
pheted, that by the righteous administracyon and contynuall diligence of your
grace, the fayth shulde so be defended, that Gods worde the mother of fayth with
the frutes therof, shulde haue his fre course thorow out all Christendome, but spe-
cially in your realme.

If your hyghnesse now of your princely benygnyte wyl pardon me to compare
these two bysshoppes (I meane bysshoppe Caiphas and the bysshoppe of Rome) &
theyr propheties together, I doute not but we shal fynde them agree lyke brethren,
though the one be a Jewe and the other a countersayre Christian. First, Caiphas
propheted that it was better to put Christ vnto death, then that the people shulde
perishe. The bysshoppe of Rome also, not knowyng what he propheted, gaue
your grace this tittle: Defendour of the fayth. The truth of both these proph-
eties is of the holy goost (as was Baalams prophete) though they that spake the,
knewe not what they sayd. The truth of Caiphas prophete is, that it was neces-
sary for mans saluacyon, that Christ by his death shulde ouercome death, and re-
deme vs. And the truth of our Baalams prophete is, that your grace in very dede
shulde defende the fayth, see euē the true fayth of Christ, no dreames, no fables,
no heresie, no papistlicall inuencions, but the vncorrupte fayth of Gods most holy
worde, which to set forth (prayed be the goodnes of God, and increace your grac-
ous purpose) your hyghnes with your most honorable counsell, applyeth all his
iudye and endeuoure.

Rome.
24. c.

These two blynde bysshoppes now agree in the vnderstandyng of theyr propheties:
for Caiphas taketh Christ for an heretike, our Baalam taketh the worde of Christ
for heresie. Caiphas iudgeth it to be a good dede to put Christ vnto death, that he

¶.ll.

Epistle

Shulde not decaue the people. Our Balaam calleth defendynge of the fayth, the surpysing, keepynge secrete, and burnynge of the worde of fayth: lest the lyght there of shulde bitter his darknes: lest his owne Decretales & Decrees, his owne lawes and constitutions, his owne statutes and inuencions shulde come to none effecte: lest his intollerable exactions and vsurpacions shulde lose theyr strength: lest it shulde be knowen what a thefe and muttherer he is in the cause of Christ, and how haynous a traytoure to God and man in defraudyng all Christen kynges & prynces of theyr due obedience: lest we your graces subiectes shulde haue eyes in the worde of God, at the last to spyre out his crafty conuepaunce and iuglynges: and lest men shulde se, how soe he and his false Apostles haue decaued all Christendome, specially your noble realme of Englonde.

Thus your grace seyth how brotherly the Jewysch byshoppe and our Balaam agree together, not onely in myter and outward appearaunce: but as the one persecuted the Lorde Iesus in his owne persone, so both the other persecute his worde and respyeth his holy ordynaunce in the auctorite of his anoynted kynges. For so moche now as the worde of God is the onely trueth that dyspueeth awaye all lyes, and discloseth all iuglyng and disceate, therfore is our Balaam of Rome so lothe that the scripture shulde be knowen in the mother tonge: lest yf kynges and prynces (specially aboue all other) were exerceysed therein, they shulde reclame and chalenge agayne theyr due auctorite, which he falsely hath vsurped so many yeres, and so to tye hym shorther: and lest the people beyng taught by the worde of God, shulde fall from yf false fayned obediēce of hym and his disguised Apostles, vnto the true obediēce commaunded by Gods owne mouth: as namely, to obey theyr prynces, to obey father and mother, &c. and not to steppe ouer father and mothers hely to enter in to his paynted religions, as his ypocrites teach: For he knoweth well ynough, that yf the cleare Sonne of Gods worde come ones to the heate of the dape, it shal dyspue awaye all the foule myst of his deuylsh doctrines. Therfore were it moxe to the mayntenaunce of Antichristes kyngdome, that the worlde were still in ignorance and blyndnes, and that the scripture shulde neuer come to lyghte. For the scripture (both in the olde testament and in the new) declareth most aboutdauntly that the office, auctorite and power geuen of God vnto kynges / is in earth aboue all other powers: let them call the selues Popes, Cardynalles, or what so euer they will, the worde of god declareth them (yee and commaundeth them vnder payne of dampnacion) to be obedient vnto the tempozall swerde: As in the olde Testament all the Prophetes, Priestes and Leuites were. And in the new Testament Christ & his Apostles both were obedient them selues, and taught obediēce of all men vnto theyr prynces ad tempozall rulers: which here vnto vs in the worlde present the persone of God, and are called Goddes in the scripture, bycause of the excellēcy of theyr office. And though there were no mo auctorities but the same, to proue the preminence of the tempozall swerde, yet by this the scripture declareth playnly, that as there is nothyng aboue God, so is there no man aboue the kynge in his realme: but that he onely vnder God is the chiefe heade of all the cōgregacyon and church of the same. And in token that this is true, there hath ben of olde antiquite (and is yet vnto this dape) a lounge ceremouye vled in your realme of Englonde, yf whā your graces subiectes reade your letters, or begynne to talke or come of your hyghnes, they moue theyr bonettes for a signe & token of reuerence vnto your grace, as to the most soueraigne lord & heade vnder God. which thyng no man dleth to do to any byshoppe. wherby (yf oure vnderstonnyng were nat blynded) we myght coudently perceauē, that euen very nature teacheth vs the same, that scripture commaūdeyth vs: and that lyke as it is agaynst Gods worde that a kynge shulde not be the chiefe heade of his people, euen so (I saye) is it agaynst kynde that we shulde knowe any other heade aboue hym vnder God.

And that no prest nor byshoppe is exempte (nor can be lawfully) from the obediēce of his prynces, the scripture is full both of strypte cōmaundementes, & practises of the

vnto the Kynge's hyghnesse.

of the holpest men. & Aaron was obedient vnto Moses, and called hym his lord e, though he was his owne brother. Elcasar and Phineas were vnder the obedience of Josua. & Nathan the prophete fell downe to the grounde before kynge Dauid, he had his pynce in such reuerence (he made not the kynge for to kysse his fote as the byshoppe of Rome maketh Emperours to do) Nor withstandinge he spared not to rebuke hym, and that ryght shurply whan he fell from the worde of God to adultery and manslaughter. For he was not afrayed to reprove hym of his sinnes, nomore than Helias the prophete stode in feare to saye vnto kynge Achab: & It is thou and thy fathers house that trouble Israel, because ye haue forsaken the commaundementes of the Lorde, and walke after Baal. And as Johan Baptiste durst saye vnto kynge Herode: It is not lawfull for the to take thy brothers wyfe. But to my purpose I passe ouer innumerable mo ensamples both of the olde Testament and of the new, for feare lest I be to tedious vnto your grace. Summa, in all godly regimentes of olde tyme the kynge and tēporall iudge was obeyed of euery man, and was alwaye vnder God the chefe and supreme heade of the whole congregacion, and deposed euen prestes whan he sawe an vrgent cause, as Salomon dyd vnto Abiathar. who coulde than stonde agaynst the godly obedience of his pynce (excepte he wolde be at despaynce with God and all his holy ordinaunces) that were well acquainted with the holy scripture, which so earnestly comendeth vnto euery one of vs the auctorite and power geuen of God vnto kynge's and tēporall rulers. Therfore both Moses so strately forspoke the Israelites to speake word so moche as an euell worde agaynst the pynce of þ people, moche lesse than to disobey hym, or to withstande hym. Doth not Ieremy the prophete and Baruc also Ieremy exhorte the people in captiuite, to praye for the prosperous welfare of the kynge of Babylon, and to obey hym, though he was an infidelle. In the new Testament Bar. 26 whā oure sauoure Christ (being yet fre a Lorde of al kynge's & pynces) shewed his obedience in payenge the tribute to oure ensample, & dyd he not a miracle there in puttynge the pece of money in the fyshes mouth (that Peter myght paye the custome therewith) and all to stablyshe the obedience due vnto pynces. & dyd not Joseph and Mary the mother of our sauour Christ departe fro Nazareth vnto Beth leel, so farre from home, to shewe theyr obedience in payenge the tax to the pynce? And wolde not oure Sauoure be bozne in the same obedience. & Doth not Paul pronounce hym to resyste God hym selfe, that resysteth the auctorite of his pynce? And (to be shorte) the Apostle Peter dothe not onely stablyshe the obedience vnto pynces and tēporall rulers but affirmeth playnly the kynge (and no byshoppe) to be the chefe heade. Innumerable places mo are there in scripture, which bynde vs to the obedience of oure pynce, and declare vnto vs, that no man is nor can be lawfully excepte from the same: but that all the ministers of Goddes worde are vnder the tēporall swerde: & pynces onely to owe obedience vnto God & his worde.

And where as Anthichrist vnto poure graces tyme dyd thrust his heade into þ imperiall crowne of your hyghnes (as he doth yet with other noble pynces mo) that lerned he of Sathan the authour of pryde, and therein doth he both agaynst the doctryne & also agaynst þ ensample of Christ: whiche because his kyngdome was not of this worlde, medled with no tēporal matters, as it is euident both by his wordes and practyse: Luc. xii. Math. xxvi. Joh. vi. Joh. xvi. where he þ hath eyes to se, maye se: & he þ hath eares to heare, maye heare, þ Christes admystration was nothyng tēporall, but playne spiritual, as he hym selfe affirmeth & proueth in the fourth chapter of saynt Luke out of the prophete Esay: where all byshoppes and prestes maye se, how farre theyr byndynge and loosynge extendeth, and where in theyr office consisteth, namely in preachynge the Gospel. &c.

wherfore (most gracypus pynce) there is no tonge I thynke, that can fully expresse and declare the vntollicable iniuries, which haue bene done vnto God, to al pynces and to the compnaities of all chyren realmes, sence they which shulde be onely the ministers of Gods worde, became lordes of the worlde, and thrust þ true

Num. 12. b
Jof. 4 c
3. Reg. 1. c.
3. Reg. 18. b.
Leuit. 18. b.
Math. 14. a.

3. Reg. 2. d.

22. d.
Jerem. 29. b.

Bar. 26
17. d.

Lu. 2. a

Ro. 13 a

1. Petr. 2. b.

An Epistle.

and iust pynces out of theyr towmes. whose herte wolde not picke it (yee eue with lamentacon) to remember but onely the vntollerable wronge done by that Antychrist of Rome vnto poure graces most noble predecesoure kynge Johſe. I passe ouer his pestilent pykynge of Peter pens out of poure realme: his stealyng awaye of poure money for pardons: benefices and bysshoppes: his dilceaung of poure subiectes soules with his deuelyshe doctrynes and sectes of his false religions: his bloudsheddyng of so many of your graces people, for booke of the scripture. whose herte wolde not be greued (yee and that out of measure) to call to remembraunce, how obstinate and disobedient, how presumptuous & stubburne that Antychrist made the bysshoppes of poure realme agaynst your graces noble predecesours in tymes past, as it is manifest in þe Croſtycles. I trust verely there be no suche now within poure realme: if there be, let them remembre these wordes of scripture: Presumptuousnes goeth befoze destruction, & after a proude stomacke there foloweth a fall.

What is now the cause of all these vntollerable and nomore to be suffred abhominacions? Truly euen the ignoraunce of the scripture of God. For how had it els ben possyble, that such blyndnes shulde haue come in to þe worlde, had not þe lyghte of Gods worde bene extyncte. How coulde men (I saye) haue bene so farre from the true serupce of God, and from the due obedience of theyr pynce, had not the lawe of God bene cleene shut vp, depelyshyd, cast asyde, and put out of remembraunce. As it was afore the tyme of that noble kynge Josias, and as it hath bene also amonge vs vnto poure graces tyme: by whose most ryghteous admystracion (thowhe the mercyfull goodnes of God) it is now founde agayne, & as it was in the dayes of that most vertuous kynge Josias. And praysed be the father, the sonne, and the holy goost worlde without ende, which so excellently hath endewed poure Pynce lyf, with such feruentnes to his honoure, and to the welth of poure louyng subiectes, that I maye ryghtuously (by iust occasyons in poure persone) compare poure hyghnes vnto that noble and gracyous kynge, þe lanterne of lyghte amonge pynces, that feruent protectour and defender of the lawes of God: which commaunded straitly (as poure grace doth) that the lawe of God shulde be redde and taught vnto all þe people: set the prestes to theyr office in the worde of god: destroyed Idolatry and false ydols: put downe all euell customes and abusyons: set by the true honoure of God: applyed all his studye and endeuoure to the ryghteous admystracion of the most vncorrupte lawe of God. &c. What felicitye was amonge þe people of Ierusalem in his dayes? And what prosperous health both of soule & body foloweth the lyke mynistracion in poure hyghnes, we begynne now (praysed be God) to haue experience. For as false doctryne is the ozigenall cause of all euell plagges and destruccyon, so is þe true executyng of the lawe of God and the preachyng of the same, the mother of all godly prosperite. The onely worde of god (I saye) is the cause of all felicitye, it byngeth all goodnes with it, it byngeth lernyng, it geueth vnderstandyng, it causeth good workes, it maketh chyldren of obedience, byeuely, it teacheth all estates theyr office and duty. Seynge then that the scripture of God teacheth vs euery thyng sufficiently, both what we oughte to do, and what we oughte to leaue vndone: whome we are bounde to obey, and whome we shulde not obey: therfore (I saye) it causeth all prosperite, and setteth euery thyng in frame: and whete it is taught and knowen, it lyghtheneth all darkenes, comforteth all sorow hertes, leaueth no pooze man vnhelped, suffreth nothyng amysse vnamended, letteth no pynce be disobeyed, permytteth no heresie to be preached: but reformeth all thynges, amedeth that is amysse, and setteth euery thyng in order. And why? because it is geuen by the inspyracyon of God, therfore is it euer byngyng profyte and frute, by teachyng, by impropyng, by amendinge and reformyng all the þe wyl receaue it, to make them perfecte & mete vnto all good workes.

Consideryng now (most gracyous pynce) the inestimable treasure, frute & prosperite euerylastyng, that God geueth with his worde, and trustyng in his infinite goodnes that he wolde byngyng my synple and rude labourer herin good ef-

¶ Into the Kynges hyghnesse.

fecte, therfore as the holy goost moued other me to do the cost herof, so was I bol-
 dened in God, to laboure in the same. Agayne, consyderynge your Imperiall ma-
 iesty not onely to be my naturall soueraigne liege Lord & chiefe heade of þ church
 of Englobe, but also the true defender and maynteyner of Gods lawes, I thought
 it my dutye and to belonge vnto my allegiaunce, when I had translated this
 Bible, not onely to dedicate this translatyon vnto your hyghnesse, but wholy to
 comytt it vnto the same: to the intent that yf any thyng therein be translated a-
 mysse (for in many thynges we sayle, euen when we thynke to be sure) it may stode
 in your graces handes, to correcte it, to amende it, to improve it, yee & cleane to
 recte it, yf your godly wysdome shall thynke it necessary. And as I do with all
 humblenes submitte myne vnderstonynge and my pooze translatyon vnto þ spi-
 rite of trueth in your grace, so make I this protestacyon (haupng God to recorde
 in my conscience) that I haue nether wrytten nor altered so moch as one worde for
 the mayntenaunce of any maner of secte: but haue with a cleare conscience purely &
 faythfully translated this out of fyue sundry interpreters, haupng onely the many
 fest trueth of the scripture before myne eyes: Trustynge in the goodnes of God,
 that it shalbe vnto his worshippe: quietnes and tranquile vnto your hyghnes: a
 perfecte stablyshment of all Gods ordynaunces within your graces domynion:
 a generall comfozte to all Chyssen hertes, and a continuall thankfulness both of
 olde and yonge vnto god, and to your grace, for beyng our Moses, and for bring-
 yng vs out of this olde Egypte from the cruell handes of our spirituall Pharaon
 for where were the Jewes (by ten thousande partes) so moch bounde vnto kynge
 Dauid, for subduynge of greate Goliath and all theyr enemyes, as we are to your
 grace, for deliuerynge vs out of our olde Babylonyall captiuyte: for þ which 1. Reg. 17. g.
 deliuerance and victorie I beseeke our onely medyatoure Iesus Chyrt, to make
 such meanes for vs vnto his heauenly father, þ we neuer be vnthankfull vnto him
 ner, vnto your grace: but that we euer increace in the feare of him, in obe-
 dience vnto your hyghnesse, in loue vnfayned vnto our negh-
 bours: and in all vertue that cometh of God. To
 whom for þ defendynge of his blessed wo-
 de (by your graces most right-
 full administracyon)
 be honoure
 and
 thanks, glory
 and dominyon, world-
 without ende,
 Amen.

your graces humble sub-
 iecte and daylye oratour,
 Wyles Couerdale.

& itll.

A prologe.

Myles Couerdale Unto the Christen reader.



Considerynge how excellent knowlege and lernynge an interpreter of scripture oughte to haue in the tongues, and ponderynge also myne owne insufficiency therin, & how weake I am to perfourme þe office of a translatoure, I was the more lothe to medle with this worke. Notwithstandynge whan I cōsidered how greute pytie it was that we shulde wante it so longe, & called to my remembraunce þe aduersite of them, which were not onely of type knowlege, but wolde also with all theyr hertes haue perfourmed þe theyr beganne, yf they had not had impediment: considerynge (I saye) that by reason of theyr aduersyte it coulde not so soone haue bene broughte to an ende, as oure most prosperous nacyon wolde sayne haue had it: the se and other reasonable causes considered, I was the more bolde to take it in hande. And to helpe me herin, I haue had sondre translations, not onely in latyn, but also of the Douche interpreters: whom (because of theyr spinguler gyftes & speciall diligence in the Bible) I haue ben the more glad to folowe for the most parte, accordynge as I was requyred. But to saye the trueth befoze God, it was nether my laboure nether desyre, to haue this worke put in my hande: neuertheles it greued me þe other nacjōs shulde be more plenteufully & pourded for with þe scripture in theyr mother tongue, then we: therfoze whan I was instantly requyred, though I coulde not do so well as I wolde, I thought it yet my dewtye to do my best, and that with a good wyll.

where as some men thynke now þe many translations make diuysyon in þe sayth and in the people of God, þe is not so: for it was neuer better with the congregacion of god, then whan euery church almost had þe Byble of a sondre translation. Amonge the Grekes had not Origen a specyall translation: Had not Iulgiarius one peculpat, & lyke wyse Chrysostom: Besyde the seuentye interpreters, is there not the translation of Aquila, of Theodotio, of Symachus, and of sondre other: Agayne amonge the Latyn men, thou findest þe euery one almost vfed a specyall & sondre translation: for in so moch as euery byshoppe had the knowlege of þe tongues, he gaue his diligence to haue the Byble of his awne translation. The doctours, as Hiereneus, Cyprianus, Tertullian, S. Iherome, S. Augustine, Iularius & S. Ambrose vpon dyuerse places of the scripture, reade not þe texte all alyke.

Therfoze oughte it not to be taken as euil, þe soch men as haue vnderstandynge now in oure tyme, exercise them selues in þe tongues, & geue thei diligence to translate out of one language in to another. See we ought rather to geue god hys thanks therfoze, which thow his spete sterceth vpon mys myndes, so to exercise them selues therin. wolde god it had neuer bene left of after þe tyme of S. Augustine, then shulde we neuer haue come in to soch blindness & ignoraunce, in to soch errours & delusjōs. For as soone as the Byble was cast asyde, & nomore put in exercise, then beganne euery one of his awne heade to wypte what so euer came in to his brayne and þe seemed to be good in his awne eyes: and so grewe þe darknes of mys tradiciōs. And this same is þe cause þe we haue had so many wypters, which seldome made mēcyon of þe scripture of the Byble: & though they some tyme aleged it, yet was it done so farre out of season & so wyde from þe purpose, that a mā maye well perceaue, how that they neuer sawe the orygynall.

Seynge then þe this diligent exercise of translatynge both so moch good & edifyeth in other languages, why shulde it do euill in oures: Doubtes lyke as all nacjōs in þe dyuersite of spraches maye knowe one God in the vnite of faith, and be one in loue: euen so maye dyuerse translations vnderstonde one another, & that in the head articles & grounde of oure most blessed faith, though they vse sondre wordes. wherfoze me thynke we haue greute occasjon to geue thanks vnto God, that he hath opened vnto his church the gyfte of interpretacion & of pryncypal, and that there are now at this tyme so many, which with soch diligence and faithfulness mē-

To the reader.

prynces & scripture to the honour of god and edifyinge of his people, where as (lyke as whan many are shutyng together) euery one doth his best to be nyest the marke. And though they can not all attayne therto, yet shute they one nyest then another, and hyteth it better then another, yee one can do it better then another. who is now then so vnreasonable, so despytefull, or enuyous, as to abhorre him y doth all his diligence to hytte y pycke, and to shute nyest it, though he myste & come not nyest the mark? Ought not soch one rather to be commended, and to be helped forward, that he maye exercise himselfe the more therein?

For the which cause (acordyng as I was despyed) I toke the more vpon me to set forth this speciall translatyon, not as a checker, not as a reprouer, or despyser of other mens translatyons (for amonge many as yet I haue founde none without occasion of greete thankesgeuyng vnto god) but lowly & faythfully haue I folowed myne interpreters, & that vnder correccion. And though I haue sayled eny where (as there is noman but he myseth in some thyng) loue shall constryte all to y best without eny peruerse iudgment. There is noman lpyng y can se all thynges, ne ther hath god geuen eny man to knowe euery thyng. One seyth more clearly then another, one hath more vnderstandyng then another, one can vtter a thyng better then another, but noman ought to enuye, or dyspyse another. He that can do better then another, shulde not set him at naught y vnderstandeth lesse: yee he that hath y more vnderstandyng, ought to remembre that the same gyfte is not his but Gods, and y God hath geue it him to teach & enfourme the ignorant. If thou hast knowlege therfore to iudge where eny faute is made, I doute not but thou wilt helpe to amende it, yf loue be ioyned with thy knowlege. Howbeit wherin so euer I can perceaue by my selfe, or by the informacyon of other, that I haue sayled (as it is no wonder) I shall now by the helpe of God ouerlooke it better & amende it.

Now wil I exhorte the (who so euer thou be y readeest scripture) yf thou fynde oughte therein y thou vnderstandest not, or that appeareth to be repugnaunt, geue no temerarious nor haystye iudgment therof: but ascripbe it to thyne awne ignorance, not to the scripture, thynke y thou vnderstandest it not, or y it hath some other meanyng, or y it is haplye ouersene of y interpreters, or wronge prynced. If gayne, it shall greatly helpe y to vnderstande scripture, yf thou marke not onely what is spoken or wyrtten, but of whom, & vnto whom, with what wordes, at what tyme where, to what intent, with what circumstance, consyderynge what goeth before, and what foloweth after. For there be some thynges which are done & wyrtte, to the intente y we shulde do lyke wyse: as whan Abraham beleueth God, is obedient vnto his worde, & defendeth Lot his kynsman from violent wronge. There be some thynges also which are wyrtte, to the intente y we shulde eschue soch lyke. As whan Dauid lyeth with Urias wyfe, & caugeth him to be slayne. Therfore (I saye) whan thou readeest scripture, be wyse & circumspect: & whan thou comest to soch straunge maners of speakynge & darke sentences, to soch parables & similitudes, to soch dreames or visions as are hyd from thy vnderstandyng, comytte them vnto God or to the gyfte of his holy spyrte in them y are better lerned then thou.

As for the commendacyon of Gods holy scripture, I wolde sayne magnifye it as it is worthy, but I am farre vn sufficient therto. & therfore I thoughte it better for me to holde my tonge, then with few wordes to prayse or commende it: exhertyng y (most deare reader) so to loue it, so to cleue vnto it, & so to folowe it in thy dayly conuersacyon, y other men seynge thy good workes & the frutes of y holy good in the, maye prayse the father of heauen, & geue his worde a good repoyte: for to lyue after the lawe of God, & to leade a vertuous conuersacyon, is the greatest prayse y thou canst geue vnto his doctryne.

But as touchynge the euell repoyte and dysprayse that the good worde of God hath by the corrupte and euell conuersacyon of some, y dayly heare it and professe it outwardly with theyr mouthes, I exhorte y (most deare reader) let not y offende thence with dysawe thy mynde fro the loue of y trouth, nether moue y to be partaker in lyke

¶ b.

A prologe.

vnthankfulnes: but seynge þ lighte is come in to the worlde, loue nomore the woꝝ-
kes of darknes, receaue not the grace of god in bayne. Call to thy remembraunce
how louynge & mercifull God is vnto the, how kyndly and fatherly he helpeth the
in all trouble, teacheth thyne ignoraunce, healeth the in all thy syknesse, forgeueth
the all thy synnes, fedeþ þ, geueth the drynke, helpeth þ out of prison, norrysheth the
in straunge countrees, careth for the, & seyth þ thou wante noþynge. Call this to
mynde (I saie) a that earnestly, and consyde how thou hast receaued of god all the
se benefites (see and many mo then thou canst desyre) how thou art bounde lyke wi-
se to shewe thy selfe vnto thy neighbour as farre as thou canst, to teach him yf he be
ignoraunt, to helpe him in all his trouble, to heale his syknes, to forgeue him his
offences, and that hartely, to fede him, to cherish him, to care for him, and to se þ he
wante noþynge. And on this behalfe I beseeke the (thou þ hast þ ryches of this worl-
de, and louest God with thy harte) to lyfte vp thyne eyes, and se how greete a multi-
tude of poore people renne thorow euery towne: haue pitie on thyne awne flesh, hel-
pe them with a good harte, and do with thy counsell all that euet thou canst, that
this vnshamefast beggynge maye be put downe, that these ydle folkes maye be set
to labour, & that soch as are not able to get theyr lyuynge, maye be prouyded for.
At the leest thou þ art of counsell with soch as are in auctoryte, geue them some oc-
casyn to cast theyr heades together, and to make prouysyn for the poore. But the
in remembraunce of those noble cyties in othet countrees, that by the auctoryte of
theyr prynces haue so rychely ad well prouyded for theyr poore people, to the greete
shame & dishonour of vs, yf we lykewyse receauynge þ worde of God, shewe not
soch lyke frutes therof. wolde God þ those men (whose office is to maynteyne þ co-
mon welth) were as diligent in this cause as they are in othet. Let vs beware by
tymes, for after vnthankfulnes there foloweth euet a plage: the merciful hande of
God be with vs, & defende vs that we be not partakers therof.

Deute.
6.2.

Go to now (most deare reader) & syt the downe at the Lordes fete and reade his
wordes, & (as Moyses teacheth the Jewes) take them in to theyr herte, & let thy tal-
kyng & communicacion be of them whan thou syttest in thyne house, or goest by þ
waye, whan thou lyest downe, & whan thou rysest vp. And aboue all thynges sa-
thyon thy lyfe, & conuersacion accordyng to the doctryne of the holy goost therein, that
thou mayest be partaker of þ good promyses of god in the Byble, & be heyre of his
blessynge in Christ. In whom yf thou put thy trust, & be an vnspayed reader or hea-
rer of hys worde with thy hert, thou shalt fynde swetenesse therein, & spee woderous
thynges, to thy vnderstandynge, to the auoydynge of all sedycious sectes, to the ab-
horrynge of thy olde synfull lyfe, & to the stablyshynge of thy godly conuersacion.

In the first boke of Moyses (called Genesis) thou mayest lerne to knowe the al-
myghty power of god in creatynge all of naught, his infinite wysdome in ordynyng
the same, his ryghteousnes in punyshynge þ vngodly, his loue & fatherly mercy in
comforynge the righteous with his promyses. &c.

In the seconde boke (called Exodus) we se the myghty arme of god, in deli-
uerynge his people from so greete bondage out of Egypte, and what prouysyn he
maketh for them in the wilderness, how he teacheth them with his wholsome worde
and how the Tabernacle was made and set vp.

In the thyrde boke (called Leviticus) is declared what sacrifices the prestes &
Leuites vsed, and what theyr office & ministracyon was.

In the fourth boke (called Numerus) is declared how the people are nombred
and mustred, how the captaynes are chosen after þ tribes & kynteds, how they we-
te forth to þ battayll, how they pitched theyr tentes, & how they brake vp.

The fyfth boke (called Deuteronomium) sheweth how that Moyses now beyng
ye olde, rehearseth the lawe of god vnto þ people, putteth them in remembraunce
agayne of all the wonders & benefices that god had shewed for them, and exhorteth
them earnestly to loue þ Lord theyr god, to cleue vnto him, to put their trust in him
and to hearken vnto his voyce.

To the reader.

After the death of Moses doth Josue bringe the people in to the lode of promes where God doth wonderous thynges for his people by Josue, which distributeth þe londe vnto them, vnto euery tribe theyr possession. But in theyr wealth they forgat the goodnes of God, so that oft tymes he gaue the ouer in to the hande of theyr enemies. Neuertheles whan soeuer they called faithfully vpon him, and conuerted, he deliuered them agayne, as the booke of Judges declarcth.

In the booke of the kynges, is describ'd the regiment of good and euell prynces, and how the decaye of all nations cometh by euell kynges. For in Jeroboam thou seyst what myschefe, what ydolatre & soch like abhominacion foloweth, whā the kyng is a mainteyner of false doctryne, & causeth the people to synne agaynst God, which fallinge awaye from gods worde, increased so sore amonge them, that it was the cause of all theyr sorowe and misery, & the very occasion why Israel first and then Juda, were carryd awaye in to captiuite. Agayne, in Josaphat, in Ezechias and in Josias thou seyst the nature of a vertuous kyng. He putteth downe the houses of ydolatre, seyth that his prestes teach nothyng but þe lawe of God, commaundeth his lordes to go with them, and to se that they teach the people. In these kynges (I saye) thou seyst the condycion of a true defender of þe fayth, for he spareth nether cost nor laboure, to mainteyne the lawes of God, to seke the welth & prosperite of his people, and to rote out the wicked. And where soch a prince is, thou seyst agayne, how God defendeth him and his people, though he haue neuer so many enemies. Thus wente it with the in the olde tyme, and euen after þe same maner goeth it now with vs: God be prayd therfore, & graunte vs of his fatherly mercy, that we be not vnthankfull: lest where he now geueth vs a Josaphat, an Ezechias, yee a very Josias, he sende vs a Pharaos, a Jeroboams, or an Achabs.

2. Par.
17. b.

In the two first booke of Ezechias & in Hester thou seyst the deliuerance of the people, which though they were but fewe, yet is it vnto vs all a speciall comforte, for so moch as God is not forgetfull of his promes, but bringeth them out of captiuite, accordyng as he had tolde them before.

In the booke of Job we lerne comfote and patience, in that God not onely punyssheth the wicked, but proueth & tryeth the iust and righteous (howbeit there is no man innocent in his sight) by dyuerse troubles in this lyfe, declarynge thereby, þe they are not his bastards, but his deare sonnes, and that he loueth them.

In the Psalmes we lerne how to resorte onely vnto God in all oure troubles, to seke helpe at him, to call onely vpon him, to satle oure myndes by patience, & how we ought in prosperite to be thankfull vnto him,

The Proverbs and the Preacher of Salomon teach vs wysdome, to knowe God, oure owne selues, and the worlde, and how vayne all thynges are, saue onely to cleue vnto God.

As for the doctryne of the Prophetes, what is it els, but an earnest exhortacion to eschue synne, & to turne vnto God: a faythfull promys of the mercy & pardon of God, vnto all them þe turne vnto him, and a threatenynge of his wyath to the vngodly: sauyng that here and there they prophete also manifestly of Christ, of þe expulsion of the Jewes, and callynge of the Hethen.

Thus moch thought I to speake of þe olde Testament, wherein almyghtie God openeth vnto vs his myghty power, his wysdome, his lounge mercy & righteousnesse: for the which cause it oughte of no man to be abhored, despyed, or lightly regarded, as though it were an olde scripture þe nothyng beloged vnto vs, or þe now were to be refused. For it is Gods true scripture & testimony, which the Lorde Jesus commaundeth the Jewes to searce, who so euer beleueth not the scripture, beleueth not Christ, and who so refuseth it, refuseth God also.

Jo. 5. b

The New Testament or Gospell, is a manifest and cleare testimony of Christ how God perfourmeth his oath and promes made in the olde Testament, how the New is declared and included in the Olde, and the Olde fulfilled and verifed in the New.

A prologe.

Now where as the most famous interpreters of all geue sondre iudgmentes of the texte (sofarre as it is done by þe spere of knowlege in the holy goost) me thynke noman shulde be offended there at, for they referte theyr doynge in mekenes to the spere of truerh in the congregacion of god: a sure I am, that there cometh moze knowlege and vnderstoninge of the scripture by theyr sondre translatyons, then by all the gloses of oure sophisticall doctours. For that one interpreteth somthyng obscurely in one place, the same translateth another (or els he him selfe) moze manifestly by a moze playne vocable of the same meanynge in another place. Be not thou offended therfore good Reader) though one call a scrpbe, that another calleth a law pet: or elders, that another calleth father & mother: or repentaunce, that another calleth pennaunce or amendment. For if thou be not discaued by mens tradicions, thou shalt fynde nomoze dyctate betwene these termes then betwene foure pens and a grote. And this maner haue I vsed in my translatyon, calling it in some place pennaunce, that in another place I call repentaunce, and that not onely because the interpreters haue done so before me, but that the aduersaries of the truerh maye se, how that we abhorre not this worde pennaunce (as they vntulyp repute of vs) no moze then the interpreters of latyn abhorre penitence, whan they reade resipiscere. Onely oure hertes desyre vnto God, is, that his people be not blynded in theyr vnderstonynge, lest they beleue pennaunce to be ought saue a very repentaunce, amendment, or conuersyon vnto God, and to be an vnfayned new creature in Christ, and to lyue accordyng to his lawe. For if they shal fal in to the olde blasphemy of Christes bloude, and beleue, that they the selues are able to make satisfaccion vnto God for theyr awne synnes, from the which erroure god of his mercy and pléteous goodnes preserue all his.

Now to conclude: for so moch as all the scripture is wyrtten for thy doctryne & ensample, it shalbe necessary for the, to take holde vpon it, whyle it is offred the, yee and with ten handes thankfully to receaue it. And though it be not worthelp ministered vnto the in this translatyon (by reason of my rudnes) yet if thou be feruet in thy prayer, God shal not onely sende it the in a better shappe, by the ministry of other that beganne it afore, but shal also moue the hertes of them, which as yet medled not withall, to take it in hande, and to bestowe the gifte of theyr vnderstonynge thereon, as well in oure language as other famous interpreters do in other languages. And I praye God, that thow my pooze ministry here in, I maye geue them that can do better, some occasyon so to do: exhortyng the (most deare reader) in the meane whyle on Gods behalfe, if thou be a heade, a Judge, or ruler of þe people, that thou let not the boke of this lawe departe out of thy mouth, but exercise thyselfe therein both daye and nyghte, and be euer readyng in it as longe as thou lyuest: that thou mayest lerne to feare the Lord thy God, & not to turne asyde from the commaundement, nether to the right hande net to the lefte: lest thou be a knowet of personnes in iudgmet, and wylst the righte of the straunger, of the fatherles or of the wedowe, and so þe curse to come vpon the. But what office so euer thou hast wayte vpon it, and execute it, to the mayntenaunce of peace, to the welth of thy people, defendynge the lawes of God, and the louers thereof, and to the destruction of the wicked.

If thou be a preacher, and hast the oversighte of the flocke of Christ, awake and fede Christes shepe with a good herte, & spare no laboure to do them good, seke not thy selfe, a bewarre of fylthy lute/ but be vnto þe flocke an ensample, in þe worde, in conuersacion, in loue, in frequencie of þe spere, and be euer readyng, exhortyng, & teachyng in Gods worde, that the people of God renne not vnto other doctrynes and lest thou thy selfe (whan thou shuldest teach other) be founde igno;ant therein. And rather then thou wouldest teach the people any other thyng then Gods worde take the boke in thyne hande, & reade the wordes eué as they stonde therein (so: it is no shame so to do, it is moze shame to make a lye) This I saye for soch. as are not yet experte in the scripture, for I rejoyce no preachyng with at the boke as longe as they saye the truerh.

Jos. 1. 2
Deute.
17. d

Deute.
24.

Roma.

12. b.

1. Pet.

4. b.

2. Cor.

20. d

1. Petr.

5. a.

1. Tim.

4. b.

Col. 2. a

To the reader.

yf thou be a man that hast wyfe and childre, first loue thy wyfe, acor:dyng to the **Ephe.**
 enlample of the loue, wherwith Christ loued the cōgregation, and remembre that **5.6.**
 so doyng, thou louest euen thyselfe: yf thou hate her, thou hatest thine owne flesh:
 yf thou cherishe her and make moch of her, thou cherisest & makest moch of thyselfe
 for she is bone of thy bones, & flesh of thy flesh. And who so euer thou be that hast
 children, byng them vp in the nurtour and informacion of the Lorde. And yf thou **Ephe.**
 be ignorant, or art otherwyse occupied lawfully that thou canst not teach them thy **6.8.**
 selfe, then be euen as diligent to seke a good master for thy childre, as thou wast to
 seke a mother to beare them: for there lieth as great weight in the one as in y other.
 yee better it were for the to be vnborne, then not to feare God, or to be euil brought
 vp. which thyng (I meane byngynge vp well of children) yf it be diligently looked
 to, it is the vpholdinge of all comon welthes: and the negligence of the same, the
 very decaye of all realmes.

Finally, who so euer thou be, take these wordes of scripture in to thy herte, and
 be not onely an outwarde hearer, but a doer thereafter, and practyse thyselfe therein:
 that thou mayest fele in thine hert, the swete promyses thereof for thy consolation in
 all trouble, & for the sure stablyshinge of thy hope in Christ, and haue euer
 an eye to y wordes of scripture, that yf thou be a teacher of other
 thou mayest be within the boundes of the tructh, or
 at the leest though thou be but an hearer or
 reader of another mans doyn
 ges, thou mayest
 yet haue
 knowlege to iud-
 ge all spettes, and be free from
 euery erroure, to the better destruction
 of all sedicious sectes & straunge doctrynes, that
 the holy scripture maye haue free passage, and be had in re-
 putacion, to the worshippe of the authoz thereof,
 which is euen God himselfe: to whom
 for his most blessed worde be
 glory & dompnion
 now & euer.
 Amen.

The boke of the hole Byble.

how they are named in Englysh and Latyn / how longe they are wyrtten in the allegacions, how many chapters euery boke hath, and in what leafe euery one begynneth.

The boke of the fyrst parte.

Abbreytiacion.	Boke.	Chapters.	Leafe.
Gen.	Genesis, the fyrst boke of Moyses.	l.	fyrst.
Exo.	Exodus, the seconde boke of Moyses.	xl.	xxiij.
Leut.	Leuiticus, the thyrde boke of Moyses.	xxviii.	xliij.
Num.	Numerus, the fourthe boke of Moyses.	xxxvi.	lv.
Deut.	Deuteronomion, the fyfth boke of Moyses.	xxxiii.	lxxviii.

The boke of the seconde parte.

Abbreytiacion.	Boke.	Chapters.	Leafe.
Jos.	Josue, the boke of Josua.	xxiii.	ii.
Jud.	Judicum, the boke of the Judges.	xxi.	xli.
Ruth.	Ruth, the boke of Ruth.	iiii.	xxviii.
I. Reg.	Regum, the fyrst boke of the kynge.	xxi.	xxvi.
II. Reg.	Regum, the seconde boke of the kynge.	xxv.	xl.
III. Reg.	Regum, the thyrde boke of the kynge.	xxi.	lii.
IIII. Reg.	Regum, the fourth boke of the kynge.	xxv.	lxxvi.
I. Par.	Paralipomenon, p. I. boke of p. Cronicles.	xxv.	lxxix.
II. Par.	Paralipomenon, p. II. boke of p. Cronicles.	xxv.	xc.
I. Esd.	Esdre, the fyrst boke of Esdras.	l.	cvi.
II. Esd.	Esdre, the seconde boke of Esdras.	xii.	cxi.
Nestor.	Nestor, the boke of Nestor.	v.	cxxv.

The boke of the thyrde parte.

Abbreytiacion.	boke.	Chapters.	Leafe.
Job.	Job, the boke of Job.	xli.	fyrst.
Psal.	Psalterium, the Psalter.	cl.	xli.
Prou.	Prouerbia, the prouerbes of Salomon.	xxv.	xxviii.
Eccle.	Ecclesiastes, the preacher of Salomon.	xii.	clvi.
Cant.	Cantica Canticonu, Salomons dalettes.	liii.	l.

The Prophetes.

Abbreytiacion.	Boke.	Chapters.	Leafe.
Esa.	Esaia, Esay the prophete.	lxvi.	ii.
Jerem.	Jeremias, Jeremy the prophete.	lii.	xxviii.
Lam.	Lamentations, the lamentacions of Jeremy.	v.	xli.
Bar.	Baruc, Baruc the prophete.	li.	li.
Eze.	Ezechiel, Ezechiel the prophete.	xlvi.	lv.
Dan.	Daniel, Daniel the prophete.	xi.	lxxviii.
Ose.	Oseas, Oseas the prophete.	xiii.	lxxviii.
Joel.	Joel, Joel the prophete.	ii.	lxxviii.
Amo.	Amos, Amos the prophete.	ix.	lxxviii.
Abd.	Abdias, Abdij the prophete.	l.	xc.
Jon.	Jonas, Jonas the prophete.	iii.	xc.
Miche.	Micheas, Micheas the prophete.	vi.	xc.
Na.	Naum, Naum the prophete.	iii.	xc.
Abac.	Abacuc, Abacuc the prophete.	iii.	xc.
Soph.	Sophonias, Sophony the prophete.	iii.	xc.
Agg.	Aggeus, Aggeus the prophete.	ii.	xc.
Zach.	Zacharias, Zachary the prophete.	xiii.	xc.
Mal.	Malachias, Malachy the prophet.	ii.	cl.

The Apocrypha.

Abbreviation.	Boke.	Chapters.	Leafe
III. Esdr.	Esdras, the thyrde boke of Esdras.	ix.	ii.
IIII. Esdr.	Esdras, the fourth boke of Esdras.	xxi.	viii.
Tob.	Tobias, the boke of Tobias.	xxiii.	xx.
Judith.	Judith, the boke of Judith.	xi.	xxviii.
Certayne Chapters of Hester.		vi.	xxv.
Sap.	Sapientia, the boke of wysdome.	xxix.	xxxix.
Eccii.	Ecclesiasticus, Iesus Syrac.	li.	xxxix.
Suf.	Sulanna, the storie of Sulanna.	i.	lviii.
Bel.	Bel, the storie of Bell.	i.	lviii.
I. Mac.	Machabeorum, the fyrst boke of the Mach.	xxvi.	lix.
II. Mac.	Machabeorum, The secōde boke of the Mac.	xxv.	lxxiii.

The new Testament.

Abbreviation.	Boke.	Chapters.	Leafe
Math.	Mathew the Euangelist.	xxviii.	ii.
Mar.	Marke the Euangelist	xi.	xxvi.
Luc.	Luke the Euangelist.	xxiiii.	xxv.
Joh.	Jhon the Euangelist.	xxi.	xi.
Act.	The Actes of the Apostles	xxviii.	li.
Rom.	The Epistle to the Romaynes.	xi.	lxxvi.
I. Cor.	The fyrst epistle to the Corinthians.	xi.	lxxix.
II. Cor.	The seconde epistle to the Corinthians.	xiii.	lxxviii.
Gal.	The epistle to the Galathians.	vi.	lxxxi.
Ephe.	The Epistle to the Ephesians	vi.	lxxxiii.
Phil.	The epistle to the Philippians.	iii.	lxxxvi.
Col.	The epistle to the Collosians	iii.	lxxxviii.
I. Tess.	The fyrst Epistle to the Tessalonians.	v.	lxxxix.
II. Tess.	The seconde Epistle to the Tessalonians.	iii.	xc.
I. Timo.	The fyrst Epistle vnto Timothy.	vi.	xc.
II. Tim.	The seconde Epistle vnto Timothy.	iii.	xcii.
Tit.	The epistle vnto Tytus	iii.	xcviii.
Phile.	The epistle vnto Philemon	i.	xcviii.
I. Pet.	The fyrst epistle of S. Peter	v.	xcv.
II. Pet.	The seconde epistle of S. Peter.	iii.	xcvi.
I. Joh.	The fyrst epistle of S. Jhon.	v.	xcviii.
II. Joh.	The seconde epistle of S. Jhon	i.	xcix.
III. Joh.	The thirde epistle of S. Jhon	i.	cc.
Heb.	The epistle vnto the Hebrues	xiii.	c.
Jac.	The epistle of S. James	v.	ciii.
Jud.	The epistle of S. Jude.	i.	cvi.
Reo.	The Reuelacion of S. Jhon.	xxii.	cvi.

The first booke of

Moses / called

Genesis

what this booke conteyneth.

- Chap. i.** The creation of the world in six dayes / and of man.
- Chap. ii.** The rest of the seuen dayes. The tree of knowledge of good & euill is forbidden. Of the creation of Eua.
- Chap. iii.** The serpent deceiveth the woman: they transgress and are driven out of paradys.
- Chap. iiii.** Theis offeringe pleasech God: therefore both his brother Leph hate hym: murdereth hym: & is cursed. Of the chyldren of Leph.
- Chap. v.** Of the generation, age & death of Adā: Seth and his sonnes unto Noe.
- Chap. vi.** The occasion of the doubtinge of the passage of the Arcke.
- Chap. vii.** Noe with his household is preserved in the Arcke: where as all the world perissheth throught the floude.
- Chap. viii.** The floude abatech. Noe goeth out of Arcke &c.
- Chap. ix.** God blesseth Noe and his sonnes for byddeth to eate the bloude of beestes, and to drinke bloude: maketh a covenante (and geueth the raine bowe for a token of the same) that he will destroye the world no more by water. Noe is dyonken. Ham vnto wereth hym, and getteth his curse.
- Chap. x.** The increase of mān generatiō by Noe & his sonnes: which go abrode and begynne to buylde.
- Chap. xi.** The buyldinge of the towne of Babel: is hyndreth throught the confusyon of the tonges. The generation of Shem vntyll Abrahā: whiche goeth with Loth vnto Haran.
- Chap. xii.** Abrahā goeth with Loth into a strange lande at the wynde of the Lord: which appeareth vnto hym in Canaan and promyseth to geue the same lande vnto his sēd: Afterwarde goeth Abrahā into Egypte and sayneth Sarā to be his wyf.
- Chap. xiii.** Abrahā and Loth departe agayne out of Egypte and haue so many cattell that they can not dwell together. Abrahā receaueth the blessinge and promise.
- Chap. xiiii.** Loth is taken prisoner: Abrahā deliuereth hym: Melchisedech feedeth Abrahā at his returning: Abrahā geueth hym tithes of the spoyle and holdeth nothinge of the kyng of Sodomes goodes.
- Chap. xv.** God comforteth Abrahā and promyseth hym sēd: He becometh and is wylled.
- Chap. xvi.** Sarā geueth Abrahā leus to take hys mayde whiche beareth hym Ismael.
- Chap. xvii.** The cōuenant of circumcysion. &c.
- Chap. xviii.** The me appeareth vnto Abrahā to whom the destruction of Sodome is declared.
- Chap. xix.** Loth receaueth the two angels the men of Sodome go aboute to abuse them: Loth is deliuered Sodome is destroyed: Loth's wyf is turned to a pillar of salt: and his daughters beare chyldren vnto hym.
- Chap. xx.** Abrahā departeth as a stranger in to Gerar: and sayneth Sarā to be his wyf: the kyng taketh her and geueth hym her agayne.
- Chap. xxi.** The birth of Isaac: Agar is put out with hys sonne. Abrahā and Abimelech are sworne frendes.

- Chap. xxii.** God testeth Abrahā: whiche at his word wolde offre his owne sonne. The promise is confirmed vnto hym with an oath.
- Chap. xxiii.** The death of Sarā: for whom Abrahā buyeth a peece of lande to burye her in.
- Chap. xxiiii.** Abrahā will haue his sonne to marry in his owne hysend: the seruaunt byngeth Rebecca: whō Isaac taketh to wyf.
- Chap. xxv.** Abrahā begetteth mo chyldren by ano: ther wyf: geueth his good vnto Isaac and byeth. Isaac begynneth to growe: Esā sellith his byrth right.
- Chap. xxvi.** Isaac goeth into Gerar: sayneth Rebecca to be his wyf: increaseth in ryche: The Lord bydynes stoppe his wellles. Abimelech & he are sworne frendes.
- Chap. xxvii.** Jacob is blessed before Esā: and Esā thregeth hym: but he flyeth into Haran to Laban his mothers brother.
- Chap. xxviii.** Isaac sendeth Jacob awaye to marry amonge Labans daughters. Jacob seyth a vision. God comforteth hym the promise made vnto Abrahā: whiche vpon Jacob maketh a bowe.
- Chap. xxix.** Jacob geueth Labans wyfe to dyshonest: with seuen pyrrs for Rachel: Lea is geuen hym: & pay seuerth he seuen pyrrs mo for Rachel.
- Chap. xxx.** Rachel geueth Jacob hys mayden and so beareth Lea: they beare hym chyldren: his reward is appointed with a condicion: wherby he is made ryche.
- Chap. xxxi.** Jacob goeth home ward. Rachel stealeth hys fathers pyrrs. Laban ouertaketh them and syn: both not his pyrrs: they sweare together: the angel murreth Jacob.
- Chap. xxxii.** Jacob sendeth presents vnto Esā: & setteth God in remembrance of his promise: and he: & seuerth with the angel: whiche chaungeth his name and blesseth hym.
- Chap. xxxiii.** Jacob and Esā are agreed. &c.
- Chap. xxxiiii.** Dyna Jacobs daughter is forced by Shchem wherof there cometh great bloodsheddyng.
- Chap. xxxv.** Rachel dyeth at the byrth of Benjamin. Ruben lyeth with his fathers concubynes.
- Chap. xxxvi.** Of the princes that come of Esā: and how Esā departeth from his brother.
- Chap. xxxvii.** Joseph is hated of his brethren: and sold into Egypte.
- Chap. xxxviii.** Juda lyeth with his daughter in lawe whiche beareth hym two sonnes.
- Chap. xxxix.** Joseph is beloved: & because he wyll not consent to the inordinate desyre of his master'sse, he is put in prison.
- Chap. xl.** Joseph expoundeth the dreames of the two prisoners.
- Chap. xli.** Joseph declareth to Pharaon his dreame: and is made a Lord of Egypte. The death begynneth.
- Chap. xlii.** Josephs brethren come in to Egypte to buye corne: and are troubled of hym.
- Chap. xliiii.** They come agayne for corne: bynges Beniamyn with them: and are put to moze trouble.
- Chap. xliiii.** As they go home he causeth the be brought agayne: and put to moze frere.
- Chap. xlv.** Joseph becometh hym selfe to his brethren: and sendeth for his father.
- Chap. xlii.** Jacob cometh in to Egypte with all his people: Joseph receaueth hym.
- Chap. xliii.** Pharaon geueth them the lande of Gosen: & herth is great in Egypte &c.
- Chap. xliiii.** Jacob is sycke & blessed Josephs sonnes.
- Chap. xliiii.** Jacob before his death telleth his sonnes what shall happen vnto them, and dyeth.
- Chap. l.** Joseph buryeth his father: and chargeth his brethren concerninge his bones: and dyeth in Egypte.

¶ Because that whan thou go

est to study in holy scripture, thou shuldest do it with reuerence, ther
fore for thy instruction & lounge admonicion therto, the reuer
rende father in god, Nicolas, Bisshoppe of Salisburie hath
prescribed the this prayer folowynge, taken
out of the same.

¶ Jacob. 1.



Loꝛde God almyghtye whiche longe agoo saydest by the
mouthe of James thyn Apostle: If any of you lacke wyl
dom, let hym aske it of God whiche geueth it plentiously
to all men, and casteth no man in the tette, and it shall be
geuen hym. Heare my petition for this thy promys sake.

¶ Psal.
140.
¶ Psal.
139.
¶ Psal.
139.

Let my prayer ascende luckely in to thy syght lyke incense. Let thyn
eare be attent vnto my depe desyre. Geue me wysdome which is eue
assistent about thy seate. And put me not out from amongs, ti
men, for I am thy seruaunt and þ sonne of thy handmaide. And
her (I meane thy godly wysdome) out of thyn holy heauens, and
from the trone of thy maiesty, that she maye be with me, and labour
with me, þ I may knowe what is acceptable in thy syght. Oh lerne
me goodnes, nurrour, and knowlege, for I beleue thy commaunde
mentes. Thou art good and gracys, instructe me in thyn oꝛdy
nances. Let myne herte besechynge ascende in to thy presence. Geue
me vnderstonynge accordynge to thy worde. Oh geue me vndersto
dynge, and I shall kepe thy lawe, & I shall kepe it with all myne
herte. Shewe me thy wayes o Loꝛde, & teache me thy pathes. Leade
me in to thy trueth and lerne me, for thou art the God of my helth.
And on the do I depende alway. Heare now my voyce o Loꝛde with
whiche I haue cryed vnto the. Haue mercy vpon me, and graciously
heare me for Iesus Chyestes sake oure Loꝛde, which lyueth and regy
neth with the his father & the holy goost worlde without ende. Amen.

¶ After the ende of any Chapter (if thou wilt) thou
mayest saye these verses folowynge.

¶ Psal. 118.

¶ L

Eade me (o Loꝛde) in thy waye, and let me walke in thy trueth.

Oh let myne herte deelyte in fearynge thy name.

Oꝛde my goynge after thy worde, that no wyckednes repgne

in me.

Kepe my steppes within thy pathes, lest my fete turne in to any
contrary waye.

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BIBLIA

The Bible that

is, the holy Scripture of the
Olde and New Testament, faith-
fully and truly translated out
of Douche and Latyn
in to Englishe.

M. D. XXXV.

S. paul II. Tessa. III.

Praie for vs, that the worde of God maie
haue fre passage, and be glorified. zc.

S. paul Col. III.

Let the worde of Christ dwell in you plen-
teously in all wysdome zc.

Josue I.

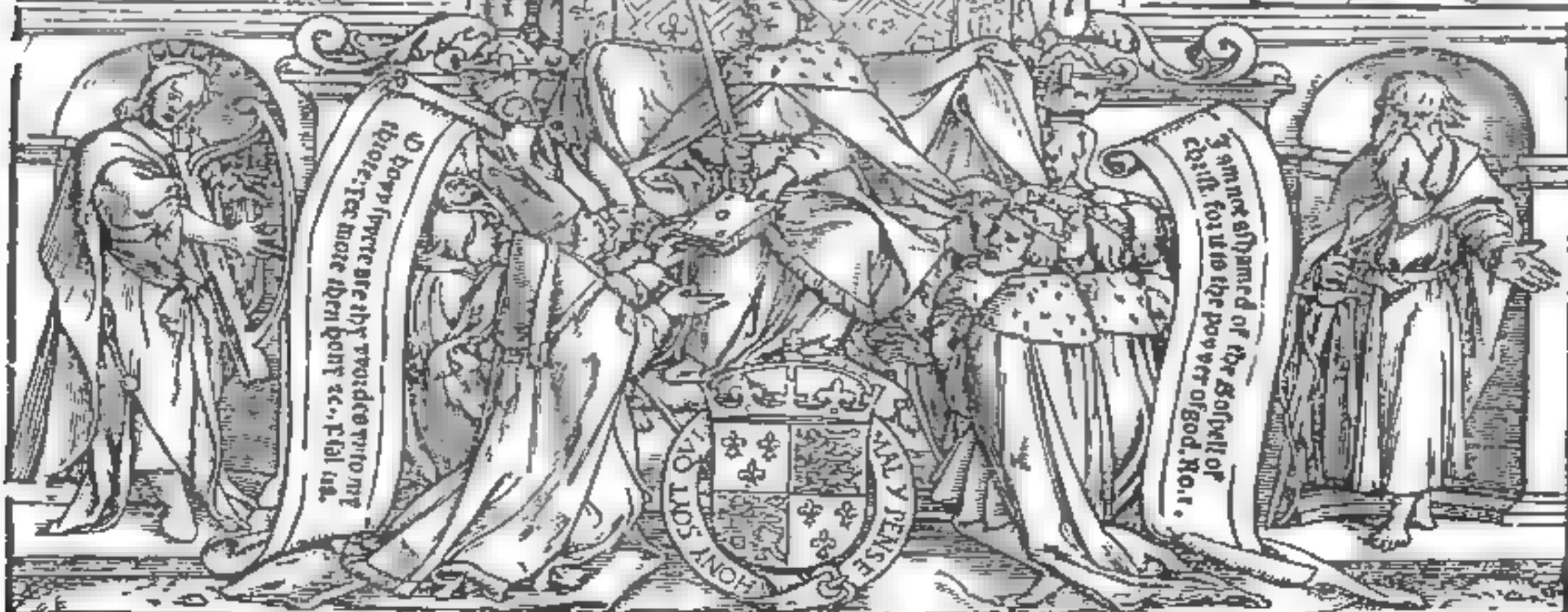
Let not the booke of this lawe departe
out of thy mouth, but exercise thyselfe
therin daye and night zc.



These are the lawes that
thou shalt lay before them.



So your waye into all the
world, & preach the Gospel



The booke of the whole Byble, how they are named
in Englysh and Latyn, how longe they are wrytten in the allegacions,
how many chapters enery booke hath, and in what leafe enery
one begynneth.

The booke of the first parte.

Abbreniacion.	Booke.	Chapters.	leafe.
Gen.	Genesis, the first booke of Moses.	l.	first.
Exo.	Exodus, the seconde booke of Moses.	xl.	xxiiij.
Leui.	Leuiticus, the thirde booke of Moses.	xxvij.	xlj.
Num.	Numerus, the fourth booke of Moses.	xxxvj.	lv.
Deut.	Deuteronomion, the fift booke of Moses.	xxxiiij.	lxxiiij.

The booke of the seconde parte.

Abbreniacion.	Booke.	Chapters.	leafe.
Jos.	Josue, the booke of Josua.	xxiiij.	ij.
Jud.	Judicum, the booke of the Judges.	xxi.	xij.
Ruth.	Ruth, the booke of Ruth.	iiij.	xxiiij.
I. Reg.	Regum, the first booke of the kynges.	xxxi.	xxvj.
II. Reg.	Regum, the seconde booke of the kynges.	xxiiij.	xl.
III. Reg.	Regum, the thirde booke of the kynges.	xxj.	lq.
III. Reg.	Regum, the fourth booke of the kynges.	xxv.	lxvj.
I. par.	Paralipomenon, the I. booke of y Cronicles.	xxx.	lxxix.
II. par.	Paralipomenon, the II. booke of y Cronicles.	xxvj.	xcj.
I. Esdr.	Esdras, the first booke of Esdras.	x.	cviij.
II. Esdr.	Esdras, the seconde booke of Esdras.	xiiij.	cxj.
hest.	Hester, the booke of Hester.	x.	cxxij.

The booke of the thirde parte.

Abbreniacion.	Booke.	Chapters.	leafe.
Job.	Job, the booke of Job.	xlij.	first.
psal.	Psalterium, the psalter.	cl.	xij.
pro.	Proverbia, the proverbes of Salomon.	xxxi.	xxviij.
Eccles.	Ecclesiastes, the preacher of Salomon.	xq.	xlviij.
Cant.	Cantica Canticoru, Salomons balletes.	viiij.	l.

The Prophetes.

Abbreniacion.	Booke.	Chapters.	leafe.
Isa.	Isaia, Esay the prophet.	lvj.	ij.
Jere.	Jeremias, Jeremy the prophet.	liij.	xxiiij.
Tren.	Tren, the lamentacions of Jeremy.	v.	xlx.
Bar.	Baruch, Baruch the prophet.	vj.	li.
Eze.	Ezechiel, Ezechiel the prophet.	xlviij.	lv.
Dan.	Daniel, Daniel the prophet.	xij.	lxxviij.
Ose.	Oseas, Oseas the prophet.	xiiij.	lxxxiiij.
Joel.	Joel, Joel the prophet.	ij.	lxxxviij.
Amo.	Amos, Amos the prophet.	ix.	lxxxviij.
Abd.	Abdias, Abdoy the prophet.	j.	xc.
Jon.	Jonas, Jonas the prophet.	iiij.	xcj.
Mich.	Michas, Michas the prophet.	vij.	xcij.
Nah.	Nahum, Nahum the prophet.	ij.	xciiij.
Abac.	Abacuc, Abacuc the prophet.	ij.	xcv.
Soph.	Sophomas, Sophony the prophet.	ij.	xcvj.
Agg.	Aggeus, Aggeus the prophet.	ij.	xcviij.
Zach.	Zacharias, Zachary the prophet.	xiiij.	xcviij.
Mal.	Malachias, Malachy the prophet.	ij.	cj.

To the reader.

are able to make satisfaction vnto God for their awne synnes: for the which erreure God of his mercy preserue all his.

Now to conclude: for so much as all the scripture is wyrtten for thy doctryne and ensample, it shalbe necessary for the, to take holde vpon it, whyle it is offred the, yee and when handes thankfully to receaue it. And though it be not worthely mynistréd vnto the in this translation (by reason of my rudenes) yet yf thou be feruent in thy prayer, God shall not onely sende it the in a better shappe by the mynistracion of other that beganne it afore, but shall also moue the hertes of them, which as yet medled not withall, to take it in hande, and to bestowe the gifte of their vnderstanding: theron, as well in oure language, as other famous interpreters do in other languages. And I prae God, that thorow my poore mynistracion here in, I maye geue them that can do better, some occasion so to do: exhortynge the (most deare Reader) in the meane whyle on Gods behalfe, yf thou be a heade, a Judge, or ruler of the people, • that thou let not the booke of this lawe departe out of thy mouth, but exercyse thyselfe therin both daye and night, • and be euer readinge in it as so ge as thou lyst, that thou mayest lerne to feare the LORDE thy God, and not to turne asyde from the comāndement, nether to the right hande ner to the lefte: lest thou be a knower of personnes in iudgment, and wreste the righte of the stranger, of the fatherles, or of the widow, • and so the curse to come vpon the. • But what office so euer thou hast, wayte vpon it, and execute it, to the mayntenaunce of peace, to the welth of thy people, defendinge the lawes of God and the louers therof, and to the destruccion of the wicked.

Iosu. 1. a
Deu. 17. d

Deu. 24. e
• Ro. 12. b
1. Pe. 4. b

Act. 20. d
1. Pet. 1. d
• 1. Ti. 4. b
Tit. 2. a

If thou be a preacher, and hast the oversighte of the flocke of Christ, awake, and fede Christes shepe with a good hert, and spare no labour to do the good, seke not thy selfe, and beware of fylthy lucre: • but be vnto the flocke an ensample, in the worde, in cōuersacion, in loue, in feruentnes of the spiete, and be euer readinge, exhortynge, and teachinge in Gods worde, that yf people of God remenot vnto other doctrynes, and lest thou thy selfe (whan thou shuldest teach other) be founde ignoraunt therin. And rather then thou woldest teach the people any other chynge then Gods worde, take the booke in thynne hande, and reade yf wordes euen as they stonde therin (for it is no shame so to do, it is more shame to make a lye) this I saye for soch as are not yet experce in the scripture, for I reprocue no preachinge without the booke, as longe as they saye the truerth.

If thou be a man that hast wyse and children, first loue thy wyse, acordinge to the ensample of the loue, wherwith Christ loued the congregacion, and remembre that so doynge, thou lovest euen thyselfe: yf thou hate her, thou hatest thine awne flesh: yf thou cherishe her and make moch of her, thou cherisest and makest moch of thyselfe. for she is bone of thy bones, and flesh of thy flesh. And who so euer thou be that hast children • brynge the vp in the nurcoure and informaciō of the LORDE: And yf thou be ignoraunt, or art ocher wyse occupied lausfully that thou canst not teach them thyselfe, then be euen as diligent to seke a good master for yf childre, as thou wast to seke a mother to beare them: for there lieth as greate weight in the one as in the ocher: Nee better it were for them to be vnborne, then not to feare God, or to be euell brought vp. Which thinge (I meane bryngynge vp well of children) yf it be diligently looked to, it is yf vpholdinge of all comon welthes: and the negligence of the same, the very decaye of all realmes.

Ephe. 5. e

Ephe. 6. a

Finally, who so euer thou be, take these wordes of scrypture to hert, and be not onely an outwarde hearer, but a doer therafter, and practyse thy selfe therin: that thou mayest fele in thine hert, the swete promyses therof for thy consolacion in all trouble, and for the sure stablyshinge of thy hope in Christ: And haue euer an eye to the wordes of scripture,

that yf thou be a teacher of other, thou mayest be within the boundes of the truerth, or at the leest though thou be but an hearer or reader of another

mans doynge, thou maiest yet haue knowlege to iudge all spietes,

and be fre from every erreure, to the vtter destruccion of all se

dicious sectes and straunge doctrynes, that the holy

scrypture maye haue fre passage, and be had in

reputacion, to the worshippe of the author

therof, which is euen God himselfe: to

whom for his most blessed wor

de, be glory and domyniō

now and euer.

Amen.

The first booke of Moses, called Genesis.

What this booke conteyneth.

- Chap. I.** The creacion of the worlde in fire dayes, and of man.
- Chap. II.** The rest of the seventh daye. The tre of knowlege of good and euell is forbydden &c. Of the creacion of Eua.
- Chap. III.** The serpent disceaueth the woman, they transgresse, and are dryuen out of Paradyse.
- Chap. IIII.** Abels offerynge pleasech God, therefore doth his brother Cain hate him, murthereth him, & is cursed. Of the childe of Cain.
- Chap. V.** Of the generacion, age & death of Adam, Seth, and of his sonnes vnto Noe.
- Chap. VI.** The occasion of the floude, and of the prepayringe of the Arke, &c.
- Chap. VII.** Noe with his housholde is preserved in the arke, where as all the worlde perissheth thorow the floude.
- Chap. VIII.** The floude abateth, Noe goeth out of the Arke, &c.
- Chap. IX.** God blesseth Noe and his sonnes, forbiddeth to eate the bloude of bestes, and to shed mans bloude, maketh a conuenant (and geueth the raynbowe for a token of the same) that he wyl destroye the worlde no more by water. Noe is drunken. Ham vncouerteth him, and getteth his curse.
- Chap. X.** The increace of mans generacion by Noes thre sonnes, which go a brode & begynne to buylde.
- Chap. XI.** The buyldinge of the towne of Babel is hyndered thorow the confucion of the tonges. The generacion of Sem vntyll Abram, which goeth wyth Lot vnto Sarran.
- Chap. XII.** Abram goeth wyth Lot in to a strange londe at the worde of the LO R D A, which appeareth vnto him in Canaan, and promyseth to geue the same londe vnto his seide. Afterwarde goeth Abram in to Egipte & sayneth Sarai to be his sister.
- Chap. XIII.** Abram and Lot departe agayne out of Egipte, and haue so many carell that they can not dwell together. Abram receaueth the blessinge and promes.
- Chap. XIII.** Lot is taken prisoner, Abram deliuereth him, Melchisedec feedeth Abram at his returnynge. Abram geueth him riches of the spoyle, and holdeth nothinge of the kynge of Sodoms goodes.
- Chap. XV.** God comforteth Abram, and promyseth him seide: He beleueth, & is iustified.
- Chap. XVI.** Sarai geueth Abram leue to take his mayde, which beareth him Ismael.
- Chap. XVII.** The couenant of circuncision &c.
- Chap. XVIII.** Thre men appeare vnto Abraham to whome the destructiō of Sodome is declared.
- Chap. XIX.** Lot receaueth the II. angels, the men of Sodome go aboute to abuse the, Lot is deliuered, Sodome is destroyed, Lots wyfe is turned to a piler of salt, & his daughters beare childe vnto him.
- Chap. XX.** Abraham departeth as a straunger in to Gerar, and sayneth Sara to be his sister the kynge taketh her, & geueth hir her agayne.
- Chap. XXI.** The byrth of Isaac, Agar is put out with hir sonne, Abraham and Abimelech are sworne frendes.
- Chap. XXII.** God tryeth Abraham, which at his worde wolde offre his awne sonne. The pro-

- mes is confirmed vnto him with an oath.
- Chap. XXIII.** The death of Sara, for whom Abraham byeth a peece of londe to burye her in.
- Chap. XXIII.** Abraham wyl haue his sonne to mary in his awne kinred, the seruaunt bringeth Rebecca, whom Isaac taketh to wife.
- Chap. XXV.** Abraham begetteth mo chylidren by another wife, geueth his good vnto Isaac, & dyeth. Isaac begynneth to growe, Esau selleth his byrthright.
- Chap. XXVI.** Isaac goeth in to Gerar, sayneth Rebecca to be his sister, increaseth in riches, the Philistynes stoppe his welles. Abimelech & he are sworne frendes.
- Chap. XXVII.** Jacob is blessed before Esau, which threatneth him, but he flyeth in to Sarran to Laban his mothers brother.
- Chap. XXVIII.** Isaac sendeth Jacob awaye to mary amonge Labans daughters, Jacob seith a vision, God cōfirmeth him the promes made vnto Abraham, wherupon Jacob maketh a vowe.
- Chap. XXIX.** Jacob geueth Labans shepe to drife, serueth seuen yeare for Rachel, Lea is geue him, & yet serueth he seuen yeare mo for Rachel.
- Chap. XXX.** Rachel geueth Jacob hir mayde and so doth Lea, they beare him chylidren, his rewarde is appoynted with a condicion, wherby he is made ryde.
- Chap. XXXI.** Jacob goeth home warde, Rachel stealeth hir fathers ymages, Laban overtaketh them, and fyndeth not his ymages, they sweare together, the angell meteth Jacob.
- Chap. XXXII.** Jacob sendeth presentes vnto Esau, putteth God in remembraunce of his promes, and wrestleth with the angell, which chaungeth his name and blesseth him.
- Chap. XXXIII.** Jacob and Esau are agreed, &c.
- Chap. XXXIII.** Dina Jacobs daughter is forced by Sichem, wherof there cometh greate bloudsheddyng.
- Chap. XXXV.** Rachel dyeth at the byrth of Ben Jamin, Ruben lyeth with his fathers concubine.
- Chap. XXXVI.** Of the prices that came of Esau, and how Esau departeth from his brother.
- Chap. XXXVII.** Joseph is hated of his brethren, and solde in to Egipte.
- Chap. XXXVIII.** Iuda lyeth with his daughter in lawe, which beareth him two sonnes.
- Chap. XXXIX.** Joseph is beloued: & because he wil not consente to the inordinate desyre of his mastresse, he is put in prison.
- Chap. XL.** Joseph expoundeth the dreames of the two prisoners.
- Chap. XLI.** Joseph declareth Pharaos dreame, and is made a lorde of Egipte. The derry begynneth.
- Chap. XLII.** Josephs brethren come in to Egipte, to by corne, and are troubled of him.
- Chap. XLIII.** They come agayne for corne, bringe Ben Jamin with them, and are put to more trouble.
- Chap. XLIII.** As they go home, he causeth the be brought agayne, and put to more feare.
- Chap. XLV.** Joseph uttereth him selfe to his brethren, and sendeth for his father.
- Chap. XLVI.** Jacob cometh in to Egipte with all his people, Joseph receaueth him.
- Chap. XLVII.** Pharaos geueth them the lode of Gosen, the derry is greate in Egipte &c.
- Chap. XLVIII.** Jacob is sicke, and blesseth Josephs sonnes.
- Chap. XLIX.** Jacob before his death telleth his sonnes what shal happen vnto the, & dyeth.
- Chap. L.** Joseph burieth his father, chargeth his brethren concernynge his bones, and dyeth in Egipte.

The first booke of Mo= ses, called Genesis. Fo. i.

The first dayes worke.



The seconde dayes worke.



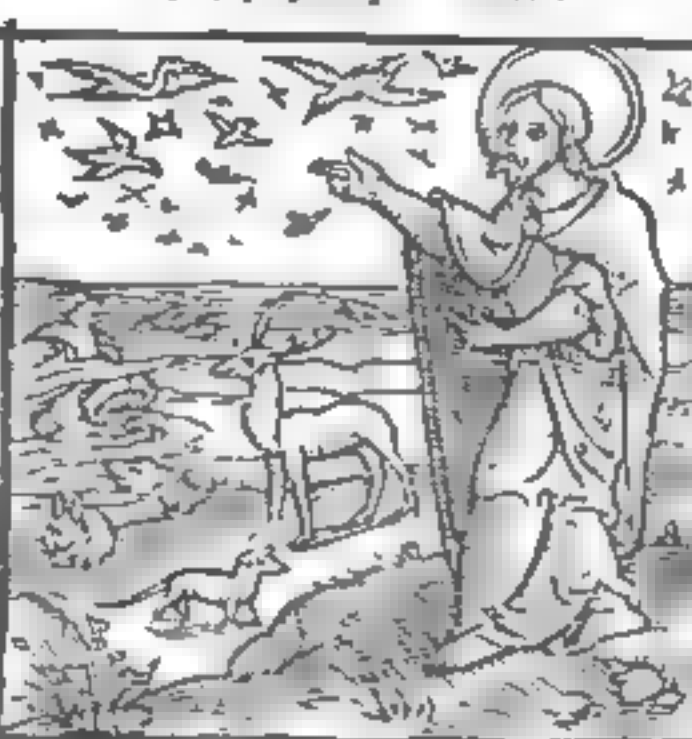
The thirde dayes worke.



The fourth dayes worke.



The fift dayes worke.



The sixte dayes worke.



The first Chapter.

2
4 Efd 6 d
Ecclij 19. a
Iere 10 b
Heb. 11. a
Esa. 44. c



A y begyn
nyng God
created hea
uen z earth:
and y earth
was voyde
and emptie,
and darck
nes was v
pon the de
pe, z y spie
te of God
moued vpo
the water.

And God sayde: let there be light, z there was light. And God sawe the light that it was good. Then God denyded y light from the darcknes, and called the light, Daye: and the darcknes, Night. Then of the evenynge and mornynge was made the first daye.

And God sayde: let there be a firmament betwene the waters, and let it deuyde y waters a sinder. Then God made y firmamēt, and parted the waters vnder the firmamēt, from the waters aboue the firmament: And so it came to passe. And God called y firmament, heanen. Then of the euenynge z mornynge was made the seconde daye.

And God sayde: let the waters vnder hea uen gather the selues vnto one place, y the dryelonde maye appcare. And so it came to passe. And God called y dryelonde, Earth: and the gatheringe together of waters called he, y See. And God sawe y it was good.

And God sayde: let y earth bunge forth grene grasse and herbe, that beareth seide: z frute full trees, that maye beare frute, every one after his kynde, hauynge their owne seide in them selues vpon the earth. And so it came to passe. And the earth brought forth grene grasse and herbe, y beareth seide every one after his kynde, z trees bearinge frute, z

Iob 26 b
Pro. 8. c

The i. boke of Moses.

hauynge their owne sede in them selues, eue-
ry one after his kynde. And God sawe that
it was good. Then of the euenynge & mor-
nyng was made the thirde daye.

Psal. 135. a And God sayde: let there be lightes in y
firmament of heauen, to denyde the daye fro
the night, that they maye be vnto tokes, sea-
Deut. 4. c sons, dayes, and yeaes. And let them be ligh-
tes in y firmament of heauen, to shyne vpon
the earth: And so it came to passe. And God
Iere. 31. f made two greates lightes: one greater light
to rule the daye, and a lesse light to rule the
night, and he made starres also. And God
set them in the firmament of heauen, y they
might shyne vpon earth, and to rule the daye
and the night, and to denyde the light from
darknes. And God sawe that it was good.
Then of the euenynge and mornynge was
made the fourth daye.

C And God sayde: let the waters brynge
4. Ecl. c. c forth creatures that moue and haue life, &
foules for to flye aboue the earth vnder the
firmament of heauen. And God created grea-
te whalles, and all maner of creatures that
lyue and moue, which the waters brought
forth every one after his kynde: and all ma-
ner of fethered foules, every one after his
kynde. And God sawe that it was good, and
blessed them, sayenge: Growe, and multiplie,
and fyll the waters of the sees, and let the
foules multiplie vpon the earth. Then of
the euenynge and mornynge was made the
fifth daye.

And God sayde: let y earth brynge forth
lynynge soules, every one after his kynde: ca-
tell, womes & what as hath life vpon earth,
every one after his kynde. And so it came to
passe. And God made y beastes of the earth
every one after his kynde, and catell after
their kynde, and all maner womes of the
earth after their kynde. And God sawe that
it was good.

D And God sayde: let vs make man in o^r si-
militude after oure liknesse, that he maye ha-
ue rule ouer the fysh of the see, and ouer the
foules vnder y heauen, and ouer catell, and
ouer all the earth, and ouer all wormes that
crepe on y earth. And God created man af-
ter his liknesse: after y liknesse of God crea-
ted he him, male & female created he them.

Sap. 2. d
and 10. a
Eccli 17. a
Mar. 10. a

Iere. 29. b
Sap 9. a
Psal 8. b

And God blessed them, and sayde vnto
them: Growe, and multiplie, and fyll the
earth, and subdue it, & haue demynion ouer
the fysh of the see, and ouer the foules of the
ayre, and ouer all the beastes that crepe vpon
the earth.

Ce. 12. 2. a

And God sayde: lo, I haue geuen you all

The ii. Chap.

maner herbes that beare sede vpon the who-
le earth, and all maner fructefull trees that
beare sede, to be meate for you. And to all
beastes of the earth, and to all foules vnder
the heauen, and to every worme that hath li-
fe (vpon earth) all maner grene herbes to ea-
te. And so it came to passe. And God behel-
de all y he had made, and lo, they were excea-
dinge good. Then of the euenynge and mor-
nyng was made the sixte daye.

Psal. 103. b

Deu. 32. a
Eccli 39. c

A

The seconde Chapter.

S Inna was heauē and earth fynished
with all their hoost, and thus in the
seuenth daye God ended his worke,
which he had made, & rested in the seuenth
daye from all his workes which he had ma-
de: And blessed the seuenth daye, & sanctified
it, because y in it he rested from all his wor-
kes, which God created and made.

Exo. 20. b
Heb. 4. a

These are the generacions of heauē and
earth whan they were created, in the tyme
whan the **LORDE** God made heauen and
earth: before there was eny troygg vpon
earth, and ouer there grew eny grene her-
be vpon the felde. For the **LORDE** God had
yet sent no rayne vpon y earth, nether was
there eny man to tylle the earth. But there
arose a myst from the earth, & watered all
the londe. And y **LORDE** God shope man
enē of the moulde of the earth, & brethed in
to his face y breth of life. And so was man
made a lynynge soule.

23
Sap. 10. a
Tob. 8. b
1. Cor. 15

The **LORDE** God also planted a garde-
n of pleasure in Eden, towarde y east, and set
man therein whom he had made. And the
LORDE God caused to sprynge out of the
earth all maner trees, pleasaut to loke vpon,
and good to eate: and the tre of life in the
myddest of the garden, and the tre of know-
lege of good and euill.

Pro. 3. b
Apo. 2. a

And out of Eden there wente a ryuer, to
water the garden, and there denyded it selfe
into foure heade waters. The first is called
Physon, which renneth aboute all the londe
of Heryla. And there is founte golde, (& the
golde of that countre is precious,) and there
is founte Bedellion, and the precious stone
Onix. The second water is called Gihon,
which runneth aboute the whole londe of y
Mouias. The thirde water is called Hydec-
tell, which runneth towarde the east syde of
y Affiriās. The fourth water is Euphrates.

Eccli. 24

C
Some
call it
Eho-
ham

And the **LORDE** God toke man, & set him
in the pleasaut garden of Eden, to dresse it
& to kepe it. And the **LORDE** God commaun-
ded man, sayenge: Thou shalt eate of all ma-
ner trees in y garden: But of y tre of know

Eccli. 15. c

The i. boke of Moyses.

lege of good and euell, shalt thou not eate. For loke in what daye so euer thou eatest therof, thou shalt dye the death.



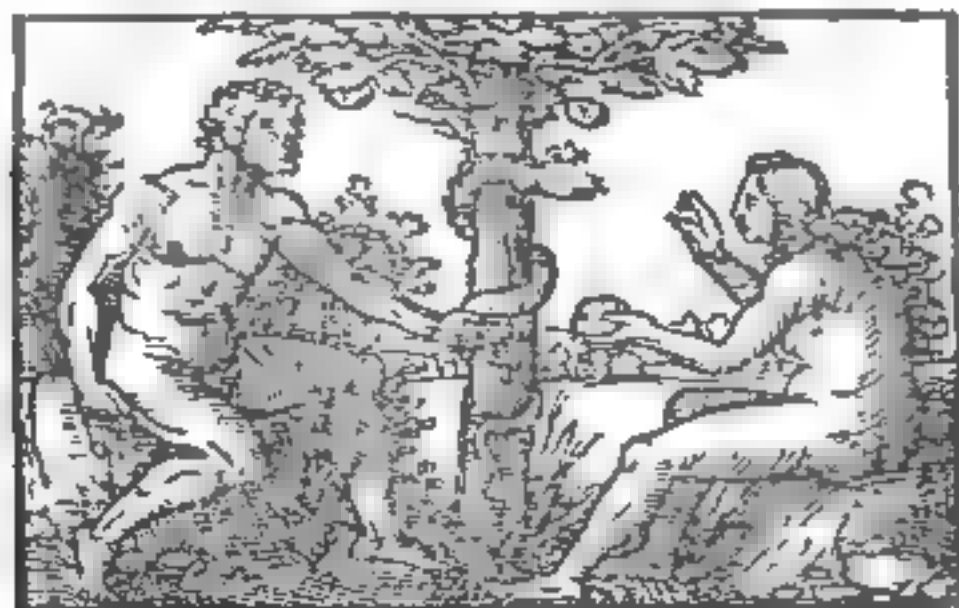
Some
reader:
Toke
de nere
by him.

And the LORDE God sayde: It is not good y^e mā shulde be alone. I wil make him an helpe, to beare him cōpany. And whan God the LORDE had made of the earch all maner beastes of the felde, z all maner foules vnder the heauē, he brought them vnto man, to se what he wolde call thē: For as mā called all maner of fluinge foules, so are their names. And man gaue names vnto all maner catell, z vnto the foules vnder the heauē, and vnto all maner beastes of y^e felde. But vnto man there was founde no helpe, to beare him company.

Cor. 11. 8

Matt 19. 6
Mar 10. 8
Eph. 5. c
1 Cor 6. c
Gen 2. b

Then the LORDE God caused an herbe slepe to fall vpon man, and he slepte. And he toke out one of his rybbes, and (in steade therof) he fylled vp y^e place with flesh. And the LORDE God made a woman, of y^e ryb be that he toke out of man, and brought her vnto him. Then sayde man: This is once bone of my bones, and flesh of my flesh. She shalbe called woman, because she was takē of man. For this cause shal a man leaue father and mother, and cleue vnto his wife, z they two shalbe one flesh. And they were both naked, the man and his wife, and were not ashamed.



The III. Chapter.

At the serpent was idyll: then all the beastes of the felde (which y^e LOR

The iij. Chap. Fo. ij.

DE God had made) and sayde vnto the wo-
man: Yee, hath God sayde in dede: Ye shall not eate of all maner trees in the garden: Then sayde the woman vnto the serpent: We eate of the frute of the trees in the garden: But as for the frute of the tre that is in the myddes of the garden, God hath sayde: Eate not ye of it, and touch it not, lest ye dye.

2. Cor 11. 2

Then saide the serpent vnto the woman: Tush, ye shall not dye the death. For God doth knowe, that in what daye so euer ye eate of it, your eyes shalbe opened, and ye shal be as God, and knowe both good and euell. And the woman sawe that y^e tre was good to eate of, and lustye vnto the eyes, and a pleasaunt tre to make wyse, and toke of the frute of it, and ate, and gaue vnto hir husbande also therof, and he ate. Then were the eyes of them both opened, and they perceaued that they were naked, and sowed fygge leaues together, and made them apurys.

* Iere. 14. b
and 29. c

Some
reader:
* whyle
it made
wyse.
B
Gen. 2. d

And they herde the voyce of the LORDE God, which walked in the garden in the coole of the daye. And Adam hyd himself with his wyse, from the presence of y^e LORDE God amonge the trees of the garden. And y^e LORDE God called Adam, and sayde vnto him: Where art thou? And he saide: I herde thy voyce in the garden, and was afrayed, because I am naked, and therfore I hyd myself. And he sayde: who tolde the, that thou art naked? Hast thou not eaten of the tre, wherof I commaunded the, y^e thou shuldest not eate?

Then sayde Adam: The woman which thou gauest me (to beare me company) gaue me of the tre, and I ate. And the LORDE God sayde vnto the woman: wherfore hast thou done this? The woman sayde: the serpent disceined me so, that I ate. Then sayde the LORDE God vnto the serpent: Becau-
se thou hast done this, cursed be thou aboue all catell and aboue all beastes of the felde. Vpon thy bely shalt thou go, z earth shalt thou eate all the dayes of thy life. And I wyll put enemye betwene the and the woman, and betwene y^e sede and hir sede. The same shal treade downe thy heade, and thou shalt treade him on the hele.

Apo. 12. 7

Matt. 4. a
* Col. 2. b

And vnto the woman he sayde: I will increase thy sorow, whan thou art with child: with payne shalt thou beare thy childre, and thy lust shal pertaine vnto y^e husband, and he shal rule the.

And vnto Adam he sayde: For so much as

Some
reader:
* Thon
shalt

a ij

The i. booke of Moses.

**bear
downe
thy self
before
thy hus-
bande.**

Ecc1.40.b
Job14.b

thou hast hearkened vnto the voyce of thy wyfe, and hast eaten of the tre, wherof I commaunded the, sayenge: thou shalt not eate of it. Cursed be y^e earth for thy sake. With sorowe shalt thou eate therof, all the dayes of thy life. Thornes and thistles shalt it beare vnto the, and thou shalt eate the herbes of the felde. In the sweate of thy face shalt thou eate thy bried, tyll thou be turned agayne vnto earth, whēce thou art take: for earth thou art, and vnto earth shalt thou be turned agayne.

And Adam called his wyfe Hena, because she is the mother of all lynyng. And the LORDE God made Adam ⁊ his wyfe garments of skynnes, ⁊ theſe he put on them. And the LORDE God ſayde: lo, Adam is become as it were one of vs, ⁊ knoweth good ⁊ euell. But now leſt he ſtretch his hande, and take alſo of the tre of life, and eate, and lyeue for euer. Then the LORDE God put him out of the garden of Eden, to tyll y^e earth, wher he was tate. And he caſt Adam out. And be fore the garden of Eden he ſet Cherubes, and a naked ſyre ſwerde, to kepe y^e waye vnto the tre of life.

The III. Chapter.

21 **W**hen Adam laye with Hēua his
wyfe, which conceaued & bare Cain,
and sayde, I haue opeyned y man
of the L O R D E. And she proceeded forth, &
bare his brother Abell. And Abell became a
shepherde, but Cain became an husbande
of the earth.

And it fortunēd after certaine daies, that Cain brought of the frute of the earth, an offrynge vnto y^e LORDE. And Abell brought also of the firstlinges of his shepe, and of y^e fat of them. And the LORDE had respecte vnto Abell and to his offerynge: but vnto Cain and his offerynge he looked not. Then was Cain exceedinge wroth, and his countenance chaunged. And the LORDE sayde vnto Cam: Why art thou angrie? and why doth thy countenance chaunge? Is it not so? that yf thou do well, thou shalt receaue it: but and yf thou do euell, thy synne lyeth open in the doire? * Shal he then be subdued vnto thee? and wilt thou rule him? And Cain talked with Abell his brother.

And it happened, that whan they were in the felde, Cain arose agaynst Abell his brother, and slew him. Then sayde the LORD vnto Cain: Where is Abell thy brother? He sayde: I can not tell. Am I my brothers keeper? And he sayde: What hast thou done? The voyce of thy brothers bloude crieth vn

Some
reder
*Let it
be sub
dued yn
to the,
e' rule
thou' it

Sep 10 2
 Feb 3 5
 Feb. 12. 6

The iiii. Chap.



to me out of the earth. And now shalt thou be cursed vpon the earth, which hath opened hir mouth, and receaued thy brothers bloude of thine hande. Whan thou tyllest y^e grounde, she shall henceforth not geue hir power vnto the. A vagabunde and a rennagate shalt thou be vpon y^e earth. And Cain sayde vnto y^e LORDE: my synne is greater, then that it maye be forgiven me. Beholde, thou castest me out this daye from out of y^e lande, and from y^e sight must I hyde myself, and must be a vagabunde and a rennagate vpon y^e earth. And thus shal it go with me: that who so fyndeth me, shal slaye me.

But the LORDE sayde thus vnto him:
Who so euer slayeth Cain, it shalbe auenged
sevenfolde. And the LORDE put a marke
vpon Cain, that no man which feunde him,
shulde kyll him. So Cain wente out from y
face of the LORDE, and dwelt in the lande
Elobo, vpon the east syde of Eden.

And Cain laye with his wyfe, which con-
ceaved and bare Henoch. And he buylded a
cite, and called it after the name of his son-
ne Henoch. And Henoch begat Irad, Irad
begat Mahuiarl. Mahuiarl begat Mathu-
sacl. Mathusacl begat Lamech.

And Lamech teke him two wyues: 3 one was called Ada, & the other Zilla. And Ada bare Jabel, of whom came they that dwelle in tentes and had cattell. And his brothers name was Juball: Of him came they that occupied harpes & pypes. And Zilla she also bare Tubalcain, a worker in all connynges poyntes of metall & yron. And Tubalcains sister was called Naama.

And Lamech sayde vnto his wyues Ada and Zilla: Heare my voyce (ye wyues of Lamech) and hearken vnto my wordes: for I haue slayne a man, and wounded my selfe: and (haue kylled) a yongeman, and gottē my selfe strypes. Cain shalbe auēged seue tymes: but Lamech seven and seuentietymes.

Adam laye yet with his wyfe ageyne, z
she bare a sonne, and called him Seth. For

Pro. 24.

Job 15.6

С
Сен. 4.

The i. boke of Moses.

God (sayde she) hath apoynted me another sede, for Abell, whom Cain slew. And Seth begat a sonne also, and called him Enos. At the sametyme beganne men to call vpon the name of the LORDE.

The V. Chapter.

In this is the boke of the generation of man, in the tyme whan God created man, and made him after the similitude of God. Male and female made he them, and blessed the, and called their names Man, in the tyme whan they were created. And Adam was an hundred and thirtie yeare olde, and begat a sonne, which was like his owne ymage, and called his name Seth: and lyued thereafter eight hundred yeare, and begat sonnes and daughters. And his whole age was nyne hundred and thirtie yeares, and so he dyed.

Seth was an hundred and fyue yeare olde, and begat Enos: and lyued thereafter eight hundred and seven yeare, and begat sonnes and daughters. And his whole age was nyne hundred and twelue yeares, and so he dyed.

Enos was nyentie yeare olde, and begat Kenan: and lyued thereafter eight hundred and fiftene yeare, and begat sonnes and daughters. And his whole age was nyne hundred and fyue yeares, and so he dyed.

Kenan was seuentie yeare olde, and begat Mahalaliel: and lyued thereafter eight hundred and fourtie yeare, and begat sonnes and daughters. And his whole age was nyne hundred and ten yeares, and so he dyed.

Mahalaliel was thre score yeare olde and fyue, and begat Jared: and lyued thereafter eight hundred and thirtie yeare, and begat sonnes and daughters. And his whole age was eight hundred, nyentie and fyue yeares, and so he dyed.

Jared was an hundred and two and sixtie yeare olde, and begat Enoch: and lyued thereafter eight hundred yeare, and begat sonnes and daughters. And his whole age was nyne hundred and two and sixtie yeare, and so he dyed.

Enoch was fyue and thre score yeare olde, and begat Mathusalah: and led a godly conuersacion thre hundred yeares thereafter, and begat sonnes and daughters. And his whole age was thre hundred and fyue and thre score yeares. And for so moch as he lyued a godly life, God toke him awaye, and he was nomore sene.

Mathusalah was an hundred and seven and foure score yeare olde, and begat Lamech: and

The vi. Chap. No. iij.

lyued thereafter seven hundred and two and foure score yeare, and begat sonnes and daughters. And his whole age was nyne hundred and nyne and tre score yeares, and so he dyed.

Lamech was an hundred and two and foure score yeare olde, and begat a sonne, and called him Noe, and sayde: This same shall coſorte vs in oure workes, and in the sorowe of oure bondes vpon the earth, which the LORDE hath cursed. After this he lyued fyue hundred and fyue and nyentie yeare, and begat sonnes and daughters. And his whole age was seven hundred seven and seuentie yeares, and so he dyed.

Noe was fyue hundred yeare olde, and begat Sem, Ham and Japhet.

The VI. Chapter.

So whan men beganne to multiplie vpon the earth, and had begot them daughters, the children of God sawe the daughters of men, that they were fayre, and toke vnto the wyues soch as they liked. Then sayde the LORDE: My spere shal not allwaye stryue with man, for he is but flesh also. I wil yet geue him respyte an hundred and twety yeares. There were giauntes also in the worlde at that tyme. For whan the children of God had lyen with the daughters of men, and begotten them children, yf same (children) became mightie in the worlde, and men of renowne.

But whan the LORDE sawe the wickednes of man was increased vpon the earth, and that all thought and imaginacion of their hert was but onely euell continually, it repented him, that he had made man vpon the earth, and he sorowed in his hert, and sayde: I wyll destroye man kynde which I hane made, from the earth: both man, beest, worme, and foule vnder the heauen: for it repenteth me, that I hane made them. Neuer theles Noe founde grace in the sight of the LORDE.

This is the generacion of Noe. Noe was a righteous and perfecte man, and led a godly life in his tyme, and begat thre sonnes: Sem, Ham and Japhet. Notwithstandinge the earth was corrupte in the sight of God, and full of myschefe. Then God looked vpon the earth: and lo, it was corrupte (for all flesh had corrupte his waye vpon the earth.)

Then sayde God vnto Noe: The ende of all flesh is come before me, for the earth is full of myschefe before them. And lo, I wyll destroye them with the earth. Make the an Arcke of pyne tre, and make chambers in it,

Gen. 1.4

1. Pet. 1.6

3

1. Re. 11.6

1. Co. 4.2.6

Ecc. 4.4.6

Ecc. 4.4.6
Heb. 11.2

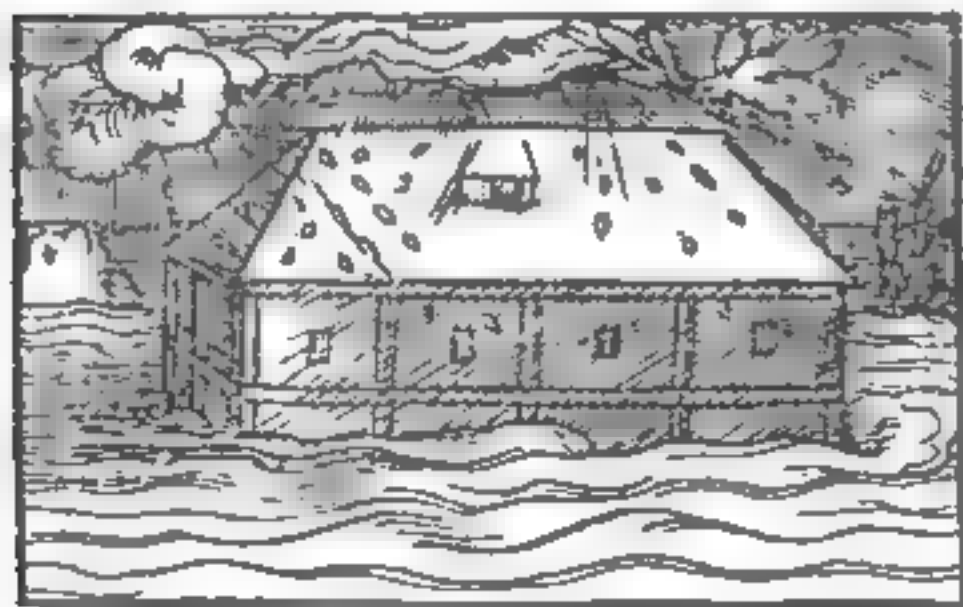
1. Pet. 4.6
1. Re. 11.2

The i. booke of Moses.

and pitch it within and without with pitch and make it after this fashion: The length shal be thre hundredth cubites, the bredth fiftie cubites, and the heyghe thirtie cubites. A wyndow shalt thou make aboue of a cubyte greate: but the dore shalt thou set in the myddest in the syde of it: And the Arke shalt thou make with thre loftes one aboue another. For lo, I wyll bringe a floude of water vpon the earth, to destroye all flesh (wherin the breth of life is) vnder the heauē: All that is vpon earth, shal perishe.

D But with the wyll I make a conenaunt, and thou shalt go in to the Arke with thy sonnes, with thy wyfe, and with thy sonnes wyues. And of all creatures what so euer flesh it be, thou shalt bringe in to the Arke, even a payre: the male and the female, that they maye lyue wth the: Of foules after their kynde, of bestes after their kynde, and of all maner wormes of the earth after their kynde. Of euery one of these shal there a payre go in vnto the, that they maye lyue. And thou shalt take vnto the all maner of meate that maye be eaten, and shalt laye it vp in store by the, that it maye be meate for the and them. And Noe dyd a cordinge to all that God commaunded him.

The VII. Chapter.



s. Pet. 2. b
Leuit. 11. a

And I^s LORD sayde vnto Noe: Go in to the Arke thou & thy whole house: for the haue I sene righteous before me at this tyme. Of all cleane bestes take vnto the seuen and seuen, the male and his female. And of vncleane bestes a payre, the male and his female. Like wyse of the foules vnder the heauen, seuen and seuen, the male and his female, that there maye beside left a lyue vpon the whole earth.

For yet after seuen dayes, I wil sende raie vpon the earth fourtie dayes and fourtie nightes, and wyll destroye all maner of thinges that I haue made, from of the face of the earth.

The vii. Chap.

And Noe dyd all that the LORD commaunded him. Sixe hundredth yere olde was he, whan the water floude came vpon earth. And he wente in to the Arke, with his sonnes, his wyfe, and his sonnes wyues, for the waters of the floude. Of cleane bestes and of vncleane, of all fethered foules, & of all that crepeth vpon earth, wente in vnto him to the Arke by pares, a male and a female, as I^s LORDE commaunded him. And whan the seuen dayes were past, the water floude came vpon the earth.

Matt. 24. d
Luc. 17. c

In the sixe hundredth yere of Noes age, vpon the seuentene daye of the seconde moneth, that same daye were all I^s fountaynes of the greate depe broken vp, and the wyndowes of heauen were opened, and there came a rayne vpon I^s earth fourtie dayes and fourtie nightes.

Vpon the selfe same daye were Noe into the Arke, with Sem, Ham and Japhet his sonnes, and with his wyfe, and the thre wyues of his sonnes, and all maner of bestes after their kynde, all maner of catell after their kynde, all maner of crepyng thinges (that crepe vpoⁿ the earth) after their kynde, and all maner of foules (what so euer conde flye & what so euer had fethers) after their kynde: These wente all vnto Noe in to the Arke by coopes, of all flesh in whom was the breth of life. And these were the male & the female of all maner of flesh, and wente in, a cordinge as God commaunded him. And the LORD shut (the dore) vpon him.

Then came the water floude fourtie dayes vpon the earth, and the water increased, and bare vp the Arke, and lift it vp ouer I^s earth. Thus the water preuayled, and increased soire vpon the earth, so that the Arke wente vpon the waters. For the waters preuayled and increased so soire vpon earth, that all the hye mountaynes vnder the whole heauen were conered. Syfene cubytes hye preuayled I^s waters ouer the mountaynes, which were conered.

Eccl. 1. 5. d

Then all flesh that crept vpon earth, perished, both foules, catell, bestes, and all I^s moved vpon earth, and all men. What so euer had the breth of life vpon the drye land, dyed.

Thus was destroyed all that was vpon the earth, both man and beast, both wormes and foules vnder y^e heauē: all these were destroyed from the earth, Sane Noe onely remayned, and they that were with him in the Arke. And the waters preuayled vpon the earth, an hundredth and fiftie dayes.

Sep. 10. a

The i. boke of Moses.

The VIII. Chapter.

A Then God remembered Noe and all the beastes, and all the catell that were with him in the Arke, and caused a wynde to come vpon the earth: and the waters ceased, and the fountaynes of the depe and the wyndowes of heauen were stoppte, and the raine of heauē was forbydden, and the waters ranne styll awaye from the earth, and decreased after an hundreth and fiftye dayes.

Vpon the seuentene daye of the seventh moneth rested the Arke vpon the mountaynes of Ararat. And the waters were awaye and decreased vntyll the tenth moneth: for the first daye of the tenth moneth, the toppes of the mountaynes appeared.

After fourtie dayes Noe opened the wyndow of the Arke which he had made, and sent forth a rauen, which flew out, and came agayne, vntyll the waters were dried vp vpon the earth.

Then sent he forth a dove from him, to see, whether the waters were fallen vpon the earth. But when the dove coude fynde no resting place for hir feete, she came agayne vnto him in to the Arke, for the waters were yet vpon the face of all the earth. And he put out his hande, and toke her to him in to the Arke.

Then he abode yet seven dayes mo, and sent out the dove agayne out of the Arke: and she returned vnto him aboue the euen tyde: and beholde, she had broken of a leaf of an olyue tre, and bare it in hir nebb. Then Noe perceived, that the waters were abated vpon the earth. Nevertheless he taried yet seven other dayes, and sent forth the dove, which came nomore to him agayne.

In the sixte hundreth and one yeare of Noes age, vpon the first daye of the first moneth, the waters were dried vp vpon the earth. Then Noe toke of the hatches of the Arke, and sawe the face of the earth was drye. So vpon the seven and twentye daye of the seconde moneth the whole earth was drye.

Then spake God vnto Noe, and sayde:

Go out of the Arke, thou and thy wyfe, and thy sonnes, and thy sonnes wyues with the. As for all the beastes that are with the, what so ever flesh it be (both foule and catell and all maner of wormes that crepe vpon the earth) let them go out with the, and be occupied vpon the earth, growe and multiplye vpon the earth.

So Noe wente out, with his sonnes, and

The ix. Chap. Fo. iij.

with his wife, and with his sonnes wyues. All the beastes also and all the womes, and all the foules, and all that crepte vpon the earth, wente out of the Arke, every one vnto his life.

And Noe buylded an altare vnto the LORD, and toke of all maner of cleane beastes and of all maner of cleane foules, and offered brete sacrifices vpon the altare. And the LORD smelled the swete sauour, and sayde in his hert: I wyl hence forth curse the earth nomore for mans sake, for the ymaginacion of mans hert is euell, even from the very youth of him. Therefore from hence forth I wil nomore smyte all that lyueth, as I haue done. Neither shall sowynge tyme and haruest, colde and heate Sommer and wynter, daye and night cease so longe as the earth endureth.

The X. Chapter.



Ald God blessed Noe and his sonnes, and sayde vnto them: increace and multiplye, and fyll the earth. The feare also and drede of you be vpon all beastes of the earth, vpon all foules vnder the heauen, and vpon all that crepeth on the earth, and all fyshe of the see be geuen in to youre handes. All that moueth and hath life, be youre meate. Euen as the grene herbe, so haue I geue you all. Onely eate not the flesh with the bloude, wherein the soule is: for the bloude of you wherein youre soule is, wyl I requyre of the hande of all beastes: and the soule of man wyl I requyre of mans hande, yee every mans soule of anothers hande.

He that sheddeth mans bloude, his bloude shal be shed by man agayne, for God made man after his owne likenesse. As for you, be ye frutesfull, and increase, and be occupied vpon the earth, that ye maye multiplye therein.

Farthermore, God sayde vnto Noe and to his sonnes with him: Beholde, I make my couenaunt with you, and with youre sede

a iij

Some
reades
* came
not a-
gayne.

B

D
Leui. 11.

Gen. 1. d

Leui 7. c
and 17. d

Exo. 31. c

Tren. 4. b
Mat. 26. c
Apo. 13. b

Gen. 1. d

Gen. 1. d

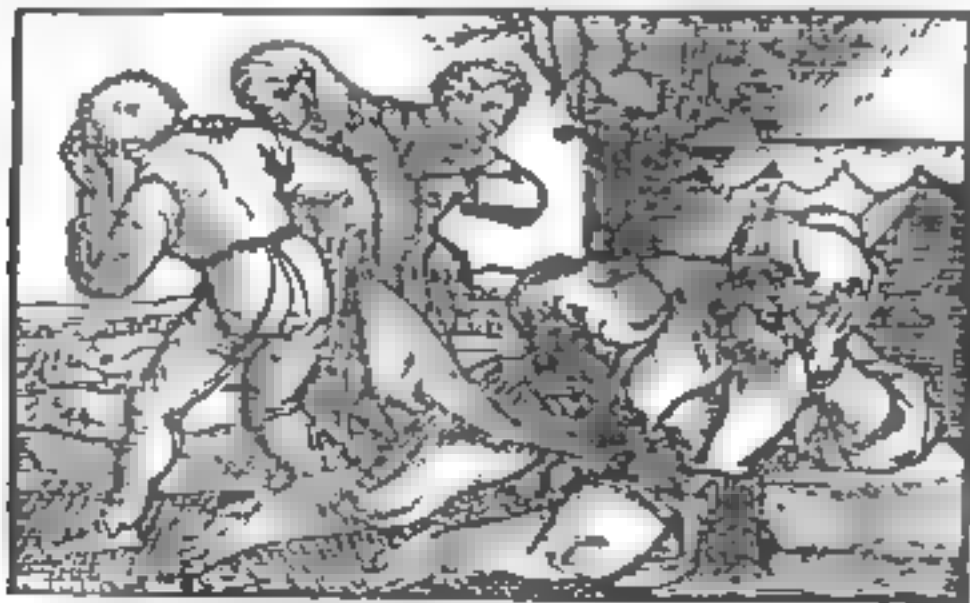
B
Esa. 54. a

The i. boke of Moses.

after you, and with every lyuynge creature that is with you, both foule, catell, and all beastes vpon the earth with you, of all that is gone out of the Arke, what so euer beast of the earth it be: And thus I make my couenaunt with you, that hence forth all flesh shal not be destroyed with the waters of eny floude, and from hence forth there shall come no floude to destroye the earth.

And God sayde: This is the token of my couenaunt which I haue made betwene me and you, and all lynyng creatures amonge you for evermore: My bowe will I set in the cloudes, and it shal be the token of my couenaunt betwene me and y^e earth: so that whā I brynge cloudes vpon the earth, the bowe shal appeare in the cloudes. And then wyll I thynke vpon my couenaunt betwixte me and you and all lynyng creatures in all maner of flesh: so that from hence forth there shall nomore come eny floude of water to destroye all flesh. Therfore shall my bowe be in the cloudes, that I maye loke vpon it, and remembre the everlastynge couenaunt, betwixte God and all lynyng creatures in all flesh that is vpon earth. God sayde also vnto Noe: This is the tokē of the couenaunt, which I haue made betwene me and all flesh vpon earth.

The sonnes of Noe which wente out of the Arke, are these: Sem, Ham and Japhet. As for Ham, he is the father of Canaan. These are Noes thre sonnes, of whom all londes were ouerspreid.



Noe beganne to take hede vnto y^e tyllinge of the grounde, and planted a vyniarde. And dranke of the wyne, and was drunken, and laye vncouered in his tente. Now when hā the father of Canaan sawe his fathers prauities, he tolde his two brethren with out. Thē toke Sem and Japhet a mantell and put it vpo both their shulders, and wente backward, and couered their fathers secretes: and their faces were turned asyde, y^e they shulde not se their fathers prauities.

The x. Chap.

So whan Noe awaked from his wyne, and perceaued what his yonger sonne had done vnto him, he sayde: Cursed be Canaan, and a seruaunt of seruautes be he vnto his brethren. He sayde morouer: Praises be the LORDE God of Sem, and Canaan be his seruaunt. God increase Japhet, and let him dwell in the tentes of Sem, and Canaan be his seruaunt.

And Noe lyued after the floude thre hundred and fiftie yeare, so y^e his whole age was ix hundred and fystie yeare, and so he dyed.

The X. Chapter.

This is the generacion of the childre of Noe, Sem, Ham, and Japhet, and they begat children after the floude.

The children of Japhet are these: Gomer, Magog, Madai, Javan, Tubal, Mesek and Thyris. The childre of Gomer are these: Asenas, Riphat and Togarma. The children of Javan are these: Elisa, Tharsis, Cichim and Dodanim: Of these are deuised the Isles of y^e heathen in their countrees, eue ry one after his speach, kynred and people.

The childre of Ham are these: Chus, Nimroth, Phut and Canaan. The children of Chus are these: Seba, Henila Sabtha, Keyma and Sabthecha.

The children of Keyma are these: Sheba and Dedā. Chus also begat Nemrod, which beganne to be mightie in the earth, and was a mightie hunter in the sight of the LORDE. Therof cometh the proverbe: This is a mightie hunter before the LORDE like as Nemrod. And the ougenall of his kynngdome was Babel, Erech, Acad and Chalne in y^e londe of Syncar. Out of that lode came Assur, and buylde Ninive, and y^e strettes of y^e cite, and Calah, and Kessen betwene Ninive and Calah: This is a greete cite. Mizraim begat Ludim, Enamim, Leabim, Naphtum, Pathrusim and Casluhim, from whence came the Philistynes and Capthorims. Canaan also begat Sidon his eldest sonne, and Heth, Jebusi, Emori, Girgosi, Hivi, Arki, Sini, Arnadi, Zemarai and Hamati: fro whence y^e kynreds of y^e Cananites are dispersed abroad. And y^e Coastes of y^e Cananites were fro Sidon forth thorow Gerar vnto Gasa, tyll thou comest vnto Sodoma, Gomora, Adama, Zeboim, and vnto Lasa. These are the children of Ham in their kynreds, tungen, londes and people. And Sem which is y^e father of all the children of Eber, and the elder brother of Japhet, begat childre also. And these are his children: Elā, Assur, Arphachad, Lud and Aram. The childre of Aram are these: Uz, Hul, Gether and Mas.

Ecclesiasticus
11. 44. b

C

26

1 Pat. 1. 1

23

Gene. 11. 1

1021. 2

C

Esa. 5. 2
Matt. 21. 2

The i. boke of Moyses.

D And Arphachsad begat Sala, and Sala begat Eber. Eber begat two sonnes: the name of the one was Peleg, because that in his tyme the worlde was deuyded, and his brothers name was Jafetan. And Jafetan begat Almodad, Saleph, Hazarmaphet, Jarah, Hadoram, Usal, Dikela, Obal, Abimael, Seba, Ophir, Hevila z Jobab: All the se are y childre of Jafetan. And their dwellinge was from Mese, tyll thou come vnto Sephar a mountayne of y east. These are y children of Sem in their generacions, cun ges, londes and people.

This is now y generation of y children of Noe in their kynredes z people. Of these were y people vpon earth spied a brode after y floude. The XI. Chapter.

A **S**omer all the worlde had one tonge z language. Now as they wente + towarde the East, they founde a playne in y londe of Synear, z there they dwelt, z saide one to another: Come on, let vs make bryck z burne it. And they toke bryck for stone, z slyme for morter, And sayde: Come, let vs buylde a cite z a tower, whose top pe maye reach vnto heauē, y we maye make vs a name, a fore we be scattered abroad in all londes. Then came y LORDE downe, to se y eice z tower, y y childre of mē had buylded. And y LORDE saide: Beholde, the people is one, z haue one maner of language amōge thē all, z this haue they begonne to do, z wil not leaue of from all y they haue purposed to do. Come on, let vs go downe, z cōfounde their tonge euē there, y one vnderstonde not what another saith. Thus y LORDE scattered thē frō thēce in all lōdes, so y they lest of to buylde the cite. Therefore is it called Babel, because the LORDE cōfounded there the language of all the worlde, and from thēce scattered them abroad in to all londes.

These are y generacions of Sem. Sem was an hūdieth yeare olde, and begat Arphachsad two yeare after the floude, and lyued therafter syue hūdieth yeare, and begat sonnes and doughters.

Arphachsad was fine z thirtie yeare olde, and begat Salah, and lyued therafter foure hūdieth and thre yeare, and begat sonnes z doughters.

C Salah was thirtie yeare olde, and begat Eber, z lyued therafter foure hūdieth z thre yeare, z begat sonnes and doughters.

Eber was foure and thirtie yeare olde, z begat Peleg, and lyued therafter foure hūdieth and thirtie yeare, and begat sonnes z doughters.

The xij. Chap. Ho. v.

Peleg was thirtie yeare olde, and begat Regu, and lyued therafter two hūdieth and nyene yeare, and begat sonnes z doughters.

Regu was two and thirtie yeare olde, and begat Serug, and lyued therafter two hūdieth and seven yeare, and begat sonnes and doughters.

Serug was thirtie yeare olde, and begat Nahor, and lyued therafter two hūdieth yeare, and begat sonnes z doughters.

Nahor was nyene and twentye yeare olde, and begat Terah, and lyued herafter an hūdieth and nyentene yeare, and begat sonnes and doughters.

Terah was seventie yeare olde, and begat Abram, Nahor and Haran.

These are the generacions of Terah: Terah begat Abram, Nahor and Haran. And Haran begat Lot, but Harā dyed before Terah his father in y londe where he was borne, at U in Chaldea.

Then Abram and Nahor toke them wyues. Abriams wife was called Sarai, z Nahors wyfe Milca the doughter of Haran, which was father of Milca and Jisca. But Sarai was baren, and had no childe.

Then toke Terah Abriā his sonne, z Lot his sonne Harans sonne, z Sarai his doughter in lawe, his sonne Abriams wife, z caried them w him from U in Chaldea, to go in to the lande of Canaan. And they came to Haran, z dwelt there. And Terah was two hūdieth z syue yeare olde, and dyed in Haran.

The XII. Chapter.

A **S**aid y LORDE sayde vnto Abriam: Get the out of thy countre, and from thy kynred, and out of thy fathers house, in to a londe which I wil shew the. And I wil make of the a mightie people, and wyll blesse the, and make the a greate name, yet thou shalt be a very blessinge. I wil blesse them that blesse the, and curse them that curse the: and in the shal all the generacions of the earth be blessed.

Then wente Abriam out, as the LORDE commaunded him, and Lot wente with him. Syue z seventie yeare olde was Abriā, whan he wente out of Haran. So Abriam toke Sarai his wife, and Lot his brothers sonne, w all their goodes which they had gotten, and soules which they begat in Harā, and departed to go in to y londe of Canaan. And whē they were come in to the same londe, he wente thorow, tyll he came vnto the place of Sichem, and vnto the Okegroue of More: for y Cananites dwelt in y lōde at y same time.

Then the LORDE appeared vnto Abriā,

Some reader
+ frō the
east.

Deu. 12. a

Isa. 24. a
1. Par. 1. b

Gen. 10. c
Gen. 22. d

Isa. 24. a
2. Esd. 9. b
Iudic. 3. b

Acto. 7. a

Gen. 27. d
Gene 18. c
Gen. 22. c
Acto. 3. d

Gen. 14. c

Gen. 10. d
and 17. a

The i. boke of Moses.

Gen. 12.2 And there he buylded an auter vnto y^e LORDE, which appeared vnto him. The bialke he vp fro thece, vnto a mountayne y^e laye on y^e east syde of the cite of Bethel, z pitched his tent: so y^e he had Bethel on the west side, and Ay on y^e east syde: z there buylded he an altare also vnto the LORDE, z called vpon the name of the LORDE. Afterwarde departed Abram farther, z toke his iourneye southwarde. But there came a derth in the londe.

C Then wente Abram downe in to Egipte to kepe himself there as a straunger, for the derth was sore in the londe. And n^e han he was come nye for to entre in to Egipte, he sayde vnto Sarai his wife: Beholde, I knowe y^e thou art a fayre woman to loke vpon. Now whan the Egiptians se the, they wil saye: She is his wife, and so shal they slaye me, and saue the alyue. Therefore (I pray y^e) saye thou art my sister, that I maye fare the better by reason of the, and that my soule maye lyue for thy sake.

D Now whan he came in to Egipte, y^e Egiptians sawe y^e woman, y^e she was very faire: z Pharaos prynces sawe her also, z praysed her before him. Then was she brought in to Pharaos house, and Abram was well intreated for hir sake: and he had shepe, oxen, and he Asses, seruantes, maydes, she Asses and Camels.

Esa. 45.2 But y^e LORDE plagued Pharaos z his house wth greate plagues, because of Sarai Abraams wife. Then Pharaos called Abra vnto him, and sayde: Why hast thou dealt thus wth me? Wherfore toldest thou not me at the first, y^e she was thy wife? Why saydest thou then, that she was y^e sister? Wherfore I toke her to my wife. And now lo, there is y^e wife, take her, and go thy waye. He gaue his officers also a charge ouer him, to conueye him out, and his wife, and all that he had.

The XIII. Chapter.

Gen. 12.6 A S Abram departed out of Egipte, wth his wife, z with all y^e he had, z Lot wth him also, towarde y^e south. Abram was very rich in catell, silver z gelde. And he wente on forth from the south vnto Bethel, vnto the place where his tent was at y^e first, betwene Bethel and Ay: euen vnto y^e place where he had made the altare before, z there he called vpon the name of the LORDE. Lot also which wente with him, had shepe, greate catell z tentes: so y^e the londe was not able to receaue them, that they might dwell together: for the substance of their riches was so greate, that they conde not dwell to-

The xiiij. Chap.

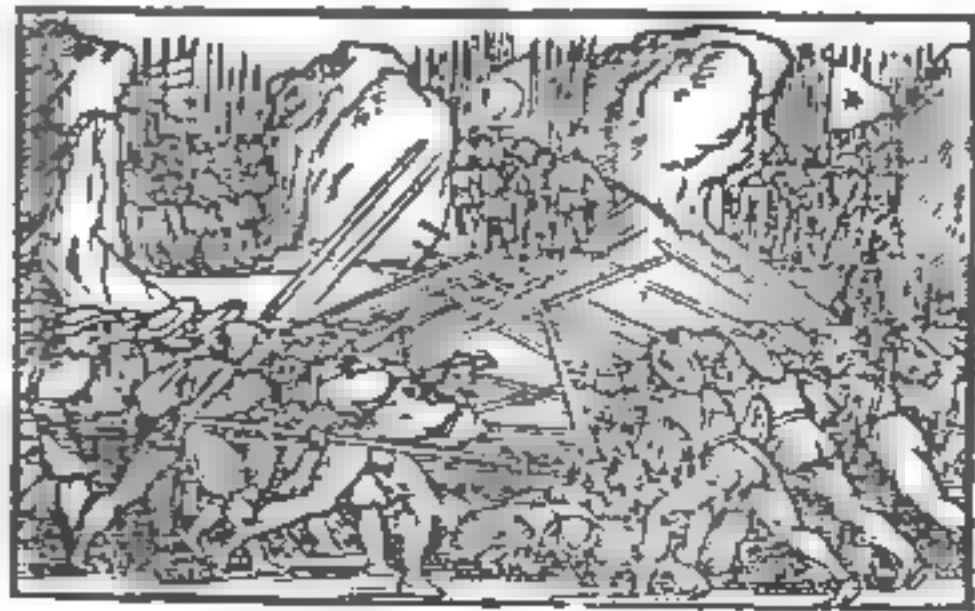
gether. And there fell a strife betwene the hirdmen of Abraams catell, and the hirdmen of Lots catell. The Cananites also and the pheresites dwelt at that tyme in the londe. Gene. 12.6

B Then sayde Abram vnto Lot: Let there be no strife betwene me and the, and betwene my hyrdmen and thine, for we are breth^{er}. Is not all the whole londe open before the? Departe from me, I praye the. If thou wilt go to the left hande, I wil take the right: If yf thou wilt go to the right hande, I wil take the left. Then Lot lift vp his eyes, and behelde all the countre rounde aboute Jorda, that it was a plenteous countre of water. For before the LORDE destroyed Sodoma and Gomoria, it was rounde aboute Joar, euen as the pleasaunt garden of the LORDE, and as the londe of Egipte. Eccl. 15.2

C Then Lot chose all the coastes of Jorda, and toke his iourney towarde y^e East. And so the one brother departed from the other. Abram dwelt in the lande of Canaan, and Lot in the cities of the same coastes, and pitched his tent towarde Sodome. But y^e men of Sodome were wicked, and synned exceedingly agaynst the LORDE. Deut. 2.6

D Now whan Lot was departed from Abram, the LORDE saide vnto Abram: Lift vp thine eyes, and loke from the place where thou dwellest, northwarde, southwarde, eastwarde, and westwarde: for all the londe that thou seest, wyll I geue vnto the and to thy side for ever, and wyll make chy seide as the dust of the earth: so that yf a man can nombre the dust of the earth, he shall nombre chy seide also. Arise, and go thorow the londe, in the length and bredth, for I wyll geue it vnto the. Act. 7.2

E So Abram remoued his tent, and wente and dwelt in y^e Okegrone of Mamre, which is in Ebron, and buylded there an altare vnto the LORDE. Gen. 14.6



The XIII. Chapter.

A And it chaunced in the tyme of Amraphel the kynge of Synear, Arioch

The i. boke of Moses.

the kynge of Elasar, Redorlaomer the kynge of Elam, and Thideal the kynge of the heithen, that they made warre wth Bera the kynge of Sodome, and wth Birsa the kynge of Gomorra, and wth Sineab the kynge of Adama, and wth Semeaber the kynge of Zeboim, and wth the kynge of Bela, which is called Zoar. These came all together in to the brode valley, where now the salt see is: for twelue yeares were they subiectes vnto kynge Redorlaomer, and in the thirtenth yeare they fell from him. Therefore in the fourtenth yeare came Redorlaomer, and the kynges that were with him, and smote the Gaiantes in Astaroth Barnaim, and Susim at Ham, and Emim in the felde of Kiriaathaim, and the Hovites in their owne mount Seir vnto the playne of Pharan, which bordieth vpo the wildernes. And then they turned, and came to the well of Iudgment (which is Cades) and smote all the countre of the Amalechites, and also the Amorites, that dwelt in Hazazon Thamar.

B Then wente out the kynge of Sodome, and the kynge of Gomorra, and the kynge of Adama, and the kynge of Zeboim, and the kynge of Bela (called Zoar) and prepared them selues to fight in the brode valley wth Redorlaomer the kynge of Elam, and wth Thideal the kynge of the heithen, and wth Amraphel the kynge of Synear, and wth Arioch the kynge of Elasar: foure kynges wth fyne. And the brode valley had many flyme pyttes. But the kynge of Sodoma and Gomorra were put to flight, and fell there, and the residue fled vnto the mountaynes. Then toke they all the goodes at Sodoma and Gomorra, and all their veyalles, and wente their waye. They toke Lot also Abriams brothers sonne, and his good (for he dwelt at Sodome) and departed.

C Then came one that had escaped, and tolde Abram the Aleuene, which dwelt in the Okegroue of Manire the Amoryte, which was the brother of Escol and Aner: for these were confederate with Abram.

I Now whan Abram herde that his brother was taken, he harnessed his bonde seruantes borne in his owne house, thre hundred and eightene, and folowed after them vntill Dan, and deuyded the, and fell vpo them by night wth his seruantes, and smote the, and chased them awaye vnto Hobab, which lieth on the left hande of the cite of Damascos, and brought agayne all the goodes, and also his brother Lot, and his goodes, and women also and the people. And as he came agayne from the slaughter of Redorlaomer and of the kynges that were with him, the kynge of Sodome

The xv. Chap. Jo. vi.

wente to meete him in to the playne felde, which is called kynges dale. Num. 31. d

But Melchisedech the kynge of Salem brought forth bred and wyne. And he beyng the priest of the most hye God, blessed hym and sayde: Blessed be thou Abram vnto the most hye God possessor of heauen and earth. And praysed be God the hiest, which hath delyuered thine enemies in to thy handes. And Abram gave him tythes of all. D
Hebr. 7. n

Then sayde the kynge of Sodome vnto Abram: Geue me the seules, and take the goodes vnto thy self. But Abram sayde vnto the kynge of Sodome: I lift vp my honte vnto the LORDE the most hye God, possessor of heauen and earth, that I wyll not take of all that is thine, so moch as a threde or a shuelacher, lest thou shuldest saye: I haue made Abram ryche: Saue onely that which the yonge men haue spent, and the men Aner Escol and Mamre, that wente with me, let them take their parte.

The XV. Chapter.

It happened after these actes, that the worde of the LORDE came vnto Abram in a vysion, and sayde: Feare not Abram, I am thy shylde and thy excedinge greater reward. But Abram sayde: LORDE LORDE, what wilt thou geue me? I go childles, and the seruante of my house (this Elasar of Damascos) hath a sonne. And Abram sayde morouer: Beholde, vnto me hast thou genen no sede: and lo, the sonne of my house shal be myne heyre. And beholde, the worde of the LORDE spake vnto him, and sayde: He shal not be thine heyre, but one that shal come out of thine owne body, he shal be thine heyre. And he bad him go forth, and sayde: Loke vp vnto heauen, and tell the staries: Canst thou nombre them? And he sayde vnto him: Euen so shal thy sede be. A

Abram belened the LORDE, and he was counted vnto him for righteousnes. And he sayde vnto him: I am the LORDE, and I brought the from the out of Chaldea, to geue the this londe to possesse it. But Abram sayde: LORDE LORDE, wherby shall I knowe, that I shall possesse it? And he sayde vnto him: Take a cow of thre yeare olde, and a she goate of thre yeare olde, and a ramme of thre yeare olde, and a turtill doue, and a yonge pigeon. And he toke all these, and deuyded them in the myddes, and layde the one parte ouer agaynst the other, but the foules deuyded he not. And the foules fell vpo the flesh, but Abram droue them awaye.

Now whan the Sonne beganne to go C

Deu. 10. d
Esa. 49. d
Iere 33. d
Ro. 4. d

Psalm. 101. d
Rom. 4. a
Gala 3. a
Iaco 2. c
Gen. 11. d

Iere 34. d

Iosu. 10. b
Iere 30. b
Iere 31. c

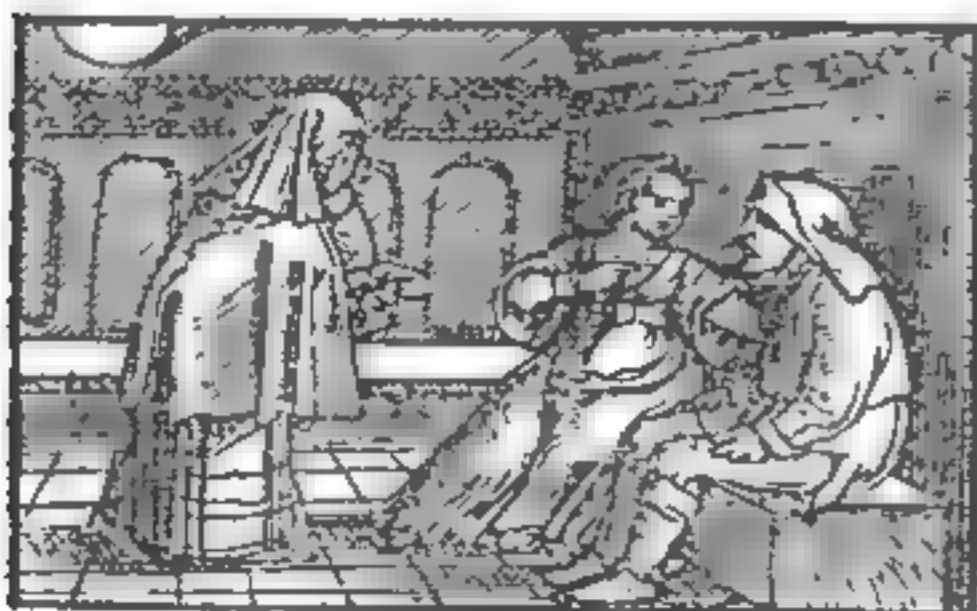
Ioh 30. b

The i. boke of Moyses.

downe, there fell an heuy slepe vpon Abram. And lo, feare and greate darcknes fell vpon him. And he sayde vnto Abram: knowe this of a suertye, that thy sede shalbe a strainger, in a londe that is not theirs. And they shall make bondemen of them, and intreate them euell foure hundreth yeares. But the people whō they shal serue, wyl I iudge. Afterwarde shall they go forth with greate substance: and thou shalt departe vnto thy fathers in peace, and shalt be buried in a good age. And after the fourth generacion they shall come hither agayne, for the wickednes of y Amouites is not yet full.

So whan the Sonne was downe, and it was waxed darcke: Beholde, there smoked a foinace, and a fyre brande wente betwene y partes. The same daye made the LORDE a couenaunt with Abram, and sayde: Vnto thy sede wil I geue this lōde, from the water of Egipte, vnto the greate water Euphrates: the Kenytes, the Kenizites, the Aymonites, the Hethtites, the Pherezites, the Giamrites, the Amouites, the Cananites, the Gergefites, and the Jebusites.

The XVI. Chapter.



Sarai Abriams wife bare him no children: but she had an handmayde an Egipcian, whose name was Agar, and sayde vnto Abram: Beholde, the LORDE hath closed me, that I can not beare. So in (I praye the) vnto my mayde: peradventure I shalbe multiplied by her, more then by myself. And Abram hearkened vnto the voyce of Sarai. Than Sarai Abriams wife toke Agar hir mayde y Egipcian (after they had dwelt ten yeare in the londe of Canaan) and gaue her vnto hir husbande Abriā, to be his wife. And he wente in vnto Agar, and she conceived. Now whan she sawe y she had conceived, she despyed hir mastresse.

Then sayde Sarai vnto Abram: I must suffre wronge for thy sake. I laydemy mayde by the: but now because she seyth, that she

The xvi. Chap.

hath conceived, I must be despyed in hir sight: the LORDE be iudge betwene me and the. And Abram sayde vnto Sarai: Beholde, thy mayde is vnder thine auctorite, do with her, as it pleaseth the.

Now whan Sarai dealt hardly w her, she fled from her. But the angell of the LORDE founde her besyde a well of water in the wilderness (euen by the well in the waye to Sur) and sayde vnto her: Agar Sarais mai de, whence comest thou? z whyther wylt thou go? She sayde: I fle fro my mastresse Sarai. And the angel of the LORDE sayde vnto her: Returne to thy mastresse agayne, and submitte thyself vnder hir hande.

And the angel of the LORDE sayde vnto her: Beholde, I wil so encrease y sede, that it shall not be nombred for multitude. And the angel of the LORDE sayde further vnto her: Beholde, thou art with childe, z shalt bringe forth a sennē, and shalt call his name Ismael, because the LORDE hath herde y trouble. He shal be a wylde man. His hande agaynst euery man, and euery mans hande agaynst him: and he shal dwell ouer agaynst all his brethien.

And she called the name of the LORDE y spake vnto her: Thou art the God that seist me. For she sayde: Of a suertye I haue sene the back partes of him that sawe me. Therefore called she the well: The well of the liuinge that sawe me. Which (well) is betwene Cadē and Bared.

And Agar bare Abram a sonne, and Abram called his sonnes name which Agar bare him, Ismael. And Abram was foure score yeare olde and sixe, whan Agar bare him Ismael.

The XVII. Chapter.

Now whan Abram was nyentye yea re olde and nyene, the LORDE appeared vnto him, z sayde vnto him: I am the allmightie God, walke before me, z be vncoupte. And I wyll make my couenaunt betwene me z the, and wyl multiplye the excedyngly. Then fell Abram vpon his face.

And God talked furthor, with him, and sayde: Beholde, It is I, and haue my couenaunt with the, and thou shalt be a father of many people. Therefore shalt thou nomore be called Abram, but thy name shal be Abraham: For I haue made the a father of many nacions, z I wil multiplye the excedyngly, and wil make people of y, yee and kyn ges also shal come out of the. Moreover I wil make my couenaunt betwene me and the,

Act. 7.2
Exod. 12.6
Judic. 5. b
Gala 3. c

Exo. 12. c

Gen. 22. a
Deut. 20. c

Gen. 24. a
Re. 4. b

C

Gen. 17. a
Judic. 11. b

D

Gal. 4. c

Esas. b

Gen. 18. a

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rende
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good)

Rom. 4. c

Mar. 1. a

The i. booke of Moscs.

and thy seide after the thow out their posterities, that it maye be an everlastinge covenant, so that I wyll be the God of the, and of thy seide after the. And vnto the and to thy seide after the, will I geue the lande, wherin thou art a straunger: euen all the lande of Canaan for an everlastinge possession, and will be their God.

B And God sayde morouer vnto Abraham: **Act 7. 2** Kepe my covenant then, thou and they seide after the. This is my covenant which ye shal kepe betwene me and you, and thy seide after I thow out their posterities. Euer y manchild that is amonge you, shalbe circumcyded: and ye shall circumcyde the foreskynne of yo^r flesh. This same shalbe a token of the covenant betwene me and you. Euer y manchild whan it is eight dayes olde, shalbe circumcyded thow out youre posterities: In like maner all household folkes borne at home, or bought, or eny other also that is a strainger and not of thy seide. Thus shall my covenant be in youre flesh for an everlastinge covenant. And yf there shalbe any manchild vncircumcided in the foreskynne of his flesh, his soule shalbe rated out from his people, because he hath broken my covenant.

C And God sayde vnto Abraham: Sarai thy wyfe shal nomore be called Sarai, but Sara shal be hir name: for I will blesse her, and geue the a sonne of her. I wil blesse her, and people shal come of her, yee and kynge of many people. Then fell Abraham vpon his face, and laughed, and sayde in his hert: Shal a childe be borne vnto me that am an hundred yeare olde? And shall Sara y is nyentie yeare olde, beare? And Abraham sayde vnto God: O that Israel might lyue in thy sight. Then sayde God: Yee euen Sara thy wyfe shal beare the a sonne, and thou shalt call his name Isaac: for with him wil I make my everlastinge covenant, and with his seide after him. And as concernynge Isaac also, I haue herde thy request: Beholde, I haue blessed him, and will increase him, and multiplye him exceedingly. Twelue prynces shal he beget, and I wyll make a grete nacion of him.

D But my covenant wyll I make wth Isaac, whom Sara shal beare vnto the, enē this tyme twelue moneth. And he left of talkynge with him, and God wente vp from Abraham. Then toke Abraham his sonne Isaac, and all the seruantes borne in his house, and all that were bought, (as many as were men children in his house,) and circumcy-

The xviij. Chap. Ho. vij.

ded the foreskynne of their flesh, euen the same daye, as God had sayde vnto him. And Abraham was nyentie yeare olde and nyne, whan he cut of the foreskynne of his flesh. As for Isaac, he was thirtene yeare olde, whan the foreskynne of his flesh was circumcyded. Euen vpon one daye were they all circumcyded: Abraham, and Isaac his sonne, and all the men in his house, (whether they were borne at home, bought, or eny other strainger:) they were all circumcyded with him.

The XVIII. Chapter.



A And the LORDE appeared vnto him in the Okegrove of Mamre, as he sat in his tent dore in the heate of y^e daie. And as he lift vp his eyes, and looked, beholde, there stode thre men ouer agaynst him. And whan he sawe them, he ranne to meete them from his tent dore, and bowed himself downe vpon the ground, and sayde: LORDE, yf I haue founde fauoure in thy sight, go not by y^e seruaunt. There shalbe broughte you a litle water, & ye shall wash yo^r fete, & rest youre selues vnder the tre. And I wyll set you a morsell of bred, to comforte youre hertes withall, and then shall ye go youre wayes, for therfore are ye come to youre seruaunt. They sayde: Do euen so as thou hast spoken.

Abraham wente a pace in to the tent to Sara, and sayde: Make haist, & mengle thre peckes of fyne meele, kneade it, and bake cakes. And he came to the beastes, & fet a calf that was tender and geod, and gaue it vnto a yonge man, which made it ready at once. And he toke butter and mylke and of the calf that he had prepared, and set it before the, & he himself by them vnder the tre, & they ate. Then saide they vnto him: where is Sara thy wyfe? He answered: within in y^e tent. Then sayde he: aboute this tyme twelue moneth, (yf I lyue) I will come to the agayne, and Sara thy wyfe shal haue a sonne. And

b

The i. booke of Moses.

* As soon
as the
foure
lyne.

* 1 Per. 3. 2
Eccle. 25. 2

4. Re. 4. b
Ro. 9. a

Sara herde that out of the tent dore, which was behynde his backe. And Abraham and Sara were both olde, & well stryken in age: so that it wente nomore with Sara after y^e maner of women: therfore laughed she with in hir self, and sayde: Now that I am olde, & my lord olde also, shal I yett gene my self to lust?

Then sayde y^e LORDE vnto Abraham: Wherfore doth Sara laugh, and saye: Is this true in dede, that I shal beare, and yett am olde? Shulde eny soch thinge be to hard for the LORDE? Aboute this tyme (yf I lyne) I wil come to the agayne, & Sara shal haue a sonne. Then Sara denyed it, and sayde: I laughed not, for she was afrayed. But he sayde: It is not so, thou dydest laugh. Then the men stode vp from thence, and turned them towarde Sodome: and Abraham wente with them, to brynge them on their waye.

C Then sayde the LORDE: How can I hyde f. om Abraham, y^e thinge that I wil do? scynge he shal be a greate and mightie people, and all y^e people vps earth shalbe blessed in him? For I knewe him that he wil commaunde his children and his housholde after him, to kepe the waye of y^e LORDE, and to do after right and conscience, that the LORDE maye bringe vps Abraham what he hath promised him. And the LORDE sayde: There is a crye at Sodome and Gomer-ra, which is greate, & their synnes are exceedinge greuous: therfore wil I go downe & se, whether they haue done all together, a cordinge to that crye, which is come before me, or not, that I maye knowe. And the men turned their face, and wente towarde Sodome. But Abraham stode still before y^e LORDE, and stepte vnto him, and sayde:

Eze. 16. a

Ion. 1. a

Wilt thou then destroye the righteous with the vngodly? Peradventure there maye be fiftie righteous within y^e cite: wilt thou destroye those, and not spare the place, for fiftie righteous sake that are therein? That be farre fro the, y^e thou shuldest do this, and so slaye the righteous with the vngodly, and that the righteous shulde be as the vngodly. That be farre from the. Shulde not the iudge of all the worlde do a cordinge to right? And the LORDE sayde: Yf I fynde fiftie righteous at Sodome in the cite, I wil spare all the place for their sakes.

D

Abraham answered, and sayde: O se, I haue taken vpon me to speake vnto the LORDE, howbeit I am but dust and ashes. Peradventure there maye be fyue lesse then

Gen. 2. b

The xix. Chap.

fiftie righteous therein: Wilt thou then destroye the whole cite because of those fyue? He sayde: yf I fynde fyue and fourtie therein, I will not destroye them.

And he proceeded further to speake vnto him, and sayde: Peradventure there might be fourtie founde therein. And he sayde: I wil do nothinge vnto them for those fourtyes sake. Abraham sayde: Oh let not my LORDE be angrie, that I speake yett more. Peradventure there might be thirtie founde therein. And he sayde: Yf I fynde thirtie therein, I wil do nothinge vnto them. And he sayde: O se, I haue taken vpon me to speake vnto my LORDE.

Peradventure there might be twentie founde therein. He answered: I wyll not destroye them for those twentyes sake. And sayde: O let not my LORDE be angrie, that I speake yett ence more. Peradventure there might be ten founde therein. He saide: I wil not destroye them for those ten sake.

And the LORDE wente his waye, whan he had lest talkyng with Abraham. And Abraham returned vnto his place.

The XIX. Chapter.

A T the encynge came the two angels vnto Sodome. And Lot sat vnder the gate of the cite. And whē he sawe them, he rose vp for to mete them, and bowed him self downe to the ground vpon his face, & sayde: Se lordes, come in (I praye you) in to youre seruantes house, and tarye all night: let youre fete be washsen, so maye ye rylse tomorrow by tymes, and go youre waye. Thertheles they sayde: Nay, but we wyll byde in the stretes all night. Then compelled he them sore: and they turned in vnto him, and came in to his house. And he made them a feast, and baked swete cakes, and they ate.

A

Luc. 14. c
and 24. c

* Tob. 12. c

But before they wente to rest, the men of the cite of Sodome came and compassed the house rounde aboute, yonge and olde, all the people from all quarters, and called Lot, and sayde vnto him: Where are the men that came vnto the to night? Bringe them out here vnto vs, that we maye knowe them.

* Leui. 18. c

And Lot wente out at the dore vnto the, and shut the dore after him, and sayde: O brethren, do not so wickedly. Beholde, I haue two daughters, which yett haue knowne no man: them wil I brynge out vnto you, do with them as it liketh you. Onely do nothinge vnto these men of God, fortherfore are they come vnder the shadowe of my rose. But they sayde: Come thou hither. Then

B
Iudic. 19. f

The i. boke of Moscs.

Exo. 2. b saydethey: Camest not thou onely herin as a stranger, and wilt thou now be a iudge? Wel, we will deale worse with the the with them.

E And they pressed sore vpon ʒ man Lot. **1 Pet. 2. b** And whan they ranne to, and wolde haue broken vp the dore, the men put out their hondes, and pulled Lot vnto them in to the house, and shut to the dore. And the men at ʒ dore of the house were smyttē wity blyndnesse both small and greate, so that they coude not fynde the dore. **4 Re. 6. d** **Sap. 19. d**

And ʒ men saide vnto Lot: Hast thou yet here eny sonne in lawe, or sonnes or daughters? Who so euer belongeth vnto the in the cite, brynge him out of this place: for we must destroye this place, because the crye of them is greate before the L O R D E, which hath sent vs to destroye them. Then wente Lot forth, and spake to his sonnes in lawe, which shulde haue married his daughters, and sayde: O stonde vp, and get you out of this place, for the L O R D E wyll destroye this cite. Tlenertheles they toke it but for a sporte.

Sap. 10. b Now whan the momynge arose, the angels caused Lot to speke him, and sayde: Stonde vp, take thy wife ʒ thy two daughters which are at hande, that thou also perishe not in the synne of this cite. But why-
D le he prolonged the tyme, the men caught him and his wife, and his two daughters by the hande (because the L O R D E was mercifull vnto him,) and brought him forth, ʒ set him without the cite.

And whē they had brought him out, they sayde: Saue thy soule, and loke not behynde the, nether stonde thou in all this countre: Saue thy self vpon the mountayne, that thou perish not. Then sayde Lot vnto the: Oh no my L O R D E, beholde, in as moch as thy seruānt hath founde grace in thy sight, now make ʒ mercy greate, which thou hast shewed vnto me, in that thou sauest my soule alyue. I can not saue my self vpon the mountayne. There might some myssfortune fall vpon me, that I shulde dye. Beholde, here is a cite by, that I maye flye vnto, and it is a litle one: let me saue myself there in. Is it not a litle one, that my soule maye lyue?

E Then sayde he vnto him: Beholde, I haue looked vpon the in this poynte also, that I will not overthiowe the cite, wherof thou hast spoken. Haist the, and saue thy self there: for I can do nothinge tyll thou be comethither. Therefore is the cite called Zoar. And the Sonne was vp vpon the earth,

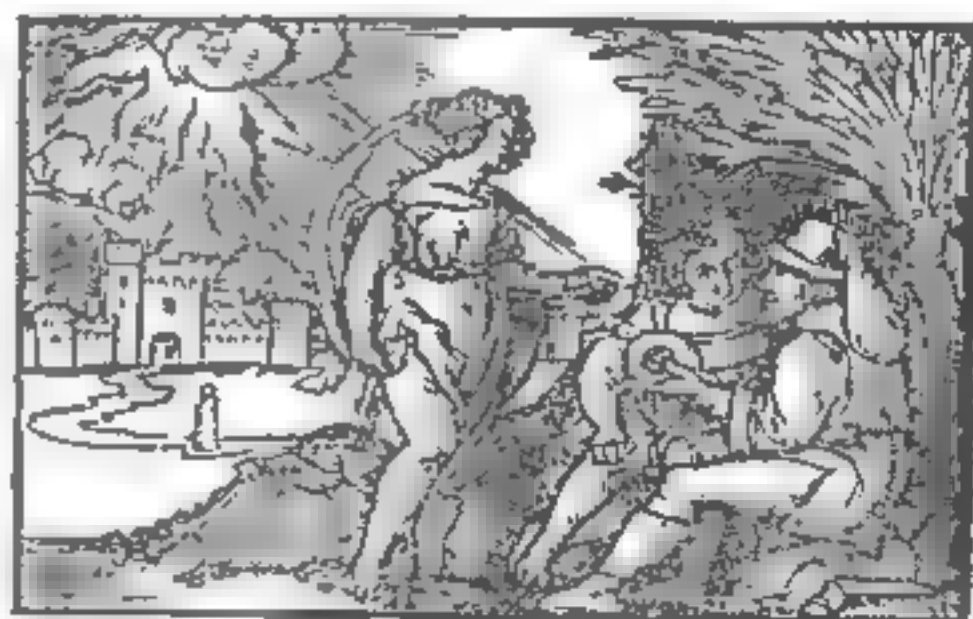
The xix. Chap. Fo. viij.

whan Lot came in to Zoar.

Then the L O R D E caused brymstone and fyre to rayne downe from the L O R D E out of heauen vpon Sodoma and Gomorra, and overthrew those cities, the whole region, and all that dwelt in the cities, and that that grew vpon the earth. And his wife looked behynde her, and was turned in to a pillar of salt. **Esa. 22. d** **Iere. 50. g** **Ose. 11. b** **Amos 4. c**

Abraham rose vp early in the momynge, and gat him vnto the place, where he had stonde before the L O R D E, and turned his face towarde Sodoma and Gomorra, and all ʒ londe of that countre, and looked. And beholde, thererose vp a smoke from ʒ countre, as it had bene ʒ smoke of a founace. For whan God destroyed ʒ cities of the region, he thought vpon Abraham, and conueyed Lot out of the cities which he overthrew, wherin Lot dwelt. **Lu. 17. d** **Sap. 10. b**

And Los departed out of Zoar, and dwelt in the mountaynes wity both his daughters (for he was afrayed to tary at Zoar) and so remayned he in a cane w both his daughters. **Gen. 18. c**



Then sayde ʒ elder vnto the yonger: Our father is olde, and there is not a man more vpon earth, that can come in vnto vs after the maner of all the worlde. Come therefore, let vs geue oure father wyne to drynke, and lye wity him, that we maye saue se-
E de of oure father. So they gaue their father wyne to drynke that same night. And the elder daughter wente in, and laye wity hir father: and he perceaued it not, nether when she laye downe, ner when she rose vp. **Leui. 18. a**

On the morow the elder sayde vnto the yonger: Beholde, yesternight laye I wity my father: let vs geue him wyne to drynke this night also: that thou mayest go in and lye wity him, that we maye saue se-
b de of oure father. So they gaue their father wyne

The i. booke of Moses.

to drynke that nyght also: And the yonger arose like wyse, and laye with him: & he perceived it not, nether when she laye downe, ner when she rose vp.

Thus were both the daughters of Lot with childe by their facher. And the elder bare a sonne, and called him Moab, of whom comie ⁊ Moabytes vnto this daye. And y yonger bare a sonne also, and called him the sonne Ammi, of whom come the children of Ammon vnto this daye.

The XX. Chapter.

AS for Abraham, he departed thence, into the south countre, and dwelt betwixte Cades and Sur, and was a straunger at Gerar, and sayde of Sara his wife: She is my sister. Then Abimelech the kinge of Gerar sent for her, and caused her be fect awaye.

Gen. 12. c
and. 24. a

But God came to Abimelech by night in a dreame, & sayde vnto him: Beholde, thou art but a deed man, for the womans sake which thou hast taken, for she is a mans wife. Neuertheles Abimelech had not yet touched her, and sayde: LORDE, wilt thou sleie a righteous people? Sayde not he vnto me: she is my sister? Yee and sayde not she her self also: he is my brother? With a pure hert & with innocent handes haue I done this.

And God sayde vnto him in a dreame: I knowe that thou dydest it wth a pure hert, and therfore I kepte the, that thou shuldest not synne agaynst me, nether haue I suffred the to touch her. Now therfore delyuer the man his wi^{fe} ageyne, for he is a prophet: and let him pray for ⁊, and thou shalt lyue. But and yf thou delyuer her not ageyne, be sure, that thou shalt dye the death, and all that is thine.

Then Abimelech rose vp by tymes in the mornyng, and called all his seruantes, and tolde all these thinges in their eares, and the men were sore afraied, and Abimelech called Abraham, and sayde vnto him: Wherefore hast thou done this vnto vs? And what haue I offended ⁊, that thou shuldest brynge on me and on my kyngdome so greate a synne? Thou hast not deale with vs, as a man shulde deale. And Abimelech saide morouer vnto Abraham: What sawest thou, ⁊ thou hast done this thinge?

Abraham sayde: I thought: Peraduenture there is no feare of God in this place, & they shall sleie me for my wifes sake, And of a trueth she is my sister, for she is my fa-

The xxi. Chap.

thers daughter, but not my mothers daughter, and is become my wife. So whan God charged me to wādie out of my fathers house, I sayde vnto her: Shew this kyndnes vpon me, that, where so euer we come, thou saye of me, that I am thy brother.

Gen. 12. c

Then toke Abimelech shepe and oxen, seruantes and maydens, and gaue them vnto Abraham, and delyuered him Sara his wife ageyne, and sayde: Beholde, my londe stondech open befor the, dwell where it liketh the. And vnto Sara he sayde: Beholde, I haue geuen thy brother a thousands syluer pens: lo, he shalbe vnto the a couerynge of the eyes, for all that are with the, and euery where, and a iure excuse.

As for Abraham, he prayed vnto God: Then God healed Abimelech, and his wyse, and his maydens, so that they bare childre. For afore the LORDE had closed all the matrices of Abimelechs house, because of Sara Abrahams wife.

The XXI. Chapter.

The LORDE also vyfited Sara, according as he had promysed: & deale with her, even as he had sayde. And Sara was with childe, and bare Abraham a sonne in his olde age, even in the tyme appointed, like as God had spoken vnto him afore. And Abraham called his sonne which was borne vnto him (whō Sara bare him) Isaac, and circumcised him the eight daye, like as God commaunded him. An hundredth yere olde was Abraham, whan his sonne Isaac was borne vnto him.

Gen. 18. c
Heb. 11. c

And Sara sayde: God hath prepared a ioye for me, for who so euer heareth of it, wyll reioyse with me. She sayde morouer: Who wolde haue saide vnto Abraham, that Sara shulde geue children sucke, and beare him a sonne in his olde age? And the childe grew, and was weened. And Abraham made a greate feast, in ⁊ daye whan Isaac was weened.

Matt. 1. 18
Iosu. 24. 1
Gen. 17

And Sara sawe the sonne of Agar the Egipcian (whom she had borne vnto Abraham) that he was a mocker, and sayde vnto Abraham: Cast out this bonde mayden and hir sonne, for this bonde maydens sonne shall not be heyre wth my sonne Isaac. This worde displeased Abraham sore, because of his sonne.

Gen. 16. c
Iudic. 11.
Galat. 4.

Neuertheles God sayde vnto him: let it not displease the because of the childe and the hand mayde: What so euer Sara hath sayde vnto the, folowe it, for in Isaac shall

Rom. 9.

Gen 17. c

the side be called vnto the. As for the bondema:ydens sonne, I wyll make a people of him also, because he is of thy seide.

Then Abraham rose vp early in the mornynge, and toke bred and a botell with water, and put it vpon Agars shuldere, and gaue her the childe, and sent her awaye. Then departed she, and wandried out of the waye in y wildernes beside Berseba. Now whan the water in the botell was out, she layed the childe vnder a bush, and wente, and sat hir downe ouer on y other syde, a bowe shote of. For she sayde: I can not se the childe dye. And she sat hir downe ouer on y other syde, and lifte vp hir voyce, and wepte.

Gen 17. c
Esa 41. c

E Then God herde the voyce of the childe, and the angell of God called vnto Agar out of heauen, and sayde vnto her: What ayleth the, Agar? Feare not, for God hath herde y voyce of the childe, where he lyeth. Aryse and take the childe, and holde him by the hande, for I wyll make a greate people of him. And God opened hir eyes, that she sawe a well of water.

Then wente she and fylled y botell with water, and gaue y childe drynke. And God was with the childe, which grew vp, and dwelt in y wildernes, and became a conynge archer, and dwelt in y wildernes of Pharan, and his mother toke him a wyfe out of the londe of Egypte.

Gen 20. d

At the same tyme talked Abimelech and Phicol his chiefe capayne with Abraham, and sayde: God is with the in all that thou doest. Therefore sweare now vnto me by God, that thou wilt not hurt me, ner my children, ner my childers children: but that thou shalt shewe vnto me (and to the londe wher in thou art a straunger) the same kyndnesse that I haue done vnto the.

Gen 20. d

Gen 16. b

Then sayde Abraham: I wyll sweare. And Abraham rebuked Abimelech for the well of water, which Abimelechs seruantes had taken awaye by violence. Then answered Abimelech: I knewe not who dyd it, nether dyddest thou tell me, and I haue not herde of it but this daye.

D Then toke Abraham shepe and oxen, and gaue them vnto Abimelech, and they both made a bonde together. And Abraham set seven lambes by them selues. Then sayde Abimelech vnto Abraham: What meane those seven lambes, which thou hast set by them selues? He answered: scue lambes shalt thou take of my hande, that they maye be wytnes vnto me, that I haue dygged this well. Therfore is the place called Berseba, becau.

se they sweare there both together. And so they made the bonde at Berseba.

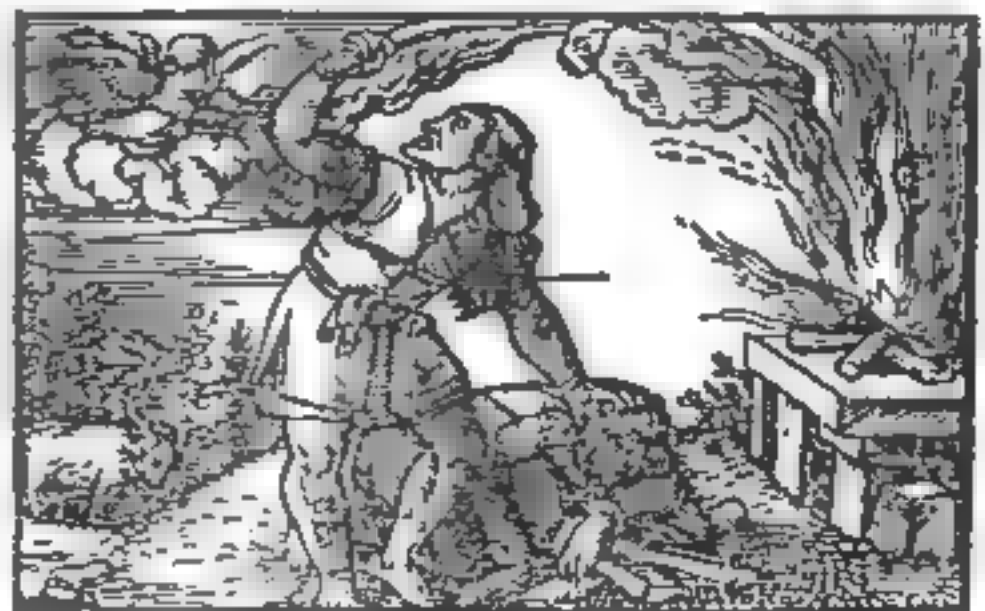
Then rose Abimelech and Phicol his chiefe capayne, and departed agayne in to the londe of y Philistynes. And Abraham planted trees at Berseba, and called vpon the name of the LORDE y everlastinge God, and was a straunger in y londe of the Philistynes a longe season.

The XXII. Chapter.

After these actes God tempted Abraham, and sayde vnto him: Abraham. And he answered: I am here. And he sayde: Take y sonne, this onely sonne of thine, eny Isaac whom thou louest, and go thy waye in to the londe of Moria, & offre him there for a burnt offeringe, vpon a mountayne that I shal shew the. Then Abraham stode vp by tymes in the mornynge, and saddled his Ass, and toke with him two yonge men, and his sonne Isaac, and cloue wodd for the burnt offeringe, gat him vp, and wente on vnto the place, wherof the LORDE had sayde vnto him.

Vpon the thirde daye Abraham lifte vp his eyes, and sawe the place a farre of, and sayde vnto his yonge me: Tary ye here with the Ass: as for me and the childe, we wyl go yonder: and whan we haue worshipped, we wyl come to you againe. And Abraham toke the wodd to the burnt offeringe, and layed it vpon Isaac his sonne. As for him self, he toke the fyre and a knyfe in his hande, and wente on both together.

Then sayde Isaac vnto his father Abraham: My father. Abraham answered: here I am, my sonne. And he sayde: lo, here is fyre and wodd, but where is the shepe for the burnt offeringe? Abraham answered: My sonne, God shall prouyde him a shepe for the burnt offeringe. And they wente both together.



And whan they came to the place which

Al
Iudic. 8. d
Eccl. 4. d
Heb. 11. d

B

The i. booke of Moses.

God shewed him, Abraham buylded there an altare, and layed the wodd vpon it, and bande his sonne Isaac, layed him on the altare, aboue vpo the wodd, and stretched out his hande, and toke the knyfe, to haue slayne his sonne.

E Then the angell of the LORDE called from heauen vnto him, and sayde: Abraham Abraham. He answered: here am I. He sayde: Laye not thy handes vpon the childe, & do nothinge vnto him: for now I knowe that thou fearest God, and hast not spared thine onely sonne for my sake. Then Abraham lift vp his eyes, and sawe behynde him a ramme, holdē fast by the hornes in the brees, and wente, and toke the ramme, and offered him for a brient sacrifice, in steade of his sonne. And Abraham called the place. The LORDE shall prouyde. Therfore it is a common sayenge yet this daye: Open the mountayne shal the LORDE prouyde.

And the angell of the LORDE cryed vnto Abraham from heauen the seconde tym, and sayde: I haue sworn by myne owne self (sayeth the LORDE) that for so moch as thou hast done this, and hast not spared thine onely sonne, I wyll prospere and multiplye thy seede as the starres of heauen, and as the sonde vpon the see shore. And thy seede shall possesse the gates of his enemies: and in thy seede shal all the nacions of the earth be blessed, because thou hast hearkened vnto my voyce.

D So Abraham turned ageyne to the yongemen, and they gat vp, and wente together vnto Bersheba, and dwelt there.

After these actes it fortuned, that it was tolde Abraham: Beholde, Milca hath borne children also vnto thy brother Nahor: namely, Hus & eldest, and Bas his brother, and Kemmel, of whom came the Syrians: and Cesed, and Haso, and Pildas, and Jedlaph and Bethuel. And Bethuel begat Rebecca. These eight dyd Milca beare vnto Nahor Abrahams brother. And his concubine called Rehuma, bare also: namely, Theba, Sahan, Thahas, and Maacha.

The XXIII. Chapter.

S Ara was an hundred and seue and twentye yeare olde: so longe lyued she, and dyed in the head cite which is called Hebron, in the lande of Canaan. Then wente Abraham, to mourne and wepe for her. Afterwarde he stode vp from his coarfe, and talked with the Hethites, & sayde: I am a straüger and an indweller amonge you, geue me a possession to bury in with

The xxiij. Chap.

you, that I maye bury my coarfe by me.

Then the Hethites answered Abraham, and sayde vnto him: O heare lord, thou art a prynce of God amonge vs: bury thy dead in the best of oure sepulchres, there shall none of vs forbyd &, that thou shuldest not bury thy deed in his sepulchre. Then Abraham stode vp, and thanked the people of & londe: namely the Hethites.

And he talked with them, and sayde: If it be youre wyll that I burye my coarfe by me, heare me the, & speake for me to Ephron the sonne of Zoar, that he maye geue me the dubble cane, which he hath in & ende of his felde. For a reasonable money let him geue it me, for a possession to burye in amonge you. For Ephron dwelt amonge the Hethites.

Then answered Ephron the Hethite vnto Abraham, that the Hethites might heare, before all that wente out and in at the gates of his cite, and sayde: To my lord, but heare me: As for the felde, and the cane also that is therein, I geue it the: and in the sight of my people I geue it the, to burye thy deed in.

Then Abraham thanked the people of the londe, and talked with Ephron, that the people of the londe might heare, and sayde: Heare me then, Receaue of me the money that I geue the for the felde, and so wyll I burye my deed there.

Ephron answered Abraham, and sayde vnto him: Heare me my lord: The felde is worth foure hundred Sycles of syluer: but what is that betwixte me and the? Burye thy deed. Abraham hearkened vnto Ephron, and weyed him the money which he had sayde, that the Hethites might heare: namely foure hundred syluer cycles of currant money amonge marchauntes.

Thus Ephrons felde (where in the dubble cane is) which lyeth ouer before Mamre, even the felde and the cane, was made sure for Abrahams owne good, with all the trees of the felde also rounde aboute, in the sight of the Hethites, and of all that go out and in at the gates of his cite. Then Abraham buried Sara his wife in the dubble cane of the felde, that lyeth ouer before Mamre (that is, Hebron) in the londe of Canaan. So the felde and the cane therein was made sure of the Hethites vnto Abraham, for a possession to bury in.

The XXIII. Chapter.

Abraham was olde and well stricken in age, and the LORDE had blessed

Some
reade:
* my co-
arfe thn
lyeth be-
fore me.

1 Mac. 2 f
* Ro. 8 d

Heb. 8 b
Ecclesiast.
11 44. c

Gen. 14 g

* Gen. 12 a
Galat. 3. b
Act. 7. d

* Job 1 a
* Job 22. a

Act. 2. a

26

The i. booke of Moses.

him in all thinges. And he sayde vnto his eldest seruaunt of his house, which had the rule of all his goodes: Laye thine hāde vnder my chyke, that I maye make the sweare by y^e LORDE the God of heauen and earth, that thou take no wife vnto my sonne amonge y^e daughters of y^e Canaanites, (amonge whom I dwell) but that thou go in to my countrey: and to myne owne kynred, and brynge my sonne Isaac a wife.

The seruaunt sayde: What and the woman wyl not folowe me in to this countrey: shal I then cary thy sonne agayne in to yonder londe, where thou camest out of? Abraham sayde vnto him: Beware of that, that thou brynge not my sonne thither agayne. The LORDE, the God of heauen, which tokē me fro my fathers house and from the londe of my kynred, and that talked with me, and sware also vnto me, and sayde: Vnto y^e sede wyl I gene this londe: Even he shall sende his angell before the, that thou maiest brynge my sonne a wife from thence. But yf the woman wyl not folowe the, thou art discharged of this oorb: onely brynge not my sonne thither agayne. Then y^e seruaunt layed his hāde vnder his master Abrahams chyke, and sware the same vnto him.

B So the seruaunt toke ten Camels of the Camels of his master and departed, and had wth him of all maner of goodes of his master, and gat him vp, and departed vnto Mesopotamia, to the cite of Nabor. Then let he the Camels lye downe without before the cite besyde a well of water in the euenynge, aboute the tyme that the women vsed to go forth, and to drawe water. And he sayde:

O LORDE, thou God of my master Abraham, mete me to daye, and shew mercy vnto my master Abraham. Lo, I stonde here besyde the well of water, & the mens daughters of this cite wyl come forth to drawe water: Now yf there come a damsell, to whom I saye: bowe downe thy pytcher, & let me drynke, and yf she saye: drynke, and I wyl geue y^e Camels drynke also: That yf same be she, whom thou hast prouyded for thy seruaunt Isaac: & that I maye knowe by yf same that thou hast shewed mercy vpon my master.

And or ever he had lest of speakynge, beholde, Rebecca the daughter of Bethuel (which was the sonne of Milca, that was the wyfe of Nabor Abrahams brother) came forth, and bare a pytcher vpon hir shulder, and she was a very fayre damsell of face, and yet a virgin, and unknowne of any

The xxiiiij. Chap. Fo. r.

man: She wente downe to the well, and fylled hir pitcher, and came vp agayne. Then ranne the seruaunt to mete her, and sayde: Let me drynke a litle water out of y^e pitcher. And she sayde: drynke syr.

And haistely let she downe the pitcher in hir hande, and gaue him drynke. And whan she had geuen him drynke, she sayde: I wyl drawe for thy Camels also, tyll they haue drynke ynough. And she made haist, and poured out hir pitcher in to the trough, and ranne agayne to the well to drawe, and drew for all his Camels. The mā marueyled at her, and helde his tonge, tyll he knewe whether the LORDE had prospered his iourney or not.

Now whan the Camels had all drynken, he toke a golde earynge of half a Syckle weight, and two braceletes for hir handes, weynge ten Syckles of golde, and sayde: Doughter, whose art thou? tell me. Is there rowme for vs in thy fathers house to lodge in? She sayde vnto him: I am the daughter of Bethuel, the sonne of Milca, whom she bare vnto Nabor. And sayde merouer vnto him: We haue plentye of litter and prouender, and rowme ynough to lodge in.

Then the man bowed himself, and thanked the LORDE, and sayde: Praise be the LORDE the God of my master Abraham, which hath not withdrawen his mercy and his truth fro my master, for the LORDE hath brought me the waye to my masters brothers house. And the damsell ranne and tolde all this in hir mothers house. And Rebecca had a brother called Laban.

And Laban ranne to the man without by the well syde: and that came by the reason that he sawe the earynges, and the braceletes vpon his sisters handes, and herde the wordes of Rebecca his systre, that she sayde: thus spake the man vnto me.

And whan he came to the man, beholde, he stode by the Camels at the well syde. And he sayde: Come in: thou blessed of the LORDE, wherfore stondest thou without? I haue dressed the house, and made rowme for y^e Camels. So he brought the man in to y^e house, and vnbubled the Camels, and gaue them litter and prouender, and water to wash his fete, and the mens that were with him, and set meate before him.

Nevertheless he sayde: I wil not eate, tyll I haue fyrst tolde myne carāde. They answered: Tell on. he sayde: I am Abrahams ser-

b uy

C

Gen. 22. d

17

Some
reade
* thou be
loued.

1. Re. 16. e

The i. booke of Moses.

Gen. 31. 2

naunt, and the LORDE hath prospered my master richely, so \bar{y} he is become greate: and he hath geuen him shepe and oxē, syluer and golde, seruauntes and maidens, Camels and Asse: yee and Sara my masters wife hath borne my master a sonne in hir olde age: vnto him hath he geuen all that he hath.

And my master hath taken an oath of me and saide: Thou shalt not take a wife for my sonne amonge the daughters of the Canaanites, in whose lande I dwell, but go \bar{y} waye to my fathers house and to myne owne kynred, and there take a wyse for my sonne. But I sayde vnto my master: What and the woman wyl not folowe me? Then sayde he vnto me: The LORDE (before whom I walke) shall sende his angell with the, and prosper thy journey, that thou mayest take a wife for my sonne of myne owne kynred, and of my fathers house. And so whan thou comest to my kynred, yf they geue her not vnto \bar{y} , thou shalt be discharged of myne othe.

I So I came this daye vnto the well of water, and sayde: O LORDE thou God of my master Abraham, If thou hast prospered my journey that I go: Beholde, I stonde here by the well of water: Now yf there come forth a virgin to draw water, and I saye vnto her: geue me a litle water to drinke out of thy pitcher, and she saye vnto me: Drynke thou, and I wyl drawe water for thy Camels also: that the same be the womā, which the LORDE hath prouyded for my masters sonne. Now or euer I had spoken out these wordes in my hert, beholde, Rebecca commeth forth with a pitcher vpon hir shulder, and goeth downe to the well, and draweth.

Then sayde I: geue me a drynke. And immediately she toke downe the pitcher fro hir shulder, and sayde: drynke, and I wyl geue thy Camels drynke also. So I dranke, and she gaue the Camels also to drynke. And I axed her, and sayde: Doughter, whose art thou? She answered: I am \bar{y} doughter of Bethuel the sonne of Nahor, whom Milca bare vnto him. Then layed I the earringes vpon hir face, and the braceletes vpon hir handes, and bowed myself, and thanked the LORDE, and praysed the God of my master Abraham, which had brenghit me \bar{y} right waye, to take my masters brothers daughters vnto his sonne.

If ye be they then that shew mercy and faithfulness vnto my master, tell me: If not, yet tell me, that I maye turne me to \bar{y} right hande or to the left.

The xliij. Chap.

Then answered Laban and Bethuel, and sayde: This is come of the LORDE, therefore can we saye nothinge agaynst the, ne ther euell ner good. There is Rebecca before the, take her, and go thy waye, that she maye be thy masters sonnes wife, as the LORDE hath sayde. When Abrahams seruaunt herde these wordes, he bowed himself vnto the LORDE flat vpon the earth, and toke forth Jewels of syluer and golde, and rayment, and gaue them vnto Rebecca. But vnto hir brethren and the mother, he gaue spycies. Then he ate and dronke, and the men also that were with him, and carried there all night.

But in the mornynge he arose, and sayde: Let me departe vnto my master. Nevertheless hir brother and hir mother sayde: Let the damsell tary with vs at the leest ten dayes, and then shall she go. Then sayde he vnto them: holde me not, for the LORDE hath prospered my iourney: let me go, that I maye departe vnto my master. Then sayde they: let vs call the damsell, and are her, what she sayeth therto. And they called Rebecca, and sayde vnto her: Wilt thou go with this man?

And she answered: Yee I wyl go with him. So they let Rebecca their syster go with hir noyse and Abrahams seruaunt, and his men. And they blessed Rebecca, and sayde vnto her: Thou art oure syster, growe in to many thousande tymes thousandes, and thy seide possesse the gates of his enemies.

Gen. 24. 6

So Rebecca gat hir vp wth hir damself, and satt them vpon the Camels, and wente their waye after the man. And the seruaunt toke Rebecca, and departed.

As for Isaac, he was commynge from the well of \bar{y} luynger & seynge, for he dwelt in the south countre, and was gone forth to his meditations in the felde aboute the enentyde. And he lift vp his eyes, and sawe, that there were Camels commynge. And Rebecca lift vp hir eyes, and sawe Isaac. Then lighted she of the Camell, and sayde vnto \bar{y} seruaunt: What man is this, that commeth agaynst vs in the felde? The seruaunt sayde: The same is my master.

Gen. 25. 1

Then toke she hir cloke, and put it aboute her. And the seruaunt tolde Isaac all the earande that he had done. Then Isaac brought her in to his mother Saras tent, and toke Rebecca, and she became his wife, and he loued her. So Isaac was comforted ouer his mother.

The i. boke of Moses.

The XXV. Chapter.

1. Par. 1. 6 **A**braham toke another wife called Retara, which bare him Simram & Jafsan, Medan & Midian, Jeshbat and Soah. Jafsan begat Seba and Dedan. The children of Dedan were Assurim, Larusim, and Leumim. The children of Midian were Ephra, Ephra, Hanoch, Abida and Eldaas. All these are the children of Retara. And Abraham gaue all his goodes vnto Isaac: As for the children that he had of the concubynes, he gaue them giftes, and (whyle he yet lyued) he sent the awaye from his sonne Isaac, eastwarde in to the east

Gen 11. c **This** is the age of Abraham which he lyued: euen an hundred and fyue and seven-tye yeare, and fell sicke and dyed in a good age, whan he was olde, & had lyued ynough and was gathered vnto his people. And his sonnes Isaac and Ismael buried him in the dubble caue in the felde of Ephron the sonne of Zor the herchite, which lyeth ouer before Mamre, in the felde that Abraham bought of the herchites. There was Abraham buried with Sara his wife. And after the death of Abraham God blessed his sonne Isaac. And he dwelt by the well of the lyuynge and seynge.

Gen 22. c **This** is the generacion of Ismael Abrahams sonne, whom Agar Saras mayde the Egipcian bare vnto him. And these are the names of Ismaels children, of whom their kynredes are named. The eldest sonne of Ismael, Nebaioth, Cedar, Abdeel, Mibsan, Misma, Duma, Misasa, Zadar, Thema, Jethur, Naphis and Kedma. These are the children of Ismael with their names in their courtes and cities: twelue londeprynces. And this is the age of Ismael, euen an hundred and seuen and thirtie yeare, and he fell sicke and dyed, and was gathered vnto his people. He dwelt from Zenila vnto Sur towarde Egypte, as men go to the Assirians. And he dyed in the presence of all his brethren.

C **This** is the generacion of Isaac the sonne of Abraham. Abraham begat Isaac. Isaac was fourtye yeare olde, whan he toke to wyfe Rebecca the doughter of Bethuel & Syrian of Mesopotamia, & Sister of Laban the Syrian.

Isaac besought the L O R D E for his wyfe (because she was baren) and the L O R D E was intreated, and Rebecca his wyfe conceaued. And the children stroue to-

The xxvi. Chap. Lo. xi.

gether in her wombe. Then sayde she: If it shulde go so with me, why am I then with childe? And she wente for to aske the L O R D E. And the L O R D E sayde vnto her: Two maner of folke are in thy wombe; and two maner of people shall be deuyled out of thy body, and the one nacion shall ouercome the other, and the greater shall serue the lesse.

Re 2. c
Rom. 9. b

Josh. 14. a **Now** whan the tyme came that she shulde be deliuered, beholde, there were two twynes in hir wombe. The first that came forth, was reed, all rough as an hyde, and they called him Esau. Anone thereafter came his brother forth, which helde the heele of Esau with his hāde, and they called him Jacob. Thie score yeare olde was Isaac, whan they were borne. And whan the boies were growne vp, Esau became an hunter, & an husbāde man. As for Jacob, he was a symple man, and dwelt in the tentes. And Isaac loued Esau, because he ate of his venison. But Rebecca loued Jacob.

Ofc. 12. a
D

And Jacob dight a meace of meate. The came Esau from the felde, and was weery, and sayde vnto Jacob: Let me proue of thy reed meace of meate, for I am fayntie (therefore is he called Edom.) But Jacob sayde: Sell me this daye thy byrthright. Esau answered: Lo, I must dye neuerthelesse, what good then shall my byrthright do me? Jacob sayde: Then sweare vnto me euen this same daye. And he sware vnto him, and so he solde his byrthright vnto Jacob. Then Jacob gaue him bred and that meace of ryse. And he ate and dronke, and stode vp, and wente his waye. And so Esau regarded not his byrthright.

Act. 12. c

The XXVI. Chapter.

2 **Here** came a verth in the londe, passinge the other that was in Abrahams tyme. And Isaac wente to Gerar, vnto Abimelech the kynge of the Philistynes. Then the L O R D E appeared vnto him, and sayde: Go not downe in to Egypte, but tary in the lande that I shall saye vnto the. Be thou a straüger in this lande, and I wil be with the and blesse the. For vnto the and thy sede wyll I gene all this londe, and wyll perfourme myne ooth that I sware to thy fāther Abraham. And I wyll multiplye thy sede as the starres of heauen, and vnto thy sede wyll I gene all this londe, and thorow thy sede shall all nacions be blessed, because Abraham was obedient vnto my

2
Gen. 12. c

Ecclesiast. 4. d

Gen. 15. c
and 22. c

The i. booke of Moses.

voyce, and kepte myne ordinaunces, my commaundementes, my statutes, and my lawes.

Gen. 12. c
and 20. a

So Isaac dwelt at Gerar. And when the men of the same place asked him of his wife, he sayde: she is my sister. For he was afrayed to saye: she is my wife, (thynkinge thus:) they might slaye me for Rebekkas sake, for she was beautifull to lcke vnto. Now when he had bene there a longe season, Abimelech the kynge of the phylistynes looked out at a wyndow, and sawe Isaac sportinge with Rebecca his wife.

B Then Abimelech called Isaac, and sayde: Beholde, she is thy wyfe, why saydest thou then: She is my sister? Isaac answered him: I thought, I might peradventure have died because of her. Abimelech saide: Why hast thou then done this vnto vs? It conde lightly haue come to passe, that some of the people might haue lyen with thy wyfe, and so haddest thou brought synne vpo vs. The Abimelech commaunded all the people, and sayde: Who so toucheth this man or his wyfe, shal dye the death.

Gen. 31. c

And Isaac sowed in that londe, and foude the same yere an hundredth busshels, for the LORDE blessed him. And he became a greate man, wente forth, and grew, tyll he was excedinge greate, so that he had much good in shepe and greate catell, and a greate housholde. Therfore had the philistynes envye at him, and stopped all the welles, that his fathers seruantes had dygged in the tyme of Abraham his father, and fylled them with earth. In so much that Abimelech also himself sayde vnto him: Departe from vs, for thou art farre mightier then we.

C Then departed Isaac from thence, and pitched his tent in the valley of Gerar, and dwelt there. And when he was satled, he caused to dygge vp the welles agayne, that they had dygged vp in his father Abrahams tyme, which the philistynes had stoppe after the death of Abraham, and he called the after y same names that his father had named them withall.

Gen. 29. a

Isaacs seruantes also dygged in the valley, and there they founde a well of lyuinge water. But the hyrdmen of Gerar strone with Isaacs hyrdmen, and saide: The water is oures. Then called he the well Essek, because they had done him wronge.

Then dygged they another well, and strone for that also: therfore called he it Sytena. So he gatt him from thence, and dygged

The xxvij. Chap.

another well, for the which they strone not: th rfore he called it Rehoboth, and sayde: Now hath the LORDE made vs rowme, and letten vs growe in the londe. Afterwarde he departed thence vnto Bersaba.

D

And the LORDE appeared vnto him the same night, and sayde: I am the God of thy father Abraham, feare thou not, for I am with the, and wyll blesse the, and multiplye thy sede for my seruant Abrahams sake. Then buylded he an altare there, and called vpon the name of the LORDE, and pitched his tent there, and there his seruantes dygged a well.

Gen. 27. c

And Abimelech wente vnto him from Gerar, and Ahusath his frende, and Phicol his chefe captayne. But Isaac sayde vnto them: Wherefore come ye to me? seynge ye hate me, and haue put me awaye from you? They sayde: We se with open eyes, that the LORDE is with the, therfore we denyed that there shulde be an ooth betwixte vs and the, and that we wolde make a bonde with the, that thou do vs no harme, like as we haue not hurte the, and as we haue done nothinge vnto the, but all good, and let the departe in peace.

Judic. 11. a

As for the, thou art y blessed of the LORDE. Then Isaac made them a feast, and they ate and dronke. And on the morow they arose, and sware one to the other. And Isaac let them go, and they departed from him in peace.

The same daye came Isaacs seruantes, and tolde him of the well that they had digged, and sayde vnto him: We haue founde water. And he called it Saba. Therfore is y cite called Bersaba vnto this daye.

The XXVII. Chapter.

When Esau was fourtye yere olde, he toke wyues: Judith the daughter of Beri the Hethite, and Basmath the daughter of Elon the Hethite: both these were disobedient vnto the spites of Isaac and Rebecca.

21

And it came to passe when Isaac was olde, his eyes waxed dymme of sight, and he called Esau his greater sonne, and sayde vnto him: My sonne. He answered him: Here am I. And he sayde: Beholde, I am olde, and knowe not when I shal dye. Now therfore take thy geer, thy quyer and thy bowe, and get the forth to the felde, and take me some venyson, and make me meate (soch as I lone) and brynge it me herein, that I maye eat, y

The i. booke of Moses.

my soule maye blesse the, before I dye.

But Rebecca herde these wordes, that Isaac sayde vnto his sonne. And Esau wente his waye in to the felde, to hunte venyson, and to brynge it home. Then sayde Rebecca vnto Jacob hir sonne: beholde, I haue herde thy father talkinge with Esau thy brother, and sayenge: Brynge me venyson, and make me meate, that I maye eate, and blesse the before y LORD, yer I dye. Now therefore my sonne, heare my voyce, what I commaunde the: Go thy waye to the flocke, and fetch me two good kyddes, that I maye make meate of them for thy father, soch as he loneth: this shalt thou brynge in vnto thy father, that he maye eate, that he maye blesse the before his death.

Nevertheless Jacob sayde vnto Rebecca his mother: Beholde, my brother Esau is tough, and I am synooth: then might my father peradventure fele me, and I shulde seme vnto him as though I begyled him, and so brynge a curse vpon me and not a blessinge. Then sayde his mother vnto him: That curse be vpon me my sonne, folowethou my voyce: go thy waye and fetch it me. So he wente his waye, and fetched it, and brought it vnto his mother.

E Then his mother made meate, acordinge as his father loued, and toke Esaus hir elder sonnes cosily rayment (which she had with her in y house) and put them vpon Jacob hir yonger sonne. But the kyddes slaynnes put she aboute his handes, and where he was synooth aboute the neck: and so she put the meate with bried (as she had made it) in hir sonne Jacobs hande.

And he brought it in vnto his father, and sayde: My father. He answered: here am I, who art thou my sonne? Jacob sayde: I am Esau thy firstborne sonne, I haue done as thou saydest vnto me: aryse, sit vp, and eate of my venyson, that thy soule maye blesse me. But Isaac sayde vnto his sonne: My sonne, how hast thou founde it so soone? He answered: The LORD y God brought it to my hande.

Then sayde Isaac vnto Jacob: Come neare my sonne, that I maye fele the, whether thou be my sonne Esau or not. So Jacob wente vnto Isaac his father. And whan he had felt him, he sayde: The voyce is Jacobs voyce, but the handes are the handes of Esau. And he knew him not, for his handes were rough like as y handes of his brother Esau. And he blessed him.

And he sayde vnto him: art thou my son-

The xxvij. Chap. Ho. xij.

sonne Esau: He answered: Yee I am. Then sayde he: Brynge me here then to eate of thy venyson my sonne, that my soule maye blesse the. Then he brought it him, and he ate: and he brought him wyne also, and he drank. And Isaac his father sayde vnto him: Come nye, and kysse me my sonne. So he came nye, and he kysed him.

Then smelled he the sauoure of his clothes, and blessed him, and sayde: Beholde, the smell of my sonne is as y smell of the felde, which y LORD hath blessed. God geue the of the dew of heauen, and of the fatnesse of the earth, and plenteousnes of come and wyne. Lacions be thy seruantes, and people fall downe at y fote. Be thou lord euer thy brethren, and thy mothers children fall downe at thy fote. Cursed be he, that curseth the: and blessed be he, that blesseth the.

Now whan Isaac had made an ende of blessinge, and Jacob was scarce gone out from his father Isaac, his brother Esau came from his huntinge, and made meate also, and brought it vnto his father, and sayde vnto him: Aryse my father, and eate of y sonnes venyson, that thy soule maye blesse me. Then answered him Isaac his father: Who art thou? He sayde: I am Esau thy firstborne sonne. Then was Isaac exceeding ly amased about measure, and saide: Who? Where is then the hunter that brought me, and I haue eaten of all afore thou camest, and haue blessed him? And he shall be blessed still.

Whan Esau herde these wordes of his father, he cried loude, and was exceedinge sory, and sayde vnto his father: O blesse me also my father. But he sayde: Thy brother came with sorylie, and hath taken thy blessinge awaye. Then sayde he: He maye well be called Jacob, for he hath vndermined me now two tymes. My byrth right hath he awaye, and beholde, now taketh he awaye my blessinge also.

And he sayde: Hast thou not kept one blessinge for me? Isaac answered, and sayde vnto him: I haue made him lord euer y, and all his brethren haue I made his seruantes. With come z wine haue I prouyded him. What shal I do vnto the now my sonne? Esau sayde vnto his father: Hast thou not one blessinge more my father? O blesse me also my father.

And he lift vp his voyce, z wepte. Then Isaac his father answered and sayde vnto him: Beholde, thou shalt haue a fat dwellinge vpon earth, z of y dew of heauen from

that
my bet-
maye
wys, the
good.

Heb. ii. d
Eccl. 3. b

Gen. 12. 2

■

g

Heb. 12. c

Heb. 12. d

The i. booke of Moses.

abone: with thy sword shalt thou get thy lyuynge, and shalt serue thy brother. And it shall come to passe, & thou shalt put of his yock, and plucke it from thy neck.

• 4 Re. 2. c

• 6

Abd. 1. a

And Esau bare euell wyll vnto Jacob, because of the blessinge that his father had blessed him withall, and sayde in his herce: The tyme wyll come shortly, that my father shal mourne, for I wil slaye my brother Jacob. The same was tolde Rebecca of these wordes of hir elder sonne, and she sent, and bad call for Jacob hir yonger sonne, and saide vnto him: Beholde, thy brother Esau threatheneth thee, that he wil slaye thee. And now my sonne heare my voyce: Get the vp, and fflye vnto my brother Laban in Haran, and tary there with him a whyle, & tyll the furiousnes of thy brother be swaged, and till his wrath agaynst & be turned from thee, and he forget what thou hast done vnto him. So wyll I then sende for thee, and cause thee be fetched from thence. Why shulde I be robbed of you both in one daye?

• Gen. 27. 2

And Rebecca sayde vnto Isaac: I am weery of my life, because of the daughters of Heth: If Jacob take a wife of the daughters of Heth, which are as the daughters of this land, what shall this life then profite me?

• Gen. 26. c

The XXVIII. Chapter.

• 2
Some re-
de: & tal-
led loui-
gly with
him.

Then called Isaac his sonne Jacob and blessed him, and charged him, & sayde vnto him: Take not a wife of the daughters of Canaan, but get thee vp, and go in to Mesopotamia vnto the house of Bethuel thy mothers father, and take & there a wife of & daughters of Laban & mothers brother. And the Almighty God blesse thee, and make thee fructfull, and multiplye thee, (that thou mayest be a multitude of people) and geue thee the blessinge of Abraham vnto & thy seed with thee, that thou mayest possesse the lande, wherein thou art a stranger, which God gaue vnto Abraham. So Isaac let Jacob departe, that he might go in to Mesopotamia vnto Laban the sonne of Bethuel of Siria, & brother of Rebecca, his and Esaus mother.

• Gen. 28. d
and 24. 8

• 3

Now when Esau sawe that Isaac had blessed Jacob, and let him departe in to Mesopotamia, that he might take a wife there: and & as he blessed him, he charged him, & sayde: Thou shalt not take a wife of the daughters of Canaan, and that Jacob obeyed his father and his mother, and was gone vnto Mesopotamia: seynge also that Isaac his father looked not gladly vpon the

The xxviii. Chap.

daughters of Canaan, he wente his waye vnto Ismael, and besyde the wyues that he had afore, he toke Mahaloth the daughter of Ismael (Abrahams sonne) the sister of Nebaioth, to wife.

Gen. 26. a

As for Jacob, he departed from Bersabab, and wente vnto Haran and came to a place, where he taried all night: for the Sonne was downe. And he toke a stone of & place, & put it vnder his heade, and layed him downe in & same place to slepe. And he dreamed, and beholde, there stode vpon & earth, a ladder, whose toppe reached vnto the heauen. And beholde, the angels of God wente vp and downe vpon it, and the LORDE stode vpon it, and sayde:

• 6

Ioh. 1. 6

I am the LORDE God of thy father Abraham, and the God of Isaac: The lande & thou lyest vpon, wil I geue vnto thee, and to thy seed: and thy seed shall be as & dust of & earth. And thou shalt speede forth toward the west, east, north, and south: and thou and thy seed shall all the kynreds vpon earth be blessed. And beholde, I am with &, and wil kepe thee where so euer thou goest, & wil brynge thee hither agayne in to this lande: for I wil not leaue thee, tyll I haue made good, all that I haue promysed thee.

Eccli. 44.

1 Par. 17. 1

Gen. 12. 1

Now when Jacob awaked from his slepe, he saide: Surely the LORDE is in this place, and I knew not. And he was afraid, and sayde: How fearfull is this place: here is no thinge els but an house of God, & a gate vnto heauē. And Jacob arose early in the morninge, and toke the stone that he had layed vnder his heade, and set it vp, and poured oyle vpon it. And he called the place Bethel, but afore the cite was called Lus. And Jacob made a vowe, and sayde: If God wyll be with me, and kepe me in this iourney & I go & geue me bread to eate, and clothinge to put on, and brynge me peaceably home agayne vnto my father: The shall the LORDE be my God, and this stone that I haue set vp, shall be an house of God: and all that thou gwest me, I wil geue thee the tenth thereof.

• 2

Gen. 28. 1

1 Par. 4. 1

The XXIX. Chapter.

Then Jacob gat him vp vpon his feet, and wente in to the east countre, & looked aboute him, and beholde, there was a well in the felde, and & flockes of shepe therby, for the flockes drank of the well. And there laye a grēate stone at the welles mouth, and thither they vsed to brynge the flockes, and to reule the stone from & mouth of the well, and to geue the shepe drynke, &

• 2

The i. booke of Genesis.

so they put the stone agayne vpon the welles mouth in to his place.

And Jacob sayde vnto them: Biethien, whēce be ye? They answered: we are of Haran. He sayde vnto them: Knowe ye Laban the sonne of Nahor? They answered: We knowe him well. He sayde: Is he in good health? They answered: he is in good health. And so, there cometh his daughter Rachel with the shepe. He sayde: It is yet hye daye, & is not yet tyme to dryue in the carell: gene the shepe to drynke, & go youre waye, & fede them. They answered: We can not, tyll all the flockes be brought together, and tyll we roule the stone from the welles mouth, & so gene the shepe drynke.

B Whyle he yet talked with them, Rachel came with hir fathers shepe, for she kepte & shepe. Whan Jacob sawe Rachel & daughter of Laban his mothers brother, and the shepe of Laban his mothers brother, he wote, & rouled the stone from the welles mouth, and gaue his mothers brother shepe to drynke, and kysed Rachel, lift vp his voyce, and wepte, and tolde her, & he was hir fathers brother, and & sonne of Rebecca. Then ranne she, and tolde her father.

Whā Laban herde of Jacob his sisters sonne, he ranne to mete him, and embraced him, and kysed him, and brought him in to his house. And so he tolde him all this matter. Thē sayde Laban vnto him: Wel, thou art my bone and my flesh. Abide with me a moneth longe. But after that saide he vnto Jacob: Becausē thou art my brother, shalst thou therfore serue me for nought? Tell me, what shall thy wages be. Laban had two daughters, the eldest was called Lea, & the yongest Rachel. And Lea was tender eyed, but Rachel was beutyfull & well fauoured of face, and Jacob loued her well, and sayde: I will serue the seven yeaere, for Rachel thy yongest daughter. Laban answered: It is better that I geue her the, then vnto another: tary thou with me.

C So Jacob serued seven yeaere for Rachel, and they semed vnto him but few dayes, he loued her so well. And Jacob saide vnto Laban: geue me my wyfe, for the tyme is come that I shulde lye with her. Thē Laban bad all the people of that place, and made a marriage. But at enē he toke his daughter Lea, and brought her in vnto him, and he laye wth her. And Laban gaue Zilpa his mayde vnto his daughter Lea to be hir mayde.

But on the morow, beholde, it was Lea. And he sayde vnto Laban: Why hast thou

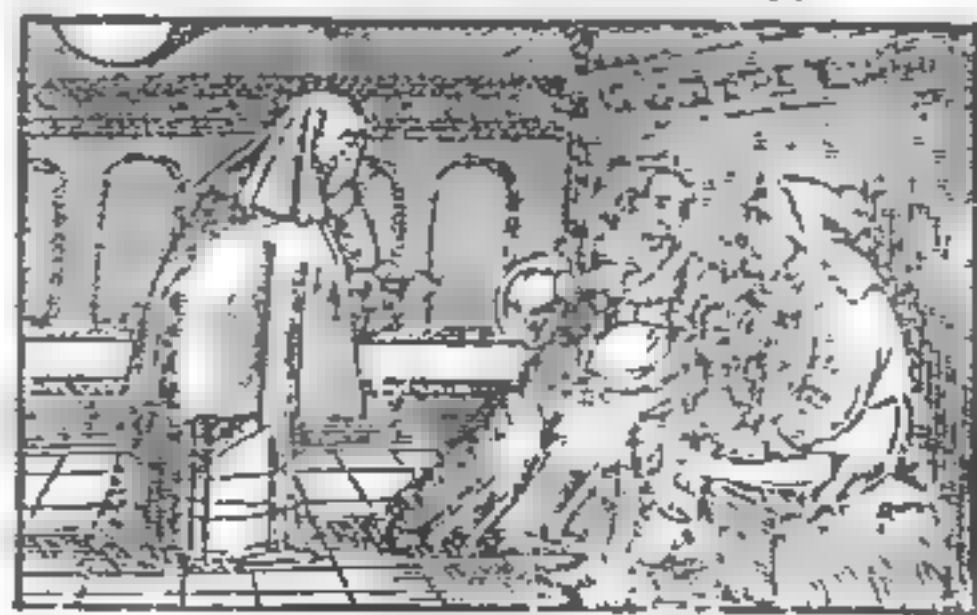
The xxx. Chap. Ho. xij.

done this vnto me? Hane not I serued y for Rachel? Why hast thou then begyled me? Laban answered: It is not the maner in our countre, to mary the yongest before the eldest. Holde out this weke, & I will geue the this also, for the seruyce & thou shalt do me yet seven yeaeres more. Jacob dyd so, & helde out & weke. Then gaue he him Rachel his daughter to wyfe. And Laban gaue Bilha his mayden vnto Rachel his daughter to be hir mayden. So he laye with Rachel also, & loued Rachel more thē Lea, and serued him yet seven yeaeres more.

But when the L O R D E sawe, that Lea was nothinge regarded, he made her frutefull, and Rachel baren. And Lea cōceaued, and bare a sonne, whom she called Rūben, and sayde: The L O R D E hath looked vpon my aduersite. Now wyll my husbandle lue me. And she conceaued agayne, and bare a sonne, and sayde: The L O R D E hath heard that I am despysed, and hath geue me this also, and she called him Symeon. She cōceaued yet agayne, and bare a sonne, and sayde: Now wyll my husbandle kepe me company agayne, for I haue borne him thre sonnes, therfore called she his name Levi. She conceaued y fourth tyme, and bare a sonne, and sayde: Now wyll I geue thanks vnto the L O R D E, therfore called she him Iuda, and left bearynge.

The XXX. Chapter.

When Rachel sawe that she bare no children vnto Jacob, she had enuye at hir sister, & saide vnto Jacob: Geue me childre also, or els I am but deed. But Jacob was very wioth at Rachel, & sayde: Am I then in Gods steade, which kepeth y frute of y wombe from y? Neuertheles she sayde: Beholde, there is Bilha my mayden, lye wth her, & she maye beare vpon my lappe, & that I maye be increased by her. And so she gaue him Bilha hir mayden to wyfe.



And Jacob laye with her. So Bilha conceaued, and bare Jacob a sonne. Then saye

The i. booke of Moses.

Be Rachel: God hath geuen sentence on my syde, and herde my voyce, and geue me a sonne, therfore called she him Dan. Bilha Rachels mayde conceaued agayne, and bare another sonne vnto Jacob. Then sayde Rachel: God hath turned it with me, and my sister, and I haue gotte the vpperhande. And she called him Nephtali.

Now whan Lea sawe that she had lese bearynge, she toke Silpa hir mayde, and gaue her vnto Jacob to wyfe. So Silpa Leas mayde bare Jacob a sonne. Then sayde Lea: This is good lucke, & she called him Gad. After this Silpa Leas mayde bare Jacob another sonne. Then sayde Lea: Well is me, for the daughters will call me blessed, and she called him Asser.

Ruben wente out in the tyme of y wheate haruest, and founde Mandragoras in the felde, and brought them heme vnto his mother Lea. Then sayde Rachel vnto Lea: Geue me some of y sonnes Mandragoras. She answered: Hast thou not ynough that thou hast taken awaye my husbände, but wilt take awaye my sonnes Mandragoras also? Rachel saide: Wel, let him lye with the this night for thy sonnes Mandragoras. Now whan Jacob came heme at euen from the felde, Lea wente forth to meete him, and sayde: Thou shalt lye w me, for I haue bought the for my sonnes Mandragoras.

And he slepte with her that night. And God herde Lea, and she conceaued, and bare Jacob the fift sonne, & sayde: God hath rewarded me, because I gaue my mayden vnto my husbände, and she called him Issachar. Lea conceaued yet agayne, and bare Jacob the sixte sonne, and sayde: God hath endowd me with a good dowry. Now wyll my husbände dwell with me agayne, for I haue borne him sixe sonnes, & she called him Zabulon. After that she bare a daughter, whom she called Dina.

* Ge. 34. 2

Neuertheles God thought vps Rachel, and herde her, and made her fructfull. Then she conceaued, and bare a sonne, and sayde: God hath taken awaye my rebuke, and she called him Joseph, and sayde: God geue me yet another sonne.

1 Par. 1. 2

Now whan Rachel had borne Joseph, Jacob sayde vnto Laban: Let me go, & departe in to my place and vnto myne owne lande: geue me my wyues and my children, (for the which I haue serued the) & I maye go: for thou knowest, what seruyce I haue done the. Laban sayde vnto him: Can I not fynde fauoure in thy sight? I perceane, that

The xxx. Chap.

Gen. 30. 1

God hath blessed me for thy sake. Appoynte thou the rewarde, & I shal geue the. But he saide vnto him: Thou knowest how I haue serued the, and what maner of catell thou hast vnder me. Thou haddest but litle afore I came hither, but now is it growne into a multitude, and the L O R D E hath blessed y for my sake. And now whan shall I loke to myne owne house also? he saide: What shal I then geue the?

12

Jacob sayde: Thou shalt geue me nothinge at all, but yf thou wilt do this for me & I saye, then wyll I fede and kepe thy shepe agayne. I wyll go thorow all thy flockes to daye, and separatheou from amonge them all the shepe that be spotted and partye coloured, and all blacke shepe amonge the lambes. Now loke what shalbe partie coloured and spotted amonge the kyddes, the same shalbe my rewarde: so shal my righteounes testifie with me to daye or tomorrow, whan it cometh vnto my rewarde before the, so that, what so ever is not spotted and partye coloured amonge the kyddes, and blacke amonge the lambes, let that be theste with me.

Then sayde Laban: Beholde, let it be so as thou hast sayde. And that same daye he sundred out the speckled and partye coloured goates, and all the spotted and partye coloured kyddes (where there was eny whyte vpon them) and all that was blacke amonge the lambes, and put them vnder the hande of his children, and made rowme of thre dayes iourney wyde betwixte him and Jacob. So Jacob kepte the residue of Labans flocke.

13

But Jacob toke stanes of grene wyllies, hasell and of chesnoctrees, and pyllled whyte streakes in them, and layed the stanes that he had pyllled, in the drynkinge trouges before the flocke, which came there to drynke, that they shulde conceaue, whan they came to drynke. So the flockes conceaued ouer y stanes, and brought forth speckled, spotted and partye coloured.

Then Jacob parted y lambes, and put them to the flocke vnto the spotted: and all that was blacke in Labans flocke, that put he vnto the spotted. And he made him a flocke of his owne, which he put not vnto Labans flocke. Neuertheles in the first buckynge tyme of the flockes, he layed the stanes in the drynkinge trouges before the eyes of the flockes, that they shulde conceaue ouer the stanes. But in the latter buckynge tyme he layed them not in. So the later were Labans, but the firstlings were Jacobs.

14

The i. boke of Moyses.

Thus the man became exceedinge riche, so that he had many shepe, maydens & seruauntes, Camels and Asses.

The XXXI. Chapter.

And herde also of y wordes of Labans children, that they sayde: Jacob hath brought all of fathers good vnto himself, & of oure fathers good hath he gotten these riches. And Jacob behelde Labans countenance, & beholde, it was not toward him as yesterdaye and yeryesterdaye.

And the Gen. 31. b **LORDE** sayde vnto him: Depart agayne to thy fatherlande, and to thy kynred, I wyll be with the. Then sent Jacob and bad call Rachel and Lea in to the felde to his flockes, and sayde vnto them: I see youre fathers countenance, that it is not toward me like as yesterdaye and yeryesterdaye: but the God of my father hath bene with me. And ye knowe, that I haue serued youre father with all my power.

And he hath disceined me, and channge my wages now ten tymes. But God hath not suffred him, to do me harme. **As** he sayde: The partye coloured shalbe thy rewarde, then the whole flocke bare partye coloured. **As** he sayde: The speckelde shalbe thy rewarde, then the whole flocke bare speckelde. Thus hath God with drawen youre fathers goodes from him, and genen them vnto me. For whan the buckynge tyme came, I lift vp myne eyes and sawe in a dreame, and beholde, the rammes leapt vpon the flocke that was speckelde, spotted, & partye coloured.

And the angel of God sayde vnto me in a dreame: Jacob. **And** I answered: here am I. **He** sayde: lift vp thine eyes, and beholde, the rammes leape vpon the speckelde, spotted, and partie coloured flocke: for I haue seene all y Laban doth vnto the. I am y God at Bethel, where thou dydest anoynte the stone, & maydest a vow there vnto me. Get the vp now, & departe out of this londe, & go agayne in to the londe of thy kynred.

Then answered Rachel and Lea, and sayde vnto him: As for vs, we haue no porcion ner inheritaunce more in oure fathers house, & he hath counted vs as straungers, for he hath solde vs, & spent vp of wages. Therefore hath God with drawe of fathers riches from him vnto vs & oure children. What so ever now God hath sayde vnto the, that do.

So Jacob gat vp, and set his children and wyues vpon Camels, and caried awaye all his catell and all his substance, that he had gotten at Mesopotamia, y he might

The xxxi. Chap. Fo. xiiij.

come vnto Isaac his father in the lande of Canaan. Laban was gone to clyppe his flocke, and Rachel stole hir fathers ymages. Thus dyd Jacob steale awaye y hert of Laban y Syuan, in y he tolde him not that he fled. So he fled, & all that was his, gat vp, and passed ouer the water, & wente straighe toward the mount Gilead.

Gen. 31. b
2. Re. 11. e
Gen 31. a

Vpon the thirde daye it was tolde Laban, that Jacob fled. **And** he toke his brethren vnto him, and folowed after him seven dayes iourney, and ouertoke him vpon the mount Gilead. But God came vnto Laban the Syuan in a dreame by night, & sayde vnto him: Bewarre, that thou speake no thinge to Jacob but good. **And** Laban drewe nye vnto Jacob. As for Jacob, he had pyched his tente vpon the mount. **And** Laban with his brethren pyched his tent also vpon the same mount Gilead.

Then sayde Laban vnto Jacob: What hast thou done, that thou hast stolen awaye my hert, and caried awaye my daughters, as though they had bene taken captiue w y swerde? **Wherefore** kepest thou that secreete, that thou woldest flye, and hast stolen awaye from me, and toldest me not, that I might haue brought the on the waye with myrth, with synginge, with tabrettes and harpes: and hast not suffred me to kysse my children and daughters? **Thou** hast done foolishly, and so moch might I haue made, that I coude haue done yon euell: but youre fathers God saide yesterdaye vnto me: Bewarre, that thou speake no thinge vnto Jacob but good. **And** for so moch then as thou woldest nedes departe, and longedest sore after y fathers house, why hast thou stolen away my goddes?

Jacob answered and sayde vnto Laban: I was a frayd, that thou shuldest haue taken away thy daughters from me: but loke by whom thou syndest thy goddes, let the same dye here before oure brethren. **Seke** that thine is by me, and take it awaye. **(But he knew not, that Rachel had stolen them.)** **Then** wente Laban in to Jacobs tent and in to Leas tent, and in to both the maydens tetes, and founde nothinge: and out of Leas tente he wente in to Rachels tent. **Then** toke Rachel the ymages, and layed them vnder the Camels strawe, and sat downe vpon them. **But** Laban searched the whole tent, and founde nothinge. **Then** sayde she vnto hir father: Be not angrie my lord, that I can not ryse vp vnto the: for it goeth w me after the maner of women. So he sought,

E

Gen. 31. d

The i. boke of Moses.

and founde not the ymages.

And Jacob was wroth, and chode with Laban, answered & sayde vnto him: What haue I trespassed or offended, & thou art so whote vpon me? Thou hast searched all my housholde stuff, & what hast thou founde of thy housholde stuff? Laye it here before my brethien & thyne, & they maye indge betwene vs both. Twentye yere haue I bene wth the: thy shepe & goates haue not bene vnfructefull, the rammes of thy flocke haue I not eaten: Loke what was * corne of beastes, I brought it not vnto y^e, I was fayne to paie it my self: thou requyredst it of my hande, whether it were stollen from me by daye or by night. On the daye tyme the heate consumed me, and the frost on the night, and my slepe departed fro myne eyes.

* Ex. 22. b

S Thus haue I serued twentye yere in thy house, fourtene yeres for thy daughters, & sixe for thy flocke, and ten tymes hast thou chaunged my rewarde: & yf the God of my father the God of Abraham, and the feare of Isaac had not bene on my syde, thou haddest latten me go awaye emptye. But God hath loked vpon myne aduersite and labour, and rebuked the yester daye.

Laban answered and sayde: The daughters are my daughters, & the children are my childre, and the flockes are my flockes, & all that thou seist is myne. What can I do this daye vnto these my daughters, or to their children whom they haue borne? Nowther fore come on, let vs make a couaunt (I & thou) which maye be a wytnesse betwene me and the. Then toke Jacob a stone, & set it vp (for a pile or markstone) and sayde vnto his brethien: Gather stones. And they toke the stones, and made an heape, & ate vpon the same heape. And Laban called it Jegar Sahu dutha, but Jacob called it Gilead: (eith^r of them after the properte of his language.)

Gen. 22. f
24. f

G Then sayde Laban: This heape be wytnesse betwene me and the this daye (therfore is it called Gilead) and a testimony, for he sayde: The **LORDE** loke betwene me and y^e, whan we are departed y^e one from y^e other: yf thou were my daughters, or take other wyues vnto them. There is no mā with vs, but lo, God is the wytnesse betwene me and the. And Laban sayde morouer vnto Jacob: Beholde, this is the heape, and this is the markstone that I haue set vp betwixte me and the: the same heape be wytnesse, and the same markstone also be wytnesse, yf I passe ouer vnto the; or yf thou passe ouer this heape & markstone vnto me, to do any har-

The xxxij. Chap.

me. The God of Abraham, and the God of Nahor, and the God of their fathers, be indge betwene vs.

And Jacob sware vnto him by the feare of his father Isaac. And Jacob offred an offerynge vpon the mount, and called his brethie to eate bread. And whan they had eaten, they taried vpon the mount all nyght. But vpon the morow Laban rose vp early, kysed his childre & daughters, & blessed the, & departed, and came agayne vnto his place. As for Jacob, he wente on his iourney, & the angels of God met him. And whan he sawe them, he sayde: It is Gods hoost, & called the same place Mahanaim.

The XXXII. Chapter.

Jacob sent messaungers before him to his brother Esau in to the lande of Seir, of the felde of Edom, & commaunded the, & sayde: Saye thus vnto my lord Esau: Thy seruant Jacob sendeth y^e this worde: I haue bene out wth Laban, & haue bene hither to amonge straungers, & haue oren & Asses, shepe, seruantes & maydes, & haue sent forth to shewe it the my lord, & I might fynde fauoure in thy sight.

Gen. 24. 1

The messaungers came agayne vnto Jacob, and sayde: We came vnto thy brother Esau, & he cometh forth also agaynst the with foure hundred men. Then was Jacob sore afrayed, and wylt not what waye to turne himself, & deuyled the people that was with him, and the shepe, and the oren, & the Camels in to two dioues, & sayde: If Esau come vpon the one dioue, and smyte it, the other shal escape.

Jacob sayde morouer: O God of my father Abraham, God of my father Isaac, **LORDE** thou that saydest vnto me: Departe agayne to thine owne londe and to thy kynred, and I wyl do the good: I am to litle for all the mercies and all the truely that thou hast shewed vnto thy seruant (for I had no more but this staff whan I wente ouer this Iordan, and now am I becommen two dioues) belyuer me from y^e hande of my brother, fro the hāde of Esau, for I am afrayed of him, lest he come and smyte me the mother with the children. Thou saydest: I wyl do the good, and wyl make thy sede as the sonde of y^e see, which can not be nombred for multitude.

Gen. 24. 1

Gen. 24. 1

And there he taried that nyght, and toke of such as came to hande, a present vnto his brother Esau, to w^{ch} he dēdeth she goates, twentye he goates, two hundred shepe, twentye rammes and thurie mylk camels wth their

Gen. 24. 1

Gen. 24. 1

The i. booke of Moscs.

foales, fourtye kyne, ten bullockes, twentye she Asses with ten foales, and put them in the handes of his seruautes, every flock by them selues, & sayde vnto them: Go ye forth before me, & put a space betwixte one flocke after the other, and commaunded the first and sayde:

When my brother Esau meeteth the, and asketh the: Whose art thou? & whyther goest thou? and whose are these that thou dryuest before the? Thou shalt saye: They be thy seruant Jacobs, which sendeth a present vnto his lord Esau, and commaeth behynde vs him self.

D Thus commaunded he the seconde also, and the thirde, and all them that folowed the flockes, and sayde: Like as I haue tolde you, so speake ye vnto Esau, whan ye mete him, and saye vnto him also: Beholde, y seruant Jacob is behynde vs. For he thought: I wyll reconcyle him with the present that goeth before me, afterwarde wyll I se him my self, peradventure he shall receaue me to grace.

So the present wente before him, but he taried in the tente the same night, and rose vp in y night, and toke his two wyues and the two maydens and his eleuen sonnes, and wente vnto the soorde of Jacob, toke them and caried them ouer the water, so that all that he had came ouer, and taried him self alone on this syde.

Ole. 18. a Then wrestled there a man with him vntill the breake of y daye. And whan he sawe y he might not overcome him, he touched the senowe of his thye, and y senowe of his thye shrank in wrestlingge with him. And he sayde: Let me go, for y daye breaketh on. But he answered: I will not let y go, excepte thou blesse me. He sayde: What is thy name? He answered: Jacob. He sayde: Thou shalt nomore be called Jacob, but Israel, for thou hast stryuen with God and with men, and hast preyayled. And Jacob asked him, & sayde: Tell me, what is y name? But he sayde: Why askest thou what my name is? And he blessed him there. And Jacob called the place Peniel, for I haue sene God face to face, & my soule is recovered. And as he came ouer fro Peniel, y Sonne rose vpo him, & he halted vpon his thye. Therefore eate the children of Israel no vane vpon the senow of y thye vnto this daye, because y vane vpon the senow of Jacobs thye was touched.

Gen. 35. b
1 Re. 16. d

Judic. 19. e

The XXXIII. Chapter.

A Jacob lift vp his eyes, & sawe his brother Esau comyng with foure hun

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dieth men: and he denyded his children vnto Lea vnto Rachel, and to bothe the maydens, and set the maydens with their children before, and Lea with hir childre after, and Rachel with Joseph hynder most. And he wente before them, and bowed him self to the grounde seven tymes, tyll he came to his brother. But Esau ranne to meete him, and embraced him, and fell aboute his neck, & kysed him, and wepte, and lift vp his eyes, and sawe the wyues with the children, and sayde: What are these with the? He answered: They are the children, which God hath geuen vnto thy seruant. And the maydens came forth with their children, and dyd their obeyesaunce vnto him.

* Ge. 27. g

Lea came forth also with hir childre, and kneeled vnto him. Afterwarde came Joseph and Rachel forth, and kneeled vnto him like wyse. And he sayde: What meanest thou w all the dioue that I met? He answered: that I might fynde grace in the sight of my lord. Esau sayde: I haue ynough my brother, kepe that thou hast. Jacob answered: Oh nay, but ys I haue founde grace in y sight, receaue my present of my hande (for I sawe thy face, as though I had sene the face of God) and be at one with me. Take this present in good worth, that I haue brought y, for God hath geuen it me, & I haue ynough of all thinges. So he compelled him to take it.

2. Re. 19. e
Heb. 15. b

And he sayde: Let vs go on and take oure iourney, I wyll go in thy company. But he sayde vnto him: My lord, thou knowest that I haue tender children by me, and small and greate catell also, which are yet but yong: ys they shulde be dryue ouer in one daye, the whole flocke wolde dye. Let my lord go on before his seruant. I wyll dryue after sayre and softly, (there after as the catell & the children can go,) tyll I come to my lord in Seir. Esau sayde: Yet wil I leaue some of my people with the. He answered: What neede is it? Let me but onely fynde grace in the sight of my lord.

C

So Esau departed againe the same daye towarde Seir, and Jacob toke his iourney towarde Sucoth, and buylded him an house, and made cotes for his catell. Therefore is the place called Sucoth.

D

Afterwarde came Jacob peaceably vnto the cite of Sichem, which lyeth in y lande of Canaan, after that he was come awayne out of Mesopotamia, and pitched before the cite, and bought a pece of lande of the children of Hemor y father of Sichem for

Gen. 33. d

Iosu. 24. f

The i. boke of Moses.

Some
reade:
an hill
dareh is
bes.

an hundred pens. There pitched he his tent, and there he set up an altare, and called upon the name of the mightie God of Israel.

The XXXIII. Chapter.

In a y daughter of Lea, which she bare vnto Jacob, wente out to ke- holde the daughters of the londe. Whan Sichem the sonne of Hemor the He- nite (which was lord of the lode) sawe her, he toke her, and laye with her, and forced her, and his hert hanged vpon her, and he loued y damsell, and talked louyngly with her, and spake to his father Hemor: Get me this mayden to wife.

And Jacob vnderstode, that Dina his daughter was defyled, and his sonnes were with the catell in the felde, and Jacob helde his tonge tyll they came. Then Hemor the father of Sichem wente forth vnto Jacob to comen with him. In the meane season came Jacobs sonnes from y felde. And whan they herde it, it greued the men, and they were very wroth, that he had wroughte folly in Israel, and lyen with Jacobs daughter: for so was not the vse to do.

Then comened Hemor with the, and sayde: My sonne Sichems hert longeth for yere daughter, O geue hir him to wife: make frendshipe with vs, geue vs youre daughters, and take ye oure daughters, and dwell with vs, the londe shall be open vnto you, dwell and occupie, and haue youre possi- ons therein. And Sichem sayde vnto hir fa- ther and brethien: Let me fynde grace with you: loke what ye appoynte me, I will ge- ue it: requyre the dowrye and gift of me har- dely, I wyll geue it acordinge as ye wyll axe, onely geue me the damsell to wife.

Then Jacobs sonnes answered Sichem and Hemor his father (and spake disceatful- ly, because their sister Dina was defyled) & sayde vnto them: That can we not do, to ge- ue oure sister to an vncircumcised man: for that were a shame vnto vs.

Neuertheles we wyll consente vnto you, yf ye wyll like vnto vs, and be circumci- ded as many as are males amonge you: then will we geue you oure daughters, and take youre daughters vnto vs, and dwell with you, and be one people. But yf ye wyll not herken vnto vs, to be circumcised, then wyl we take oure daughter, and go oure waye.

These wordes pleased Hemor and his son- ne wel, and the yonge man deside not to do the same, for he had lust to Jacobs daugh-

The xxxv. Chap.

ter: and he was holden in honoure aboue all in his fathers house. Then came Hemor and Sichem his sonne vnder y gate of cite, and comened with the citisens of the cite, and saide: These men are peaceable with vs, and will dwell in the lande and occupye: now is the londe brode of both the sydes, we wyl ta- ke their daughters vnto vs, and geue them oure daughters.

But then wyll they consent vnto vs, to dwell by vs, and to be one people with vs, yf we circumcise all the men children amonge vs, like as they are circumcised: their ca- tell and goodes, and all that they haue, shal be ours, yf we consent vnto them, that they maye dwell with vs.

And they herkened vnto Hemor and Si- chem his sonne, as many as wente out and in at y gate of his cite, and circumcised all the males, that wente out and in at his cite. And vpon the thirde daye (whan it was pa- nefull to them) the two sonnes of Jacob Si- meon and Levi Dinas brechien, toke every man his swerde, and wente boldly in to the cite, and slew all the males, and slew He- mor also and Sichem his sonne with the e- ge of the swerde, and toke their sister Di- na out of Sichems house, and wente their waye.

Then came Jacobs sonnes ouer the slay- ne, and spoyled the cite (because they had defyled their sister) and toke their shepe, oxen, Asses, and what so ever was in the ci- te and in the londe, and all maner of goodes: All their children and wyues toke they cap- tyne, and spoyled all y was in the houses.

And Jacob sayde vnto Symeon and Le- ui: Ye haue brought it so to passe, y I styne before the inhabiteurs of this lande, y Ca- nanites and Pherecites, & I am but a small nombre: If they gather them selues new to- gether against me, they shal slaye me, so shal I be destroyed with my house. But they an- swered: Shulde they the deale with oure sis- ter as with an whoore?

The XXXV. Chapter.

Ald God sayde vnto Jacob: Get the- up, and go vnto Bethel, & dwell the- re, and make there an altare vnto the God, that appared vnto the, whan then fleddest from thy brother Esau. Then sayde Jacob vnto his housholde and to all y we- re with him: Put awaye from you y straun- ge geddes, that are amonge you, and clen- se youre selues, and chaunge youre clothes, and let vs get up, and go vnto Bethel, that I maye there make an altare vnto the God,

Iudid 9.a

Ge. 49.a

Al

Ge. 28.b

Ge. 28.c

The i. booke of Moses.

Gen. 28. d which herde me in the tyme of my trouble, and hath bene with me in the waye that I haue gone.

B Then gaue they him all the straunge goddes that were vnder their handes, and their earynges, and he buried them vnder an Oke that stode besyde Sichem, & departed. And there came a feare of God vpon the cities that laye rounde aboute, so that they folowed not after y^e sonnes of Jacob. So came Jacob vnto Lus in y^e lande of Canaan (which is called Bethel) and all the people that were with him, and there he buylded an altare, and called y^e place Bethel, because the LORDE appeared vnto him there, whan he fled from his brother. Then dyed Deboia Rebeccas nurse, and was buried beneth Bethel vnder the Oke, and it was called the Oke of lamentacion.

Ose 12. a And God appeared agayne vnto Jacob, after that he was come out of Mesopotamia, and blessed him, & saide vnto him: Thou art called Jacob, neuertheles thou shalt no more be called Jacob, but Israel shall be y^e name. And so was he called Israel.

Gen. 28. e
Re. 11. d
C And God sayde vnto him: I am the All mightie God, be frute full and multiplye: people and a multitude of people shal come of the, and Kynges shall come out of thy loynes: and the lande that I gaue vnto Abraham and Isaac, wyl I geue vnto the, & wyl geue it vnto thy seide after the. So God departed from him, from y^e place where he talked wth him. And Jacob set vp a piler of stone, in the place where he talked with him, & poured drynt offerynges thereon, and poured oyle vpon it. And Jacob called y^e place where God talked with him, Bethel.

D And he departed from Bethel: and whan he was yet a felde brode from Ephrath, Rachel traueyled, & the byrth came harde vpon hir. But whan she had soch payne in traue-
1 Re. 4. d lynge, y^e myd wife sayde vnto her: feare not, for thou shalt haue this sonne also. But as hir soule was departynge, y^e she must dye, she called him Ben Oni: neuertheles his father called hi Ben Jamin. So Rachel died, & was buried in the waye toward Ephrath, which now is called Bethlehē. And Jacob set vp a piller vpon hir graue, there is Rachels grauestons vnto this daye. And Israel departed, and pitched his tent beyonde the tower of Eder.
Gen. 48. b

E And it chaunced, that when Israel dwelt in that londe, Ruben wente and laye with Bilha his fathers concubine, and that came to Israels eares.
Mich. 4. b
Gen. 49. a

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And Jacob had twolue sonnes. The sonnes of Lea were these: Ruben Jacobs first borne sonne, Simeon, Levi, Juda, Isachar, & Zabulō. The sonnes of Rachel, were Joseph and Ben Jamin. The sonnes of Bilha Rachels mayde: Dan, and Nephtali. The sonnes of Silpa Leas mayde: Gad and Aser. These are y^e sonnes of Jacob, which were borne vnto him in Mesopotamia. And he came to his father Isaac to Mamre in to the head cite which is called Hebron, wherein Abraham & Isaac were straungers. And Isaac was an hundred & foure score yere olde, & fell sicke, and dyed, & was gathered vnto his people, whan he was olde, & had lyued ynough: and his sonnes Esau & Jacob buried him.

The XXXVI. Chapter.

This is the generaciō of Esau, which is called Edom. Esau toke wyues of the doughters of Canaan. Ada the doughter of Elō the Hethite: & Ahalibama the doughter of Ana, the childe of Zibeon the Heuyte: And Basmath y^e sister of Lebaioth. And Ada bare Elphas vnto Esau. Basmath bare Reguel. Ahalibama bare Jenu, Jaclan, & Korah. These are the childre of Esau, y^e were borne vnto him in the lande of Canaan.
Gen. 27. a
Gen. 28. b

And Esau toke his wiues sonnes & doughters, and all the soules of his house, his substance, and all the catell with all the goodes that he had gotten in the lande of Canaan, and wente in to a countre awaye fro his brother Jacob: for their substance was so greate, that they coude not dwell together: and the londe wherein they were straungers, might not holde them because of their goodes. So Esau dwelt vpon mount Seir. And Esau is Edom.

This is y^e generaciō of Esau, of whō are come y^e Edomites vpon y^e mount Seir. And these are y^e names of the childre of Esau: Elphas y^e sonne of Ada Esaus wife: Reguel y^e sonne of Basmath Esaus wife: The sonnes of Elphas were these: Theman, Omar, Zepho, Gaethan & Kenas. And Thimna was a concubine of Elphas y^e sonne of Esau, and bare him Amaleck. These are y^e children of Ada Esaus wyfe.
Gen. 36. d

The children of Reguel are these: Na-hath Serah, Samma, Misa. These are the children of Basmath Esaus wife.

The children of Ahalibama Esaus wife the doughter of Ana, that was the childe of Zibeon (which she bare vnto Esau) are these: Jenu, Jaclan and Korah.

The i. boke of Moses.

C These are the prynces amonge the childre of Esau. The children of Eliphas the first sonne of Esau, were these: The prynce Theman, & prynce Omar, the prynce Zepho, the prynce Kenas, the prynce Korah, the prynce Gaethan, the prynce Amaleck. These are the prynces of Eliphas in the lade of Edom, and are the children of Ada.

And these are the children of Roguel Esaus sonne: & prynce Labach, & prynce Serah, & prynce Sama, & prynce Misa. These are & prynces of Roguel in & londe of & Edomites, & they are & children of Basmath Esaus wife. These are the children of Abalibama Esaus wife: The prynce Jous, & prynce Jaclan, the prynce Korah. These are the prynces of Abalibama, & daughter of Ana Esaus wife. These are & childre of Esau and their prynces. He is Edom. The children of Seir & Horite & dwelt in the londe, are these:

D Lothan, Sobal, Zibeon, Ana, Disan, Ezer & Disan. These are the prynces of the Horites, all children of Seir in the londe of Idumea. But & childre of Lothan were these: Hori, & Hemā, & Lothā's sister was called. Thimna.

The children of Sobal were these: Alnā, Manahat, Ebal, Sepho & Onā. The childre of Zibeon were: Mīa & Ana. This is the same Ana & sūde. Mules in & wyldernes, whā he kepte his fathers Zibeons Asses. The children of Ana were: Disan & Abalibama, & is & daughter of Ana. The childre of Disan were: Hemdan, Esban, Jethiā & Charan. The children of Ezer were: Bilhan, Seanā, & Acan. The children of Disan were: Uz & Aran.

These are & prynces of & Horites: The prynce Lothan, & prynce Sobal, & prynce Zibeon, & prynce Ana, & prynce Disan, & prynce Ezer, & prynce Disan. These are the prynces of the Horites, which ruled in & londe of Seir.

E The kynge that reigned in the londe of Idumea (before the childre of Israel had any kynge) are these: Bela & sonne of Beor was kynge in Idumea, & & name of his cite was Dinhaba. And whā Bela died, Jobab & sonne of Serah of Bosra was kynge in his steade. When Jobab dyed, Husam out of & lode of the Themanites was kynge in his steade. Whan Husam dyed, Hadad & sonne of Bedad (which slewe & Madianites in & Moabites felde) was kynge in his steade, & the name of his cite was Auith. Whan Hadad dyed, Samla of Masrec was kynge in his steade. Whā Samla died, Saul of Ke' oboth by & water syde, was kynge in his steade. Whan Saul dyed, Baal Hanā the sonne of Achbor was kynge in his steade. Whā Baal Hanā

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the sonne of Achbor dyed, Hadad was kynge in his steade, & the name of his cite was Pagu, & his wifes name was Mehet Abiel, the daughter of Matred, the daughter of Mesa hab. Thus are the prynces of Esau called in their kynreds, places & names: The prynce Thymna, & prynce Alua, & prynce Jereth, the prynce Abalibama, the prynce Ela, the prynce Pynon, the prynce Kenas, & prynce Theman, & prynce Mibzar, the prynce Magdiel, & prynce Jra. These are the prynces in Idumea, like as they dwelt in & lade of their possessions. And Esau is & father of & Edomites. The XXXVII. Chapter.

S Jacob dwelt in & lande, wherin his father was a stranger, namely in the lade of Canaan. And these are & generacions of Jacob. Joseph was seuenene yeare olde, & hā he became a keeper of the catell wth his brethren, & the lad was wth the chyloun of Bilha & Silpa his fathers wyues, and tolde their father of & euell reporte & was of. hē. Israel loued Joseph more thē all his childre because he had begottē h^m in his olde age, and he made him a cote of many coloures.

Now whā his brethren sawe, & his father loued him more thē all his brethren, they had euell wyll at him, & coude not speake a frendly worde vnto h^m. Joseph also had once a dreame, and tolde his brethren therof. Thē hated they him & more, for he sayde: Heare I praye you what I dreamed. We thought we were byndunge sheeces vpo & felde, & my shefe arose, and stode vp, and youre sheeces rounde aboute made obeysaunce vnto my shefe.

Then sayde his brethren vnto him: Shalt thou be & kynge, and haue domyniō ouer vo^r? And they hated him yet & more, because of his dreame, & his wordes. And he had yet another dreame, which he tolde his brethren, & saide: Beholde, I had yet another dreame: We thought & Sonne & & Moone & eleven starrs made obeysaunce to me. And whā this was tolde his father and his brethren, his father reprovēd him, & sayde vnto him: What maner of dreame is this, & thou hast dreamed? Shall I & thy mocher, & thy brethren come & fall before & vpon the grounde? And his brethren had enuie at him. But his father marked this sayenge.

Now whā his brethren were gone forth to kepe their fathers catell in Sichē, Israel sayde vnto Joseph: Do not & brethren kepe the catell in Sichem? Come, I wil sende the vnto thē. He answered: Here am I. And he sayde: Go thy waye, and loke whether it be well wth thy brethren and wth & catell, and

* Ge. 16 b

* Lcu 19. c

* Gen. 41. d

* 1. Par. 1. d

* 1. Reg. 1. d

The i. boke of Moses.

byng me worde agayne how it is. And he sent him out of the valley of Hebron, to go vnto Sichan.

Then a certayne man founde him, wandring out of his waye in the felde, which axed him, and sayde: Whom seekest thou? he answered: I seeke my brethren: tell me I pray the where they kepe. The man sayde: They are gone from hence, for I herde them saye: let vs go vnto Dothan. Then folowed Joseph after his brethren, and founde them at Dothan.

D Now whan they sawe him a farre of, afore he came at the, they denyed to sleve him, and sayde one to another: Lo, there cometh the dreamer, * come on, and let vs sleve him, & cast him in a pytt, and saye: a wicked beast hath deuoured him: the shal it be sene, what his dreames are.

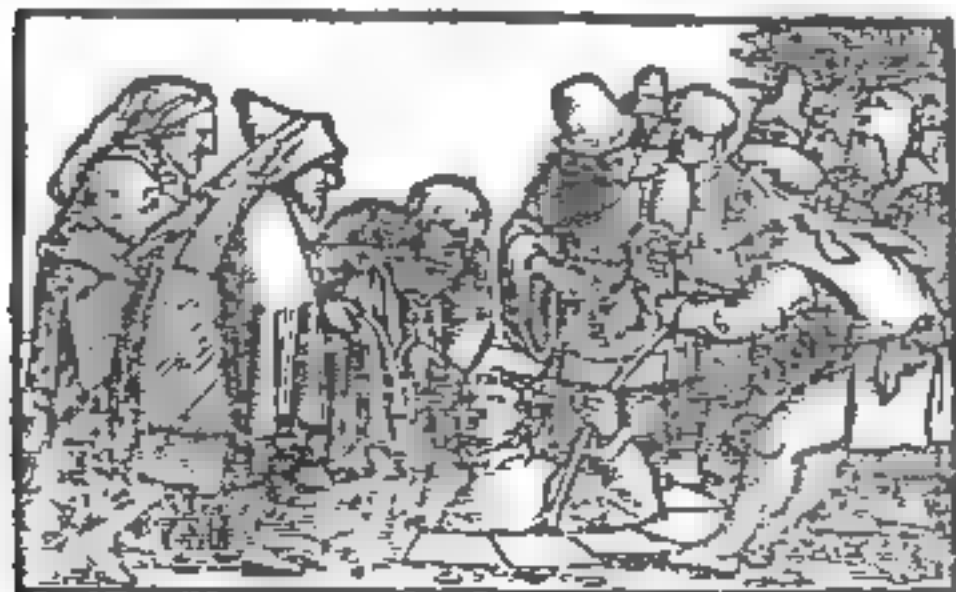
Matt. 21. d
Mar. 12. a
Luc. 20. b

When Ruben herde that, he wolde haue deliuered him out of their handes, & sayde: * O let vs not sleve a soule. Ruben sayde moreover vnto him: Shed no bloude, but cast him into this pytt & is in the wyldernes, & laye ye no handes vpon him. (he wolde haue deliuered him out of their handes, & he might haue brought him agayne vnto his father.)

Gen. 42. c

E Whan Joseph now came to his brethren, they stryped him out of his cote, that partye coloured cote which he had vpon him, & toke him and cast him in to a pytt. But the same pytt was emptye, and no water in it, & they sat them downe to eate. In the meane season they lift vp their eyes, and sawe a company of Ismaelites comynge from Gilead, with their camels, which bare spices, balm, and myrr, and were goinge downe into Egypte.

Then saide Juda vnto his brethren: what helpeth it vs, that we sleve oure brother, and hyde his bloude? Come, let vs sell him vnto the Ismaelites, that oure handes be not defyled vpon him, for he is oure brother, oure flesh and bloude. And they hertened vnto him.



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And as the Madianites marchaunt men wente by, they diere Joseph out of the pytt, and solde him vnto the Ismaelites (for twentye syluer pens) which brought him in to Egypte.

Act. 7. b

S Now whan Ruben came agayne vnto the pytt, & founde not Joseph therein, he rent his clothes, and came agayne to his brethren and sayde: The lad is not yonder, whyther shal I go? Then toke they Josephs cote & slewe a goate, and dypped the cote in & bloude, and sent awaye that partie coloured cote, and caused it be brought vnto their father and sayde: This haue we founde, loke, whether it be thy sonnes coate, or no.

But he knewe it, and sayde: It is my sonnes coate, a wicked beast hath deuoured him, a rauysinge beast hath rauysed Joseph. And Jacob receiued his clothes, and put a sackcloth aboute his loynes, & mourned for his sonne a longe season. And all his sonnes & daughters came vnto him to comforte him. But he wolde not be comforted, & saide: With sorowe wil I go downe in to the grave vnto my sonne. And his father wepte for him. But the Madianites solde him in Egypte vnto Potiphar Pharaos chiefe Marshall.

* Ge. 44. d

Pla. 104. c

The XXXVIII. Chapter.

I T fortuneth at the same time, & Juda wente downe fro his brethren, & gat him to a man called Hyra at Odolam. And there Juda sawe a ma of Canaans daughter called Sua, and toke her. And when he had lyen with her, she conceived and bare a sonne, whom she called Er.

21

And she conceived agayne, & bare a sonne, whom she called Onan. She proceeded yet further, & bare a sonne, whom she called Sela. And when she had borne him, she left off bearinge.

And Juda gaue his first sonne Er a wife, whose name was Thamar. But he was wicked before the LORD, therefore the LORD slew him. Then sayde Juda vnto his sonne Onan: So lie with thy brothers wife, and marye thyself with her, that thou mayest raise vp seede vnto thy brother. But when Onan knewe that the seede shulde not be his owne, when he laye with his brothers wife, he let it fall vpon the earth and destroyed it, & he shulde not geue seede vnto his brother. This thinge that he dyd displeased the LORD sore, and he slewe him also.

Deut. 24. a

Then sayde Judas vnto Thamar his sonnes wyfe. Remayne a wyddow in thy fathers house, tyll my sonne Sela be growne: for he thought: peradventure he might dye also like as his brethren. So Thamar wente

The i. booke of Moses.

hir waye, and remained in hir fathers house. Now whā many dayes were past, & dough-
ter of Sua Judas wife dyed. And whan Ju-
da had left mournynge, he wente vp vnto
Thimnath: to clyppe his shepe with his
shepherde Hyia of Odollam.

• Ge. 38. C
• Re 17. C

E Then was it tolde Thamar: beholde, thy
father in lawe goeth vp vnto Thimnath,
to clyppe his shepe. Then put she of & wyd-
dowes garmentes that she had vpon her,
couered and dysgyssed hir self, & sat hir dow-
ne without the porte by the waye syde to-
warde Thimnath. For she sawe that Se-
la was growne, and she was not geuen vn-
to him to wife.

Now whan Juda sawe her, he thought
it had bene an whoore, for she had couered
hir face: and he gat him to her in the waye,
and saide: I praye the let me lye with the, for
he knewe not that it was his daughter in
lawe. She answered: What wilt thou geue
me, that thou mayest lye with me? He sayde:
I wil sende the a kydd from the flocke. She
answered: Geue me a pledge then, tyll thou
sende it me. He sayde: What pledge wilt
thou that I geue the?

D She answered: Thy signet, and thy bra-
celet, and thy staff that thou hast in thy ha-
de. Then he gaue it her, and laye with her,
and she was with childe of him. And she
gat hir vp, and wente hir waye, and layed of
hir cloke, and put on hir wyddowes garmen-
tes agayne.

Juda sent the kydd by his shepherde of
Odolla, to fetch the pledge agayne from the
woman, and he founde her not. Then axed
he the men of the same place, & sayde: Whe-
re is the whoore & sat without in the waye?
They answered: There hath no whoore be-
ne here. And he came agayne vnto Juda,
and saide: I haue not founde her, morouer &
men of the same place saide: that there hath
no whoore bene there. Juda sayde: Let her
take it vnto her, lest we haply be shamed,
for I haue sent the kydd, and thou hast not
founde her.

E After thre monethes it was tolde Juda:
Thamar thy daughter in lawe hath plaied
the whoore: and beholde, by whordome is
she gotten with childe. Juda sayde: brynge
her forth, that she maye be brennt. And whan
she was brought forth, she sent vnto hir fa-
ther in lawe, and sayde: By the man & orret
these, am I wth childe. And she sayde: Know-
est thou whose is this signet, this bracelet &
this staff? Juda knewe the, & sayde: She is
more righteous the I, for I gaue hir not my

The xxxix. Chap.

sonne Sela: But he laye nomore with her.

Whan the tyme came that she shulde be
delyuered, there were two twyns founde in
hir wombe. And as she was now in traue-
lynge, the one put out his hande. Then the
mydwife toke and boude a reed threde abou-
te it, and saide: This shal come out first. But
whan he plucked in his hande agayne, his
brother came forth. And she sayde: Wherefo-
re is there a rent mayde for thy sake? And he
was called Phares. Afterwarde came his
brother forth, which had & reed threde abou-
te his hande, and he was called Zarah.

vi. Para. a.
Matt. 1. a

The XXXIX. Chapter.

Joseph was brought downe in to E-
gipre, & Potiphar an Egipcian Pha-
raos chiefe marshall bought him of
& Ismaelites, & brought him downe. And &
LORDE was wth Joseph, in so moch & he beca-
me a luckye mā, & was in his master & Egip-
cians house. And his master sawe & the LOR-
DE was wth him: for what so euer he dyd, the
LORDE made it to prospere in his hāde: so &
he founde fauor in his masters sight, & was
his seruaunt. He made him ruler of his hou-
se, and put all that he had, vnder his hande.
And from the tyme forth that he had made
him ruler of his house and all his goodes, &
LORDE blessed the Egipcians house for Jo-
sephs sake: and there was nothyng but the
very blessing of the LORDE in all & he had
in & house & in the felde, therefore left he all &
he had, in Josephs hande. And medled with
nothyng himself, save onely the bried that
he ate. And Joseph was fayre of bewtye,
and well fauoured of face.

2.
Gen 37. 1

And it fortunēd after these actes, that his
masters wife cast hir eyes vpon Joseph, and
sayde: Slepe with me. But he denyed, and
saide vnto her: Beholde, my master knoweth
not what is in & house, and all that he hath,
that hath he put vnder my hande. And the-
re is no man so greate in the house as I, and
he hath kepte nothyng from me, excepte the:
for thou art his wife. How shulde I then do
so greate euell, and synne agaynst God? But
she spake soch wordes vnto Joseph daylie.
Nevertheless he hertened not vnto her, to sle-
pe by her, or to be in her company.

It fortunēd vpon a tyme, that Joseph
wente in to the house to do his busynesse, and
there was none of & felkes of the house the-
reby. And she caught him by his garment, &
sayde: Slepe with me. But he left the gar-
ment in hir hande, and fled, and gat him out
of the house.

C

The i. booke of Moses.

Now whā she sawe that he had left his garmēt in hir hande, and fled out, she called the folkes in the house, and sayde vnto the: Lo, he hath brought vs in the Hebrue, to do vs shame. He came in here vnto me, to slepe by me: but I cried with loude voyce. And whan he herde that I made a noyse & cried, he left his garmēt here by me, and fled, and ranne out.

D And she layed vp his garmēt by her, tyll his master came home, and tolde him euen the same wordes, and sayde: The Hebrue seruaunt whom thou broughdest here vnto vs, came in here to me, for to do me shame. But whan I made a noyse and cried, he left his garment here by me, and fled out. Whan his master herde the wordes of his wyfe which she tolde him, and sayde: Thus hath the Hebrue seruaunt done vnto me, he was very wroth.

E Then his master toke him, and put him in the prison, wherin the Kinges prisoners laie. And there he laye in prison. But the LORDE was with him, and had mercy vpon him, & caused him to fynde fauor in the sight of the officer of the prison, so that he committed all the prisoners of the prison vnto his handes: that what so ever were done, might be done by him. For the officer of the prison sawe, that the L O R D E was with him in all that he was vnder his handes, and that what so ever he dyd, the L O R D E made it to come prosperously to passe.

The XL. Chapter.

And it fortunēd after this, that the kynge of Egyp̄tes chiefe butlar and the chiefe baker offended their lord the kynge of Egyp̄te. And Pharaos was angrie wth them, & caused them be put in prison in the chiefe marshalls house, where Joseph laye prisoner. And the chiefe marshall put Joseph vnto them, that he might serue them. And so they were in prison for a season.

And they dreamed, both the butlar & the baker in one night, every mā his owne dreame, and euery dreame had his interpretaciō. Now in the mornynge whan Joseph came in vnto them, and sawe that they looked sadly, he ased them and sayde: Why loke ye so sadly to daye? They answered: We haue dreamed, and haue no man to declare it vnto vs. Joseph sayde: Interpretinge belongeth vnto God, but tell it me yet.

B Then the chiefe butlar tolde Joseph his dreame, and saide vnto him: I dreamed that there was a vyne before me, which had thre braunches, and it ludded, grewe and bare

The xli. Chap. No. xliij.

blossoms, and the grapes thereof were ripe. And I had Pharaos cuppe in my hande, & toke the grapes and wronge the in to the cuppe, and gaue Pharaos the cuppe in his hande.

Joseph sayde: This is the interpretaciō: The thre braunches are thre dayes, and ouer thre dayes shall Pharaos take the, and putt the in thine office agayne, that thou mayest geue him the cuppe in his hande after the olde maner, whā thou wast his butlar. But whan thou art in thy prosperite, thynke vpon me, and shewe me kyndnesse, that thou mayest certifie Pharaos of me, that he maie bring me out of this house: for I was pryncely carried out of the lands of the Hebrues, and here also haue I done nothinge, that they shulde haue put me in this dongeon.

Whan the chiefe baker sawe, that the interpretaciō was good, he sayde vnto Joseph: I dreamed, that I bare thre wyter baskets vpon my heade, and in the vppermost basket all maner of bakē meates vnto Pharaos, and the foules ate out of the basket vpon my heade.

Joseph answered, and sayde: This is the interpretaciō: The thre baskets are thre dayes, and after thre dayes shall Pharaos take the, and hange the vpon the galowe, and the foules shal eate thy flesh from of the.

And vpon the thirde daye it came to passe, that Pharaos helde his byrth daye, and made a feast vnto all his seruantes, and toke the chiefe butlar and the chiefe baker before all his seruantes, and restored the chiefe butlar to his butlarshipe agayne, so that he reached the cuppe in to Pharaos hande. As for the chiefe baker, he caused him be hanged like as Joseph had interpreted vnto him. Nevertheless the chiefe butlar thought not on Joseph, but forgot him.

Mac. 140

The xli. Chapter.

And after two yeaeres Pharaos had a dreame, how that he stode by a water syde: and beholde, out of the water there came seven goodly kene, and fatfleshed, and wente feedinge in the medowe. After these he sawe other seven kene come out of the water, which were euell fauoured and leane fleshed, and wente by the kene vpon the water syde: and the euell fauoured leane kene ate vp the seven goodly and fatt kene. Then Pharaos awaked.

And he slepte agayne, and dreamed the seconde tyme. And he sawe that seven eares of corne grewe vpon one stalk, full and good. Afterwarde he sawe seven thynne and

blasted eares come vp, and the seven thynne eares deuoured the seven greate and full eares. Then Pharao awaked, and sawe that it was a dreame. And whan it was daye, his spiere was troubled, and he sente out, & caused to call all the soothsayers in Egipte & all the wyse men, and tolde them his dreame. But there was none, that coude tell Pharao the interpretacion of it.

B Then spake the chiefe butlar vnto Pharao, and saide: This daye do I remembre my sawe. Whan Pharao was angrie with his seruantes, and put me in prison with y^e cheefe baker in y^e chiefe marshals house, we dreamed both in one night every mā his dreame, hauinge his owne interpretacion. Then was there with vs a yonge man an Hebrue, the chiefe marshals seruant, vnto whom we tolde it, and he declared oure dreames vnto vs, vnto every mā accordinge to his dreame. And as he declared it vnto vs, so came it to passe. For I was restored vnto myne office, and he was hanged.

Then Pharao sent and called for Joseph and they let him out of the dongeon. And he let himself be shauen, and chaunged his clothes, and came in vnto Pharao. Then saide Pharao vnto him: I haue dreamed a dreame, and there is no man that can interpret it: but I haue herde tell of the, that whā thou hearest a dreame, thou declarest it. Joseph answered Pharao, and sayde: God shall geue Pharao a prosperous answer, yee well without me.

C Pharao sayde vnto Joseph: I dreamed that I stode by a water syde, and beholde, out of the water there came seven Eyne, fat-fleshed and goodly, and wente feedinge in y^e meadowe. And after them I sawe other seven Eyne come out, thynne, euell fauoured, and leenfleshed. So euell fauoured sawe I neuer in all the lande of Egipte. And the seven leene and euell fauoured Eyne, ate vp the seven first fat Eyne. And whan they had eatē them vp, a man coude not perceaue that they had eaten them, & were as euell fauoured as they were afore. Then I awaked.

And I sawe agayne in my dreame seven eares of corne, growinge vpon one stalke, full and good. Afterwarde there spronge vp seven withered eares, thynne and blasted, and the seven thynne eares deuoured the seven good eares. And I haue shewed it vnto my soothsayers, but they can tell me nothinge therof.

D Joseph answered Pharao: Both Pharaos dreames are one. God sheweth Pha-

rao what he wil do. The seven good Eyne are seven yeares, and the seven good eares are seven yeares also. It is one dreame. The seven leene and euell fauoured Eyne, that came vp after them, are seven yeares. And the seven thynne and blasted eares, shalbe seven yeares of deth. This is now the thinge which I tolde Pharao, that God sheweth Pharao, what he wyll do.

Beholde, there shal come seven yeares of greate plenteousnes in y^e whole lande of Egipte, and after the same there shal come seven yeares of deth, so that all this plenteousnes shalbe forgotten in y^e lande of Egipte: and the deth shal consume the lande, so that the plenteousnes shal not be perceaued in the lande, because of the deth that cometh thereafter, for it shal be very greave. Where as Pharao dreamed the seconderyme, it signifieth that this thinge is surely prepared of God, and that God wil shortly brynge the same to passe.

Let Pharao now prouyde for a man of vnderstandinge & wysdome, whom he maye set ouer the lande of Egipte, and se that he ordene officers in the lande, and take y^e fift (parte) of the lande of Egipte in the seven plenteous yeares, and gather all y^e foode y^e shal come of the plenteous yeares, that they maye laye vp come vnder Pharaos power for sustenaunce in the cities, and kepe it, & there maye be foode founde prepared for the lande in the seven deare yeares, which shal come vpon the lande of Egipte, that the lande be not destroyed of hunger. The sayenge pleased Pharao well and all his seruantes. And Pharao sayde vnto his seruantes: How might we fynde soch a man, in whom is the spiere of God? And sayde vnto Joseph: For so moch as God hath shewed y^e all this, there is none of soch vnderstandinge & wysdome as thou.

Thou shalt be ouer my house, and accordinge vnto thy worde shall all my people obeye: onely in the kynges seate wyll I be more then thou. And he sayde: Beholde, I haue set the ouer the whole lande of Egipte. And he toke of his ringe from his hāde, and gaue it Joseph in his hāde, and clothed him with whyte sylke, and honged a cheyne of golde aboute his neck, and made him ryde vpon the seconde charet: and caused it be proclaimed before him, that men shulde bowe their knees vnto him, as to him whō Pharao had set ouer the whole lande of Egipte.

And Pharao sayde vnto Joseph: I am Pharao: without thy wyll shall no man mo

The i. booke of Moses.

• Zaph-
nath Paena,
that is
to saye
An expou-
der of se-
crete thin-
ges, or a
man to
whō secre-
te thynges
are open-
ed.

ne his hande or his fote in all the lāde Egip-
te. And he called him Zaphnath Paena, &
gave him a wife, even Asnath the dought-
ter of Potiphar the prest of On. So Joseph
wente out, for to vyset the lande of Egip-
te. (And he was thirtie yeare olde, when he sto-
de before Pharaο.) And he departed from
Pharaο, and wente thorow all the lande of
Egip-
te.

And the sonde dyd so those seven plente-
ous yeares, and they gathered all the feede
of the seven yeares that were in the lande of
Egip-
te, & layed it in the cities. Loke what
foode grewe in the felde rounde aboute eve-
ry cite, they put it therin. So Joseph layed
vp the corne in store, and that moch above
measure, as the sonde of the see: in so moch y
he left of nombryng of it, for it coude not
be nombred.

Gen. 45. c And vnto Joseph there were borne two
sonnes (before y derth came) whom Asnath
the doughter of Potiphar prest of On bare
vnto him. And the first called he Manasses:
for God (sayde he) hath caused me to forget
all my laboure, and all my fathers house.
The seconde called he Ephraim: for God
(sayde he) hath caused me to growe in y lan-
de of my trouble.

Act 7. Now when y seven plenteous yeares we-
re ended in Egip-
te, then beganne the seven
deare yeares to come, wherof Joseph had
sayde. And there was derth in all landes,
but in all the lāde of Egip-
te there was foo-
de. Now when the lande of Egip-
te began-
ne to suffre hunger also, the people cryed vn-
to Pharaο for bried. But Pharaο sayde vnto
all y Egipcians: Go vnto Joseph, what he
sayeth vnto you, y doo. So when there was
derth in all y lāde, Joseph opened all y was
by him, & solde vnto the Egipcians. Thus y
derth preuayled in the lande, & all countrees
came to Egip-
te to bye at Joseph: for the
derth was mightie in all landes.

The XLII. Chapter.

21 **W**han Jacob sawe that there was
moch corne in Egip-
te, he sayde vn-
to his sonnes: Why gape ye? Be-
holde, I heare that there is moch corne in
Egip-
te, go downe & bye vs corne, y we maie
lyue, & not dye. So Josephs ten brethre wen-
te downe to bye corne in Egip-
te. As for Ben-
Jamyn Josephs brother, Jacob wolde not
let him go w his brethre, for he sayde: Some
myssfortune might happen vnto him. So y
childre of Israhel came to bye corne, amonge
ether y came w them: for there was derth
also in y lande of Canaan. But Joseph was

The xliij. Chap. Ho. xix.

gouernoure in the lande, and solde corne vn-
to all the people in the lande.

Now whā his brethre came to him, they
fell downe to the grounde before him vpon
their faces. And he sawe them, & knewe thē,
and helde himself straunge towarde them,
and talked roughly with them, and saide vn-
to them: Whence come ye? They sayde: Out
of the lande of Canaan to bye vytayle. Ne-
uertheles though he knewe them, yet knewe
they not him. And Joseph thought vpon y
dreames that he had dreamed of them, and
sayde vnto them: Ye are spyes, and are come
to se where the lande is open.

Gen. 37. 1

They answered him: To my lorde, thy ser-
uantes are come to bye vytayle: we are all
one mans sonnes, we are vsfayned, and thy
seruantes were neuer spyes. He sayde vnto
thē: No, but ye are come to se where the lan-
de is open. They answered him: We thy ser-
uantes are twolue brethren, the sonnes of
one man in the lāde of Canaan, and the yon-
gest is with oure father: as for one, he is
awaye.

Joseph sayde vnto them: This is it that
I sayde vnto you: spyes are ye. Here by wyll
I proue you: By the life of Pharaο ye shall
not get hence, excepte youre yongest brother
come hither. Sende awaye one of you to
fetch youre brother, but ye shalbe in prison.
Thus wyll I trye out y^s wordes, whether
ye go aboute w truerh or not: for els, by the
life of Pharaο ye are spyes. And he put thē
together in warde thre dayes longe.

Vpon the thirde daye he sayde vnto thē:
If ye wyl lyue, thē do thus, for I feare God:
If ye be vsfayned, let one of youre brethren
lye bounde in youre prison: but go ye youre
waye, and cary home the necessary foode, &
bryng me youre yongest brother, so wyll I
beleue youre wordes, that ye shall not dye.
And so they dyd.

And they sayde one to another: This ha-
ue we deserued agaynst oure brother, in that
we sawe the anguysh of his soule, when he
besought vs, and we wolde not heare him:
therfore cometh now this trouble vpon vs.
Ruben answered them, and saide: Tolde not
I you y same, when I sayde: O synne not
agaynst y lad, but ye wolde not heare. Now
is his bloude requyred. But they knewe not
that Joseph vnderstode it, for he spake vn-
to thē by an interpreter. And he turned him
from them, and wepte. Now when he had
turned him to them agayne, and talked w
them, he toke Symon from amonge them, &
bounde him before their eyes, and con. man

The i. booke of Moses.

ded to fyll their sackes wth corne, and to put euery mans money in his sack, and to geue euery one his expenses by the waye. And so was it done vnto them.

D And they laded their corne vpon their As-
ses, and departed thence. But whan one ope-
ned his sack to geue his Asses prouender in
the Inne, he spied his money in his sack
mouth, and sayde vnto his biethren: My mo-
ney is restored me agayne: lo, it is in my sack.
Then their hertes fayled them, and they we-
re a frayd amonge them selues, and sayde:
Wherfore hath God done this vnto vs?

Now whan they came heme to Jacob
their father in the lāde of Canaan, they tol-
de him all that had happened vnto them, &
sayde: The man that is lord of the lande,
spake roughly to vs, and toke vs for spyces of
the countre. And whan we answered: we are
vnfayned, & were neuer spyces, but are twol-
ue biethren the sonnes of oure father: one is
awaye, and the yongest is yet this daye wth
oure father in the lande of Canaan, he say-
de: Hereby wyl I marke, that ye are vnfay-
ned: Leane one of youre biethren with me, &
take foode necessary for youre houses, & go
your waye, and brynge youre yongest bre-
ther vnto me: so shal I knowe that ye are no
spyces, but vnfayned: the shal I deliuer you
your brother also, and ye maye occupie in
the lande.

E And whan they opened their sackes, eu-
ry man founde his boundell of money in his
sack. And whā they and their father sawe,
that it was the bundels of their money, they
were a frayd.

Then sayde Jacob their father: Ye haue
robbed me of my children. Joseph is awaye,
Simeon is awaye, and ye will take Ben Ja-
min awaye: He goeth all ouer me. Ruben an-
swered his father & sayde: If I brynge him
not to the agayne, then slaye my two sonnes:
deliuer him but in to my hande, I wyl bryn-
ge him agayne vnto the. He sayde: my sonne
shal not go downe with you: for his brother
is deed, and he is lefe alone. If eny myssfortu-
ne shulde happen vnto him by the waye &
ye go, ye shulde bringe my graye hayre with
sorowe downe vnto the graue.

The XLIII. Chapter.

21 **B**ut the verch oppressed y^e lande. And
whan all the vytales that they had
brought out of Egypte were spent,
Jacob their father sayde vnto them: Go a-
gayne, and bye vs a litle foode.

The Juda answered him, and sayde: The
man sware vnto vs, and sayde: ye shal not se

The xliij. Chap.

my face, excepte youre brether be with you.
If so be now that thou wilt sende oure bro-
ther with vs, we wil go downe, and bye the
foode. But yf thou wilt not sende him, we
wyl not go downe. For the man sayde vnto
vs: Ye shal not se my face, excepte youre bro-
ther be with you.

Israel sayde: Wherfore haue ye done this
euell vnto me, to tell y^e man, that ye had yet
a brother? They answered: The man enque-
red so stratelly of vs and of oure kynde, &
sayde: Is youre father yet a lyue? Haue ye
yet a brother? Then tolde we him, as he
axed vs. How coulde we knowe, that he wol-
de saye: brynge youre brother downe wth you?
Then sayde Juda vnto Israel his father:
Let the lad go with me, that we maye get
vs up and take oure iourney, and lyue, and
not dye, both we and thou, and oure childre.
I wyl be suretye for him, of my handes
shalte thou requyre him. If I brynge him
not vnto the agayne, & set him before thine
eyes, I wil beare y^e blame my life longe. For
yf we had not made this carienge, we had
now bene come agayne twyse.

*Gen. 44.

Then sayde Israel their father vnto the:
If it must nedes be so, then do this: take of
the best frutes of the lande in youre sackes,
and brynge the man a present: a curte y^e bal-
me, and hony, and spyces, and myrre, and ba-
tes, and almondes. Take other money with
you also, and the money that was brought
agayne in youre sacke mouthes, cary it agay-
ne with you: peradventure it was an ouer-
sight. And take youre brother, get you up, &
go agayne vnto the man. The Allmightie
God geue you mercy in the sight of y^e man,
that he maye let you haue youre other bro-
ther, and Ben Jamin. As for me, I must be
as one, that is robbed of his children.

Then they toke the present, and other mo-
ney with them, and Ben Jamin, gat the v^p,
and wente in to Egypte, and stode before Jo-
seph. Then Joseph behelde them with Ben
Jamin, and sayde vnto the ruler of his hou-
se: Bringe these men in, and sleigh, & make rea-
dy, for they shal dyne with me at noone. And
the man dyd as Joseph had him, & brought
the men in to Josephs house.

Whan they were brought in to Josephs
house, they were a frayd, and sayde: We are
brought hither because of the money, that
came agayne in oure sackes at the first, to py-
te a quarell with vs, and to laye semet hinge
to oure charge, and to take vs for bende ser-
uautes with oure Asses.

Therfore came they to y^e man, that was **D**

The i. booke of Moses.

Gen. 42. e ruler of Josephs house, and talked wth him at the doore, and sayde: Syr, * we came downe at the first to bye foode, and whan we came in the Iune, and opened oure sackes, beholde, euery mans money was in his sack mouth with full weight: therfore haue we brought it with vs agayne, & haue brought other money with vs also, to bye foode: but we can not tell, who put oure money in oure sackes.

He sayde: Be content, feare you not, youre God euen γ God of youre fathers hath geue you γ treasure in youre sackes, I had your money. And he brought forth Simeon vnto them, and led them in to Josephs house, and gaue them water to wash their fete, & gaue their Asses prouender.

E And they made readye γ present, ageynst Joseph came at noone: for they herde, γ they shulde dyne there. Now whan Joseph wente in to the house, they brought him home γ present that they had, and fell downe to the grounde before him. But he welcomed them curteously, and sayde: Is youre father, (that olde man which ye tolde me of) in good healeth? Is he yet aljue? They answered: Thy seruant oure father is in good healeth, and is yet aljue. And they bowed them selues, and fell downe before him.

Gen. 43. b And he lift vp his eyes, and sawe his brother Ben Jamin his mothers sonne, and said: Is this youre yongest brother, that ye tolde me of? And he sayde morouer: God be mercifull vnto the my sonne. And Joseph made haist (for the grounde of his hert was kyndled toward his brother) and sought how he might wepe, & wente in to his chamber, and wept there.

1. Re. 1. d **S** And whan he had washed his face, he wente out, and refrayned him self, and sayde: set bried (on the table.) And they brought vnto him by him self, and vnto them by the selues, and to the Egipcians also that ate wth them, by them selues. (For the Egipcians darre not eate bried wth the Ebriues, that is an abhominacion vnto them.) And they were set ouer agaynst him, the first boine accordinge to his first byrth, and the yongest after his youth. They marueled at it amonge them selues, and there were brought them sundrye meates from his table. But Ben Jamins parte was fyue tymes more then the other. And they dronke, and were mery with him.

2 **The XLIII. Chapter.**
And Joseph commaunded the ruler of his house, and sayde: Syll the mens

The xliii. Chap. Ho. xx.

sackes with foode, as moch as they maye carye, and put euery mans money in his sacke mouth, & put my syluer cuppe in the sack mouth of the yongest wth the money for γ vrayles. He dyd as Joseph had sayde. And on the morow whan it was daye, they let γ men go wth their Asses.

But whan they were out of the cite, and not come farre, Joseph sayde to the ruler of his house: Up, and folowe after the me, and whan thou ouertakest them, saie vnto them: Wherfore haue ye rewarded euell for good? Is not that it, that my lorde drynketh out of: and that he prophscieth withall? It is euell done of you, that ye haue done.

B And whan he had ouertaken them, he sayde the same wordes vnto them. They answered him: Wherfore saith my lorde soch wordes? God forbyd, that thy seruauntes shulde do eny soch thinge: Beholde, the money that we founde in oure sackes mouthes, that brought we vnto the agayne, out of the lande of Canaan: how shulde we then haue stollen either syluer or golde out of thy lordes house? Loke by whom it shall be founde amonge thy seruauntes, let him dye: yee and we also, wyll be my lordes bondmen. He sayde: let it so be, as ye haue spoken. Loke by whom it shall be founde, let him be my seruant, but ye shalbe harmlesse.

And they made haist, and toke downe euery man his sack to the grounde, and euery man opened his sack: And he searched & beganne at the greatest vnto the yongest, and the cuppe was founde in Ben Jamins sacke. Then rente they their clothes, and euery man lade the burthen vpon his Ass, & wente agayne vnto the cite. And Juda wente wth his brethien vnto Josephs house (for he was there yet) and they fell before him on the grounde. Joseph sayde vnto them: What manner of dede is this, that ye haue done? Anewe ye not, that soch a man as I am, can prophecy?

E Juda sayde: What shall we saye vnto my lorde: or how shal we speake: and what excuse shal we make? God hath founde out γ wickednesse of thy seruauntes. Beholde, we and he, by whom the cuppe is founde, are my lordes seruauntes. But he sayde: God forbyd that I shulde do so. The man by whom the cuppe is founde, shall by my seruant, but go ye vp in peace vnto youre father.

The slepte Juda vnto him, and sayde: My lorde, let thy seruant speake one worde in thine eares my lorde, & not displeased at

The i. booke of Joseph.

¶ Seruaunt also, for thou art euē as Pharaō. My lordē axed his seruauntes, and sayde: Have ye yet a father or brother? Then answered we: We have a father, which is olde, and a yonge lad begotten in his age, and his brother is deed, & he is left alone of his mother, and his father leueth him.

D Then saydest thou: Brynge him downe vnto me, and I wil se him. But we answered my lordē: The lad can not come from his father, yf he shulde come from him, he were but a deed man. Then saydest thou vnto thy seruauntes: If youre yongest brother come not hither with you, ye shall se my face nomore. Then wente we vp vnto thy seruaunt my father, and tolde him my lordes wordes. Then sayde oure father: Go youre waye agayne, and bye vs a litle foode. But we sayde: We can not go downe, excepte our yongest brother be with vs, then wyll we go downe: for we darre not loke the man in the face, yf oure yongest brother be not with vs. Then sayde thy seruaunt my father vnto vs: Ye knowe that my wife bare me two sonnes, one wente out fro me, and I sayde: he is tome in pices. If ye take this fro me also, and any myffortune happē him, then shal ye brynge my gray heer with sorowe downe vnto the graue.

E If I now come home vnto my father, & the lad be not with me (seyng his soule hangeth by the soule of this) then shall it come to passe, that yf he se not the lad there, he shal dye. So shal we thy seruauntes brynge the gray heer of thy seruaunt oure father with sorowe downe to the graue. For I thy seruaunt became swertye for the lad vnto my father, and sayde: yf I brynge him not agayne, I will beare the blame all my lyfe longe. Therfore let thy seruaunt hyde here in steade of þe lad, to be my lordes bondeman, and let the lad go vp with his brethrien. For how can I go vp vnto my father, yf the lad be not with me? Then shulde I se the mysery that shulde happen vnto my father.

The XLV. Chapter.

A Then coude not Joseph refrayne himself before all them that stode aboute him: and he commaunded every man to go out from him, and there stode no man by him, whan Joseph vttered him self vnto his brethrien. And he wepte loude, so that þe Egipcians and Pharaos housholde herde it. And he sayde vnto his brethrien: I am Joseph, is my father yet alyue? And his brethrien coude not answer him, they were so abashed before his face. But he sayde: Co-

The xlv. Chap.

me nye vnto me. And they came nye. And he sayde: I am Joseph youre brother. whom ye sold in to Egypte. And now vexe not youre selues, & thinke not þe there is any wrath, because ye sold me hither. For God sent me hither before you, for yor lyues sake. For these are now two yeaeres, that þe verch hath bene in the lande, and there are yet fyue yeaeres behynde, wherin there shalbe no plowinge ner harvest.

But God sent me hither before you, þe he might let you remayne vpon earth, and to save youre lyues by a greate deliuerance. And now, it was not ye then that sent me hither, but God which hath made me a father vnto Pharaō, & lordē ouer all his house, and a prynce in the whole lande of Egypte. Haist you therfore, and go vp vnto my father, and saye vnto him: Thy sonne Joseph sendeth the this worde: God hath made me lordē in all Egypte, come downe vnto me, tarye not, thou shalt dwel in the lande of Gosen, and be with me: thou and thy children, and thy childrens childre, thy small and greate catell, and all that thou hast. There wyll I make prouysion for the (for there are yet fyue yeaeres of verch) that thou perishe not wth thine hense, and all that is thine. Beholde, youre eyes and the eyes of my brother Ben Jamin se, that I myne owne self speake vnto you by mouth. Shewe my father all my wo: shipe in Egypte, and all that ye haue sene: haist you, and come downe hither with my father.

And he fell aboute his brother Ben Jamins neck, and wepte, and Ben Jamin wepte vpon his neck also. And he kyssed all his brethrien, and wepte vpon them. And afterwards talked his brethrien wth him. And this cydinges came in to Pharaos house: Josephs brethrien are come, which pleased Pharaō well, and all his seruauntes.

And Pharaō spake vnto Joseph: Saye vnto thy brethrien: Do thus, lade youre bestes, go youre waye, and whan ye come in to the lande of Canaan, take youre father and youre housholdes, and come vnto me, I wyll geue you of the goodes in the lande of Egypte, so that ye shall eat the farr in the lande. And he commaunded them, Do thus, Take you charettes out of y lande of Egypte for youre children and wyues, and brynge youre father, and come, and regarde not youre housholde stuff: for the goodes of all the lande of Egypte shalbe yours.

The children of Israel dyd so, and Joseph gaue the charettes accordynge to Pha-

The i. booke of Moscs.

raas commaundement, and expenses by the waye, and gaue them all, vnto every one a chaunge of rayment: but vnto Ben Jamin he gaue thre hundred syluer pens, and fyue chaunge of rayment. As for his father, he sent him ten Asses laden with goodes out of Egipte, and ten Asses with come and bred, and vytayles for his father by 3 waye. So he sent awaye his brethien, and sayde vnto them: Scryue not by the waye.

E Thus they departed out of Egipte, and came to the lande of Canaan vnto Jacob their father, and tolde him, and sayde: Thy sonne Joseph is yet alyue, and is a lorde in all the lande of Egipte. But his hert waned, for he beleued them not. The tolde they him all the wordes of Joseph, which he had sayde vnto them. And whan he sawe y charrettes that Joseph had sent to fetch him, his sprece renyned, 7 he sayde: I haue ynough, that my sonne Joseph is yet a liue I wil go, and se him, before I dye.

The XLVI. Chapter.

I Israel toke his iourney with all that he had. And whan he came to Berseba, he offred offerynges vnto y God of his father Isaac. And God spake vnto him in a vision by night: Jacob Jacob. He sayde: here am I. And he saide: I am y mighty God of thy father, be not afrayed to go into Egipte, for there wyl I make a greate people of the. I wyl go downe with the, 7 wil brynge the vp alld. And Joseph shal laye his hande vpon thine eyes.

E Then Jacob gat him vp from Berseba, and y children of Israel caried Jacob their father with their children and wyues vpon the charrettes that Pharaos had sent to cary him. And they toke their catell 7 substance which they had gotten in the lande of Canaan, and so came in to Egipte: Jacob 7 all his sede with him, his children 7 his childrens children with him, his daughters, and the daughters of his children, 7 all his sede.

B These are y names of the children of Israel, which came in to Egipte, Jacob 7 his sonnes. The first borne sonne of Jacob: Ruben. The children of Ruben: Henoeh, Pallu, Hezon and Charmi. The children of Simeon: Jemuel, Jamin, Ohad, Jachim, Johar and Saul the sonne of the Cananitish woman. The childre of Levi: Gerson, Cahath 7 Merari. The childre of Juda: Er, Onan, Sela, Phares 7 Serah. But Er and Onan dyed in the lande of Canaan. The childre of Phares: Heson and Hamul. The children of Issachar: Thola, Phua, Job 7 Semron. The

The xlii. Chap. Ho. xxi.

children of Zabulon: Sered, Elon and Jaheel. These are the childre of Lea, which she bare vnto Jacob in Mesopotamia with his daughter Dina. These all together with sonnes 7 daughters make thre 7 thurtie soules.

The childre of Gad: Zupheon, Haggi, Suni, Ezbon, Eri, Arodi and Areli. The children of Asser: Jemna, Jesua, Jesui, Bria 7 Sera their sister. The children of Bria: Heber and Malchiel. These are the children of Silpa, whom Laban gaue vnto Lea his daughter, and she bare vnto Jacob these sixtene soules.

The childre of Rachel Jacobs wife: Joseph and Ben Jamin. And vnto Joseph in y lande of Egipte were borne Manasses and Ephraim, whom Asnath the daughter of Potiphar prest of On bare vnto him. The children of Ben Jamin: Bela, Becher, Asber, Gera, Naama, Ehi, Ros, Mupim, Hupim and Ard. These are the children of Rachel, which were borne vnto Jacob, fourene soules alltogether.

The children of Dan: Husim. The childre of Nephtali: Jahzeel, Guni, Jezer, Sillem. These are the children of Bilha, whom Laban gaue vnto his daughter Rachel, 7 she bare Jacob these seven soules. All the soules y came w Jacob in to Egipte, which proceeded out of his loynes (besyde the wyues of his childre) are alltogether sixe 7 sixtie soules. And Josephs childre which were borne vnto him in Egipte, were two soules: so that all the soules of the house of Jacob which came into Egipte, were seuentye.

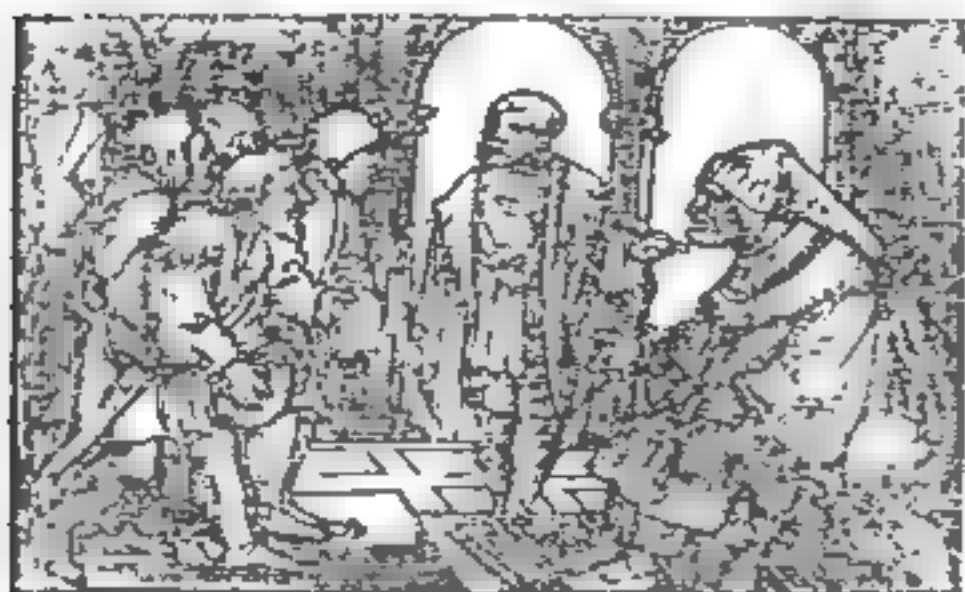
And he sent Juda before him vnto Joseph, to shew him the waye to Gosen, 7 they came in to the lande of Gosen. Then Joseph bended his charrett fast, and wente vp to meete Israel his father vnto Gosen. And whan he sawe him, he fell aboute his neck, 7 wepte sore vpon his neck. Then sayde Israel vnto Joseph: Now am I content to dye, for so moch as I haue sene thy face, that thou art yet alyue.

Joseph sayde vnto his brethien, 7 to his fathers house: I will go vp, 7 tell Pharaos, 7 saye vnto him: My brethie and my fathers house are come vnto me out of the lande of Canaan, and are keepers of catell (for they are men that deale with catell) their small 7 greate catell, and all that they haue, haue they brought with them. Now yf Pharaos call you, and saye: what is youre occupaciō? then ye shal saye: Thy seruantes are men y haue dealt w catell from oure youth vp hitherto, both we 7 oure fathers, that ye maye

The i. boke of Moses.

dwell in the lande of Gosen: for the Egipcians abhorre all keepers of catell.

The XLVII. Chapter.



When came Joseph, and tolde Pharaoh and sayde: My father and my brethren, their small and greete catell, and all that they have, are come out of the lande of Canaan: and beholde, they are in the lande of Gosen. And he toke syue of his brethren, and presented them vnto Pharaoh. Then sayde Pharaoh vnto his brethren: What is youre occupation? They answered: Thy seruantes are keepers of catell, we and oure fathers also. And they sayde morouer vnto Pharaoh: We are come to dwell with you in the lande, for the seruantes haue no pasture for their catell, so sore doth the derth oppresse the lande of Canaan. Nowe therefore let the seruantes dwell in the lande of Gosen.

Pharaoh sayde vnto Joseph: Thy father and thy brethren are come vnto the: the lande of Egypte is open before the, let them dwell in the best place of the lande, and se that they dwell even in the lande of Gosen. And yf thou knowest that there be men of actiuite amonge the, make the rulers of my catell.

Joseph brought in Jacob his father also, and set him before Pharaoh. And Jacob thanked Pharaoh. But Pharaoh ased Jacob: How olde art thou? Jacob sayde: The tyme of my pilgrimage is an hundred and thirtie yeares: lile and euell is the tyme of my pilgrimage, and attayneth not vnto the tyme of my fathers in their pilgrimages. And Jacob thanked Pharaoh, and were cut from him.

So Joseph prepared dwellinges for his father and his brethren, and gaue them a possession in the lande of Egypte, euen in the best place of the lande, namely, in the lande of Raemes, as Pharaoh commaunded. And he made prouysion for his father and his brethren, and all his fathers house with bried, euen as yonge children.

The xlvij. Chap.

There was no bried in all the lande, for the derth was very sore: so the lande of Egypte and the lande of Canaan were famished by reason of the derth. And Joseph brought together all the money that was founde in Egypte and Canaan, for the corn that they bought. And he layed vp all the money in Pharaohs house.

Now when money fayled in the lande of Egypte and Canaan, all the Egipcians came vnto Joseph, and saide: Geue vs bried. Why suffrest thou vs to dye before the, because we are without money? Joseph saide: Brynge hithe your catell, so wil I geue you for your catell, seynge ye are without money. Then brought they their catell vnto Joseph. And he gaue the bried for their horses, shepe, oxen, and Asses. So he fed them with bried the yere, for all their catell.

When the yere was ended, they came vnto him the next yere, and sayde vnto him: We wil not hyde it from the lord, the money, but all the catell also is spent vnto the lord: and there is no thinge left more for the lord, but onely the body and our lande. Wherefore suffrest thou both vs to dye, and our lande? Take vs and our lande for bried, that we and our lande maye be bonde vnto Pharaoh: geue vs seede, that we maye lyue and not dye, and the lande become not a wilderness.

So Joseph toke all the lande of Egypte in for Pharaoh: for the Egipcians solde euery man his lande, because the derth was so mighty vpon them: and so the lande became Pharaohs, with the people that wente out and in at his cities, from one syde of Egypte vnto the other, excepte the prestes lande, that toke he not in: for it was ordered of Pharaoh for the prestes, that they shulde eate that which was appoynted them, which he gaue them, therefore they neded not to sell their landes.

Then sayde Joseph vnto the people: Beholde, I have taken possession of you and your lande this daye for Pharaoh. Beholde, there haue ye seede, sowe the lande, and of the come ye shall geue the fift part vnto Pharaoh: foure partes shalbe yours, to sowe the lande for your sustenance, and for your houses and children.

They sayde: Let vs but lyue, and fynde grace before the our lord, we wil gladly be Pharaohs seruantes: So Joseph made the a lawe vnto this daye ouer the Egipcians lande, to geue Pharaoh the fift part, excepte the prestes lande, which was not bonde vnto Pharaoh.

The i. booke of Moses.

G So Israel dwelt in Egypte in the lande of Gosen, and had it in possession, and grew and multiplied exceedingly. And Jacob lived seventene years in the lande of Egypte, so that his whole age was an hundred and seven and fourty yeares.

Now when the tyme came that Israel shulde dye, he called Joseph his sonne, and sayde vnto him: *• Ge. 45. 2* If I haue founde grace in thy sight, then laye thine honde vnder my chye, & thou shalt shewe mercy and faithfulness vpon me, and not burye me in Egypte, but I will lye by my fathers, and thou shalt carye me out of Egypte, & burye me in their buryall. *• Ge. 45. 2* He sayde: I wil do as thou hast sayd. But he sayde: Then sweare vnto me. And he swore vnto him. Then Israel bowed himself toward the bed heade.

The XLVIII. Chapter.

¶ After this it was tolde Joseph: Beholde, & father is sicke. And he toke with him his two sonnes Manasses and Ephraim. Then was it tolde Jacob: beholde, & sonne Joseph cometh vnto y. And Israel toke a courage vnto him, & sat vp vpon his bed, & sayde vnto Joseph: *• Ge. 48. 2* The Almightye God appeared vnto me at Las in y lande of Canaan, & blessed me, & saide vnto me: Beholde, I wil cause y to growe & increase & wil make a multitude of people of y, & wil geue this lande vnto y sede after y for an everlasting possession. Therefore shal now thy two sonnes Manasses & Ephraim (which were borne vnto the in Egypte, before I came hither vnto the) be myne, like as Ruben & Simeon. As for those that thou begettest after the, they shal be thine owne. But these shal be named with the names of their brethren in their inheritance. *Gen. 48. 2*

¶ And when I came out of Mesopotamia, Rachel dyed by me in the lande of Canaan, by the waye, when there was yet but a felde buide vnto Ephrath: and I buried her in the waye toward Ephrath, which now is called Bethleem. *Gen. 48. 2*

And Israel looked vpon Josephs sonnes, & sayde: What are these? Joseph answered: They are my sonnes, which God hath geuen me here. He sayde: Brynge the hither to me, & I maye blesse the. (For Israels eyes were heavy for age, & he coude not well se.) And he brought the vnto him. So he kysed them, & embraced the, & saide vnto Joseph: Beholde, I haue sene y face, which I thought not: & lo, God hath caused me to se y sede also. And Joseph toke them from his lappe, and they fell downe to the grounde vpon their face.

The xlix. Chap. No. xxij.

Then Joseph toke them both, Ephraim & in his right hande toward Israels left hande, and Manasses in his left hande toward Israels right hande, & brought the vnto him. But Israel stretched out his right hande, & layed it vpon y heade of Ephraim & yongest & his left hande vpon Manasses heade, & did so wytingly w his handes, for Manasses was y firstborne. And he blessed Joseph, & saide: The God before whō my fathers Abrahā & Isaac haue walked: y God y hath sed me my lyfe longe vnto this daye: the angell which hath deliuered me frō all euell, blesse these laddes, & they maye be called after my name, & after y name of my fathers Abrahā & Isaac, & they maye growe & multiplie vpon earth. But when Joseph sawe y his father layed y right hande vpon Ephraims heade, it displeased him, & he lifte vp his fathers hande, to remoue it frō Ephraims heade vnto y heade of Manasses, & sayde vnto him: *• Heb. 11. 2* Not so my father, this is y firstborne, laye y right hande vpon his heade. Nevertheless his father wolde not, & saide: I knowe it well my sonne, I knowe it well, this shal be a people also, & shal be greater: but his yonger brother shal be greater the he, & his sede shal be full of people. So he blessed them the same daye & saide: In y shal Israel blesse, so y it shal be sayde: God see the as Ephraim & Manasses. And so he set Ephraim aboue Manasses. *• Heb. 11. 2*

And Israel saide vnto Joseph: Beholde, I dye, & God shal be w you, & brynge you agayne in to y lande of youre fathers. I haue geuen the a peece of lande, without y brethren, which I gat with my swerde and my bowe out of the hande of the Amorites.

The XLIX. Chapter.

¶ And Jacob called his sonnes, & sayde: Gather you, & I maye tell you, what shal happen vnto you in y last times: Come together, and heare ye childre of Jacob: Herken vnto Israel youre father. *• Job. 4. 2*

Ruben my first sonne, thou art my power and the begynnyng of my strength, chese in gouernance, & chese in auctorite. Thou passest forth swiftly as y water. Thou shalt not be the chefast: For thou hast clymmed vp vpon thy fathers bed, even than defyledst thou my couch with goynge vp. *Gen. 49. 1*

Symeon and Levi brethren, their deedly weapens are perious instrumentes. In to their secretes come not my soule, and my worship be not ioyned with their congregation: for in their wrath they slew a man, and in their selfwyll they houghed an oxe. Cursed be their wrath, because

The i. booke of Moses.

It is so feared: and their indignacion, because it is so rigorous. I wil deuide them in Jacob, and scatter them in Israel.

B * Juda, thou art he. Thy brethren shall prayse the: for thy hāde shall be in thine enemies neck: thy fathers children shall stoupe vnto the. * Juda is a yonge lyon, thou art come vp hye my sonne, frō the spoyle. * He kned downe and couched himself as a lyon, and as a lionesse: who wil rayse him vp? The scepter shall not be remoued frō Juda, ner a matter frō his fete, tyll the Worthye come, and vnto him shall the people fall. He shall bynde his foale vnto the vyne, and his Asses colte to y noble braunch. He shall wash his garment in wyne, and his mantell in the bloude of grapes. His eyes are rounder then wyne, and his teeth whiter then mylk.

C Zabulon shall dwell in the hauens of the see, and in the porte of shippes, and shall border vpon Sydon.

Isachar shall be a stronge Ass, and laye him downe betwixte y borders. And he saw rest, that it was good, and the lande, that it was pleasaunt. And bowed downe his shulder to beare, and became a seruaunt vnto tribute.

Iud 12. 14. 15. 16. 17. 18 Dan shall be iudge in his people, as well as a trybe in Israel. Dan shall be a serpent in the waye, and an edder in the path, and bite the horse in the heles, that his ryder maye fall backward. **L O R D E** I loke for thy saluacion.

As for Gad, a wapened hoost of men shall fall violently vpon him, but he shall hurte them in the heles.

Of Asser cometh his fat bled, and he shall geue delicates vnto kynges.

Iud 4. 5 Nepthali is a swift hynde, and geueth goodly wordes.

D The fructeful sonne Joseph, that flourishinge some to loke vpon, the daughters go vpo the wall. And though the shoters angered him, stroue with him, and hated him, yet his bowe bode fast, and the armes of his hādes were made stronge by the handes of y Mightie in Jacob. Of him are come herdmen and stonnes in Israel. Of y fathers God art thou helpe, and of the Almighty art thou blessed, w blessinges of heauen from aboue, with blessinges of y depe y lyeth vnder, with blessinges of brestes and wombes. The blessinges promised vnto thy father and my fore elders go mightely, after the desyre of the hyst in the worlde: these shall light on Josephs heade, and on the toppe of his heade, that was separate from his brethren.

Ben Jamin, a ranyshinge wolfe. In the

The l. Chap.

mornyng shall he deuoure the praye, but in the evenyng he shall deuoure the spoyle.

All these are the twelue trybes of Israel: and this is it that their father spake vnto them, whan he blessed them, every one with a sundrye blessinge.

And he commaunded them, and sayde vnto them: I shall be gathered vnto my people, and burye me with my fathers in y caue which is in the felde of Ephron the Hethite, in the dubble caue that lyeth ouer against Mamre in y lande of Canaan, which Abrahā bought with the felde, of Ephron the Hethite for a possession to burye in. There buried they Abrahā and Sara his wife, there buried they Isaac also and Rebecca his wife: and there buried I Lea, in the good of the felde and of the caue therin, which was bought of the Hethites.

And whan Jacob had ended this commaundement vnto his children, he plucked his fet together vpon the bed, and died, and was gathered vnto his people. The fell Joseph vpon his fathers face, and wepte, and kysed him.

The L. Chapter.

A And Joseph comaunded his seruantes y phisicians, to embawme his father. And the phisicians embawmed Israel, tyll fourtye dayes were ended (for so longe endured the dayes of embawminge) and the Egipcians bewayled him seuentye dayes.

Now whan the mournyng dayes were ended, Joseph spake vnto Pharaos household, and sayde: If I haue founde fauor in youre sight, the speake vnto Pharaos and saie: My father hath taken an ooth of me, and sayde: Beholde, I dye, burye me in myne owne graue, which I dygged for myself in the lāde of Canaan. Therefore wyl I now go vp, and burye my father, and come agayne. Pharaos saide: Go thy waye vp, and burye thy father, accordinge as thou hast sworne vnto him.

So Joseph wete vp, to burye his father. And there wete w him all Pharaos seruantes y were the elders of his courte, and all y elders of the lande of Egippte, and all Josephs household, and his brethren, and his fathers household. Onely their children, shepe and oxen left they in y lāde of Gosen, and toke their iourney vp with him, vpo charettes and horses, and the company was exceedinge greates.

Now whan these came to the playne of Atad y lyeth beyonde Jordane, they made there a very greates and bytter lamentacion, and he mourned for his father seuen dayes. And whā the people in the lande (the Cananites) sawe the mournyng in the playne of Atad,

The i. boke of Moses.

they sayde: The Egipcians make there grea-
te lamentacion. Therefore is the place called:
The lamentacion of the Egipcians, which
lyeth beyonde Jordane.

Gen. 49. e
Act. 7. b
Gen. 23. c
And his children dyd as he had comaun-
ded them, and caried him to þe lande of Ca-
naan, and buried him in þe dubble cane, that
Abraham bought with the felde for a pos-
session to bury in, of Ephron þe herhite ouer
ageynst Mamre. So Joseph toke his iour-
ney agayne in to Egipte with his brethren,
and with all those that wente up with him
to burye his father, whan they had buried
him.

Gen. 32. d
C But Josephs brethre were a frayed, whā
their father was deed, and sayde: Joseph
might happily haue indignacion at vs, and
recompense vs all the euell that we dyd un-
to him, therfore let they saye vnto him: Thy
father commaunded before his death, and
sayde: Thus shal ye saye vnto Joseph: O for-
geue thy brethren the offence and their syn-
ne, that they dyd so euell vnto the. O forgeue
now this trespass of vs the seruautes of
thy fathers God. But Joseph wepte, whan
they spake so vnto him.

And his brethren wente, and fell downe
before him, and sayde: Beholde, here are we
thy seruautes. Joseph sayde vnto the: Fea-
re ye not, for I am vnder God. Ye thought
euell ouer me, but God hath turned it vnto

The i. Chap. Bo. xxiij.

good, to do as it is come to passe this daye,
for the sauynge of moche people. Therefore be-
not ye now a frayed, I wyl care for you and
yours children. And he comforted them, and
spoke louyngly vnto them.

Thus dwelt Joseph in Egipte with his
fathers house, and lyued an hundred and ten
yeare, and sawe Ephraims children, vnto þe
thirde generacion: In like maner the chil-
dren of Machir the sonne of Manasses, be-
gat children also vpon Josephs lappe.

And Joseph sayde vnto his brethren: I
dye, and God wyl vyset you, and brynge you
out of this lande, to the lande that he sware
vnto Abraham, Isaac and Jacob. Therfo-
re toke he an ooth of the childre of Is-
rael, and sayde: Whan God shal

vyset you, the cary my bo-
nes fro hence. So Jo-
seph dyed, whā
he was an
hundred
and ten yeare ol-
de, and they embaw-
med him, & lay-
ed him in
a chist
in Egipte.

The ende of the first boke of Mo-
ses, called Genesis.

D
Tob. 14. a
Iob 41. c
Psal. 137. a

Hebr. 11. d

Exo. 12. 1
Ios. 24. f

The seconde booke of Moses, called, Exodus.

What this booke conteyneth.

- Chap. I.** The childre of Israel increase in Egypte. The kynge commaundeth to slayeth, and to drowne them.
- Chap. II.** The byrth of Moses, which is layed vpon the water Pharaos daughter taketh him and bringeth him vp. He slayeth one of the Egyptians, and flyeth his waye into Madian, where he marieth. The children of Israel crye vnto the LORDE.
- Chap. III.** God appeareth vnto Moses in the bush, and sendeth him vnto the kynge and the people.
- Chap. IIII.** Moses is loth to go, & excuseth himself. But the LORDE enfourmeth him, maketh him stronge, and comforteth him. Moses taketh leue of his father in lawe, to go vnto his people.
- Chap. V.** Moses and Aaron go vnto the kynge, which oppresseth the people the more.
- Chap. VI.** God geueth Moses more instructiō and sendeth him vnto the people. The trybes are nombred.
- Chap. VII.** Moses and Aaron go vnto the kynge, and shewe tokens before him: but the kynge wavereth hard harted.
- Chap. VIII.** After many tokens Pharaos graun- teth to let the people go: but as soon as the plague ceaseth, he is as vngodly as afore.
- Chap. IX.** There cometh a death amonge all the catell: thē cometh the sores, blaynes, and the hayle.
- Chap. X.** The greshoppers and dardānes in Egypte Pharaos forbyddeth Moses to come any more in his sight.
- Chap. XI.** The LORDE promyseth to bringe yet another plague vpon Egypte, and commaundeth the Israelites to borrowe Jewels of syluer and golde of the Egyptians.
- Chap. XII.** The vse of the Easterlambe. God slayeth all the firstborne Pharaos dryueth all the people out of the lande.
- Chap. XIII.** God commaundeth to sanctifie all the firstborne vnto him, and carrieth them to warde the lande of promyse, not the next waye but thorow the wyldernes, by a cloude in the daye tyme, and a pyler of fyre in the night.
- Chap. XIII.** Pharaos foloweth vpon the people of God, which deliuereth his owne, carrieth them thorow the reed see, & drownerh the enemies therin.

- Chap. XV.** Moses and the people synge a son- ge of thankesgeuyng vnto the LORDE, and come to Marath, where the bytter water is made swete.
- Chap. XVI.** The LORDE sendeth quayles and the Manna to the vnpatient people.
- Chap. XVII.** Water cometh out of the stonye rocke They fight agaynst Amalek.
- Chap. XVIII.** Jethro bringeth Moses his wife and children, and geueth him a good counsell.
- Chap. XIX.** The LORDE appeareth vnto Moses vpon mount Sinai. Moses sheweth the people.
- Chap. XX.** The LORDE geueth Moses the two tables of the commaundementes vnto the people.
- Chap. XXI.** Lawes and statutes concernynge bodely thinges Of murther, theft and o- ther mo.
- Chap. XXII.** Of thefe. Of hurte that is done with wyll or vnawarres. Of thinges geue to fepe. Of borrowynge and pledges.
- Chap. XXIII.** Many dyuerse lawes & statutes.
- Chap. XXIII.** Of the booke and bloude of the co- uenauent.
- Chap. XXV. XXVI.** The LORDE commaundeth Mo- ses to make the Sanctuary, and the thinges belonginge thereto.
- Chap. XXVII.** Of the altare and the apparell therof Of the courte of the habitaciō Of the oyle and lampes.
- Chap. XXVIII.** How the priestes were arayed and consecrated.
- Chap. XXIX.** The consecratiō of Aaron, of his sonnes, and of the altare.
- Chap. XXX.** Of the altare of incense, and the brasen lauer, the anoyntinge oyle and incense.
- Chap. XXXI.** The workmen are called. The fe- ryng of the Sabbath The two tables of wy- nes are geuen Moses.
- Chap. XXXII.** They make the golden calf. Mo- ses in his displeasure breaketh the tables, and punysheth the transgressours.
- Chap. XXXIII.** The people mourne. Moses pit- ieth the tabernacle, and the LORDE talketh with him.
- Chap. XXXIII.** Moses receaueth other tables of the LORDE with certaine lawes The people are a- frayd at the brightnes of his face.
- Chap. XXXV.** Certaine statutes concerninge the Tabernacle The workmen are appoynted.
- Chap. XXXVI.** What the thinges be that they made.
- Chap. XXXVII.** The tabernacle of witnesse with the stauēs, Cherubins, the table, candelsticke.
- Chap. XXXVIII.** The altare of brettefferiges with the thinges belonginge thereto.
- Chap. XXXIX.** Of the priestes garments.
- Chap. XL.** The LORDE commaundeth Mo- ses to set vp the tabernacle, & to order the ap- parell therof.

The ij. booke of Moses.

The first Chapter.

A
Gen. 45 b



These are the names of the children of Israel, that came with Jacob into Egypt: every one came in to his house, Ruben, Simeon, Levi, Juda, Issachar, Zabulon, Ben Ja-

min, Dan, Nephthali, Gad and Aser. And of all the souls that came out of the loynes of Jacob, there were seuentie.

Psalm 104. c
Act. 7. c

As for Joseph, he was in Egypt all ready. Now when Joseph was dead, and all his brethren, and all they that lived at that time, the children of Israel grew, and increased, and multiplied, and became exceeding mighty, so that the land was full of them.

B Then came there a new kynge out of Egypt, which knewe nothinge of Joseph, and sayde vnto his people: Beholde, the people of the children of Israel are many, and mightier then we: Up, let vs deale wylly with them, lest there be not so many of them. For yf there shulde rise vp eny warre agaynst vs, they might ioine them selues also vnto oure enemies, and overcome vs, and so get them out of the lande.

And he set worke masters ouer them, to kepe them vnder with burthens. (For they buylded the cities Pithon and Raemeses, for treasures vnto Pharaos.) But the more they vexed them, the more they multiplied and grew.

C Therefore had they indignacion at the children of Israel, and the Egyptians compelled the children of Israel without mercy to do seruyce, and made their lyues bitter vnto them with greuous labour in claye and brycke, and with all manner of bondage in the felde, and with all manner of labour, which they layed vpon them without mercy.

And the kynge of Egypt sayde vnto the midwyues of the Hebrewewomen. (Of the which one was called Siphra, and the other Pua:) When ye helpe the women of the Hebrewes, and se vpon the stole, that it is a sonne, then slaye him: but yf it be a daughter, let her lyue. Nevertheless the midwyues feared God, and dyd not as the kynge of Egypt commaunded them, but let the children lyue.

D Then the kynge of Egypt called the midwyues, and sayde vnto them: Wherefore do ye this, that ye let the children lyue? The midwyues answered Pharaos: The women

The ij. Chap. No. xliij.

of the Hebrewes are not as the women of Egypt, for they are sturdy women: or euer the midwyues come at them, they are deliuered.

Therefore God dealt well with the midwyues. And the people multiplied, and became exceeding mighty. And for so much as the midwyues feared God, he made them houses. Then Pharaos commaunded all his people and sayde: All the sonnes that are borne, cast in to the water, but let all the daughters lyue.

* Psalm 126. a

The II. Chapter.

A And there wente forth a man of the house of Levi, and toke a daughter of Levi. And the wife conceived and bare a sonne. And when she sawe that it was a proper childe, she hyd him thre monethes. And when she coude hyde him no longer, she toke an Arke of reedes, and darbed it ouer with slyme and pitch, and layed the childe therein, and set it amonge the reedes by the waters brynke. But his sister stode a farre off, to wete what wolde come of him.

Exod. 6. e

* Act. 7. c
Heb. 11. d

And Pharaos daughter came downe, to wash herself in the water: And hir maydens walked by the water syde: and when she sawe the Arke amonge the reedes, she sent one of hir maydens, and caused it to be fet. And when she opened it, she sawe a childe: and beholde the babe wepte. Then had she pytie vpon it, and sayde: It is one of the Hebrewes children.

Then sayde his syster vnto Pharaos daughter: Shal I go, and call the a nurse of the Hebrewes women, to nurse the childe? Pharaos daughter sayde vnto her: Go thy waye. The mayde wente, and called the chilles mother. Then sayde Pharaos daughter vnto her: Take this childe, and nurse it for me, I wyll geue thee thy rewarde. The woman toke the childe, and nursed it.

B

And when the childe was growne, she brought it vnto Pharaos daughter, and it became hir sonne, and she called him Moses. For she sayde: I toke him out of the water.

Vpon a tyme when Moses was greate, he wente forth vnto his brethren, and looked vpon their burthens, and sawe, that an Egyptian smote one of his brethren a Hebrew. And he looked rounde aboute him: and when he sawe that there was no man, he slew the Egyptian, and buried him in the sonde.

The next daye he wente forth also, and sawe two men of the Hebrewes sry-

The ij. booke of Moses.

* Ge. 19. b
Mat. 21. c
Act. 7. c
C
 mynge together, and sayde to the vngodly: Wherfore smytest thou thy neighbour? But he sayde: Who made the a ruler or iudge ouer vs? Wilt thou slaye me also, as thou slewest the Egipcian? The was Moses afrayed, and sayde: How is this knowne? And pharao herde of it, and sought for Moses, to slaye him. But Moses fled from pharao, and kepte him in the lande of Madian, and sat him downe by a wells syde.

The prest Madian had seven daughters, which came to drawe water, and fylld the troughes, to geue their fathers shepe to drinke. Then came the shepherdes, and dioueth awaye. But Moses gat him vp, and helpeed them, and gaue their shepe to drynke. And whan they came to Reguel their father, he saide: How came ye so soone to daie? They sayde: A man of Egypce delyuered vs from y shepherdes, and diu vnto vs, and gaue the shepe to drynke. He sayde vnto his daughters. Where is he? Wherfore let ye the man go, that ye called him not to eate with vs?

Nu 12. a
* Exo 18. a
D
 And Moses was content to dwell with the man. And he gaue Moses his daughter Zippora, which bare him a sonne, and he called him Gerson, for he sayde: I am become a straunger in a straunge lande. And she bare him yet a sonne, whom he called Elieser, and sayde: The God of my father is my helper, and hath delyuered me from pharaos hande.

Iudic. 3. c
Gen. 15. c
 But after this in proesse of tyme, the kynge of Egypce dyed. And the childre of Israel sighed ouer their labour, and cried. And their crye ouer their labo, came before God. And God herde their cōplaynte, and remēbred his couenaunt with Abraham Isaac and Jacob. And God looked vpon the childre of Israel, and God knew it.

The iii. Chapter.

4. El. 14. a
Act. 7. d
A
 Moses kepte the shepe of Jethro his father in lawe pist of Madian, and diou the shepe on the backsyde of the wyldernes, and came to the mountayne of God, Horeb. And the angell of y LORDE appeared vnto him in a flāme of fyre out of the bush. And he sawe that y bush brent w fyre, and yet was not consumed, and saide: I wil go hence, and se this greate sight, why y bush is not brent.

Iosu. 5. d
 Whan the LORDE sawe, that he wente his waye to se, God called vnto him out of the bush, and sayde: Moses, Moses. He answered: Here am I. He sayde: Come not hither, put thy shues of thy feet, for the place where vpon thou stondest, is an whely grou

The iij. Chap.

Mort. 22. d
Mort. 22. e
Luc. 20. e
 de. And he sayde morouer: I am the God of thy father, the God of Abraham, y God of Isaac, and the God of Jacob. And Moses couered his face, for he was afrayed to loke vpon God.

B
* Exo. 22. c
Eccli. 21. a
Act. 7. e
Iudi 6. c
 And the LORDE sayde: I haue sene the trouble of my people in Egypce. y haue herde their crye ouer these that oppresse them. I knowe their sorowe, and am come downe to delyuer them from the power of the Egipcians, and to carye them out of that lōde, in to a good and wyde londe, euen in to a londe that floweth with mylke and hony: namely, vnto the place of the Cananites, the hitites, Amontes, Pheresites, Heuytes y Jebusites. For so moch now as the complaynte of the childre of Israel is come before me, y I haue sene their oppression wherwith the Egipcians oppresse them: Go now y waye therefore, I wil sende the vnto pharao, that thou mayest brynge my people the childre of Israel out of Egypce. Moses sayde vnto God: Who am I, y I shulde go vnto pharao, and brynge the childre of Israel out of Egypce?

C
* Ioh 8. c
Heb. 11. c
D
 He sayde: I wyll be with the: y this shall be the token, y I haue sent the. Whan thou hast brought my people out of Egypce, ye shal serue God vpon this mountayne. Moses sayde vnto God: Beholde, whan I come to the childre of Israel, and saye vnto them: The God of youre fathers hath sent me vnto you, y they saye vnto me: What is his name? what shal I saye vnto them? God saide vnto Moses: I wyll be what I wyll be. And he sayde: Thus shalt thou saye vnto y childre of Israel: I wyll be hath sent me vnto you. And God sayde morouer vnto Moses: Thus shalt thou saye vnto the childre of Israel: The LORDE God of youre fathers, the God of Abraham, the God of Isaac, y God of Jacob hath sent me vnto you, this is my name for euer, and my memorall from childe to childe. Go thy waye therefore, and gather the elders of Israel together, and saye vnto them: The LORDE God of youre fathers, the God of Abraham, the God of Isaac, the God of Jacob hath appeared vnto me, and sayde: I haue vsited you, and sene what is done vnto you in Egypce, and haue sayde: I wil brynge you out of the trouble of Egypce, in to y lande of y Cananites, the hitites, Amontes, Pheresites, Heuytes y Jebusites: in to a lōde y floweth with mylke and hony. And yf they heare y voyce, then shalt thou and the elders of Israel go in to the kynge of Egypce, and saye

The .ii. booke of Moscs.

Exo. 5. a
Exo. 8. f
unto him: The LORDE God of y^e Hebrewes hath called vs. Let vs go now therfore the dayes iourney in the wylbernes, y^e we maye do sacrifice vnto the LORDE our God.

Exo. 11. a
and 12. e
But I knowe, that the kynge of Egypte wil not let you go, but thorow a nightie ha^{de}. For I will stretch out myne hande, & smyte Egypte wth all maner of wonders which I will do therein: after y^e shal he let you go. And I wil geue this people fauoure in the sight of the Egyptians: so that whan ye go forth, ye shal not go forth emptie: but euery wise shall borowe of hir neighbouresse & of her that sojourneth in hir house, Jewels of syluer and golde and rayment: those shal ye put vpon youre sonnes and doughters, and spoyle the Egyptians.

The III. Chapter.

A Mos answered, & sayde: Beholde, they shall not beleue me, ner heare my voyce, but shal saye: The LORDE hath not appeared vnto the. The LORDE sayde vnto him: What is y^e, that thou hast in thine hande? He saide a staff. He sayde: Cast it from the vpon the grounde. And he cast it fro^m him: then was it turned to a serpent. And Moses fled fro^m it. But y^e LORDE saide vnto him: Stretch forth thine hande, & take it by the tayle. Then stretched he forth his hande, and toke it, and it became a staff agayne in his hande. Therfore shal they beleue that y^e LORDE God of their fathers, the God of Abraham, the God of Isaac y^e God of Jacob hath appeared vnto the.

B And the LORDE sayde furthermore vnto him: Thrust thine ha^{de} in to y^e bosome. And he thrust it in to his bosome, & toke it out: beholde, the was it leper like snowe. And he saide: Put it in to y^e bosome agayne. And he put it agayne in to his bosome, & toke it out: beholde, the was it turned agayne as his flesh. If they wil not beleue the, ner heare y^e voyce of the first token, yet shal they beleue the voyce of the seconde token. But yf they wil not beleue these two tokens ner heare thy voyce, then take of the water of the ryuer, and poure it vpon the drye londe: so shall the same water y^e thou hast takē out of y^e ryuer, be turned vnto bloude vpoⁿ y^e drye londe.

Exo. 4. a
Exo. 10. b
C But Moses sayde vnto the LORDE: Oh my LORDE, I am a man y^e is not eloquent, from yester daye & yester daye, & sence the tyme y^e thou hast spoken vnto thy seruant: for I haue a slowe sprach, & a slowe tunge. The LORDE sayde vnto him: Who hath made the mouth of man? Or who hath made the deeme, or the deafe, or the seynge or y^e

The iiij. Chap. Exo. xxv.

blinde? Haue not I the LORDE done it? Go now thy waye therfore, I wil be wth thy mouth, & teach the n hat thou shalt saye.

But Moses sayde: My LORDE, sende whom thou wilt sende. Then was the LORDE very angrie at Moses, and saide: Do not I knowe then, y^e thy brother Aaron the Leuite is well spoken? And beholde, he shal go forth to mete y^e: & whan he seyth the, he shal reioyse from his hert. Thou shalt speake vnto him, & put the wordes in his mouth: & I wil be wth thy mouth & his, and teach you what ye shall doo: & he shal speake vnto the people for the. He shal be thy mouth, & thou shalt be his God. And take in thine hande this staff, wherwth thou shalt do tokens.

Exod. 4. e

Moses wote, and came agayne vnto Jethro his father in lawe, and sayde vnto him: Let me go (I praye the) that I maye turne agayne vnto my brether, which are in Egypte, and se whether they be yet alyue. Jethro sayde vnto him: Go thy waye in peace. The LORDE sayde also vnto him in Madian: Go y^e waye, turne agayne in to Egypte, for y^e me are deed, that sought after thy life. So Moses toke his wife, and his sonnes, and caried them vpon an asse, & wente agayne in to the lande of Egypte, & toke the staff of God in his hande. And the LORDE saide vnto Moses: When thou comest agayne in to Egypte, se y^e thou do all the wonders (before Pharaon) which I haue put in y^e ha^{de}. But I wil hardē his hert, y^e he shall not let the people go. And thou shalt saie vnto Pharaon: Thus sayeth y^e LORDE: Israel is my first borne sonne, & I saye vnto the: Let my sonne go, y^e he maye serue me: If thou wilt not let him go, then wil I slayethy first borne sonne.

Exod. 7. a

And as he was by the waye in the Inne, the LORDE met him, and wolde haue slayne him. Then toke Zippora a stone, and circumcyded the foreskynne of hir sonne, and touched his fete, and sayde: A bloudy brydegrome art thou vnto me. The let he him go. But she sayde: A bloudy brydegrome, because of the circumcision.

Exod. 18. e

E

* Iosu. 5. a

And the LORDE sayde vnto Aaron: Go mete Moses in the wylbernes. And he wote, & met him on the mount of God, and kysed him. And Moses tolde Aaron all the wordes of the LORDE, which had sent him: & all the tokens y^e he had chargēd him wth all. And they wote, & gathered all the elders of the childre of Israel. And Aaron tolde all y^e wordes, y^e the LORDE had spokē vnto Moses: & dyd the tokens before the people, & the people beleued. And whan they herde y^e the

The ij. boke of Moses.

LORDE visited the children of Israel, and looked upon their trouble, they bowed themselves, and worshipped.

The V. Chapter.

21 **A**fterward wente Moses & Aaron, & spake vnto Pharaos: Thus saith the LORDE the God of Israel: let my people go, & they may kepe holy daye vnto me in the wilderness. Pharaos answered: What fellowe is the LORDE, that I must heare his voyce, and let Israel go? I knowe not the LORDE, nether wil I let Israel go.

They sayde: The God of the Hebrewes hath called vs. Let vs go nowtherfore this dayes iourney in the wilderness, & do sacrifice vnto the LORDE our God, & there happen not vnto vs pestilence or swerde. The sayde & kynge of Egypte vnto the: Why make ye & people (thou Moses & Aaron) to leave their worke? Get you hence to your labour. Pharaos said moreover: Beholde, & people are to many in & lande, and yet wil ye byd them cease from their labour.

22 The same daye therfore byd Pharaos commaunde the workmasters of the people, and their officers, and sayde: Ye shal not gather and geue the people any more strawe, to burne bryck, as yesterdayer and yeresyesterdayer. Let them go, and gather them strawe themselves. And the nombre of the brycke which they made yesterdayer & yeresyesterdayer, shall ye laye vpon them neuertheles, and mynish nothinge therof: for they are ydle. Therfore crye they and saye: We wil go, and do sacrifice vnto our God. Let the men be kepte downe to labour, & they maye haue to do, & not to turne them selues to false wordes.

Then wente the workmasters of the people & their officers out, & spake vnto the people: Thus saith Pharaos: There shall no strawe be geuen you, go your waye yourselves, and get you strawe, where ye can fynde it. But of your labour there shall nothinge be mynished. Then were the people scattered in all & lande of Egypte, to gather stubble, that they might haue strawe.

23 And the workmasters haistied them forward, & sayde: Fulfill your daye worke, like as when ye had strawe. And the officers of & children of Israel, whom Pharaos workmasters had set ouer them, were beaten, & it was saide vnto them: Wherfore haue ye not fulfilled your appoynted daye worke to daye and yesterdayer, like as in tymes past?

Then wente the officers of the children of Israel, & cōplayned vnto Pharaos: Wherfore wilt thou deale thus with thy seruantes?

The vi. Chap.

Thy seruantes haue no strawe geuen the, & yet must we make the brycke that are appoynted vs. And beholde, thy seruantes are beaten, & thy people are enell intreated. Pharaos sayde: Ye are ydle, ydle are ye, therfore saye ye: we wil go, and do sacrifice vnto the LORDE. Go now your waye therfore, & worke: there shall no strawe be geuen you, but the nombre of brycke shal ye deliuer.

Then sawe the officers of the children of Israel, & it was not amended, for it was sayde: ye shal mynish nothinge of the daye worke of the brycke. And when Moses & Aaron wente from Pharaos, they came forth to meete them, & sayde vnto them: The LORDE loke vpon you, & iudge it, for ye haue made the sauoure of vs to stynte before Pharaos and his seruantes, and haue geuen them a swerde in their handes, to slaye vs.

But Moses came agayne vnto the LORDE, and sayde: LORDE, wherfore dealest thou so euill to this people? Wherfore hast thou sent me? For sence the tyme that I wente in vnto Pharaos, to speake vnto him in thy name, he hath dealt euill with this people, and thou hast not deliuered & people. The LORDE sayde vnto Moses: Now shalt thou see, what I will do vnto Pharaos, for thorough a mightie hande must he let them go, thorough a mightie hande must he dryue them from him out of his lande. Exo. 14. b

The VI. Chapter.

1 **A**nd God spake vnto Moses, & sayde vnto him: I am & LORDE, & I appeared vnto Abraham, Isaac & Jacob, an Allmightie God: but my name, LORDE, haue I not shewed vnto them: My couenaunt also haue I made with them, that I wil geue them the lande of Canaan, the lande of their pilgrimage, wherein they haue bene strangers. Moreover I haue herde the cōplaynte of the children of Israel, whom & Egyptians oppresse with labour, and haue remembered my couenaunt. Gen. 12. c
Gen. 17. a

Therfore saye vnto the childre of Israel: I am the LORDE, & wil brynge you out from your burthens in Egypte, & wil rydd you from your labour, and wil deliuer you thorough a stretched out arme & greates iudgements, and will receaue you for my people, & will be your God: so that ye shal knowe, that I the LORDE am your God, which brynge you out from the burthen of Egypte, and will brynge you into the lande, over the which I haue lift vp my hande, to geue it vnto Abraham, Isaac and Jacob, & same wil I geue vnto you for a possession. I the LORDE.

The .ii. booke of Moses.

23 Moses tolde this vnto the childre of Israel. But they herkened not vnto him, for very anguyshe of sperte, & for sore labour. The spake the LORDE vnto Moses, & sayde: Go thy waye, & speake vnto Pharaos the kynge of Egypte, & he let the childre of Israel go out of his lande. But Moses spake before y LORDE, & saide: Beholde, y childre of Israel herke not vnto me, how shulde Pharaos the heare me? And I am also of vncircumcised lippes.

Exo. 4. c

So the LORDE spake vnto Moses & Aaron, & gaue the a commaundemēt vnto the childre of Israel, & vnto Pharaos the kynge of Egypte, & they shulde brynge the childre of Israel out of Egypte.

Ge 46. b
Nu. 26. a
1. Par. 6. a

These are y heades of the house of their fathers. The children of Ruben the first sonne of Israel, are these: Hanoch, Pallu, Hezron, Charmi: These are the generacions of Ruben.

The children of Simeon are these: Jemmel, Jamin, Ohad, Jachin, Zophar, and Saul the sonne of the Cananitish woman: These are the generacions of Symeon.

Num. 1. c

These are the names of the childre of Leui in their generaciōs: Gerson, Kahath and Merari: Leui was an hundreth and seven & thirtie yeare olde. The children of Gerson are these: Libni and Semei in their generacions. The childre of Kahath are these: Amram, Jezear, Hebron, Vsiel. Kahath was an hundreth & thre & thirtie yeare olde. The childrien of Merari are these: Maheli and Musi. These are y generacions of Leui in their kyreds.

1. Par. 24. b

Exod. 2. a
Nu. 26. g

And Amram toke his vncles daughter Jochebed to wife, which bare him Aaron & Moses. Amram was an C. & viij. & thirtie yeare olde. The childre of Jezear are these: Korah, Nepheg, Sichri. The children of Vsiel are these: Misael, Elzaphan, Sichui.

Aaron toke Elizaba y daughter of Ami nadab Mahassons sisters to wife, which bare him Nadab, Abihu, Eleasar, Jthamar.

24 The childre of Korah are these: Assir, Elkana, & Abiaassaph. These are y generaciōs of y Korahites. Eleasar Aarons sonne toke one of the daughters of Putiel to wife, which bare him Phineas. These are the heades amonge the fathers of the generacions of the Leuites.

This is y Aaron & Moses, vnto whom y LORDE sayde: Bynge y childre of Israel out of the lande of Egypte w their armies. It is they (namely Moses & Aaron) y spake vnto Pharaos the kynge of Egypte, & they

The viij. Chap. Exo. xxvi.

might brynge the children of Israel out of Egypte. The same daie spake y LORDE vnto Moses in y lande of Egypte, & sayde: I am y LORDE, speake thou vnto Pharaos y kynge of Egypte, all y I saye vnto y. And he answered before y LORDE: Beholde, I am of vncircumcised lippes, how shall Pharaos the heare me? The VII. Chapter.

Exod 6 b

25 The LORDE sayde vnto Moses: Beholde, I haue made the a God ouer Pharaos, & Aaron y brother shal be y prophet. Thou shalt speake all y I comaūde y: but Aaron y brother shal speake vnto Pharaos, & he maye let the childre of Israel go out of his lande. Tennertheles I wil harden Pharaos hert, & I maye multiplie my toēns & wonders in the londe of Egypte. And Pharaos shal not heare you, & I maye shewe my hande in Egypte, & brynge myne armies, euen my people the childre of Israel out of y lande of Egypte, by greate iudgmētes. And y Egipcians shal knowe, & I am the LORDE, whan I shal stretch out my hande vpon Egypte, and brynge the children of Israel out from amonge them.

Exo. 4. d

Moses and Aaron dyd as the LORDE cō. **26** maūded them. And Moses was foure score yeare olde, & Aaron thre & foure score yeare olde, whan they spake vnto Pharaos. And y LORDE sayde vnto Moses & Aaron: Whan Pharaos sayeth vnto you: Shew youre wonders, then shalt thou saye vnto Aaron: Take thy staff, and cast it before Pharaos, & it shal turne to a serpent.

Then wēt Moses & Aaron in vnto Pharaos, & dyd as the LORDE cōmaūded them. And Aaron cast his staff before Pharaos & before his seruantes, & it turned to a serpēt. Then Pharaos called for y wyse men & Sorcerers. And the Sorcerers of Egypte also dyd like wyse wiche their Sorceries, and eue-ry one cast his staff before him, & they turned vnto serpentes. But Aarons staff deuoured their staues. So Pharaos hert was hardened, and he herkened not vnto them, euen as the LORDE had sayde.

And the LORDE sayde vnto Moses: The hert of Pharaos is hardened, he refuseth to let y people go. Get y vnto Pharaos in the mornynge, beholde, he shal come vnto y water, mete thou him vpo the waters brynke, & take y staff which turned to a serpēt, in thine hande, & saye vnto him: The LORDE God of the Hebrewes hath sent me vnto the, & sendeth y worde: Let my people go, that they maye serue me in the wyldernes: but hyer to thou woldest not heare.

Exod. 8. a

The ii. booke of Moses.

Therefore thus sayeth the **LORDE**: **Hereby** shalt thou knowe, **I** am **I** **LORDE**. Beholde, wth the staff **I** haue in my hande, wil **I** smyte the water which is in y^e ryuer, & it shal be turned in to bloude: so that the fishes in the ryuer shall dye, & the ryuer shall stynte: & it shall greue the **Egipcians** to drynke of y^e water of the ryuer.

D And **I** **LORDE** spake vnto **Moses**: Saye vnto **Aaron**: Take y^e staff, & stretch out thine hande ouer y^e waters of **Egip^t**, ouer their ryuers & brokes & ponde^s, & ouer all water poles, **I** they maye be turned to bloude, & that theremaye be bloude in all y^e lande of **Egip^t**, both in vessels of wodd and stone.

Moses & **Aaron** dyd as y^e **LORDE** commanded them, & lift vp the staff, & smote the water y^e was in the ryuer, before **Pharao** & his seruantes, & all the water in the ryuer was turned into bloude, & the fysh in the ryuer dyed, & the ryuer stante, so y^e the **Egipcians** coude not drynke of the water of y^e ryuer, & there was bloude in all the lande of **Egip^t**. And the **Sorcerers** also of **Egip^t**, dyd likewyse wth their **Sorceries**. But **Pharao** hert was hardened, & he herkened not vnto the^m, like as the **LORDE** had sayde. And **Pharao** turned himself, & wente home, & set not his hert there on. All the **Egipcians** dygged roude aboute y^e ryuer, for water to drynke: for they coude not drynke of y^e water cut of the ryuer. And this endured seven dayes longe, that the **LORDE** smote the ryuer.

The viii. Chapter.

21 **The** **LORDE** sayde vnto **Moses**: Go y^e waye to **Pharao**, & speake vnto him: Thus saierh the **LORDE**: Let my people go, **I** they maye serue me: **I**f thou wilt not let the^m go, beholde, **I** wil smyte all y^e borders of y^e lode wth frogges, so y^e the ryuer shal scumle wth frogges: these shal clymme vp, & come in to thine house, in to y^e chamber, where thou slepest, vpon thy bed, and in to the houses of thy seruantes, amonge thy people, in to thine ouens, and vpon thy bowe: and the frogges shal come vp vpon the, and vpon thy people, and vpon all thy seruantes.

23 And the **LORDE** spake vnto **Moses**: Saie vnto **Aaron**: Stretch forth thine hande wth thy staff ouer the streames, & ryuers, & ponde^s, and let frogges come vpon the londe of **Egip^t**. And **Aaron** stretcht his hande ouer the waters in **Egip^t**, & there came vp frogges, so y^e the londe of **Egip^t** was couered.

The **Sorcerers** also dyd likewyse, wth their **Sorceries**, & caused frogges to come vpoⁿ y^e lode of **Egip^t**. The^m called **Pharao** for **Mo**

The viij. Chap.

ses & **Aaron**, & sayde: Praye the **LORDE** for me, **I** he maye take awaye the frogges from me & from my people, & **I** will let y^e people go, **I** they maye do sacrifice vnto the **LORDE**. Ex. 8. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Moses sayde: Haue thou the hono^r before me, & appoynte me, whā **I** shal praye for y^e, for y^e seruantes and for thy people: y^e the frogges maye be dryuen awaye fro^m the & fro^m thy house, & remayne onely in the ryuer. The sayde: Tomorrow. The sayde: **Euen** as thou hast sayde, **I** thou mayest knowe, **I** there is none like vnto the **LORDE** o^f **God**: And the frogges shal be takeⁿ from the, & from y^e house, from thy seruantes, & from thy people, & remayne onely in the ryuer.

So **Moses** & **Aaron** were from **Pharao**, & **Moses** cried vnto the **LORDE** for the appoyntment ouer the frogges, which he had promysed vnto **Pharao**. And **I** **LORDE** dyd as **Moses** sayde. And the frogges dyed in y^e houses, in y^e courtes, & vpon y^e felde: & they gathered the^m together, here an heape, & there an heape, & the lande stante of chum. But whā **Pharao** sawe y^e he had gotten breth, his hert was hardened, and he herkened not vnto the^m, euen as the **LORDE** had sayde.

And the **LORDE** spake vnto **Moses**: Saie vnto **Aaron**: Stretch out thy staff, & smyte the dust vpon the earth, **I** there maye be lyse in the whole lode of **Egip^t**. They dyd so. And **Aaron** stretcht out his hande wth his staff, & smote the dust vpon the earth, & there were lyse vpon men and vpon catell: All the dust of the lande was turnid vnto lyse in all the lande of **Egip^t**.

The **Sorcerers** also assayed likewyse wth their **Sorceries** **I** they might brynge forth lyse, but they coude not. And y^e lyse were vpon men & catell. Then sayde y^e **Sorcerers** vnto **Pharao**: It is the fynger of **God**. But **Pharao** hert was hardened, & he herkened not vnto the^m, euen as the **LORDE** had sayde.

And **I** **LORDE** saide vnto **Moses**: Get y^e vp tomorrow by tymes, & stonde before **Pharao**: beholde, he wil go vnto the water, & speake thou vnto him: Thus saierh **I** **LORDE**: Let my people go, **I** they maye serue me: yf not, beholde, **I** wil cause cruell wormes (or flies) to come vpon the, thy seruantes, y^e people, & thy house, so y^e all the **Egipcians** houses, & the felde, and what theron is shal be full of cruell wormes: & the same daye wil **I** separate the londe of **Gesen**, wherein my people are, so y^e no cruell wor^me shalbe there, that thou mayest knowe, that **I** am **I** **LORDE** in the myddest of the earth. And **I** wil set a deluyre vnto betwene my people and thyne.

The .ii. booke of Moses.

Tomorrow shal this token come to passe.

And the LORD dyd so. And there came perious cruell wormes in to Pharaos house, in to his seruantes houses, & vpon all the lande of Egypte: and the lande was marred with noysome wormes.

S The called Pharaos for Moses & Aaron, & sayde: Go yo^r waye, & do sacrifice vnto yo^r God in y^e lande. Moses sayde: It is not meete, y^e we shulde so do, so shulde we offer y^e abhominacion of y^e Egipcians vnto the LORD God. Beholde, yf we shulde offer the abhominacion of y^e Egipcians before their eyes, shulde they not stone vs? Thie dayes iourney will we go in the wyldernes, and do sacrifice vnto the LORD oure God: like as he hath sayde vnto vs.

Exod. 1. c

Pharaos sayde: I wil let you go, y^e ye maie do sacrifice vnto the LORD yo^r God in the wyldernes (onely y^e ye go no farther) & praye for me. Moses sayde: Beholde, whan I am come forth from y^e, I wil praye vnto y^e LORD, y^e the cruell wormes maye be taken from Pharaos, & from his seruantes, & fro his people, euen tomorrow: onely disceau me no more, that thou woldest not let the people go to do sacrifice vnto the LORD.

And Moses wote out from Pharaos, and prayed vnto the LORD. And the LORD dyd as Moses sayde, & toke awaye the cruell wormes from Pharaos, from his seruantes, and from his people, so y^e there remayned not one. But Pharaos hardened his hert eue then also, and let not y^e people go.

The X. Chapter.

A The LORD sayde vnto Moses: Go into Pharaos, and speake vnto him: Thus sayeth the LORD God of y^e Hebrewes: let my people go, y^e they maye serue me. If thou wilt not, but holdethem longer, beholde, the hande of the LORD shal be vpon thy catell in the felde, vpon hoises, vpon Asses, vpon Camels, vpon oxen, vpon shepe with a very sore pestilence. And y^e LORD shal make a diuysion betwene the catell of the Israelites & the Egipcians, so y^e there shal nothings dye of all that the children of Israel haue. And y^e LORD appoynted a tyme, and sayde: Tomorrow shal the LORD do this vpon earth.

A And the LORD dyd the same on the morrow. And there dyed of all maner of catell of the Egipcians: but of y^e catell of y^e childre of Israel there dyed not one. And Pharaos sent thither, & beholde, there was not one of the catell of Israel deed. But Pharaos hert was hardened, so y^e he let not y^e people

The ix. Chap. No. xxvii.

go. Then sayde y^e LORD vnto Moses & Aaron: Take youre handes full of asshes out of the fornace, & let Moses sprentle it toward heauen before Pharaos, that it maye be dust in all the lande of Egypte, & that there maye be sores & blaynes vpon men & vpon catell in all the lande of Egypte.

And they toke asshes out of y^e fornace, & stode before Pharaos, & Moses sprentled it toward heauen. Then were there sores and blaynes vpon men & vpon catell, so that the Sorcerers might not stode before Moses by reason of the sores. For there were sores vpon the Sorcerers as well as vpon all the Egipcians. But the LORD hardened Pharaos hert, so that he herkened not vnto them, eue as the LORD had sayde vnto Moses.

Then sayde the LORD vnto Moses: Get the vp tomorrow by tymes, & stonde before Pharaos, & speake vnto him: Thus sayeth y^e LORD God of the Hebrewes: let my people go, y^e they maye serue me, els wyll I at this tyme sende all my plagues in to thine hert, & vpon thy seruantes & vpon thy people: that thou mayest knowe, y^e there is none like me in all landes. For I will now stretch out my hande, & smyte the & thy people wth pestilence, so y^e thou shalt be roted out from the earth. Yet haue I stered y^e vp for this cause, euen to shew my power vpon y^e, and that my name might be declared in all landes.

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Thou holdest my people yet, & wilt not let them go, beholde, tomorrow aboute this tyme wyll I cause a mightie greate hayle to rayne, soch as hath not bene in the lande of Egypte, since the tyme that it was grouded, hicher to. And now sende thou, & saue thy catell, & all y^e thou hast in the felde: for all men & catell that shalbe founde in the felde, & not brought in to the houses, yf the hayle fall vpon them, they shall dye. Now who so feared the worde of the LORD amonge Pharaos seruantes, caused his seruantes & catell to flye in to the houses: but loke whose hertes regarded not the worde of y^e LORD, lest their seruantes and catell in the felde.

Then sayde the LORD vnto Moses: Stretch out thy hande toward heauen, that it maye hayle vpon all the lande of Egypte, vpon men, vpon catell, & vpon all herbes of the felde in the lande of Egypte. So Moses stretched out his staff toward heauen, and the LORD caused it to thonder & hayle, so y^e the fyre ranne alonge vpon the earth. Thus the LORD hayled & rayned vpon the lande of Egypte, so that the hayle & fyre wente so horribly together, as neuer was in all the li

E

Psal. 77. c
6104. d

The ij. booke of Moses.

So of Egypte, sens the tyme that there were people therein. And the hayle smote the whole lande of Egypte, all that was vpon y^e felde, both men & catell, & smote all the herbes vpon the felde, & brake all the trees vpon y^e felde, save onely in the lande of Gosen, where the childre of Israel were, there it hayled not. Then sent Pharaos & called for Moses & Aaron, & sayde vnto them: Now haue I synned, & LORD is righteous, but I & my people are vngodly. Yet praye ye vnto the LORD, that the thonder & hayle of God maye cease, then wyl I let you go, that ye shal tary here no longer. Moses sayde vnto him: Whan I am come out of the cite, I wyl stretch out myne handes vnto the LORD, so shal the thonder cease, & there shal be no more hayle: that thou mayest knowe, that the earth is the LORDES. But I knowe, y^e both thou & thy seruantes feare not yet the LORD God. Thus the flax and the barlye were smytten: for the barlye was shot vp, & y^e flax was boulded: but the wheate and y^e rye were not smytten, for they were late sowne.

So Moses wente from Pharaos out of y^e cite, & stretched out his handes vnto y^e LORD. And y^e thonder & the hayle ceased, & the rayne dropped not vpoⁿ the earth. But whā Pharaos sawe y^e the rayne & thonder & hayle ceased, he synned agayne, and hardened his hert, he & his seruantes. So Pharaos hert was hardened, y^e he let not the childre of Israel go, eue as the LORD had sayde by Moses.

The X. Chapter.

And the LORD said vnto Moses: Go in vnto Pharaos, for I haue hardened his hert & the hertes of his seruantes, y^e I might do these my tokens amonge the, & that thou mightest shewe it in the eares of thy children & of thy childrens children, what I haue done in Egypte, and how I haue shewed my tokens amonge the, that ye maye knowe, how that I am the LORD.

So Moses & Aaron wente in vnto Pharaos, & spake vnto him: Thus sayeth y^e LORD God of the Hebrewes: How longe refusest thou to submyt thy self vnto me, to let my people go, y^e they maye serue me? If thou wilt not let my people go, beholde, tomorrow wyl I cause gresheppers to come vpon all places, y^e they maye couer the lande, so y^e the lande can not be sene, & they shal eat vp y^e is left yon & was deliuered fro^m the hayle: & shal rate vp all y^e grene trees vpon the felde, & shal fyll thy house, all y^e seruantes houses, & all the Egyptians houses: soch as y^e fathers & y^e fathers fathers haue not sene, sens

The x. Chap.

the tyme y^e they were vpon earth vnto this daye. And he turned him, & wente out from Pharaos. Then saide Pharaos seruantes vnto him: How longe shall we be snared after this maner? Let the men go, that they maye serue y^e LORD their God. Knowest thou not yet, y^e Egypte is destroyed? Moses & Aaron were brought agayne to Pharaos, which saide vnto them: So y^e waye, & serue y^e LORD y^e God. But who are they y^e shall go? Moses sayde: We wil go wth yonge & olde, wth sonnes and daughters, with shepe and oxen: for we haue a feast of the LORD. He sayde vnto the: Let it be so, the LORD be with you: Shulde I let you go & y^e childre also? loke that ye haue not some myschefe in hande. Not so, but go ye that are men, and serue the LORD, for that was youre desyre. And they thrust them out from Pharaos.

The saide y^e LORD vnto Moses: Stretch out thine hande ouer y^e lande of Egypte, for the gresheppers, y^e they maye come vpoⁿ y^e lande of Egypte, & eat vp all the herbes in the lande, w^{ch} all y^e escaped the hayle. Moses stretched out his staffe ouer y^e lande of Egypte, & the LORD brought an east wynde in to the lande all y^e daye & all y^e night, & in the mornynge, the east wynde brought the gresheppers. And they came ouer the whole lande of Egypte, and lighted in all places of Egypte, so exceeding many, that before tyme there were neuer soch, neither shalbe here after: for they couered the lande, and made it darcke. And they ate vp all the herbes in y^e lande, & all the frutes vpon the trees which remayned from y^e hayle, & left no grene thinge behinde in the trees & herbes vpon the felde in all the lande of Egypte.

Then Pharaos called for Moses & Aaron in all y^e haist, & saide: I haue synned against the LORD y^e God, & agaynst you: forgene me my synne this once also, & pray the LORD y^e God, y^e he maye take awaye fro me this death onely. And he wete out from Pharaos, & prayed vnto the LORD. The LORD turned a marvelous stroke west wynde, and toke vp the gresheppers, & cast them in to the red see, so that there was not one left in all the quarters of Egypte. But the LORD hardened Pharaos hert, that he let not the childre of Israel go. The LORD sayde vnto Moses: Stretch out thine hande toward heauen, that it be so darcke in the lande of Egypte, y^e it maye be felt. And Moses stretched out his hande toward heauen, the was there a thicke darcknesse in all the lande of Egypte thre dayes, so y^e in thre dayes no man

D
* Psa. 104. d
Sap. 10. b
Ioc. 1. a
Apo. 8. 8

Sap. 17. 4

The ij. boke of Moses.

Sawe another, nor rose vp from þe place where he was. But to the childre of Israel there was light in their dwellinges. Then pharao called for Moses, and sayde: Go yo^r waye and serue the LORDE: onely leave yo^r shepe and yo^r oxen here: let yo^r childre go with you also. Moses sayde: Thou must geue vs offringes and brientofferynges, that we maye do sacrifice vnto the LORDE & God.oure catell shal go with vs, and there shal not one hooft be left behynde: for we must take therof for the seruyce of the LORDE & God. Moreover we knowe not wherewithall we shal serue þe LORDE, tyll we come thither. But the LORDE hardened pharaos hert, & he wolde not let them go. And pharao sayde vnto him: Get the hence from me, and bewarre, that thou come nomore in my sight: for loke what daie so ever thou comest in my sight, thou shalt dye. Moses answered: Euen as thou hast sayde, I wil come nomore in thy sight. The XI. Chapter.

And the LORDE sayde vnto Moses: I wil yet brynge a plage vpon pharao and Egipre: after þe shal he let you go from hence, and shal not onely let all go, but also dryue you hance. Therefore saye now vnto the people, & everyman borrowe of his neighbour, and every woman of his neighbouresse, Jewels of syluer and golde: for the LORDE shal geue the people faub in the sight of þe Egipcians. And Moses was a very greete man in the lande of Egipre, in y^e sight of pharaos seruantes, and in the sight of the people.

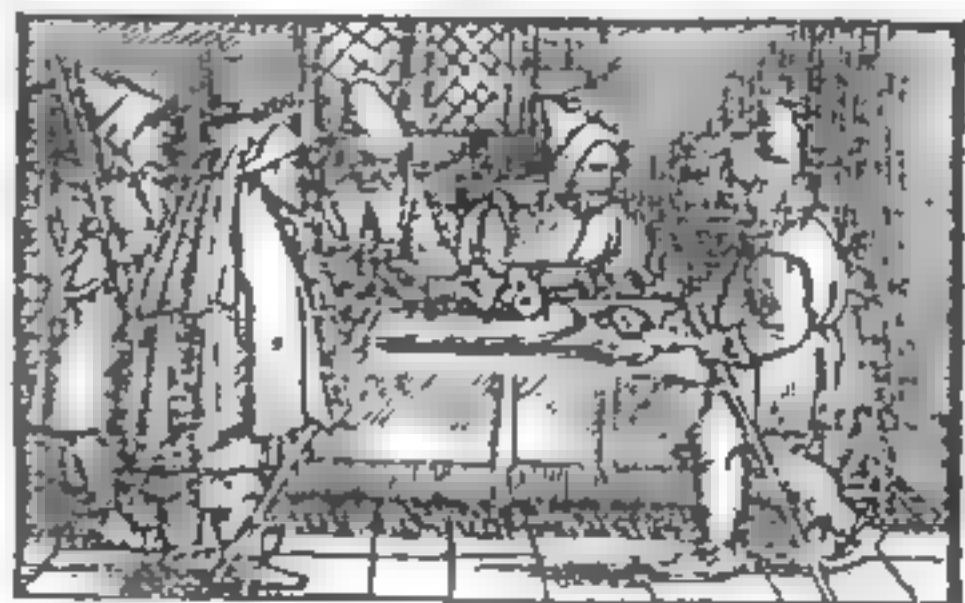
And Moses sayde: Thus sayeth the LORDE: At mydnight wil I go out in the lande of Egipre, and all þe first borne in the lande of Egipre shal dye: from pharaos first sonne (þe sitteth vpon his seate) vnto the first sonne of the mayde seruaunte which is behynde y^e myll: and all the first borne amonge the catell: and there shal be a greete crie in all the lande of Egipre, such as neuer was, ner shal be. But amonge all the childre of Israel there shall not a dogge quatche his tonge, from men vnto catell, & ye maye knowe, how y^e the LORDE hath put a differēce betwixte Egipre and Israel. The shal all these thy seruantes come downe vnto me, and sal at my fote, and saye: Get the out, thou and all the people that are vnder the. After that wil I departe. And he wote fið pharao to a wroth full displeasure. The LORDE saide vnto Moses: pharao herkeneth not vnto you, y^e many wōders maye be done in y^e lāde of Egipre. And Moses and Aaron dyd all these wōders before pharao: but y^e LORDE hardened his hert, y^e he wolde not let þe childre of Israel go out of his lande.

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The XII. Chapter.

The LORDE sayde vnto Moses and Aaron in the lande of Egipre: This moneth shal be with you þe first moneth, and at it ye shall begynne the monethes of the yeare. Speake ye vnto all the congregacion of Israel, and saye: Open þe tenth daye of this moneth let every one take a lābe (or a kydd) where a household is, to every house a lābe. But yf the household be to few for a lambe, the let him and his neyghbo^r & is next vnto his house, take it accordinge to the nombre of y^e soules, and counte to the lambe, what every man maye eat. But it shal be a lambe without blemish, a male, and of a yeare olde. From amonge the lambes and goates shal ye take it.

And ye shall kepe it vnto þe fourtene daye of the moneth. And every man of the congregacion of Israel shal slaye it aboute the eueninge. And they shal take of his blode, and stryke it on both the syde postes of the dore, and on the vpperdore post of the house, that they eat it in. And so shal they eat flesch þe same night, roasted at the fyre, and unleuened bred, and shal eat it with sorwe sawse. Ye shal not eat it rawe, ner sobben with water, but onely roasted at the fyre, his heade with his fete and percrenaunce. And ye shal leave nothinge of it ouer vntyll the mornynge: but yf eny thinge be left ouer vntyll the mornynge, ye shal burne it with fyre.



Of this maner shal ye eat it: Ye shal be tydyed aboute youre loynes, and haue youre shues vpon youre fete, and staves in y^e handes, and ye shal eat it with haist: for it is þe LORDES passeouer. For in the same nyght wil I go thorow the lande of Egipre, and smyte all the first borne in the lande of Egipre, from men vnto catell, and vpon all the goddes of Egipre wyll I do execucion. Euen I the LORDE. And the blode shal be youre token, vpon the houses wherein ye are: & when I se the blode, I maye passe over, and that the plage happen not vnto you, to destroye you, when I smyte the lande of Egipre.

The ij. booke of Moses.

C And this daye shall ye haue for a remembrance, and ye shall kepe it holy for a feast vnto the LORD, ye & all youre posterities, for a perpetuall custome. Seven dayes shall ye eate vneleuended bred: namely, vpon the first daie shal ye leaue of with leuended bred in youre houses. Who so euer eateth leuended bred from the first daye vnto 3 seuenth that soule shall be roted out from Israel. The first daye shall be called holy amonge you, and the seuenth also. No maner of worke shall ye do therein, save what belongeth to the meate for all maner of soules, that onely maye ye do for you. And kepe you to leuended bred.

For enen vpon that same daye wil I brynge youre armies out of the lande of Egypte, therfore shall ye and all youre posterities kepe this daye for a perpetuall custome. Vpon the fourtene daye of the first moneth, at euen, shall ye eate vneleuended bred, vnto the one and twentye daye of the moneth, at enen: so that there be no leuended bred founde in youre houses seven dayes. For who so euer eateth leuended bred, that soule shall be roted out from the congregacion of Israel, whether it be a straunger or borne in the lande. Therfore eate no leuended bred, but onely vneleuended bred in all youre dwellynge.

D And Moses called all the Elders of Israel, and sayde vnto them: Chose out, and take to euery household a shepe, and kylle passeouer vnto the LORD: and take a bunch of yfope, and dyppe it in the bloude in the basen, and stryke it vpon the vpperposte and vpon the two syde postes, and none of you go out at the dore of his house vntyll 3 mornynge, for the LORD wyll go aboute and plage the Egyptians. And whan he seyth the bloude vpon the vpperposte, and vpon the two syde postes, he wyl passe over by the dore, and not suffice the destroyer to come in to youre houses to plage. Therfore kepe this custome for the and thy children for euer.

And whan ye be come into 3 lande that the LORD shal geue you, (as he hath sayde) then kepe this seruyce.* And whan youre children saye vnto you: What seruyce is this, that ye haue? Ye shal saye: It is the sacrifice of the LORDES passeouer, which passed over by the children of Israel in Egypte, whan he plagued the Egyptians, and saved oure houses. Then the people bowed themselves, and worshipped. And the children of Israel wente and dyd, as the LORD had

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commanded Moses and Aaron.

And at mydnight the LORD smote all the firstborne in the lande of Egypte: from Pharaos first sonne (which sat vpon his seate) vntyll the first sonne of the prisoner that was in the prison, and all the firstborne of the cattell. Then Pharaos arose 3 same night, and all his seruantes, and all the Egyptians, & there was a greete crye in Egypte: for there was no house wherin there was not one deed.

And he called for Moses and Aaron in 3 night, and sayde: Get you vp, and departe out fro my people, ye and the children of Israel: go youre waye, and serue the LORD, as ye haue sayde: and take youre shepe and youre oren with you, * as ye haue sayde, and departe, and blesse me also. And the Egyptians were scarce vpon the people, to dryue them haistely out of the lande, for they said: we are all but deed.

And the people toke the rawe dowe, before it was leuended (for their foode) bounde in their clothes vpon their shulders. And the children of Israel had done * as Moses sayde, and borrowed Jewels of syluer and golde, and clothes of the Egyptians: the LORD also had geuen the people fauoure in the sight of the Egyptians, that they lent them, and so they spoyled the Egyptians.

Thus 3 children of Israel * & te their journey from Ramses to Suchoth, * sixe hundred thousande men of soie, besyde childre. There wente with them also moch comen people, and shepe, and oxen, and exceedinge many cattell.

And of the rawe dowe that they brought out of Egypte, they baked vneleuended cakes: for it was not leuended, in so moch as they were thrust out of Egypte, and coude not tarry: neither had they prepared them any other meate.

The tyme 3 the children of Israel dwelt in Egypte, is foure hundred and thirtie yeres. Whan the same were ended, the whole hoost of the LORD wente out of the lande of Egypte in one daye. Therfore shall this night be kepte vnto the LORD, because he brought them out of the lande of Egypte: And the children of Israel shall kepe it vnto the LORD, they and their posterities.

And the LORD sayde vnto Moses and Aaron: This is the maner of the keepynge of passeouer. There shal no straunger eate of it. But who so is a bought seruaunt let him be circumcysed, & he shal eate therof. A straun-

Exo. 11. b
Psal. 77. c
and 114. c
Sap. 18. 6

1. Reg. 4. b

* Exo. 10. f

* Exo. 3. e
and 11. a

3 Num. 11. a
Hebr. 11. e
* Nu. 11. 4

* 1of. 4. d

The ii. booke of Moses.

Num. 9. b
Leu. 19. d

ger and an hyred seruaut shal not eate of it. In one house shal it be eate. Ye shal cary none of his flesh out of the house, and ye shal not breake a bone of him. The whole congregation of Israel shal do it.

But yf there dwel a straunger with the, & wil holde Passequer vnto the LORDE, let him circuncyse every one that is male, and then let him first come, and do it, and be as one that is borne in the londe: for there shal no vncircumcysed eate therof. One maner of lawe be vnto him & is borne in the londe, & vnto the strainger & dwelleth amōge you. And all the childre of Israel dyd as the LORDE commaunded Moses & Aaron. So vpon one daye the LORDE brought the childre of Israel out of the lode of Egypte with their armyes.

The XIII. Chapter.

Exo. 22. d
Num. 8. c
1. Re. 1. d
Leu. 2. d

When the LORDE spake vnto Moses, & saide: Sanctifie vnto me every firstborne, & breketh all maner of Matrices amonge the childre of Israel, both of men & catell: for they are myne. Then saide Moses vnto & people: Thinke vpon this daye, in the which ye are gone out of Egypte from the house of bondage, how & the LORDE brought you out fro thence wth a mightie hāde. Therefore shall ye eate no sowe dowe. This daye are ye gone out, enē in & moneth of Abib.

Exo. 23. c
1. G. 18. a
1. Ge. 17. d
Exod. 1. d

Now whā & LORDE hath brought & in to & lande of & Cananites, Hethites, Amorites, & Hivites & Jebusites, which & he swore vnto & fathers to geue & (even a londe that floweth wth mylke & hony) then shalt thou kepe & seruyce in this moneth. Senē dayes shal thou eate vnlendened bried, & vpon the seuenth daye is the LORDES feast: therefore shalt thou eate vnlendened bried senē dayes, that there be no sowe dowe, ner sowed bried sene in all thy quarters.

And thou shalt tell thy sonne at the same tyme, & saye: Because of that, which & LORDE dyd for me, whan I departed out of Egypte. Therefore shalt it be a signe vnto & in thine hande, and a token of remembraunce before thine eyes, that the lawe of & LORDE maye be in thy mouth, how that & LORDE brought the out of Egypte with a mightie hande: Therefore kepe this maner yearly in his tyme.

Gen. 13. d

Whan the LORDE now hath brought & into & lande of the Cananites (as he hath sworne vnto the and thy fathers) and hath geuen it the, then shalt thou sunder out vnto the LORDE all that breketh the Matrice, and firstborne amonge thy catell,

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such as is male. The firstborne of the Asse shalt thou bye out with a shepe: but yf thou redeme it not, then breake his neck. All the firstborne of men amonge thy children shalt thou redeme.

And whan thy childe axeth the to daie or tomorrow: What is this? Thou shalt saye vnto him: The LORDE brought vs out of Egypte from the house of bondage wth a mightie hande: for whan Pharaos was loth to let vs go, the LORDE slew all the firstborne in the lande of Egypte, from the firstborne of men vnto & firstborne of the catell: therefore offer I vnto the LORDE all that breketh & Matrice, keynge a male, and & firstborne of my children I redeme. And this shal be a signe vnto the in thine hande, and a token to thinke vpon before thine eyes, how that the LORDE brought vs out of Egypte with a mightie hande.

Now whan Pharaos had let & people go, God led them not the waye thorow the lode of the Philistynes, which was & nexte: for he thought: The people might repē, whā they se warre, and so turne in agayne into Egypte. Therefore led he the people aboute, even the waye thorow the wyldernes by & reed see. And the childre of Israel wente harnessed out of the londe of Egypte. And Moses toke Josephs bones with him, for he toke an oath of the childre of Israel, and sayde: God wyll surely vset you, therefore cary awaye my bones with you from hence.

So they toke their iourney fro Suchoth, & pitched their tentes in Ethā in & edge of the wildernes. And & LORDE wēte before the by daye in a piler of a cloude, to lede the & right waye: and by night in a piler of fyre, that he might shewe the light to walke both by daie and night. The piler of the cloude departed neuer from the people by daye, and the piler of fyre departed not from the by night.

The XIII. Chapter.

When the LORDE spake vnto Moses, and sayde: Speake vnto the childre of Israel, and byd them that they turne aboute, & pitch their tentes before the valley of Hyroth, betwixte Migdol & the see toward Baal Zephō, and there pitch & tentes right ouer by the see. For Pharaos shall saye of the childre of Israel: They can not tell how to get out of the londe, the wyldernesse hath shut them in. And I wyll harden his hert, & he shal folowe after them, & I wil geue me honoure vpon Pharaos, and vpon all his power. And & Egipcians shal knowe, & I am

C

D

1. Ge. 50. d
Iosu. 24. f

Num. 14. b
Necm. 9. c
1. Cor. 10. a
Esaia. 4. b

A

Num. 31. b

The ii. booke of Moses.

the LORDE. And they dyd so.

B And whan it was tolde þe kyng of Egipte, þe þe people fled, his hert z his seruantes were turned agaynst þe people, z saide: Why haue we done this, that we haue let Israel go, þe they shulde not serue vs? And he bounde his charettes fast, and toke his people to him, and toke six hundred chosen charettes, and the other charettes besyde that were in Egipte, and the captaynes ouer all his: for the LORDE hardened þe hert of Pharaos kyng of Egipte, that he folowed after the children of Israel. And the children of Israel wente out with an hie hande.

C And the Egipcians folowed after the, z overtoke them (where they had pitched by þe see): with horses and charettes, and horsmen, and with his power, in the valley of Syrach towarde Baal Zephon. And whan Pharaos came nye them, the children of Israel lift vp their eyes, and beholde, þe Egipcians wente behinde the, and they were sore afraied, and cried vnto the LORDE.

Ios. 24. b

Ps. 105. a

2. Pt. 20. c
Esa. 50. c

Deu. 25. g

And sayde vnto Moses: Were there no graues in Egipte, þe thou hast brought vs away to dye in the wyldernes? Wherefore hast thou done this vnto vs, that thou hast caried vs out of Egipte? Is not this it, that we sayde vnto the in Egipte? Leane of, z let vs serue the Egipcians: for it were better for vs to serue the Egipcians, then to dye in the wyldernes? Moses sayde vnto the people: Feare you not, stonde styll, and beholde, what a saluacion the LORDE shall shewe vpon you this daye: for these Egipcians whom ye se this daye, shall ye neuer se more for euer: the LORDE shal fight for you, onely quyte youre selues.

Sap. 14. a

The LORDE sayde vnto Moses: Wherfore criest thou vnto me? Speake vnto þe children of Israel, þe they go forward. But lift thou vp þe staff, z stretch out thine hande ouer þe see, z parte it asunder, þe the children of Israel maye go in thorow þe myddest of it vpon the drye grounde. Beholde, I wyll harden þe hert of the Egipcians, þe they shall folowe after you. Thus wyll I geue me honoure vpon Pharaos, z vpon all his power, vpon his charettes and horsmen: and the Egipcians shal knowe, that I am þe LORDE, whan I haue gotten me hono vpon Pharaos, vpon his charettes, and vpon his horsmen.

Ps. 104. c

Then the angell of God þe wente before the armies of Israel, remoued, and gat him behynde them: and the cloudy piler remoued also from before them, and stode behinde the, and came betwixte the armies of the Egip-

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cians and the armies of Israel. It was a darcke cloude, and gaue light that night, so that all the night longe these and they coude not come together.



Whan Moses now stretched forth his hande ouer þe see, the LORDE caused it to passe a waye thorow a mightie eastwynde all that night, and made the see drye, and þe water be dryed it self a sunder. And the children of Israel wente in thorow the myddest of þe see vpon the drye grounde: and þe water was vnto them as a wall, vpon their right hande z vpon their lefte. And þe Egipcians folowed, z wente in after the, all Pharaos houses, z charettes, z horsmen, euē into þe myddest of þe see.

Neem. 9. b

Ios. 2. b
and 4. d
Iudith 5. c
Ps. 77. b

Now whan the moonyng watch came, the LORDE loke vpon the armies of the Egipcians out the piler of fire and þe cloude, z troubled their armies, and smote the wheles from their charettes, z overthrow them w a storme. Then sayde the Egipcians: Let vs fflye from Israel, the LORDE fighteth for the agaynst the Egipcians.

Iudith 9. a

Deu. 25. d

But þe LORDE saide vnto Moses: Stretch out thine hande ouer the see, that þe water maye come agayne vpon the Egipcians, vpon their charettes, and horsmen. Then Moses stretched out his hande ouer the see, and the see came agayne before daye in his course and strength, and the Egipcians sicken agaynst it. Thus the LORDE overthrow them in the myddest of the see, so that the water came agayne, and covered þe charettes and horsmen, and all Pharaos power which folowed after them in to the see, so that there remayned not one of them. But the children of Israel wente drye thorow þe myddest of the see, and the water was vnto them as a wall vpon their right hande and vpon their lefte.

Sap. 10. d

Esa. 11. f

Thus the LORDE delynered Israel in þe daye from the hande of the Egipcians. And they sawe the Egipcians deed vpon þe see syde, and the greate hande þe the LORDE had shewed vpon the Egipcians. And þe people

1. Ma. 4. a

The ij. boke of Moses.

feared γ LORDE, and beleued him, and his seruaunt Moses.

The XV. Chapter.

And sang Moses and the childre of Israel this song vnto the LORDE, and sayde:

Exod. 15. c

I will synge vnto γ LORDE, for he hath done gloriously, horse & charet hath he ouer throwne in the see.

psal 117. b

Esa. 12. a

The LORDE is my strength, and my son ge, and is become my saluacion.

This is my God, I wil magnifie him: he is my fathers God, I wil exalte him.

The LORDE is the right man of warre, LORDE is his name. The charettes of Pharaoh & his power, hath he cast in to the see.

His chosen captaynes are drowned in the reed see, γ depe hath covered them: they fell to the grounde as a stone.

Thy right hande (O LORDE) is glorious in power: thy right hãde (O LORDE) hath smytten the enemies.

And with thy greace glory thou hast destroyed thine aduersaries: thou sentest out γ wrath, & it consumed them, euen as stubble.

In the breth of thy wrath the waters fell together, the floudes wente vpon a heape: The depes plomped together in γ myddest of the see.

The enemy thought: I will folowe vpon them, and ouertake them, and denyde γ spoyle, and coole my mynde vpon them.

I wil drawe out my swerde, and my hande shal destroye them.

Thou blewest with thy wynde, the see cornered them, and they sancke downe as leed in the mightie waters.

LORDE, who is like vnto the amonge γ goddes: Who is so glorious in holynes, fear full, laudable, and doinge wonders?

Whan thou stretchedest out γ right hande, the earth swallowed them vp.

Thou of γ very mercy hast led this people, whom thou hast deliuered, and with γ strength thou hast brought them vnto the dwellynge of thy Sanctuary.

Whan γ nations herde this, they raged, sorowe came vpon the Philistynes.

Then were γ prynces of Edom afrayed, tremblinge came vpo γ mightie of Moab, all the indwellers of Canaan waxed faynte harted.

C Let feare and drede fall vpon them thorow thy greace arme, that they maye be as styll as a stone, tyll thy people (O LORDE) be gone thorow, tyll γ people whom thou hast gotten, be gone thorow.

The xvi. Chap. Fo. xxx.

Bynge them in, and plante them vpon the mountayne of thy enheritaunce, vnto γ place that thou hast made for thyne owne dwellynge: euen to γ tẽple (O LORDE) which thy handes haue prepared.

The LORDE shal be kynge for ever & ever. For Pharaoh wente in to the see with horses, and charettes, and horsmen, and the LORDE made the see fall agayne vpon them.

But the children of Israel wete drye thorow the myddest of the see.

And Miriam the prophetisse, Aarons sister, toke a tymbrell in hir hande, and all the women folowed out after her with tymbrels in a daunse. And Miriam sange before the: O let vs synge vnto the LORDE, for he hath done gloriously, man and horse hath he ouer throwne in the see.

Exo. 15. a

Moses caused the children of Israel to be parte out from the reed see, vnto the wyldernes of Sin, & they wente thre dayes in γ wil dernes, γ they founde no water. Then came they to Marath, but they coude not drinke γ water for bytternes, for it was very bytter. Therfore was it called Marah, (γ is bytter nes.) Then γ people murmured agaynst Moses, & sayde: What shal we drynke? And Moses cried vnto γ LORDE, which shewed him a tre: this he put in γ water, the was it swete.

Num. 21. b

There he made the a statute, and a lawe, and tempted them, and sayde: If thou wylt hearken vnto the voyce of γ LORDE γ God, & do that which is right in his sighte, and geue care vnto his commaundementes, & kepe all his statutes, then wyl I laye vpon γ none of the sicknesses, that I layed vpon Egip te, for I am the LORDE thy surgione.

Iudith 5. d
Eccli. 31. a
4. Re. 4. t

The XVI. Chapter.

And they came vnto Elim, where there were twolue welles of water, and se uentie palme trees, and there they pitched by γ water syde. From Elim they toke their iourney, and the whole congregacion of the children of Israel came in to the wyldernes of Sin (which lyeth betwene Elim and Sinai) vpon the systene daye of the seconde moneth, after that they were departed out of the londe of Egipre. And γ whole multitude of the children of Israel murmured agaynst Moses and Aaron in γ wil dernes, and saide vnto them: Wolde God we had dyed in the londe of Egipre by the hande of the LORDE, whan we sat by γ flesh pottes, and had bried ynough to eate: for ye haue brought vs out in to this wyldernes, to cause this whole multitude dye of hunger.

The sayde γ LORDE vnto Moses: beholde

2

4. Nu. 11. a

The ij. booke of Moses.

I wyl rayne you bried from heauen, and let the people go out, and gather daylie, what they nede, that I maye proue whether they walke in my lawe or not. But vpon the sixte daye they shal prepare the selues, that they maye brynge in twyse as moch as they gather daylie.

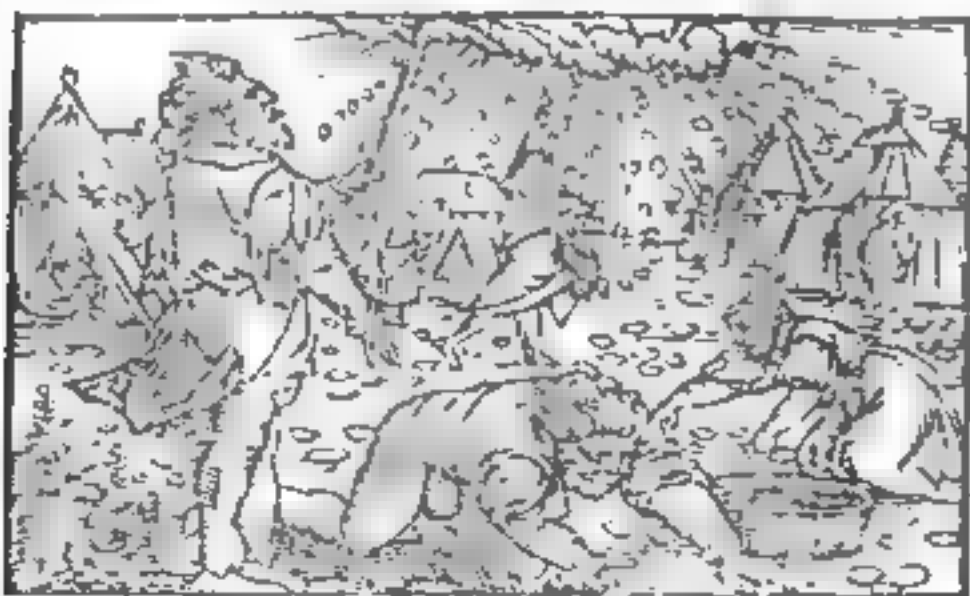
B Moses and Aaron saide vnto all the children of Israel: At euen ye shall knowe, that the LORD hath brought you out of the lande of Egypte, and in the mornynge shall ye see the glory of the LORD: for he hath herde youre grudgings agaynst the LORD. For what are we, that ye grudge agaynst vs?

Num. 11. d

Moses sayde morouer: At euen shall the LORD geue you flesh to eate, and in the mornynge bried ynough: because the LORD hath herde youre grudgings, that ye haue grudged agaynst him. For what are we? Your murmuringe is not agaynst vs, but agaynst the LORD. And Moses sayde vnto Aaron: Speake vnto the whole multitude of the children of Israel: Come forth before the LORD, for he hath herde youre murmurings.

C And whyle Aaron spaketh thus vnto the whole congegacion of the childre of Israel, they turned them toward the wyldernes: and beholde, the glory of the LORD appeared in a cloude, and the LORD sayde vnto Moses: I haue herde the murmuringe of the children of Israel. Tell them: At euen shall ye haue flesh to eate, and in the mornynge shall ye be fylled with bried, & ye shall knowe, that I am the LORD youre God.

And at euen the quayles came vp, and covered the tentes: and in the mornynge the dew laye rounde aboute the tentes. And whan the dew was falle, beholde, there laye a thynge in the wyldernes, thyme and small, as the horefrost vpon the grounde.



D And whan the children of Israel sawe it, they saide one to another: This is Ma. For they wist not what it was. But Moses sayde vnto them: It is the bried that the LORD hath geue you to eate. This is it that the LORD

Some reader
* What
is this?

The xvi. Chap.

DE hath commaunded: Every one gather for himself as moch as he eateth, and take a Gomer for every heade, accordinge to the nombre of the soules in his tente.

And the children of Israel dyd so, and gathered some more, some lesse. But whan it was measured out with the Gomer, he that gathered moch, had not the more: and he that gathered litle, wanted nothinge, but every one gathered for himself, as moch as he ate. And Moses sayde vnto them: Let no man leaue ought therof vntyll the mornynge. But they harkened not vnto Moses. And some left of it vntill the mornynge. Then waxed it full of wormes and stanke. And Moses was angrie at them.

1. Cor. 4. b

And every mornynge they gathered for them selues, as moch as every one ate: but as soone as it was whote of the Sonne, it melted awaye. And vpon the sixte daye they gathered twyse as moch of bried, two Gomers for one. And all the rulers of the congregacion came in, and tolde Moses. And he sayde vnto them: This is it, that the LORD hath sayde: Tomorrow is the Sabbath of the holy rest of the LORD: loke what ye wil bake, that bake: and what ye wyl seeth, that seeth, and that remayneth ouer, let it remayne, & it maye be kepte vntyll the mornynge. And they let it remayne tyll the morow, as Moses commaunded. Then stanke it net, nether was there eny worme therein. The sayde Moses: Eate that to daye, for to daye is the Sabbath of the LORD, to daye shall ye fynde none in the felde. Sixe dayes shall ye gather it, but the seventh daye is the Sabbath, wher in there shall be none.

1. E

But vpon the seventh daye there wente out some of the people to gather, and founde nothinge. Then sayde the LORD vnto Moses: How longe refuse ye to kepe my commaundementes and lawes? Beholde, the LORD hath geuen you the Sabbath, therefore vpon the sixte daye he geueth you bried for two dayes: therefore let every man now byde at home, and no man go forth of his place vpon the seventh daye.

Eze. 20. b

So the people rested vpon the seventh daye. And the house of Israel called it Man, and it was like Coriander seede, and whyte, & had a taist like symnels with hony.

S

Num. 11. b

And Moses sayde: This is it that the LORD hath commaunded: Fill a Gomer therof to be kepte for youre perities, & they maye see the bried, wherewith I fed you, whan I brought you out of the lande of Egypte. And Moses sayde vnto Aaron: Take a cruse, and

The .ii. boke of Moses.

Num. 3. a put a Geni: full of Mantherin, and laye it vp before the LORDE, to be kepte for you re posterities, as the LORDE commaunded Moses. So Aaron layed it vp there for a testimony to be kepte.

Iudic. 5. d
Necm. 9. d
Iosu. 5. c

And the children of Israel ate man four-tye yeares, tyll they came vnto a lande, where people dwelt: euen vntyll they came to y borders of the lande of Canaan ate they Man. A Gomer is the tenth parte of an Epha.

The XVII. Chapter.

Num. 11. b **A**nd the whole multitude of the children of Israel were on their iourneys out of the wyldernes of Sin (as the LORDE commaunded the) and pitched in Raphidim. Then had the people no water to drynke. And they chode wth Moses, and sayde: Gene vs water, y we maye drynke. Moses sayde vnto the: Why chydye ye wth me? Wherefore tēp te ye y LORDE? But whan the people thyrst ed there for water, they murmured agaynst Moses, and sayde: Wherefore hast thou caused vs to come out of Egipte: to let vs, oure children, and oure catell dye of hunger?

Nu. 20. a
Iudic. 7. d

Moses cried vnto the LORDE, and sayde: What shal I do wth this people? They are all most ready to stone me. The LORDE saide vnto him: Go before the people, and take some of the elders of Israel with y, and take in thine hande thy staff, wherewith thou smotest the water, and go thy waye: Beholde, I wyl stonde there before the vpon a rock in Zorreb, there shalt thou smyte the rocke, so shall there water runne out, that the people maye drynke. Moses dyd so before the elders of Israel. Then was that place called Massa Meriba, because of the chydinge of the children of Israel, and because they tempted y LORDE, and sayde: Is the LORDE amonge vs, or not?

Psal. 77. b
1. Cor. 10. a

Nu. 20. b
Deu. 9. d



Then came Amalek, and fought agaynst Israel in Raphidim. And Moses sayde vnto Josua: Chose vs out men, go out, and fight agaynst Amalek, to morrow wil I stonde vpo

The xviij. Chap. Exo. xxxi.

the toppe of the hyll, and haue y staff of God in my hande. And Josua dyd as Moses bade him, and fought agaynst Amalek. Moses and Aaron and Hur wente vnto y toppe of the hyll. And whā Moses helde vp his hāde, Israel had the victory: but whan he let downe his hande, Amalek had the victory.

Iudic. 4. c

But Moses hādes were heuy, therfore toke they a stone, and layed it vnder him, that he might syt vpon it. And Aaron and Hur stayed vp his hādes, the one vpon the one syde, and the other vpon y other syde. So his handes were stedfast vnto y Sonne wente downe. And Josua discomfited Amalek, and his people thorow the edge of the swerde.

And y LORDE sayde vnto Moses: Wryte this for a remembrance in a boke, and comyete it vnto y eares of Josua: for I wyl rote out Amalek from vnder heauen, so that he shall nomore be remembred. And Moses buylded an altare vnto the LORDE, and called it: y The LORDE is y, for he sayde: The bat tayll of the LORDE shalbe agaynst Amalek thorow an hande vnder the defence of God from childe to chilles childe.

*Nu. 24. d
1. Re. 15. a

*that is
The 10
is he
that li
terly me
vp.

The XVIII. Chapter.

And whā Jethro y priest in Madian Moses father in lawe harde of all y yce had done wth Moses and his people of Israel, how y the LORDE had broughed Israel out of Egipte, he toke Zippora Moses wife, whom he had sent backe, with her two sonnes. The one was called Gerson, for he saide: I am become a straunger in a straunge londe. And the other was called Eliafer, for he sayde: The God of my fathers hath bene my helpe, and hath delyuered me from pharaos swerde.

Exod. 2. d

Now whā Jethro Moses father in lawe, and his sonnes and his wife came vnto him in the wyldernes by the mount of God where he had pitched his tent, he sent worde vnto Moses: J Jethro thy father in lawe am come vnto the, and y wife and both hir children with her. Then wente Moses forth to mete him, and dyd obeysaunce vnto him, and kyssed him. And whan they had saluted ech other, they wente in to the tente.

Then Moses tolde his father in lawe all that the LORDE had done vnto pharao and the Egiptians for Israels sake, and all the trauaile that had happened them by y waye, and how the LORDE had delyuered them. Jethro reioysed ouer all y good that the LORDE had done for Israel, y he had delyuered them from the hāde of the Egiptians. And Jethro sayde: Praise be the

y

The ij. booke of Moses.

LORDE, which hath deliuered you from the hande of the Egipcians and of Pharaoh, (and) that knoweth how to deliuer his people from the Egipcians hande. Now I knowe, that the LORDE is greater then all goddes, because they dealt proudly wth them. And Jerho toke brentofferynges, and offered vnto God. Then came Aaron and all the elders of Israel to eate bread with Moses father in lawe before God.

E On the next morrow sat Moses to iudge the people, and the people stode rounde aboute Moses from the morninge vntyll y^e even. But when his father in lawe sawe all that he dyd with the people, he sayde: What is this, that thou doest with the people? Wherefore syttest thou alone, and all the people stonde rounde aboute from the morninge vntyll the even? Moses answered him: The people come to me, & are councell at God: for when they haue any thinge to do, they come vnto me, that I maye iudge betwixte every one & his neighbour, and shewe them the statutes of God, and his lawes.

His father in lawe sayde vnto him: It is not well that thou doest. Thou weeriest thy self, and the people that is with the. This busynesse is to sore for the, thou canst not perfourme it alone. But hearken vnto my voyce, I will geue thee counsell, and God shall be with the. Be thou vnto the people to Godwarde, and brynge the causes before God, and prouide them with statutes and lawes, that thou mayest sheweth the waie wherein they shulde walke, and the workes that they shulde do.

D But loke out amonge all the people, for honest men, that feare God, such as are true, & hate couetousnes: make these rulers over them, some over thousandes, over hundredes, over fiftie, and over ten, that they maye allwaye iudge the people. But where there is any greate matter, that they brynge the same vnto the, and iudge the small causes them selues: so shall it be lighter for the, yf they beare the burthen with the. If thou shalt do this, then mayest thou endure the thinge that God chargeth the withall, and all this people maye go peaceably vnto their place.

Num. 11. d Moses hearkened vnto the voyce of his father in lawe, and dyd all that he sayde. And he chese honest men out of all Israel, and made them heades over the people, some over thousandes, over hundredes, over fiftie, and over ten, that they might allwaye iudge the people. As for such causes as were

The xix. Chap.

herde, they brought them vnto Moses, and iudged the small matters them selues. So Moses let his father in lawe departe into his owne londe.

The XIX. Chapter.

In the thirde moneth after that the children of Israel were gone out of the londe of Egypte, they came the same daye into the wyldernes of Sinai (for they were departed from Raphidim, and wolde into the wyldernes of Sinai) and there they pitched in the wyldernes ouer against the mounte. And Moses wente vp vnto God.

And the LORDE called vnto him out of the mount, and sayde: Thus shalt thou saye vnto the house of Jacob, and tell the children of Israel: Ye haue sene what I haue done vnto the Egipcians, and how I haue broue you vpon Eagles wynges, & brought you vnto my self. If ye wyll hearken now vnto my voyce, and kepe my couenaunt, ye shall be myne owne before all people: for the whole earth is myne: and ye shall be vnto me a priestly kingdome, and an holy people. These are the wordes that thou shalt saye vnto the children of Israel.

Moses came and called for the elders of the people, and layed before them all these wordes, that the LORDE had commaunded. And all the people answered together, and sayde: All that the LORDE hath sayde, wyll we do.

And Moses tolde the wordes of the people vnto the LORDE agayne. And the LORDE sayde vnto Moses: Beholde, I wyll come vnto the in a thicke cloude, that the people maye heare my wordes, which I speake vnto the, and beleue the for euer. And Moses shewed the wordes of the people vnto the LORDE.

The LORDE sayde vnto Moses: Go vnto the people, and sanctifie the to daye and tomorrow, for they maye wash their clothes, and be ready agaynst the thirde daye: for vpon the thirde daye shall the LORDE come downe vpon mount Sinai before all the people. And set markes rounde aboute the people, and saye vnto them: Bewaire, that ye go not vp in to y^e mount, ner touch y^e border of it. For who so ever toucheth y^e mount, shall dye y^e death. There shall no hande touch it, but he shall either be stoned, or shot therewith: whether it be beest or man, it shall not lyue. When the horne tleneth, then shall they come vp vnto the mounte.

Num. 11. b

Exo. 24. 2

Deut. 14. 6

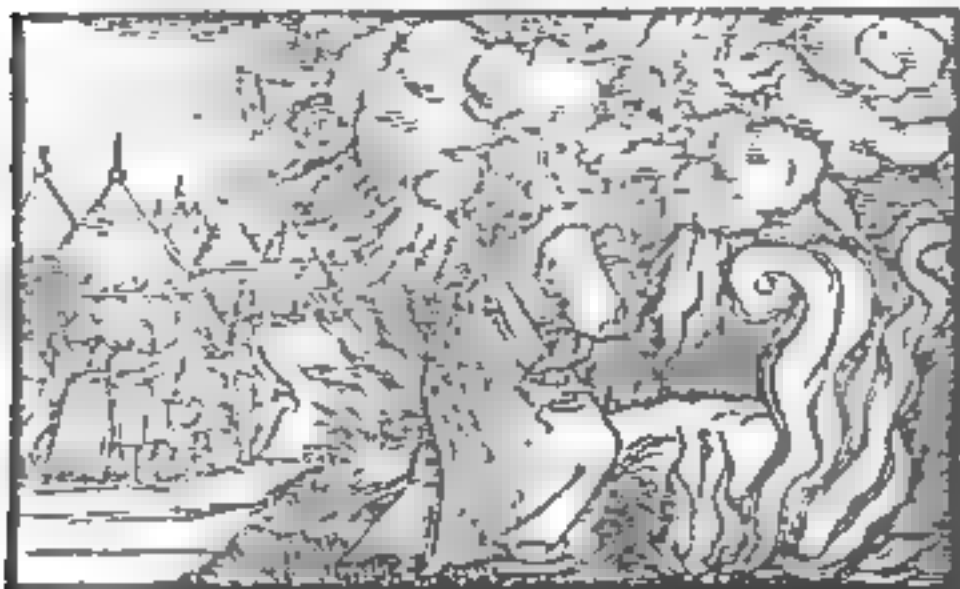
1. Pet. 2

Exo. 24
Deut. 5. 4
and 26. 4

1. Heb. 11

The .ij. boke of Moses.

E Moses wente downe from the mount vnto the people, and sanctified them. And they washed their clothes. And he sayde vnto them: Be ready agaynst the thirde daye, and no man come at his wife.



Now whan the thirde daye came (and it was early) it beganne to thonder and lighten, and there was a thicke cloude vpon the mount, and a noyse of a trompet exceeding mightie. And the people that were in the tentes, were afrayde. And Moses brought the people out of the tentes to mete wth God, and they stode vnder the mount.

Deut. 4. b

But all mount Sinai smoked, because J LORDE came downe vpo it with fyre. And the smoke therof wente vp as the smoke of a founace, so that the whole mount was exceeding terrible. And the noyse of the trompet w^{re} out, and was mightie. Moses spake, z God answered him loude. Now whan the LORDE was come downe vpon mount Sinai, euen vpon the toppe of it, he called Moses vp vnto J toppe of the mount. And Moses wente vp.

D Then sayde the LORDE vnto him: Go downe, and charge the people, J they please not vnto the LORDE to se him, and so many of them perishe. The rulers also that come nye vnto J LORDE, shal sanctifie themselves, lest the LORDE smyte the. But Moses sayde vnto the LORDE: The people can not come vp vpon mount Sinai, for thou hast charged vs, z sayde: Set markes about the mount, and sanctifie it.

The LORDE sayde vnto him: Go thy waye, get J downe. Thou and Aaron with the shalt come vp: but the rulers and J people shal not please to come vp vnto J LORDE, lest he smyte the. And Moses wente downe to the people, and tolde them.

The XX. Chapter.

A And the LORDE spake all these wordes, and sayde: J am the LORDE thy

Deut. 5. a

The xx. Chap. Fo. xxxij.

God, which h have brought the out of the londe of Egypte from J house of bondage. *Exo. 14. c

Thou shalt haue none other Goddes in my sight. J Thou shalt make the no grauen ymage ner eny similitude, nether of it that is above in heauen, ner of it that is beneth vpon earth, ner of it that is in the water vnder the earth. Worshippe them not, and serue them not: for J the LORDE thy God am a gelouse God, visytinge J synne of the fathers vpon the children, vnto J thirde and fourth generacion, of them that hate me: And do mercey vpo many thousandes, that loue me, and kepe my commaundementes. *Deut. 4. c
and 27. b

Thou shalt not take the name of J LORDE thy God in vayne. J For the LORDE shal not holde him vngiltie, that taketh his name in vayne. *Na. 1. a
Exo 14. a
Deut. 7. b

Remember the Sabbath daie, that thou sanctifie it. Sixe dayes shalt thou labour and do all thy worke: But vpon the seuenth daye is the Sabbath of the LORDE thy God: thou shalt do no maner worke in it, nether thou, ner thy sonne, ner thy doughter, ner thy seruaunt, ner thy mayde, ner thy cattell, ner thy straunger that is within thy gates. For in sixe dayes the LORDE made heauen and earth, and the see, and all that ther in is, and rested vpon the seuenth daye: therefore the LORDE blessed the seuenth daye, z halowed it. *Leui. 19. c
Eccle. 23. b
*Lea 4. b

Exo. 23. b
24. c
Eccle. 20. b

Honoure thy father and thy mother, that thou mayest lyue longe in the londe, which the LORDE thy God shal geue the. *Matt. 23. a
Eph. 6. a

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt beare no false wytnesse agaynst thy neighbour.

Thou shalt not lust after J neighbours house. *Ro. 7. b
and 13. b

Thou shalt not lust after thy neighbours wife, ner his seruaunt, ner his mayde, ner his oxe, ner his asse, ner all that thy neighbour hath.

And all the people sawe the thonder and the lightenynge, and the noyse of the trompet, and how that the mountayne smoked, and were afrayed, and stac^derd, z stode as farre of, and sayde vnto Moses: J Talkethon with vs, we wil heare: and let not God talke with vs, we might els bye. And Moses sayde vnto the people: Be not afrayed, for God is come to proue you, and that his feare maye be before youre eyes, J ye synne not. *Deut. 18. a
Heb. 12. c

And the people stode as farre of. But Moses gat him into the darcke cloude, where in

f 4

The ij. boke of Moses.

God was. And the LORD spake vnto him: Thus shalt thou say vnto the children of Israel: Ye haue sene, that I haue talked wth you from heauen: therefore shal ye make no-thinge with me: goddes of syluer and golde shal ye not make you.

Make me an altare of earth, wher vpon thou mayest offer y^e burnt offeringes, & peace offeringes, thy shepe and thine oxen. For loke in what place so euer I make y^e remembrance of my name, there wil I come vnto the, and blesse the.

And yf thou wilt make me an altare of stone, thou shalt not make it of hewen stone: For yf thou lift vp thy tole vpon it, thou shalt vnhalowe it. Moreover thou shalt not go vp vpon steppes vnto myne altare, that thy shame be not discovered before it.

The XXI. Chapter.

These are the lawes, that thou shalt laye before them. If thou bye a seruaunt that is an Hebrue, he shal serue the sixe yeares, in the seventh yeare shal he go out fre and lowse. If he came alone, then shal he go out alone also: but yf he came married, then shal his wife go out with him. If his master haue geue him a wife, & she haue borne him sonnes or daughters, the shal the wife and y^e children be the masters, but he shal go out alone. Nevertheless yf the seruaunt saye: I loue my master, and my wife and children, I wil not go out fre: then let his master brynge him before the Goddes, and holde him to the dore or post, and bore him thorow the eare with a botkin, and let him be his seruaunt for ever.

If a man sell his daughter to be an hand mayde, then shal she not go out as the men seruantes. But yf she please not hir master, and he haue not married her, then shal he let her go fre: but to sell her vnto a straunge people he hath no auctorite, for so moch as he hath despyed her. If he promyse her vnto his sonne, then shal he do vnto her after the lawe of daughters. But yf he geue him another wife, then shal he mynyshe no thinge of hir foode, rayment, and dewtye of marriage. If he do not these thre, then shal she go out fre, and paye no thinge.

He that smyteth a man that he dye, shall dye the death. * If he haue not layed wayte for him, but God let him fall in his hande vnwares, then wil I appoynte the a place, where he shal flye vnto. But yf a man presume vpon his neighbour, and slaye him with disceate, * then shalt thou take the si-

The xxi. Chap.

me from myne altare, that he maye be slayne. Who so smyteth his father or mother, shall dye the death.

He that stealeth a man, and selleth him, so that he be founde by him, the same shall dye the death.

* Who so curseth father and mother, shall dye the death. If men stryue together and one smyte another with a stone, or with his fist, so that he dye not, but lyeth in bedd: If he rise, and go forth vpon his staff, the shal he that smote him, be vngiltie: saue that he shal paye the losse of his tyme, and geue y^e money for healyng him.

He that smyteth his seruaunt or mayde with a staff, that he dye vnder his handes, the same shal suffre vengeance therefore. But yf he endure a daye or two, then shal he suffre no vengeance therefore, for it is his money.

If men stryue, and hytt a woman with a childe, so that y^e frute departe from her, and no harme happen vnto her, then shal he be punished for money, as moch as the womans husbände layeth to his charge, and he shal geue it, accordinge to the appoyntment of the dayes men. But yf there come harme vnto her there thorow, * then shal he paye soule for soule, eye for eye, toth for toth, hande for hande, fore for fore, burnynge for burnynge, wounde for wounde, strype for strype.

If a man smyte his seruaunt or his mayde in the eye, and destroye it, he shal let them go fre and lowse for the eye sake. In like manner yf he smyte out a tothe of his seruaunt or mayde, he shal let them go fre and lowse for the tothes sake.

* If an oxe gore a man or a woman, that he dye, then shall that oxe be stoned, and his flesh not eaten: so is the master of the oxe vngiltie. But yf the oxe haue bene used to push in tymes past, & it hath bene tolde his master, and he hath not kepte him, and besydes that slayeth a man or a woman, then shal y^e oxe be stoned, and his master shal dye. But yf there be money set vpon him, then, loke what is put vpon him, that shal he geue, to deliuer his soule. Likewise shal he be dealt withall, yf he gore a sonne or a daughter. But yf he gore a seruaunt or a mayde, then shal he geue their master thirtie syluer Sycles: and the oxe shal be stoned.

If a man open a well, or dygge a pytt, and couer it not, and there fall an oxe or Asse therein, then shall the owner of the pytt make it good with money, and restore it vnto

Deu. 27. a
10. b
1. Mac. 4. f

Leuit. 25. f
Deu. 15. b
Leuit. 14. b

* Deu. 15. c

Leu. 24. d
March. 5. c
* Nu. 35. b
Deut. 19. a

* Re. 1. g

Deu. 24. b

* Deu. 21. f
and 27. c
Leu. 20. b
Pro. 20. c
Mar. 7. b

* Deut. 19. c
Matt. 5. a

* Gen. 9. a

D.

The .ii. boke of Moscs.

his master: but the deed carcase shalbe his owne.

If one mans ore goore another, that he dye, then shall they sell the luyngge ore, and denyde the money, and the deed carcase shal they denyde also. But yf it be knowne, that the ore haue bene used to goore afore, then shal he paye his ore for the other, & the deed carcase shal be his owne.

The XXII. Chapter.

A man steale an ore or shepe, and slaye it, or sell it, he shall restore fyue oxen for an ore, and * foure shepe for a shepe.

If a thefe be taken breakinge in, & vpon that he smytten that he dye, then shall not he that smote him, be giltye of his bloude. But yf the sonne be gone vp vpo him, then hath he committed manslaughter, and he shal dye.

A thefe shall make restitution. If he haue nothige, the let him be solde for his theft. But yf y thefe be founde by him alyue (from the ore vnto theASSE or shepe) then shall he restore dubble.

If a man hurte a felde or vynyarde, so y he let his catell do harme in another mans felde, the same shall make restitution euen of the best of his owne felde and vynyarde.

* If a fyre come out, and take holde of y thornes, so that the sheeues be consumed, or the come that stondeyth yet vpon the felde, he that kyndled the fyre shall make restitution.

B * If a man delyuer his neighbour money or vessels to kepe, and it be stollen from him out of his house: yf the thefe be founde, he shal restore dubble. But yf the thefe be not founde, then shal the good man of the house be brought before the * Goddes (and shal sweare) that he hath not put his hande vnto his neighbours good.

If one accuse another in eny maner of trespass, whether it be for ore, orASSE, or shepe, or rayment, what so euer it be that is lost: then shall both their causes come before the Goddes: Loke whom the Goddes condempne, the same shal restore dubble vnto his neighbour.

If a man delyuer vnto his neighbour anASSE, or ore or shepe, or eny maner of catell to kepe, and it dye, or be hurte, or dryuen awaye that no man se it, then shall there an ooth of theLORDE go betwene them, that he hath not put his hande vnto his neighbours good: and the owner of y good shal accepte it, so that the other shal not make

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it good. If a thefe steale it from him, then shal he make restitucio vnto the owner thereof. But yf it be rauyslyed (of beastes) then shal he brynge recorde thereof, and not make it good.

If a man borowe ought of his neighbour, and it be hurte, or dye, so that the owner thereof be not by, then shall he make it good. But yf the owner thereof be by, then shal he not make it good, yf he hyred it for his money.

If a man begyle a mayde, that is not yet spoused, and lye with her, the same shal geue her hir dowry, and take her to his wife. But yf hir father refuse to geue her vnto him, the shal he weyethere the money, acordinge to the dowry of virgins.

Thou shalt not suffre a witch to lye, * Who so lyeth w a beest, shal dye the death. Who so offretch to eny goddes, saue vnto theLORDE onely, let him dye without redemption.

Thou shalt not vere ner oppresse a straunger, for ye youre selues were straungers also in the londe of Egypte.

Ye shall trouble no wyddowe ner fatherlesse childe. If thou shalt trouble them, they shall crie vnto me, and I shall heare their crye: then shal my wrath waxe whore, so y I shal slei you with the swerde, and youre wyues shalbe widowes, and youre children fatherlesse.

* If thou lende money vnto my people that is poore by the, thou shalt not behaue thyself as an vsurer vnto him, nether shalt thou oppresse him with vsury.

If thou take a garment of thy neighbour to pledge, thou shalt geue it him agayne before the Sonne go downe: for his rayment is his onely couerynge of his styne: wherein he slepeth. But yf he shall crie vnto me, I wyll heare him: for I am mercifull.

Thou shalt not speake euell of the Goddes, * and the ruler of thy people shal thou not blaspheme.

Thy drie and moist frutes shal thou not kepe backe. Thy first sonne shalt thou geue vnto me. So shalt thou do also with thine oxen and shepe. Seuen dayes let it be with the dame: Vpon the eight daye shalt thou geue it vnto me. Ye shalbe holy people before me. Therefore shal ye eate no flesh, that is torne of beestes in the felde, but cast it vnto the dogges.

The XXIII. Chapter.

Thou shalt not accepte a wayne tale, that thou woldest manteyne the vn-

Gen 24. 2
Deu. 22. 6

1 Re. 16. 2
Deu. 27. C

Leu. 19. 9
Zach. 7. b

Iob 24. 2

* Leu. 25. 1
Deut. 23. C
Eze. 22. b

D
Deu. 24. b

2 Re. 16. b
* Act. 23. 2

Leu. 22. 2
Eze. 44. d

The ij. booke of Moses.

godly, and be a false wytnesse.

Thou shalt not folowe the multitude, neither to euell, ner answer at the lawe that thou woldest (to folowe the multitude) turne a syde from the right.

De. 12. 2 Thou shalt not paynte a poore mā as can se. If thou mete thine enemies ore or Assē, goinge astraye, thou shalt brynge the same vnto him agayne.

De. 22. 2 **L**uc. 14. 2 If thou se the Assē of him that hateth the, lye vnder his burthen, thou shalt not let him lye, but shalt helpe him vp.

Jusan. 8 Thou shalt not waiste the righte of thy poore in his cause. Kepe the farre from false matters. The innocent and righteous shalt thou not sleigh, for I iustifie not y vngodly.

De. 17. 2 **E**ccl. 10. d Thou shalt not take gistes: for gistes blinden euen them y are sharpe of sight, and waiste the righteous causes.

Ye shall not oppresse a straunger, for ye knowe the hert of straungers, for so moch as ye youre selues also haue bene straungers in the londe of Egipte.

Six yeares shalt thou sowe thy londe, and gather in the frute therof: In the seuenth yeare shalt thou let it rest and lye still, that the poore amonge thy people maye eate therof: and let what remayneth ouer, let y beestes of the felde eate it. Thus shalt thou do also with thy vynyarde and olyue trees.

Exo 16. b **Y**e shall do thy worke, but vpon the seuenth daye thou shalt kepe hely daye, that thine ore and Assē maye rest, and that the sonne of thy handmayden and the straunger maye refresh themselves.

All that I haue sayde vnto you, that kepe. And as for the names of ocher goddes, ye shall not remembre them, and out of you remouthes shal they not be herbe.

Exo 13. 2 **T**hree tymes in the yeare shalt thou kepe feast vnto me: namely the feast of unleuened bried shalt thou kepe, that thou eate vnleuened bried seven dayes (like as I commaunded y) in the tyme of y moneth Abib, for in the same wentest thou out of Egipte. (But appeare not emptye before me.) And y feast whan thou first reapest thy labours, y thou hast sownen vpon the felde. And the feast of ingatherynge in the ende of y yeare, whan thou hast gathered in thy laboures out of the felde. Three tymes in the yeare shal euery male that thou hast, appeare before the LORD the Gouvernour.

Thou shalt not offre the bloude of my sacrifice with sowie dowe, and the fat of my feast shal not remayne till the mornynge.

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The first of the first frutes of thy felde shalt thou brynge in to the house of the LORD thy God. And shalt not seeth a kydd, whyle it is in his mothers mylke. **E**xo 24. 7 **D**eut 26. 7 **D**e. 14. 2 **E**xo 24. 6

Beholde, I sende an angell before the, to kepe the in the waye, and to brynge the vnto the place, that I haue prepared. Therefore be warre of his face, and herken vnto his voyce, and anger him not, for he shall not spare youre mysdoes, and my name is in him. But yf thou shalt herken vnto his voyce, and do all that I shal tell the, then wyl I be enemy vnto thy enemyes, and aduersary vnto thy aduersaries. **E**xo 17. 2 **2** Sam. 21. 2

Now whā myne angell goeth before the, and bryngeth the vnto y Amorites, Hethites, Pheresites, Cananites, Hēuites and Jebusites, and I shall haue destroyed them: then shalt thou not worshipec their goddes, ner serue them, nether shalt thou do as they do, but shalt ouerthrowe their goddes, and breake the downe. But y LORD y God shal ye serue, so shal he blesse thy bried and thy water, and I wyl remove all sicknesse from the. **Y** Nu. 25. 2

There shalbe nothynge baren ner infructefull in thy londe, and I wil fulfill the nombre of thy dayes. I wil sende my feare before the, and sleigh all the people wherethou comest, and will make all thine enemyes to turne their backes vpon the. I wyl sende homettes before y, and dryue out the Hēuytes, Cananites and Hethytes before the. **D**eut. 7. 8

In one yeare wyl I not cast the out before the, y the londe become not waiste, and wylde beastes multiply agaynst y: By litle and litle wyl I dryue them out before the, tyll thou growe, and haue the londe in possession. And I wil set the borders of thy londe, euen from the reed see vnto y see of the Philistynes, and from the wyldernes vnto the water. For I wil deluyne the indwellers of the londe in to thine hande, y thou shalt dryue them out before the. Thou shalt make no couenaunt with them ner with their goddes, but let the not dwell in thy lande, that they make the not synne agaynst me. For yf thou serue their goddes, it wil surely be thy decaye. **I**osu 11. 9 **E**ccl. 1. 9 **1** Re. 4. 9 **E**xo 34. 2 **D**eut. 7. 4 **1** J. Re. 11. 2

The XXIII. Chapter.

When he sayde vnto Moses: Come vp vnto the LORD thou and Aaron, Nadab and Abihu, and the seuentie elders of Israel, and worshipec a farre off. But let Moses onely come nye vnto the LORD, and let not them come nye, and let not the people also come vp with him.

Moses came and tolde the people all the wordes of the LORD, and all the lawes. Then

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Exo. 19. b answered all the people with one voyce, and sayde: All þe wordes that the LORDE hath sayde, wyl we do.

B Then wrote Moses all the wordes of þe LORDE, & gat him vp by tymes in the mornynge, & buylde an altare vnder þe mount with twelue pilers, acordinge to the twelue trybes of Israel: & sent twelue yonge men of the children of Israel, to offre burnt offerynges, and peace offerynges thereon of bullockes vnto the LORDE.

Exo. 19. c And Moses toke the half parte of the bloude, and put it in a basen, the other half sprentled he vpon the altare: & toke the boke of þe couenaunt, & cried in the eares of the people. And whan they had sayde: All þe LORDE hath sayde, wil we do, & herken vnto him: Moses toke the bloude, & sprentled it vpon the people, & sayde: Beholde, this is þe bloude of the couenaunt that the LORDE maketh wþ you vpon all these wordes.

Exo. 19. d Then wente Moses & Aaron, Nadab & Abihu, & the seuentye elders of Israel vp, & sawe þe God of Israel. Vnder his feet it was like a stone worke of Saphyre, & as the fashion of heaue, whā it is cleare, & he put not his hāde vpo the pryncipall of Israel. And whan they had sene God, they ate & dronke.

Exo. 31. d And the LORDE sayde vnto Moses: Come vp vnto me vpon the mount, & remayne there, þe I maye geue the tables of stone, & þe lawe & commaundementes þe I haue wrytten, which thou shalt teach the. Then Moses gat him vp & his mynister Josua, & wente vp into the mount of God, & sayde vnto the elders: Tary ye here, tyll we come to you agayne: beholde, Aaron and Hur are with you, yf eny mā haue a matter to do, let him brynge it vnto them.

Exo. 34. d Now whā Moses came vp into y^e mount, a cloude covered y^e mount: & the glory of þe LORDE abode vpon mount Sinai, & covered it wþ the cloude sixe dayes, & vpon the seuenth daye he called Moses out of y^e cloude. And y^e fashion of y^e glory of þe LORDE was like a cōsumynge fyre vpon the toppe of y^e mount in the sight of the children of Israel. And Moses wente in to the myddest of the cloude, and ascēded vp in to the mount, and abode vpon the mount fortye dayes & fourtye nightes.

The XXV. Chapter.

Exo. 35. a And þe LORDE talked wþ Moses & sayde: Speake vnto y^e childre of Israel, þe they geue me an heue offerynge, & take the some of every man, that hath a fre wyllynge hert herto. And this is the heue-

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offerynge that ye shal take of them: Golde, syluer, brasse, yalowe sylke, scarlet, purple, whyte twyned sylke, goates hayre, reed strynges of rammes, doo strynges, Syre tre, oyle for lampes, spyes for the anoyntynge oyle, and for swete incense. Onix stones and set stones for the ouerbody cote and for the brest-lappe.

And they shall make me a Sanctuary, that I maie dwell amonge them. Like as I shal shewe y^e a patrone of the Habitacon, and of all the ornaments therof, so shall ye make it.

Exo. 37. a Make an Arke of Syre tre two cubytes & a half longe, a cubyte & a half brode, and a cubyte & an half hye: this shalt thou ouerleye with pure golde within and without, & make an hye vpo it a crowne of golde rounde aboute, and cast foure rynges of golde, & put them in the foure corners of it, so that two rynges be vpon the one syde, and two vpon the other syde. And make stauess of Syre tre, and ouerlaye them with golde, and put them in the rynges alonge by the sydes of the Arke, to beare it withall: and they shal abyde styll in the rynges, & not be takē out. And in y^e Arke thou shalt laye the wytnesse, that I wyl gene the. Thou shalt make a Mercysate also of pure golde, two cubytes and a half longe, and a cubyte & a half brode.

And thou shalt make two Cherubyns of beaten golde vpo both y^e endes of the Mercysate, þe the one Cherub maye be vpon the one ende, & the other vpon the other ende, & so to be two Cherubyns vpon the endes of the Mercysate. And the Cherubyns shall sprede out their wynges ouer an hye, þe they maye couer y^e Mercysate wþ their wynges: & þe eicher of their faces maye be right ouer one agaynst another, and their faces shal looke vnto the Mercysate.

Num. 7. j And thou shalt set y^e Mercysate aboue vpon the Arke. And in the Arke thou shalt laye the wytnesse, þe I shal gene the. From y^e place wyll I testifie vnto y^e, and talke with the, namely, from y^e Mercysate (betwixte the two Cherubyns) which is vpon the Arke of wytnesse, of all that I wyl comaunde y^e vnto the childre of Israel.

Exo. 37. b Thou shalt make a table also of Syre tre, two cubites longe, and one cubyte brode, and a cubyte and a half hye, and ouerlaye it with pure golde, and make a crowne of golde rounde aboute it, and an whope of an hāde brede hye, and a crowne of golde vnto y^e whope rounde aboute.

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And vnto it thou shalt make foure rynges of golde, on the foure corners in the foure fete of it: harde vnder the whope shall þe rynges be, to put in staues and to beare the table wth all: and thou shalt make the staues of fyre tre, & ouerlaye them with golde, & the table maye be borne therewith.

Lcu. 24. b Thou shalt make also his dishes, spo-
D nes, portes, and flat peces of pure golde, to
Exo. 27. c poure out and in. And vpon the table thou
Num. 8. 2 shalt all waye set shewbred before me.

Morouer thou shalt make a candilsticke of fyne beaten golde, where vpon shall be the shaft with braunches, cuppes, knoppes, and floures. Sixe braunches shall proceade out of the sydes of the candilsticke, out of euery syde thre braunches. Euery braunch shal haue thre cuppes, (like allmondes) thre knoppes, and thre floures. These shalbe the sixe braunches of the candilsticke. But the shaft of the candilsticke it self shal haue foure cuppes, knoppes and floures, and allwaie a knoppe vnder two braunches, of the sixe that proceade out of the candilsticke. For both the knoppes and braunches shall proceade out of the shaft, all one pece of fyne beaten golde.

Heb. 9. 2 And thou shalt make seuen lampes abo-
Acto 7. f nethere on, that they maye geue light one
ouer agaynst another, and snuffers and out
quenchers of pure golde. Out of an hun-
drieth pounce weight of pure golde shalt
thou make it, with all this apparell. And
se that thou make it after the patrone that
thou hast sene in the mount.

The XXVI. Chapter.

In the habitacion shalt thou make of
ten curteynes, of whyte twyned syl-
ke, of yalowe sylke, of scarlet and pur-
ple. Cherubymes shalt thou make thereon of
broderd worke. The length of one curteyne
shalbe eight and twentye cubytes y^e bredth
foure cubytes: and all the ten shalbe like,
and shalbe coupled fyue and fyue together,
one vnto the other. And thou shalt make lou-
pes of yalowe sylke by the edge of euery cur-
teyne, where they shalbe coupled together,
that there maye be euer two and two faste-
ned together vpon their edges: fiftie loupes
vpon euery curteyne, that one maye fasten
the other together. And thou shalt make fif-
tie buttons of golde, wherewith the curtey-
nes maye be coupled together, one to the
other, that it maye be one couerynge.

Exo. 26. c Then shalt thou make a couerynge also of goat
tes heyer for a tente ouer the habitacion, of
eleuen curteynes. The length of one curtey-

The xxvi. Chap.

ne shalbe thirtie cubytes, the bredth foure
cubytes. And all the eleuen shalbe alike grea-
te: fyue shalt thou couple together by the sel-
ues, & sixe also by them selues, & thou mayest
dubbe the sixte curteyne in the fore front of
the Tabernacle. And vpon euery curteyne
thou shalt make fiftie loupes vpon the edges
of them, that they maye be coupled together
by the edges. And fiftie buttons of brasse
shalt thou make, and put the buttons into
the loupes, that the tent maye be coupled to-
gether, and be one couerynge.

As for the remnaunt of the curteynes of
the tente, thou shalt let the halfe parte han-
ge ouer behynde y^e tete, vpon both the sydes
a cubyte longe, & the resydue maye be vpon
the sydes of the Tabernacle, & couer it vpon
both the sydes.

Besydes this couerynge thou shalt ma-
ke a couerynge of reed strynges of rammes.
And aboue this a couerynge of doo strynges.

Thou shalt make bordes also for the habi-
tacion, of fyre tre, which shall stonde: one
borde shalbe ten cubytes longe, & a cubyte &
a half brode. Two fere shal one borde haue,
that one maye be set by the other.

Thus shalt thou make all the bordes for
þe Tabernacle: Twentye of them shal stonde
towards the south, which shal haue fourtye
sockets of syluer vnder them, two sockets
vnder euery borde for his two fere.

Likewyse vpon the other syde towards
the north there shall stonde twentye bordes
also, and fourtye sockets of syluer, two so-
ckets vnder euery borde.

But behynde the habitacion towards þe
west thou shalt make sixe bordes, and two
bordes mo for the two corners of the habi-
tacion, that every one of them both maye
be coupled from vnder vp with his corner
borde, and aboue vpon the heade to come ea-
uen together with a clape: so that there be
eight bordes with their syluer sockets, wher
of there shalbe sixtene, two vnder euery
borde.

And thou shalt make barres of fyre tre, **12**
fyue for the bordes vpon the one syde of the
Tabernacle, and fyue for the bordes vpon
the other syde of the Tabernacle, and fyue
for the bordes behynde y^e Tabernacle towar-
de the west. And the barres shalt thou shu-
te thorow y^e myddest of the bordes, and faste-
nē all together from y^e one corner to y^e other.
And thou shalt ouerlaye the bordes wth gol-
de, and make their rynges of golde, that the
barres maye be put therein. And the barres
shalt thou ouerlaye with golde, and so shalt

The ij. booke of Moses.

thou set vp the Tabernacle, accordinge to þe fashion as thou hast sene vpon þe mount.

S And thou shalt make a vayle of yalow sylke, scarlet, purple, & whyte twyned sylke. And Cherubyns shalt thou make thereon of broderd worke, and shalt hange it vpon foure pilers of fyre tre which are overlayed with golde, hauynge knoppes of golde, and foure sockettes of syluer. And the vayle shalt thou fester with buttons, and set the Arke of wytnesse within the vayle, that it maye be vnto you a difference betwixte the holy and the Most holy.

G And thou shalt set the Mercyseate vpon the Arke of wytnesse in the Most holy. But set the table without the vayle, and the candlestick euer agaynst þe table vpon þe south syde of the Tabernacle, that the table maie stonde on the north syde.

And in the dore of the Tabernacle thou shalt make an hanginge, of yalow sylke, purple, scarlet and whyte twyned sylke. And for the same hanginge thou shalt make fyue pilers of fyre tre, overlayed with golde, with knoppes of golde. And shalt cast fyue sockettes of brasse for them.

The XXVII. Chapter.

Exo. 28. a
Eze. 42. d

And thou shalt make an altare of fyre tre, fyue cubytes longe & brode, & it maye be foure square, & thre cubytes hye: thou shalt make hornes vpon the foure corners of it, & shalt ouerlaye it with brasse. Make ashpanes, shouels, basens, fleshokes, colepanes. All þe apparell therof shalt thou make of brasse. Thou shalt make a gredyon also like a nette, of brasse, & foure brasen rynges vpon the foure corners of it: so ouer vnder vp aboute the altare shalt thou make it, so that the gredyon reach vnto þe myddest of the altare. Thou shalt make staves also for the altare, of fyre tre, overlayed with golde, and shalt put the staves in the rynges, that the staves maye be on both the sydes of þe altare, to beare it withall. And holowe with bordes shalt thou make it, like as it is shewed the in the mount.

B And to þe habitacion thou shalt make a courte, an hanginge of whyte twyned sylke: vpon þe one syde an C. cubytes longe toward the south, & xx. pilers vpon xx. brasen sockettes, & the knoppes & their whopes of syluer. Likewyse vpon þe north syde there shal be an hanginge of an C. cubytes longe, twenty pilers vpon twenty brasen sockettes, and their knoppes & their whopes of syluer.

But vpon the west syde the bredth of þe courte shal haue an hanginge of fyfte cubi-

The xxviii. Chap. Fo. xxxv.

tes longe, & ten pilers vpon ten sockettes. Vpon the east syde also shal the bredth of the courte haue fyfte cubytes, so that the hanginge haue vpon one syde fyftene cubites, and thre pilers vpon thre sockettes: And vpon þe other syde fyftene cubytes also, and thre pilers vpon thre sockettes.

And in the courte gate there shalbe an hanginge twenty cubytes brede, of yalow sylke, scarlet, purple, and whyte twyned sylke, wrought with needle worke, and foure pilers vpon their foure sockettes. All the pilers rounde aboute the courte shal haue syluer whopes, & syluer knoppes, & sockettes of brasse. And the length of þe courte shal be an hundred cubytes, the bredth fyfte cubytes, the heygth fyue cubytes, of whyte twyned sylke and þe sockettes therof shalbe of brasse. All þe vessels also of the habitacion to all maner seruyce, and all the nales of it, and all the nales of the courte shalbe of brasse.

Commaunde þe children of Israel, þe they bringe vnto þe most cleare & pure oyle olue beaten, to geue lighte, & it maye allwaye be put in the lāpes in the Tabernacle of wytnesse without the vayle, that hangeth before the wytnesse. And Aaron and his sonnes shal dresse it from the euenynge vntyll þe morninge before the LORDE. This shalbe vnto you a perpetuall custome for youre posterities amonge the children of Israel. Leu. 24.

The XXVIII. Chapter.

And thou shalt take vnto the Aaron thy brother and his sonnes fro amonge the childre of Israel, that he maye be my priest: namely Aaron & his sonnes Nadab, Abihu, Eleazar and Ithamar: & thou shalt make holy clothes for Aaron & his brother, honorable and glorious, & shalt speake vnto all them that are wise of hert, whom I haue fylled with the sperte of wysdome, that they make garmentes to Aaron for his consecration, that he maye be my priest.

These are þe garmentes which they shal make: a brestlappe, an ouerbody cote, a tunicle, an albe, a myter and a girdell. Thus shal they make holy garmentes for þe brother Aaron and his sonnes, that he maye be my priest. They shal take thereto golde, yalow sylke, scarlet, purple, and whyte sylke.

The ouerbody cote shal they make of golde, yalow sylke, scarlet, purple, & whyte twyned sylke of broderd worke, that it maye be festered together vpon both the sydes by þe edges therof. And his gyrdell vpon it shal be of þe same workmanship & stuffe, even of golde yalowe sylke, scarlet, purple, & whyte twyned

The ij. booke of Moses.

sylke. And thou shalt make two Onix stones, and graue in them the names of the children of Israel. Syxe names vpon the one stone, and the sixe other names vpon the other stone accordinge to the order of their age. This shalt thou do by the stonegrauers that graue signettes, so that 3 stones with the names of the children of Israel to be set rounde aboute with golde: and thou shalt put them vpon the two shulders of the ouerbody cote, that they maye be stones of remembraunce for the children of Israel, that Aaron maye beare their names vpon both his shulders before the LORDE for a remembraunce.

C Thou shalt make hokes of golde also, and two wretched cheynes of pure golde, and shalt fasten them vnto the hokes.

The brestlappe of iudgment shalt thou make of broderd worke, euen after the worke of the ouerbody cote: of golde, yalow sylke, scarlet, purple, and whyte twyned sylke. Soure square shall it be and dubble, an hande bredth longe, and an hande bredth brode. And thou shalt fill it with soure rowes full of stones. Let the first rowe be a Sardis, a Topas, and a Smaragde. The seconde: a Ruby, a Saphyre, and a Dyamonde. The thirde: a Ligurias, an Achatt, and an Amethyst. The fourth: a Turcas, an Onix, and a Jaspis. In golde shall they be sett in all the rowes, and shal stonde accordinge to 3 twolue names of the children of Israel, grauen of the stonegrauers, every one with his name accordinge to the twolue trybes.

D And vpon the brestlappe thou shalt make wretched cheynes by 3 corners of pure golde, and two golde rynges, so, that thou faste the same two rynges vnto two edges of the brestlappe, and put the two wretched cheynes of golde in the same two rynges, that are in two edges of the brestlappe. But the two endes of 3 two wretched cheynes shalt thou fasten in the two hokes vpon the ouerbody cote one ouer agaynst another.

E And thou shalt make two other rynges of golde, and fasten them vnto 3 other two edges of 3 brestlappe, namely to 3 borders therof, wherwith it maye hange on the insyde vpon the ouerbody cote. And yet shalt thou make two rynges of golde, and fasten them vpon the two edges beneath to the ouerbody cote, vpon the outsyde one ouer agaynst another, where the ouerbody cote ioyneth together. And the brestlappe shall be fastened by his rynges vnto the rynges of the ouerbody cote with a yalow lace, that it

The xxvii. Chap.

maye lye close vpon the ouerbody cote, and that the brestlappe be not losed from the ouerbody cote.

Thus shall Aaron beare the names of the children of Israel in 3 brestlappe of iudgment vpon his hert, whan he goeth into the Sanctuary, for a remembraunce before the LORDE allwaye. And in the brestlappe of iudgment thou shalt put light and perfectnesse, that they be vpon Aarons hert, whan he goeth in before the LORDE, and that he maye beare the iudgment of the children of Israel vpon his hert before the LORDE allwaye.

Thou shalt make the tuncle also to the ouerbody cote all of yalow sylke, and aboue in the myddest there shal be an hole, and a bonde folden together rounde aboute the hole, that it rente not. And beneth vpon the hemme thou shalt make pomgranates of yalow sylke, scarlet, purple rounde aboute, and belles of golde betwixte the same rounde aboute: that there be euer a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute the hemme of the same tuncle. And Aaron shall haue it vpon him whan he mynistrereth, that the soude therof maye be herde, whan he goeth out and in at the Sanctuary before the LORDE, that he dye not.

Thou shalt make a foreheade plate also of pure golde, and graue therein (after the workmanship of the stone grauer): the holyness of the LORDE, with a yalow lace shalt thou fasten it vnto the fore front of the mytter vpon Aarons foreheade, 3 Aaron maye so beare 3 synne of the holy thinges, which the childre of Israel halowe in all their gittes and Sanctuary. And it shall be allwaye vpon his foreheade, that he maye reconcylo them before the LORDE.

Thou shalt make an albe also of whyte sylke, and a myter of whyte sylke, and a gyrdle of needle worke.

And for Aarons sonnes thou shalt make cotes, gyrdles and bonetes, honorable and glorious, and shalt put them vpon thy brother Aaron and his sonnes, and shalt anoynte them, and fyll their handes, and consecrate them, that they maye be my prestes. And thou shalt make them linnen breeches, to couer the flesh of their premities, from the loynes vnto the thyes. And Aaron and his sonnes shall haue them on, whan they go in to the Tabernacle of wytnesse, or go vnto the altare to mynister in the holy, that they beare not their synne, and dye. This

Deu. xii. b

S

Eccli. 41. b

G

The ij. booke of Moses.

shalbe a perpetual custome for him, and his secede after him.

The XXIX. Chapter.

L This is it also, that thou shalt do unto them, that they may be consecrated priests unto me. Take a yonge bullocke, and two rammes without blemish, unleuended bried, & unleuended cakes myrte w oyle, and wafers of swete bried tempered w oyle: Of wheate flour shalt thou make them all, and put them in a maunde, & brynge them in the maunde, with the bullocke & two rammes.

And thou shalt brynge Aaron & his sonnes vnto the dore of the Tabernacle of witnessse, & wash them w water, & take the garments, and put vpon Aaron the albe and the tuncyle, & the ouer body cote, & the brest-lappeto y ouer body cote, & shalt gyde him on the out syde vpon the ouer body cote, and set the myter vpon his heade, and the holy crowne vpon the myter: and shalt take the anoyntinge oyle, and poure it vpon his heade, and anoynte him.

Thou shalt brynge forth his sonnes also, & put the albes vpon them, and gyde both Aaron & them with gyddles, & set the bonnettes vpon their heades, that they maye haue the priesthode for a perpetuall custome.

And thou shalt fyll the handes of Aaron and his sonnes, and brynge forth the bullocke before the Tabernacle of witnessse. And Aaron and his sonnes shall laye their handes vpon the heade of the bullocke, and thou shalt slei the bullocke before the LORDE, at the dore of the Tabernacle of witnessse, and shalt take of his bloude, and put it vpon the hornes of the altare with thy synger, and poure all the other bloude vpon the botome of the altare.

And thou shalt take all the fat that couereth the bowels and the nett vpon the leuer, and the two kydneyes with the fat that is aboute them, and burne them vpon the altare. But the bullockes flesch, synne and dongge, shalt thou burne with fyre without the hoost: for it is a synneofferynge.

The one ramme shalt thou take also, and Aaron with his sonnes shall laye their handes vpon his heade. Then shalt thou slei him, and take of his bloude, and sprentle it vpon the altare rounde aboute. But the ramme shalt thou deuyde in peces, and wash his bowels and his legges, and laye them vpon the peces and the heade, and burne the whole ramme vpon the altare: for it is a burnt offerynge, and a swete sauoure of the

The xxix. Chap. Ho. xxxvi.

sacrifice vnto the LORDE.

As for the other ramme, thou shalt take him, and Aaron with his sonnes shall laye their handes vpon his heade, and thou shalt slei him, and take of his bloude, and put it vpon the cyppe of the right eare of Aaron and his sonnes, and vpon y thembe of their right handes, and vpon the greete too of their right fete, and thou shalt sprentle the bloude vpon the altare rounde aboute, and shalt take of the bloude vpon the altare and the anoyntinge oyle, and sprentle it vpon Aaron and his vestymentes, vpon his iournes and their vestymentes. So shall he and his clothes, his sonnes and their clothes be consecrated.

Then shalt thou take the fat of the ramme, the rompe, and the fatt that couereth y bowels, the net vpon the leuer, and the two kydneyes with the fatt that is aboute them, and the right shulder (for it is a ramme of consecracion) and a synnell of bried, and an oyled cake, and a wafer out of the maunde of the unleuended bried: that stondeth before y LORDE, and put all in to the handes of Aaron and of his sonnes, and waue it vnto the LORDE. The take it out of their handes, and burne it vpon the altare for a burnt offeringe, to be a swete sauoure vnto y LORDE. For it is the LORDES sacrifice.

And thou shalt take the brest of the ramme of Aarons consecracio, & shalt waue it before y LORDE, y shal be his parte. And thus shalt thou halowe y Wauebrest & y Sheshulder (y are waued & heaued) of y rammes of the consecracion of Aaron & his sonnes: And it shalbe a perpetuall custome for Aaron and his sonnes of y children of Israel: for it is an heue offrynge, and the heue offrynge shalbe the LORDES dewtye of the children of Israel, in their deade offrynges and heue offrynges which they do vnto the LORDE.

And the holy garments of Aaron shall his sonnes haue after him, that they maye be anoynted therin, & y their handes maye be fylled. Like which of his sonnes shalbe put in his steade, the same shal put them on seue dayes, that he maye go in to the Tabernacle of witnessse, to mynister in the Sanctuary.

But the ramme of consecracion shalt thou take, and seeth his flesch in an holy place. And Aaron with his sonnes shal eate the flesch of the same ramme with the bried in the maunde, at the dore of the Tabernacle of witnessse: for there is an attonement made therewith, to fyll their handes, that they maye be consecrated. A stranger

Leuit. 8

D

Leu. 8. 8

*Exo. 29. 2

Le

Leu. 8. 1

*Some call the peace offrynges

Nu. 20. 6

S

Leu. 8. 15

The ij. booke of Moses.

shal not eate therof, for it is holy.

But yf eny of the flesh of the consecra-
cion, and of the bred remaine vntyll the mor-
nyng, thou shalt burne it with fyre, and not
let it be eaten, for it is holy. And thus shalt
thou do with Aaron and his sonnes all that
I haue commaunded þ. Seven dayes shalt
thou fyll their handes, and offer a bullocke
daylie for a synne offeringe, because of them
þ shalbe reconciled. And thou shalt halowe
the altare, whan thou reconcylest it: 2 shalt
anoynte it, that it maye be consecrated. Se-
uen dayes shalt thou reconcyle the altare, 2
consecrate it, that it maye be an altare of the
Most holy. Who so wyll touch the altare,
must be consecrated.

¶

Num. 28.2
1. Paral. 17.8

And this shalt thou do with the altare:
Two lambes of one yeare olde shalt thou of-
fer euery daye vpon it: the one lambe in the
mornynge, and the other at even. And to o-
ne lambe a tenth deale of wheate floure, me-
gled with þ fourth parte of an hin of bea-
ten oyle, and þ fourth parte of an hin of wi-
ne for a drynt offeringe. With the other lam-
be at even shalt thou do like as with þ mea-
te offeringe and drynt offeringe in the mor-
nyng, for a sweete sauoure of sacrifice vnto þ
LORDE. This is the daylie burnt offeringe
amonge youre posterities, at the doore of the
Tabernacle of wytnesse before the LORDE,
where I will proteste vnto you, and talke
with the. There wil I proteste vnto the chil-
dren of Israel, and be sanctified in my glory,
and wil halowe the Tabernacle of wytnes-
se and the altare, and consecrate Aaron and his
sonnes, to be my prestes. And I wil dwell a-
monge the children of Israel, 2 wil be their
God: so þ they shal knowe, how that I am
the LORDE their God, which brought them
out of the londe of Egypte, that I might
dwell amonge them, even I the LORDE
their God.

The XXX. Chapter.

¶ Thou shalt make also an incense alta-
re to burne incense, of syue tre, a cu-
byte longe 2 brode, eauen foure squa-
red, and two cubytes hye with his hornes, 2
shalt overlaye it with pure golde, the rose 2
the walles of it rounde aboute, and the hor-
nes therof, 2 a crowne of golde shalt thou
make rounde aboute it, and two golde ryn-
ges on ether syde vnder the crowne, that the
re maye be pannes put therin, to breake it with
all.

The staves shalt thou make of syue tre
also, and euerylaye the with golde: and shalt
set it before the vayne, that hangeth before

The xxx. Chap.

the Arke of wytnesse, and before the Mercy
seate þ is vpon the wytnesse, from whence I
wil proteste vnto the. And Aaron shal bur-
ne sweete incense thereon euery mornynge, whā
he dresseth the lampes. In like maner whan
he lighteth the lampes at euen, he shall bur-
ne such incense also. This shal be the daylie
incense before the LORDE amonge youre
posterities.

¶ He shall put no straunge incense therein, 2
offer no burnt offeringe, ner meat offeringe,
nether drynt offeringe thereon. And vpon þ
hornes of it shal Aaron reconcyle once in a
yeare, with þ bloude of the synne offeringe,
which they shal offer that are reconcyled.
This shal be done amonge youre posterities
for this is the most holy vnto the LORDE.

And the LORDE spake vnto Moses, and
sayde: Whan thou nombrest the heades of
the children of Israel, then shal euery one ge-
ue vnto the LORDE the reconcylinge of his
soule, þ there happē not a plague vnto them,
whan they are nombred. Euery one that is
tolde in the nombre, shal geue half a Sy-
cle, after the Sy-ycle of the Sanctuary: 4 one Sy-
cle is worth twentye Geras. This half Sy-
cle shal be þ LORDES heue offeringe. Who
so is in the nombre from twenty yeare and a-
boue, shal geue this heue offeringe vnto þ
LORDE. The riche shal not geue more, and
the poore shal not geue lesse in the half Sy-
cle, which is geuen vnto the LORDE to be
an heue offeringe for the reconcylinge of
their soules.

And this money of recōcilinge shalt thou
take of the children of Israel, 2 put it to the
Gods seruyce of the Tabernacle of wytnes-
se, that it maye be a remembraunce vnto the
children of Israel before the LORDE, that
he maye let himself be reconcyled ouer their
soules.

And the LORDE spake vnto Moses, and
sayde: Thou shalt make a brasen laver also
with a fote of brasen to wash, and shalt set it
betwixte the Tabernacle of wytnesse and þ
altare, and put water therin, that Aaron and
his sonnes maye wash their handes and
feet therout, whan they go in to the Taber-
nacle of wytnesse, or to the altare, to myn-
istre vnto the LORDE with offeringe incen-
se, þ they dye not. This shalbe a perpetuall
custome for him and his sēde amonge their
posterities.

And þ LORDE spake vnto Moses, and
sayde: Take vnto the spyces of the best, syue
hundred Sycles of Myrrour, and of Cynamō
half so much, even two hundred and fyftie,

Leu. 10.2
Leu. 16.8
Heb. 9.2

Num. 1.2
And 26.2
2. Re. 14.2

Leu. 27.
Num. 18
2. Re. 41.2

¶

Exo. 40.1

Exo. 40.1

Leu. 1.2
Num. 12.2

Leu. 26.2
2. Cor. 6.2

The ij. boke of Moses.

and of Balme two hundred and fiftie, and of Cassia fyue hundred (after the Sytle of the Sanctuary) ⁊ an hin of oyle olyue, and make an holy anoyntinge oyle, after the craft of the Apotecary.

D And there wth shalt thou anoynte the Tabernacle of wytnesse, ⁊ the Arke of wytnesse, the table with all his apparell, ⁊ candilstick with his apparell, the altare of incense, the altare of burnt offeringes with all his apparell, ⁊ the lauer with his fote: and thus shalt thou consecrate them, that they maye be most holy: for who so wil touch the, must be consecrated. Thou shalt anoynte Aaron also, and his sonnes, and consecrate them to be my prestes.

And thou shalt speake vnto the childre of Israel, and saye: This oyle shalbe an holy oymment vnto me amonge yo^r posterities: It shal not be poured vpon mans body, neither shalt thou make any soch like it, for it is holy: therefore shal it be holy vnto you. Who so maketh any soch like, or geueth a straüger therof, the same shalbe rote out from amonge his people.

And the LORDE sayde vnto Moses: Take vnto the spyces: Balme, Stacte, Galban, and pure frāncēcense, of one as moch as of another, and make incense therof (after the craft of the Apotecary) myngled together, that it maye be pure ⁊ holy. And thou shalt beate it to poulder, and shalt put of the same before the wytnesse in the Tabernacle of wytnesse, from whence I wyll preste vnto the, but it shalbe holy vnto the for the LORDE. Who so maketh soch to cense therwith, shalbe rote out from amonge his people.

The XXXI. Chapter.

And the LORDE spake vnto Moses, ⁊ saide: I haue called by name Bezaleel the sonne of Uri ⁊ sonne of Hur, of y^e trybe of Iuda, ⁊ haue fylled him with y^e spiere of God, with wysdome and vnderstōdyng and knowlege, and to worke with all maner of comynge worke, in golde, syluer, brasse, to grave stones comyngly, and to set them, to carue well in tymbre, and to make all maner worke. And beholde, I haue geuen him Ahaliab the sonne of Ahisamach of the trybe of Dan, to be his companyon, and haue geuen wysdome in to the hertes of all that are wyse, that they shall make all that I haue commaunded the: the Tabernacle of wytnesse, the Arke of wytnesse, the Mercyseate thereon, and all the ornamentes of y^e Tabernacle: the table and his apparell, the candilstick and all his apparell, the altare

The xxxij. Chap. Ho. xxxvij.

of incense, the altare of burnt offeringes wth all his apparell, the lauer with his fote, the mynsirynge vestimentes of Aaron ⁊ prest, and the garmentes of his sonnes to serue like prestes, the anoyntinge oyle, and the incēse of spyces for y^e Sanctuary. All that I haue commaunded the, shal they make.

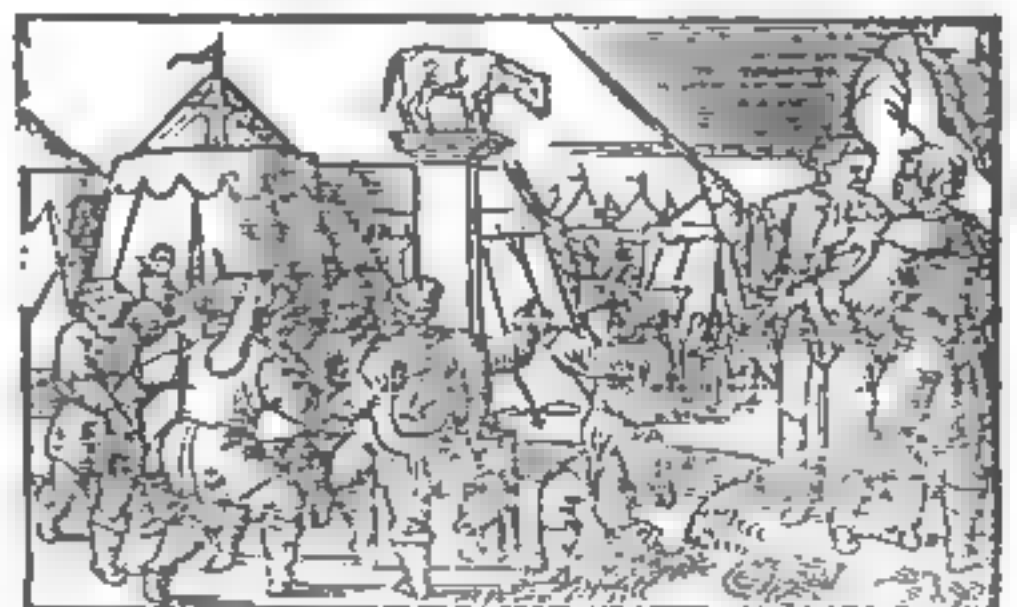
And the LORDE talked vnto Moses, and sayde: Speake vnto the childre of Israel, and saye: Kepe my Sabbath, for it is a token betwene me and you, and youre posterities, that ye maye knowe, how that I am the LORDE which haloweth you: therefore kepe my Sabbath, for it shalbe holy vnto you. Who so vnhaloweth it, shall dye the death: for who so doth any worke therin, shalbe rote out from amonge his people.

Syre dayes shall men worke, but vpon the seventh daye is the Sabbath ⁊ the holy rest of the LORDE. Who so doth any worke vpon the Sabbath daye, shall dye the death.

Therefore shal the childre of Israel kepe the Sabbath, that they maye kepe it also amonge their posterities for an everlastynge couenant. An everlastynge token is it betwixt me and the childre of Israel. For in fyre dayes made the LORDE heauē ⁊ earth, but vpon y^e seventh daye he rested, and was refreshed.

And whan the LORDE had made an ende of talkinge with Moses vpon the mount Sinai, he gaue him two tables of wytnesse, which were of stone, and wyrtten with the synger of God.

The XXXII. Chapter.



When the people sawe that Moses made lōge taryenge to come downe fro the mount, they gathered the together agaynst Aaron, ⁊ sayde vnto him: Up, and make vs goddes, to go before vs, for we can not tell what is become of this man Moses, that brought vs out of Egipte. Aaron sayde vnto them: Plucke of the golden earynges from the eares of youre

Exo. 31. d
1. Par. 2. b
1. Re. 7. b

Exo. 35. 10.
37. 38. 39.

Exo. 20. b

* Nu. 15. d

Gen. 2. a

Exo. 24. c
and 31. d
Deut. 5. e
and 9. b

Le. 10. 7. e

Judic. 3. e

The ij. booke of Moses.

wyues, of yo^r sonnes, & of yo^r daughters, & brynge them vnto me. Then all the people plucke of their golden earynges from their eares, & brought them vnto Aaron. And he toke them of their handes, & fashioned it wth a grauer. And they made a molten calfe, and sayde: These are thy goddes (O Israel) that brought the out of the lande of Egypte.

B When Aaron sawe that, he buyded an altare before him, and caused it be proclaimed, and sayde: Tomorrow is the LORDES feast. And they arose vp early in the mornynge, and offred burnt offerynges, and brought dead offerynges also: Then the people sat them downe to cate and drynke, & rose vp to playe.

Deut. 9. c But the LORD E sayde vnto Moses: Go get the downe, for thy people whom thou broughtest out of the lande of Egypte, haue marred all: they are soone gone out of the waie, which I commaunded them. They haue made them a molten calfe, and haue worshipped it, & offred vnto it, & sayde: These are thy goddes (O Israel) that brought the out of the lande of Egypte.

E And the LORD E sayde vnto Moses: I se, that it is a styffnecked people, and now suffre me, that my wrath maye waxe whote ouer them, & that I maye consume them, so wil I make a greates people of the.

D But Moses besought the LORD E his God, & sayde: Oh LORD E, wherfore wil thy wrath waxe whote ouer thy people, whom thou hast brought out of the lande of Egypte wth greates power & a mightie hande? Wherfore shulde the Egyptians speake, & saye: He hath brought the for their myschefe, to slaye them in the mountaynes, and to destroye the vtterly from the earth? Turne the from the fearcenesse of y^r wrath, & be gracious ouer the wickednesse of thy people. Remembre thy seruantes Abraham, Isaac, and Israel, vnto whō thou swarest by thyne owne self, and saydest: I wil multiplie youre sede as the starres of heauen, and all the lande that I haue promysed you, wil I geue vnto youre sede, & they shall inheret it for euer. Thus the LORD E repented of the euell, which he sayde he wolde do vnto his people.

Moses turned him, & wente downe from the mount, and in his hande he had the two tables of wytnesse, which were wyttē vpon both the sydes, and were Gods worke, & the wytyng was the wytyng of God therein. Now when Josua herde the noyse of y^r people, as they shouted, he sayde vnto Moses: This is a noyse of warre in the hoost. He

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answered: It is not a noyse of them that haue the victory, and of them that haue the worse, but I heare a noyse of synginge at a daunse.

When he came nye vnto the hoost, and sawe the calfe, and the daunsynge, he was moued with wrath, and cast the tables out of his hande, and brake them beneth the mount. And he toke the calfe that they had made, and brent it with fyre, and stamped it vnto poulder, and strowed it in the water, & gaue it vnto the childien of Israel to drynke, & sayde vnto Aaron: What dyd this people vnto the, that thou hast brought so greates a synne vpon them?

Aaron sayde: Let not the wrath of my lord waxe scarce: thou knowest, that this is a wicked people. They sayde vnto me: Make vs goddes to go before vs, for we can not tell what is become of this man Moses, y^e brought vs out of the lande of Egypte. I sayde vnto them: Who so hath golde, let him plucke it of, and geue it me: and I cast it in the fyre, therof came this calfe.

S Now when Moses sawe, that the people were naked (for Aaron, when he set them vp, made them naked to their shame) he wote into the gate of the hoost, and sayde: who so belongeth vnto the LORD E, let him come hither vnto me. Then all the childien of Levi gathered them selues vnto him, and he sayde vnto them: Thus sayeth the LORD E the God of Israel: Every man put his swerde by his syde, and go thorow in and out from one gate to another in the hoost, and slaye every man his brother, fiende, & neighbour.

The children of Levi dyd, as Moses sayde vnto them. And there fell of the people the same daye thre thousande men. The sayde Moses: Consecrate youre handes this daie vnto the LORD E, every man vpon his sonne and brother, that the prayse maye be geuen ouer you this daie.

G On the morow Moses sayde vnto the people: Ye haue done a greates synne. Now I wil go vp vnto the LORD E, yf peradventure I maye make an attonement for youre synnes.

Now when Moses came agayne vnto y^e LORD E, he saide: Oh this people haue done a greates synne, & haue made them goddes of golde. Now for geue them their synne: yf not, the wylpe me out of y^r booke, that thou hast wyttē. The LORD E sayde vnto Moses: What? Him that synneth against me, wil I wype out of my booke. Go thou y^e

Psal. 105. c

1. cor. 10. R

2. Reg. 12. c

Exo 31. a
Nu 14. b

1. Co. 11. c

Deut. 10. a

Deut. 9. d

g

G

Ro. 1. c

Psal. 10. a

The ij. boke of Moses. The xxxiiij. Chap. Ho. xxxviij.

Exo. 11. a
and 17 c

wayetherfore, and brynge þ people thither as I haue sayde vnto the, Beholde, myne angell shall go before the. But in the daye of my visitacion I wyll vyset their synnes vpon them. So the LORDE plagued the people, because they made y calfe which Aaron made.

The XXXIII. Chapter.

Gene. 22. c
Exo. 22. d
Deut. 7. d
Iosu. 24. c

Exo. 21. c

A The LORDE sayde vnto Moses: Go, departe hence, thou and the people, whom thou hast brought out of the lande of Egypte, vnto þ lande that I swa- re vnto Abraham, Isaac and Jacob, and sayde: vnto þ sede wil I geue it, and I wil sende an angell before the (and cast out the Cananites, Amorites, Hethites, Pherezites, Hemitites and Jebusites) in to the lande that floweth with mylke and hony, for I wyll not go vp with the: for thou art an hard- necked people, I might consume the by the waye. Whan the people herde this euell ty- dinges, they sorowed, and no man put on his best rayment.

B And þ LORDE sayde vnto Moses: Spea- ke vnto the childien of Israel: Ye are a styf- necked people, I must once come sodenly v- pon the, and make an ende of the. And now put of thy goodly aray from the, þ I maie knowe what to do vnto the. So the children of Israel laied their goodly aray from the, even before the mount Horeb.

Deut. 31. d

Moses toke the Tabernacle, and pitched it without a farr of from þ hoost, and called it the Tabernacle of wytnesse. And who so euer wolde aske any question at the LORDE, wente out vnto the Tabernacle of wytnesse before the hoost. And whan Moses wente out vnto the Tabernacle, all the people rose vp, and stode every one in his tent dore, and looked after Moses, tyll he was gone in to the Tabernacle. And whan Moses entred in to the Tabernacle, the cloudy pyler came downe, and stode in the dore of the Taber- nacle, and he talked with Moses. And all the people sawe the cloudy piler stonde in the dore of the Tabernacle, and rose vp, and worshiped, every one in his tent dore.

Nu. 12. a

1. Par. 8. c

C And the LORDE spake vnto Moses face to face, as a man speaketh vnto his frende. And whan he turned agayne to the hoost, þ yonge mā Josua þ sonne of Nun his minis- ter, departed not out of þ Tabernacle. And Moses sayde vnto the LORDE: Beholde, thou saydest vnto me: Brynge þ people vp, and lettest me not knowe, whom thou wilt sende to me, and yet hast thou sayde: I knowe the by name, and thou hast founte grace in

my sight. Let me knowe thy waye therfore, wherby I maye be certified, þ I fynde gra- ce in thy sight: And consydre yet, that this people is thy people.

He sayde: My presence shall go before the, there with wyll I lede the. But he sayde vnto him: If thy presence go not, then cary vs not vp from hence: for wherby shall it be knowne, þ I and thy people haue founde fa- uoure in thy sight, but in þ thou goest with vs: that I and thy people maye haue some pree- mynence before all people that are vpon the face of the earth. The LORDE sayde vnto Moses: I wyll do this also that thou hast sayde, for thou hast founte grace in my sight, and I knowe the by name.

He sayde: Oh let methē se thy glory. And he sayde: I wil cause all my good go ouer be- fore thy face, and wyll let the name of þ LOR- DE be called vpon before the. And I shewe mercy, to whom I shewe mercy: and haue compassion, on whom I haue compassion. And he sayde morouer: Thou mayest not se my face, for there shall no mā lyue, þ seyth me. And y LORDE sayde farthermore: behol- de, there is a place by me, there shall thou stode vpon the rocke. Now whan my glory goeth forth, I wil put þ in a clyffe of þ roc- ke, and my hande shall holde styll vpon the, tyll I be passed by. And whan I take awaye my- ne hande from the, thou shalt se my backe par- tes, but my face shall not be sene.

D

Ro. 9. b

Deut. 4. b
Iudic. 6. e
and 17. d
Ioh. 1. b

The XXXIII. Chapter.

A And the LORDE sayde vnto Moses: Hewe the two tables of stone, like as þ first were, that I maye wyte in them the wordes, þ were in the first tables, which thou brakest: and be ready in the mornynge, that thou mayest come vp early vnto mount Sinai, and stonde me vpon the toppe of the mount. And let no man come vp with the, that there be no man sene thorow out all þ mount: and let nether shepe ner oxen fede be- fore the mount.

E

Deut. 10. a

And Moses hewed two tables of stone, like as the first were, and arose early in the mor- nynge, and wente vp vnto mount Sinai, as þ LORDE comaunded him, and toke þ two tables of stone in his hāde. The came the LORDE downe in a cloude. And there he stepte vnto him, and called vpon þ name of þ LORDE. And whan þ LORDE passed by before his face, he cryed: LORDE LORDE, God, mercifull and graci- ous, and longe sufferinge, and of greate mercy and trueth, thou that kepest mercy in store for thousandes, and forgonest wickednes, trespase and synne (before whom there is

Psal. 85. e
Mat. 22. a
Deut. 5. b
Iere. 32. c
and 30. b
Nau. 1. a

The ij. boke of Moses.

Exo. 10. 8
Deut. 7. b

no man innocent). thou that visitest the wickednesse of the fathers vpon y children and childers children, vnto the thirde and fourth generation.

B And Moses bowed him self downe vnto the earth, and worshiped him, and saide: LORDE, yf I haue founde grace in thy sight, the let the LORDE go with vs (for it is an hard necked people) that thou mayest haue mercy vpon oure wickednesse and synnes, and let vs be thyne inheritaunce.

And he sayde: Beholde, I make a couenaunt before all y people, & wil do wonders, soch as haue not bene done in all londes, and amonge all people. And all y people amonge whom thou art, shal se y worke of y LORDE, for a terribble chynge shal it be, y I wil do w the. Kepe that I commaunde y this daye. Beholde, I wil cast out before the: y Amorites, Canaanites, Hethites, Pherecites, Hentytes and Jebusites. Bewarre, that thou make no couenaunt with the indwellers of the lande y thou comest in to, lest they be cause of y inye in the myddest of the: but their alters shalt thou overthrowe, & breake downe their goddes, and rote out their groaves: for thou shalt worshipe no other god. For y LORDE is called gelous, because he is a gelous God: lest (yf thou make any agreement with the indwellers of the lande, and whan they go a whooringe after their goddes, and do sacrifice vnto their goddes) they call y, and thou eate of their sacrifice, and lest thou take of their daughters vnto thy sonnes to wyues, and the same go a whooringe after their goddes, & make thy sonnes go a whooringe after their goddes also.

Exo. 21. d
Deut. 7. a
Re. 11. a

Num. 25. a

Exo. 12. c
and 25. b

C Thou shalt make y no goddes of metall. The feast of sette bred shalt thou kepe. Seuen daies shalt thou eate unleueded bred, like as I commaunded the in the tyme of the moneth Abib: for in the moneth Abib thou wentest out of Egipte. All y first breakech the Matrix, is myne, soch as shalbe male amonge y cattell, y breakech the Matrix, whether it be oxe or shepe. But the first of thyne Asses shalt thou bye out w a shepe: yf thou redeeme it not, then breake his necke. All the first borne of thy children shalt thou redeeme.

Eccli. 35. a

And se that no man appeare before me emptye.

Exo. 34. b
25 b. 35. a

* Sixe dayes shalt thou labo, vpon y seuenth daye shalt thou rest both from plowinge and reapyng. The feast of weekes shalt thou kepe with the firstlinges of the wheate harvest: and the feast of yngaderyng at y yeares ende. Thyse in a yeare shal all yo

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men children appeare before the Souerignore, euen the LORDE and God of Israel.

Whan I shal cast out the heithen before the, & enlarge y borders, there shal no man desyre thy lode: for so moch as thou goest vp the tymes in the yeare, to appeare before y LORDE thy God. Thou shalt not offer the bloude of my sacrifice w leueded bred. And the offeryng of the Easter feast shal not remayne ouer night vntill the mounyng. The firstlinges of y first frutes of thy lode shalt thou bryng in to the house of the LORDE thy God. Thou shalt not seich a kydd, why le it is yet in his mothers mylke.

Exo 21. 8
Deut. 26. 8

Exo. 23. c
Deut. 14. b

Exo. 24. d

Deut. 16. 1

And the LORDE saide vnto Moses: write these wordes, for because of these wordes haue I made a couenaunt with the & with Israel. And he was there with the LORDE fourtye dayes and fourtye nightes, and ate no bred, and dranke no water. And he wrote in the tables the wordes of the couenaunt, euen ten verses.

Now whā Moses came downe fro mouē Sinai, he had the two tables of wytnesse in his hande, & wist not y the shynne of his face shyned, because he had talked with him. And whā Aaron & all the childre of Israel sawe y the shynne of his face shyned, they were a frayd to come nye him. The Moses called them. And they returned vnto him, both Aaron & all the chiefe of the cōgregacion. And he talked w them. Afterwarde came all the children of Israel vnto him. And he commaunded the, all y the LORDE had sayde vnto him vpon the mount Sinai. Now whan he had made an ende of talkyng w the, he put a coueryng vpo his face. And whan he wote in heseie y LORDE to talke w him, he toke y coueryng of, till he wote out agayne. And whan he came forth & spake w the childre of Israel what was comaunded him, the the childre of Israel sawe his face, how y the shynne of his face shyned: so he put the coueryng vpo his face agayne, tyll he wente in agayne to talke with him.

Exo. 34. b

The XXXV. Chapter.

Moses gathered all the cōgregation of y childre of Israel together, and sayde vnto them: This is it, y the LORDE hath commaunded you to do: Sixe dayes shall ye worke, but the seuenth daye shall ye kepe holy: a Sabbath of the LORDES rest. Whe so ever deeth eny worke therein, shall dye. Ye shal kyndle no fyre vpon the Sabbath daye in all yonre dwellinges.

Exo. 34. b

Exo. 34. b
25. b. 35. a

And Moses sayde vnto y whole congregation of the children of Israel: This is it,

Exo 25.2

that the LORDE hath commaunded: Geue from amonge you heue offerynges vnto y^e LORDE, so that euery one brynge the LORDES heue offeryng with a fre hert: golde, syluer, brasse, yalow sylke, scarlet, purple, whyte sylke, and goates hayre, reed slynnes of rammes, doo slynnes, and fyrette, oyle for the lampes, and spyces for the anoyntinge oyle and for swete incense. Onix stones, and stones to be set in y^e ouerboddy cote, and for the brestlappe.

B And who so is wyse of hert amonge you, let him come, & make what the LORDE hath commaunded: namely, the habitacion with the tent & couerynge therof, the rynges, bordes, barres, pilers & solettes: The Arke wth the stauess therof, the Mercyseate & the wayle: the table with his stauess & all his apparell: & the shewbried: The candelstick of light and his apparell, and his lampes, & the oyle for the lightes: The altare of incense with his stauess: The anoyntinge oyle and spyces for incense: The hangyng before y^e Tabernacle dore: The alter of burnt offerynges with his brasse gredyon, stauess and all his apparell: The lauer with his fote: The hangynges of the courte, with the pilers and solettes therof, & the hangyng of the courte dore: The nailes of the habitacion and of y^e courte with their coardes: The mynistringe garmentes for the seruyce in the holy, & holy vestimentes of Aaron the prest wth the vestimentes of his sonnes for y^e prestes office.

E Then wente all the congregacion of the childre of Israel out fro Moses, & euery one brought the gift of his hert: & all that they wolde of fre will, the same brought they for an heue offeryng vnto the LORDE for y^e worke of the Tabernacle of witnessse, & for all the seruyce therof, & for the holy vestimentes. Both men & women that were of a wyllynge hert, brought braceletes, earynges, rynges & gyrdels, and all maner Jewels of golde: Euery man also brought golde for Waue offerynges vnto the LORDE.

And who so euer fonde by him yalow sylke, scarlet, purple, whyte sylke, goates hayre, reed slynnes of rammes, and doo slynnes, brought it. And who so euer houe vp syluer & brasse, brought it for y^e heue offeryng vnto the LORDE. And who so euer founde fyrette by him, brought it for all maner of worke of the Gods seruyce. And soch women as were wyse herted, spanne with their handes, and brought their sponne worke of yalow sylke, scarlet, purple, and whyte sylke. And soch women as had hye vnderstandinge in

wysdome, spanne goates hayre.

As for y^e prynces, they brought Onix stones, and set stones, for y^e ouerboddy cote, and for the brestlappe, and spyces, and oyle for y^e lightes, and for the anoyntinge oyle, and for swete incense. Thus the children of Israel brought fre wyllynge offerynges, both man and wemē, for all maner of worke, that the LORDE had commaunded by Moses, to be made.

And Moses saide vnto the childre of Israel: Beholde, y^e LORDE hath called by name Bezaleel y^e sonne of Ou, y^e sonne of Hur of the trybe of Juda, & hath fylled him wth the sperte of God, that he maye haue wysdome, vnderstandinge, & knowlege for all maner of worke, to worke connyngly in golde, syluer & brasse, to graue precious stones & to set them, to carue in wodd, to make all maner of connyng worke, and hath geue instruction in his hert, both him and Ahaliab the sonne of Ahisamach of y^e trybe of Dan. These hath he fylled wth wysdome of hert, to make all maner of worke, to carue, to border, to worke with nedle worke, with yalow sylke, scarlet, purple and whyte sylke, and with weuynge to make all maner of worke, and to denyse connyng worke.

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Then wrought Bezaleel & Ahaliab & all the wyse herted men, vnto whom the LORDE had geuen wysdome & vnderstandinge to knowe, how they shulde make all maner worke for the seruyce of the Sanctuary, acordinge vnto all y^e the LORDE commaunded. And Moses called for Bezaleel & Ahaliab, & all the wyse herted men, vnto whom the LORDE had geuen wysdome in their hertes, namely, all soch as wyllynge offred them selues there, & came to labour in the worke. And they receaued of Moses all the heue offerynges, that the children of Israel had brought for the worke of the seruyce of the Sanctuary, that it might be made: & euery morninge brought they their wyllynge offerynges vnto him.

Then came all the wyse men y^e wrought in the worke of the Sanctuary, euery one fro his worke that he made, & sayde vnto Moses: The people bryngeth to moch, more thē nede is for the worke of this seruice, which the LORDE hath comaunded to make. Thus commaunded Moses, that it shulde be proclaimed thorow out the hoost: No man brynge more to the heue offeryng of the Sanctuary. Then were the people forbydden to brynge: for there was stuff ynough for all

The ij. booke of Exodus.

maner of worke, that was to be made, and to moche.

Exo. 26. a So all þe wyse herted men amonge the þe wrought in y^e worke of the Habitation, made ten curtaynes of whyte twyned sylke, yallow sylke, scarlet, purple, with Cherubyns of broderd worke. The length of one curtayne was eight and twenty cubites, and the bredth foure cubites, and were all of one measure: and he coupled the curtaynes fyue and fyue together one to the other.

C And made yallow loupes a longe by þe edge of euery curtayne, where they shulde be coupled together: fiftie loupes vpon euery curtayne, wherby one might be coupled to another. And made fiftie buttens of golde, and with the buttens he coupled the curtaynes together one to the other, that it might be one couerynge.

Exo. 26. b And he made xi. curtaynes of goates haire (for the tent ouer the habitation) of thirtie cubytes longe, and foure cubytes brode, all of one measure, and coupled fyue together by them selues, and sixe by them selues, and made fiftie loupes a longe by þe edge of euery curtayne, wherby they might be coupled together, and made fiftie buttens of brasse, to couple y^e tent together withall. And made ouer y^e tent a couerynge of reed sirynnes of rammes, and ouer that a couerynge of Dooslaynnes.

Exo. 26. c **D** And made stondinge bordes for the Habitation, of Syre tre, euery one ten cubytes longe, and a cubyte and a half brode, and two fete vnto euery one, wherby one might be ioyned to another: that on the south syde there stode twentye of the same bordes: and made fortye syluer sockettes there vnder, vnder euery borde two sockettes for his two fete. In like maner for the other syde of the Habitation towarde the north, he made twentye bordes also with fortye syluer sockettes, vnder euery borde two sockettes: But behynde the Habitation vpon the west syde, he made sixe bordes, and two other for the corners of the Habitation behynde, that either of them both might be ioyned with his corner borde from vnder vp, and aboue vpon the heade to come together with a clampe: so that there were eight bordes, and sixtene sockettes of syluer, vnder euery one two sockettes.

E And he made barres of Syre tre, fyue for the bordes vpon the one syde of the Habitation, and fyue vpon the other syde, and fyue behynde towarde the west: and made the barres to shute thorow the bordes, from

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the one ende to the other, and euerylayde the bordes with golde. But their rynges made he of golde for the barres, and ouerlayde þe barres with golde.

And made Cherubyns vpon the hangynge with broderd worke, of yallow sylke, scarlet, purple, and whyte twyned sylke. And made for the same, foure pilers of Syre tre, and ouerlayed them with golde, and their knoppes of golde, and cast foure sockettes of syluer for them.

And made an hanginge in the Tabernacle doore, of yallow sylke, scarlet, purple, and whyte twyned sylke, of needle worke, and fyue pilers therto with their knoppes (and ouerlayed their knoppes and whopes with golde) and fyue sockettes of brasse therto.

The XXXVII. Chapter.

Exo. 27. a **A**ld Bezaleel made the Arke of Syre tre, two cubytes and a half longe, a cubyte and a half brode, and a cubyte and a half hye, and ouerlayed it with fyne golde within and without, and made a crowne of golde vnto it rounde aboute, and cast for it foure rynges of golde to the foure corners of it, vpon euery syde two. And made staves of Syre tre, and ouerlayed the with golde, and put them in the rynges a longe by þe sydes of the Arke, to beare it withall.

And he made þe Mercyseate of pure golde two cubytes and a half longe, and a cubyte and a half brode, and made two Cherubyns of fyne beaten golde vpon the two endes of the Mercyseate: One Cherub vpon the one ende, and the other Cherub vpon the other ende: and the Cherubyns spredde out their wynges aboue an hye, and couered þe Mercyseate therewith: and their faces stode one ouer agaynst the other, and looked vnto the Mercyseate.

Exo. 27. b **B** And he made y^e table, of Syre tre, two cubytes longe, a cubyte brode, and a cubyte and a half hye, and ouerlayed it with fyne golde, and made therto a crowne of golde rounde aboute, and made vnto it an whoope of an hande bredth hye, and made a crowne of golde rounde aboute the whoope. And for it he cast foure golde rynges, and put them in the foure comers by the fete harde by the whoope, that the staves might be therein, to beare the table withall: and made the staves of Syre tre, and ouerlayed the with golde, to beare the staves withall. And the vessels vpon the table made he also of fyne golde: the dishes, spones, flat peces and pottes, to poure in and out withall.

And he made the candilstick of fyne bea **C**

The ij. boke of Moses.

Exo. 27. a ten golde, where vpon was the shaft wth brañches, cuppes, knoppes, & floures. Sixe brañches preceaded out of y^e sydes therof, vpon either syde thre brañches: vpon enery brañch were thre cuppes like allmōdes, wth knoppes and floures. Vpon the candilstick self were foure cuppes with knoppes and floures, vnder enery two brañches a knoppe. The knoppes & brañches therof preceaded out of it, and were all one peece of fyne beaten golde. And he made the seven lampes with their snoffers & ouerquenchers of pure golde. Of an hūdrēth weight of golde made he it, and all the apparell therof.

D He made also the altare of incense, of Syre tre, a cubyte longe and brede, eauen foure squared, and croo cubytes hye with the hornes of it, and overlaid it with fyne golde, the toppe and the sydes of it rounde aboute, and the hornes therof, and made a crowne vnto it rounde aboute of pure golde, & two golde rynges vnder the crowne on both the sydes, to put the stanes therein, and to beare it withall: but the stanes made he of Syre tre, and overlaid them with golde.

And he made the holy anoyntinge oyle, & the incense of pure spyes, after y^e craft of the Apotecary.

The XXXVIII. Chapter.

Exo. 27. b
Exo. 28. a **¶** And the altare of burnt offrynges made he of Syre tre, fyne cubytes lōge & brede, eauen foure squared, & thre cubites hye. And made foure hornes, which preceaded out of the foure corners therof, and overlaid it with brasse. And he made all maner of vessels for the altare, cauldrons, shewels, basins, fleshokes, and colepans all of brasse. And vnto the altare he made a brasen gredyon of net worke rounde aboute, from vnder vpon to the myddest of the altare, & east foure rynges in the foure corners of the brasen gredyon, for the stanes: which he made of Syre tre, and overlaid them wth brasse, and put them in the rynges by the sydes of the altare, to beare it withall, and made it holowe with bordes.

And he made the Lauer of brasse, & his fote also of brasse vpon the place of y^e hooff, that laye before the dore of the Tabernacle of wytnesse.

B And he made the courte on y^e south syde: hangynges an hūdrēth cubytes longe, of whyte twyned sylke, with the twētye pilers therof, and twētye sokettes of brasse: but the knoppes and whoopes of syluer. In like maner vpon the north syde an hūdrēth cubytes with twētye pilers, and twētye so-

The xxxviii. Chap. Ho. xl.

kettes of brasse, but their knoppes & whoopes of syluer. Vpon the west syde fiftie cubytes with ten pilers and tē sokettes, but their knoppes and whoopes of syluer. Vpon the East syde fiftie cubytes. Sixtene cubytes vpon either syde of the courte dore, wth thre pilers and thre sokettes: So that all the hangynges of the courte were of whyte twyned sylke, and the sokettes of the pilers were of brasse, & their knoppes and whoopes of syluer: their heades were overlaid wth syluer, & all the pilers of the courte were whooped aboute with syluer.

C And the hangyng in y^e courte gate made he wth needle worke, of yalowe sylke, scarlet, purple, & whyte twyned sylke, twētye cubytes longe, & fyue cubytes hye, after the measure of the hangynges of the courte: foure pilers also thereto, & foure sokettes of brasse, and their knoppes of syluer, and their heades overlaid, and their whoopes of syluer. And all the nales of the habitation and of the courte rounde aboute, were of brasse.

This is now the summe of the habitation of wytnesse (which was counted at the comaundement of Moses to y^e Gods service of the Levites vnder the hāde of Ithamar the sonne of Aaron the priest) which Bezaleel the sonne of Uri, the sonne of Hur of the trybe of Juda made, all as the LORDE commaunded Moses. And wth him Ahaliab y^e sonne of Ahisamach of the trybe of Dan, a connyng grauer, to worke needle worke, wth yalowe sylke, scarlet, purple, & whyte sylke.

All the golde y^e was wrought in all this worke of the Sanctuary (which was geuen to the Wane offerynge) is nyne & twenty hūdrēth weight, seven hūdrēth & thirtie Sycles, after y^e Sytle of y^e Sanctuary. The syluer y^e came of the congregacion, was fyue score hūdrēth weight, a thousande. seven hūdrēth, fyue and seuentye Sycles, after y^e Sytle of the Sanctuary: so many heades so many half Sycles, after the Sytle of the Sanctuary, of all that were nombred from twentye yere olde and abone, euen sixe hūdrēth thousande, thre thousande, fyue hūdrēth and fiftye.

Of the fyue score hūdrēth weight of syluer, were cast the sokettes of the Sanctuary, and the sokettes of the vayne, an hūdrēth sokettes of the fyue score hūdrēth weight, an hūdrēth weight to every sokett. Of the thousande, seven hūdrēth and fyue and seuentye Sycles were made the knoppes of the pilers (and their heades overlaid) and their whoopes.

The ii. boke of Moses.

As for the Wave offeringe of brasse, it was seuentye hundreth weight, two thousande and foure hundreth Syckles: Wherof were made the sockettes in the doore of the Tabernacle of wytnesse, and the brasen altare, and the brasen greddyron therto, and all the vessels of the altare, and the sockettes of þe courte rounde aboute, and the sockettes of þe courte gate, all y nales of the habitation, ⁊ all y nales of y courte rounde aboute.

The XXXIX. Chapter.



Exo 38.2

Us the yalowe sylke, scarlet, ⁊ purple, they made Aarons mynistringe vestimentes, to do seruyce in the Sanctuary, as þe LORDE comaunded Moses.

And he made the ouerbody cote, of golde, yalowe sylke, scarlet, purple, ⁊ whyte twyned sylke, and bette the golde in to thynne plates, and cut it in to wyres, that it might be wrought amonge the yalowe sylke, scarlet, purple and whyte sylke, ⁊ made it so, that þe ouerbody cote came together by the edges on both the sydes. And his gyrdel was after the same crafte ⁊ worke: euē of golde, yalowe sylke, scarlet, purple and whyte twyned sylke, as the LORDE comaunded Moses.

And they wrought two Onix stones, set rounde aboute with golde, grauen by the stone grauer with the names of the childre of Israel: and fastened them vpo the shulders of the ouerbody cote, that they might be stones of remembraunce vnto the children of Israel, as the LORDE comaunded Moses.

B And they made the brestlappe after the crafte ⁊ worke of the ouerbody cote: of golde, yalowe sylke, scarlet, purple, ⁊ whyte twyned sylke, so that it was foure square ⁊ dubble, an hande bredth longe and brode, and fylled it with foure rowes of stones. The first rowe was: a Sardis, a Topas, and a Sma

The xxxix. Chap.

ragde. The secōde: a Ruby, a Saphyre, and a Dyanionde. The thirde: a Ligurios, an Adhat, and an Amatist. The fourth: a Turcas, an Onix ⁊ a Jaspis: closed rounde aboute with golde in all the rowes. And the stones stode after the twolue names of the childre of Israel, grauen by the stone grauer, euery one with his name, accordinge to the twolue trybes.

And vpon the brestlappe they made wythen cheynes of pure golde, and two hokes of golde, ⁊ two golderynges, and fastened the two rynges vpon the two edges of the brestlappe: and þe two wythen cheynes put they in the two rynges vpon the corners of the brestlappe. But the two endes of y wrethen cheynes put they to the two hokes, ⁊ fastened them vpon the corners of the ouerbody cote, one euē agaynst another.

And they made two other rynges of golde, ⁊ fastened them to the other two corners of the brestlappe by the edge of it, that it might hange vpon the out syde of the ouerbody cote. And they made yet two other golde rynges, which they put beneth vpon the two corners of the ouerbody cote, one ouer agaynst another, where the ouerbody cote ioyneth together, that the brestlappe might be festened by his rynges vnto þe rynges of the ouerbody cote with a yalowe lace, that it might lye close vpon þe ouerbody cote, and not be loosened from þe ouerbody cote, as the LORDE comaunded Moses.

And he made the tuncycle vnto the ouerbody cote, wrought all of yalowe sylke, ⁊ the hole therof aboue in the myddest, ⁊ a bonde foldē together rounde aboute the hole, that it shulde not rente. And bench vpon þe hemme of it, they made pomgranates of yalowe sylke, scarlet, purple, ⁊ whyte twyned sylke: ⁊ they made belles of pure golde, which they put betwixte þe pomgranates rounde aboute vpon the hemme of the tuncycle, a bell ⁊ a pomgranate, a bell ⁊ a pomgranate rounde aboute, to do seruyce in, as the LORDE comaunded Moses.

And they made albes also wrought of whyte sylke for Aaron ⁊ his sonnes, ⁊ þe mytter of whyte sylke, and the goodly bonettes of whyte sylke, and breeches of twyned whyte linnen, and the girdle of nedle worke euē of whyte twyned sylke, yalowe sylke, scarlet, and purple, as the LORDE comaunded Moses.

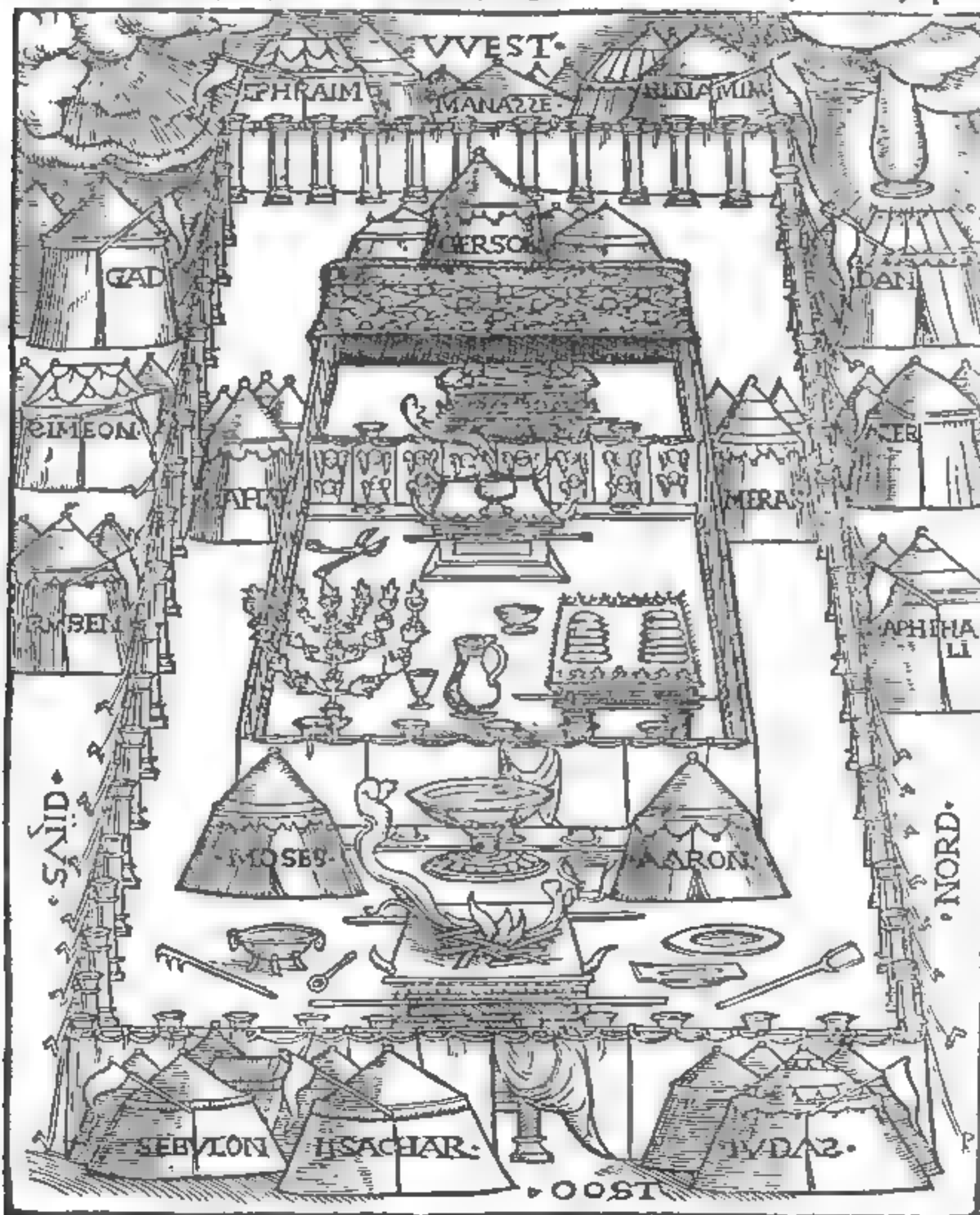
They made the foreheade plate also to þe holy crowne, of pure golde, and wrote therein with grauen worke: the holynes of the LOR

DE, and fested a yalowe lacetheron, to tye it vnto the myter aboue, as the LORDE cōmaunded Moses.

Thus the whole worke of y^e Habitation of y^e Tabernacle of wytnesse, was fynished. And the childre of Israel dyd all that the LORDE cōmaunded Moses, & brought the Habitation vnto Moses: the Tabernacle & all the apparell therof, the buttons, bordes, barres, pilers, sockettes, y^e couerynge of reed stymmes of rammes, the couerynge of doo stymmes, & the vayle, y^e Arke of wytnesse wth the stanes therof, the Mercyseate, the table & all his apparell, & the shewbied, the candil stick, wth the lampes prepared, and all his apparell, & oyle for the lightes, the golden altare, the anoyntinge oyle & incense, the hangin

ge in the Tabernacle dore, the brasen altare, & his brasen gredyren wth his stanes, & all his apparell, y^e lauer wth his soete, the hangynge of y^e court wth the pilers & sockettes therof, y^e hanginge in the court gate wth his pilers & nales, & a^l the ordynaunce for the seruyce of the Habitation of y^e Tabernacle of wytnesse, y^e mynistringe vestimētes of Aarō y^e prest, to do seruyce in y^e Sanctuary, & the garnētes of his sonnes, y^e they might execute y^e prestes effice. Acordinge to all that y^e LORDE cōmaunded Moses, eue so dyd the childre of Israel in all this seruyce. And Moses sawe all y^e worke, y^e they dyd it eue as y^e LORDE had commaunded, and he blessed them.

The XL. Chapter.



AND y^e LORDE spa ke vnto Mo ses, & sayde: In the first daye of the first moneth shalt thou set up y^e Habitation of y^e Tabernacle of wytnesse, and shalt put the Arke of wytnesse ther in, and hang the vayle before y^e Arke. And thou shalt bringe in the table, and garnish it, and bringe in the candil stick, and put the lampes theron. And y^e golde altare of incense shalt thou set before y^e Arke of wytnesse, & hange up the hanginge in the dore of the Habitation. But the altare of burnt offering

The ij. boke of Moses.

ges shalt thou set before the dore of the Habitation of the Tabernacle of wytnesse: ⁊ the lauer betwixte the Tabernacle of wytnesse and the altare, and put water therin, ⁊ set the courte rounde aboute, and hange vp the hanginge in the courte gate.

B And thou shalt take the anoyntyng oyle, and anoynte the Habitation and all that is therein, ⁊ shalt consecrate it, and all y apparell therof, that it maye be holy. And thou shalt anoynte the altare of burnt offerynges and all his vessels, and consecrate it, that it maye be most holy. The lauer also ⁊ his fote shalt thou anoynte ⁊ consecrate.

Exo. 30. c. **E**xo. 30. a And thou shalt brynge Aaron ⁊ his sonnes vnto the dore of the Tabernacle of wytnesse, and wash them with water, ⁊ put the holy vestimentes vpon Aaron, and anoynte him, and consecrate him, that he maye be my prest. And thou shalt brynge his sonnes also, and put the albes vpon them, and anoynte them, as thou hast anoynted their father, ⁊ they maye be my prestes. And this anoyntinge shall they haue for an euerlastinge presthode amonge their posterities. And Moses dyd all as the LORDE commaunded him.

Nu. 7. a **Nu. 9. c** **C** Thus was the Tabernacle set vp in the seconde ycare vpon the first daye of the first moneth. And whan Moses reared it vp, he fastened y sockettes and the bordes, and barres, and set vp the pilers, and spred out the tent ouer the Habitation, and put the couerynge of the tent aboue an hye, as the LORDE commaunded him. And he toke the wytnesse, and layed it in the Arke, and put y staves in the Arke, and set the Mercysate aboue vpon the Arke, and broughte the Arke into the Habitation, and hanged the vayle before the Arke of wytnesse, as the LORDE commaunded him.

And he set the table in the Tabernacle of wytnesse, in the corner of the Habitation vpon the north syde without the vayle, and prepared bled theron before y LORDE: as the LORDE commaunded him.

Exo. 35. c **D** And he set in the candilstick also, euen ouer agaynst the table, in the corner of the Habitation vpon the south syde, and put the

The xl. Chap.

lampes theron before y LORDE, as the LORDE commaunded him. And the golden altare set he in also before the vayle, and brent swete incense theron, as the LORDE commaunded him. And hanged vp the hanginge in the Tabernacle dore. As for the altare of burnt offerynges, he set it before the dore of the Habitation of y Tabernacle of wytnesse, and offred burnt offerynges and meate offerynges theron, as the LORDE commaunded him.

And the Lauer set he betwixte the Tabernacle of wytnesse and y altare, and put water therinto wash withall. And Moses, Aaron and his sonnes washed their hades and feet therat: for they ought to wash the, whan they wente in to the Tabernacle of wytnesse, or whan they wente vnto the altare, as the LORDE commaunded him. Exo. 30. c

And he set vp the courte rounde aboute the Habitation and the altare, and hanged vp y hanginge in y courte gate. Thus Moses fynished the whole worke.

Then a cloude couered y Tabernacle of wytnesse, and the glory of the LORDE fylled the Habitation. And Moses coulde not go in to the Tabernacle of wytnesse, whyle the cloude abode theron, and the glory of y LORDE fylled the Habitation.

And whan the cloude remoued from the Habitation, then wente the children of Israel forth, as oft as they toke their iourney. But yf the cloude remoued not, then toke not they their iourney, tyll the daie that it remoued: for in the daye tyme was the

cloude of the LORDE vpon the Habitation, ⁊ in the night season was fyre therin, in y sight of all y house of Israel, in all their iourneis.

The ende of the seconde boke of Moses, called Exodus.

The iij. boke of Moses.
The thirde boke
 of Moses, called
 Leuiticus.

What this boke conteyneth.

- Chap. I.** The ordie and vse of burntofferyn-
 ges, whether it be of small or greate catell, or
 of foules.
- Chap. II.** Of meatofferynge with fyne flour,
 &c.
- Chap. III.** Of deodofferynge, otherwyse cal-
 led healthofferynge, peace offerynge, or that-
 offerynge, and of the farr.
- Chap. IIII.** The offeringe for the sinne of a prest,
 of the whole congregacion, of the ruler, or of
 any other meane man.
- Chap. V.** The offeringe for swearinge, for an
 erreure or ignorance.
- Chap. VI.** Of daylie burntofferynge & other
 oblacions: The offeringe of the prest in the
 daye of his anoyntinge.
- Chap. VII.** Of thancofferynge. Of the fat &
 bloude, and of the anoyntinge of the prestes.
- Chap. VIII.** Of the anoyntinge and consecra-
 tyng of Aaron and of his sonnes.
- Chap. IX.** How Aaron and his sonnes offred
 for synne, & how the fyre of God consumed the
 burntofferynge.
- Chap. X.** The death of Nadab & Abihu. The
 prestes were forbydden to drynke wyne, and
 their porcion of the offerynge appoynted
 them.
- Chap. XI.** Of cleane and vncleane bestes &
 foules.
- Chap. XII.** Of the vncleennesse of a woman in
 childe bedd, of hir clensynge or purification &
 of hir offeringe.
- Chap. XIII.** Of Leprosy or Mezell.
- Chap. XIII.** The clensynge of lepers, and of their
 offeringe.
- Chap. XV.** Of all maner of vncleane fluxes or
 yssues, both of men and women.
- Chap. XVI.** How might not allwaie go in to the
 Sanctuary. Of the two goates. Of fastinge in
 the seuenth moneth.
- Chap. XVII.** All offerynge were first brought to
 the Tabernacle dore. No bloude ner deed ca-
 ryon was to be eaten.
- Chap. XVIII.** The degrees of consanguinite and
 affinite: And what women men ought not to
 marie.
- Chap. XIX.** Dyuerse and many commaundemē-
 tes and statutes.
- Chap. XX.** To geue sede vnto Moloch, & other
 vnlawfull thinges are forbydden.
- Chap. XXI.** How cleane and vndefyled the pres-
 tes ought to lyue.
- Chap. XXII.** How the prestes and their houshol-
 des ought to be: & how the offerynge ought
 to be vsed.
- Chap. XXIII.** Of the holy dayes and hye feastes:
 namely, the Sabbath, Easter, Whyt sondaye
 (otherwise called the feast of wekes) the feast
 of Tabernacles, &c.
- Chap. XXIII.** Of the oyle for the lampes and ligh-
 tes. Of the shewbread. Punysshment for cursyn-
 ge and blasphemie.
- Chap. XXV.** Of the rest of the seuenth yeare, &

The first. Chap. Ho. xliij.

libertye of the fiftieth yeare, otherwyse cal-
 led the yeare of Iubylie, the yeare of hornes
 blowing, or the trompet yeare.

Chap. XXVI. Swete & louynge promyses of God
 for all soch as wyl kepe his commaundemēt
 agayne, Maruelous foreplayes are threate-
 ned vnto them, that wyl not harken to his
 worde.

Chap. XXVII. Of rowes, and of the fre yeare. Of
 redemyng or losynge out agayne of catell
 or londe, that a man promyseth, voweth or de-
 dicateth vnto the L O R D E.

The first Chapter.



Unto the L O R D E cal- **A**
 led Moses, and spake **Exo. 29. 8**
 vnto him out of y^e Ta-
 bernacle of wytnesse,
 and sayde: Speake vn-
 to y^e childre of Israel,
 & saie vnto them: Who
 so ever amonge you wyl
 brynge an offeringe vnto the L O R D E, let
 him brynge it of y^e catell, euen of the oxen, &
 of the shepe.

If he wyl brynge a burntofferynge of y^e
 oxen (or greate catell) he let him offre a ma-
 le without blemyshe, before y^e dore of the Ta-
 bernacle of wytnesse, to reconcytle him self be-
 fore the L O R D E, let him laye his hande v- **Exo 29. 6**
 pon the heade of the burntofferynge, then **Leui. 1. 4**
 shal he be reconcyled, so y^e God shalbe mer-
 cifull vnto him.

And he shall kyll the yonge ore before y^e **B**
 L O R D E: and y^e prestes Aarons sonnes shal
 brynge the bloude, and sprenkle it rounde a-
 bout vpon the altare, that is before the do-
 re of the Tabernacle of wytnesse. And the
 steyne shalbe flayne from of the burntoffe-
 ryng, and it shalbe hewen in peces. And
 the sonnes of Aaron the prest shal make a fy-
 re vpon the altare, and laye wod about ther-
 on: and y^e peces, the heade, and the farr shal
 they laye vpon the wodd that lyeth vpon y^e
 fyre on the altare. But y^e bowels & legges
 shal be wasshen with water, and the prest
 shal burne altogether vpon the altare for a
 burnt sacrifice: this is an offeringe of a swete
 savoure vnto the L O R D E.

If he wyl offre a burnt sacrifice of the **C**
 small catell, that is, of the lambes or goa-
 tes, then let him offre a male without a ble-
 mysh. And he shall kyll it before the L O R D E,
 euen at the corner of the altare on the north
 syde before y^e L O R D E. And (the prestes) Aa-
 rons sonnes shal sprenkle his bloude rounde
 about vpon y^e altare, and it shal be hewen
 in peces. And the prest shal laye them with
 the heade and the farr, vpon the wodd that

The iij. boke of Moses.

lyeth vpon the fyre on the altare. But the bowels and y legges shal be washten with water. And y prest shal offre it altogether, and burne it vpon y altare for a burnt sacrifice. This is an offeringe of a swete sauoure vnto the LORDE.

D But yf he wil offre a burnt sacrifice of y foules vnto the LORDE, then let him offre it of the turtill doves or of y yonge pigeons. And the prest shal brynge it vnto the altare, and wyngge the neck of it a sinder, that it maye be burnt vpon the altare, and let the bloude of it runne out vpon the sydes of the altare, and the croppé of it with the fethers shalbe cast vpon the heape of asshes besyde the altare towarde the east, and he shall denyde the wynges of it, but not breake the cleane of. And thus shall the prest burne it vpon the altare, euen vpon the wodd that lyeth vpon the fyre, for a burnt sacrifice. This is an offeringe of a swete sauoure vnto the LORDE.

The II. Chapter.

A **W**han a soule wyll offre a meat offeringe vnto the LORDE, then shal it be of fyne floure, and he shal poure oyle vpon it, and put frankincense thereon, and so brynge it vnto Aarons sonnes the prestes. Then shal one of them take his handfull of the same floure, and oyle with all the frankincense, and burne it for a remembraunce vpon the altare. This is an offeringe of a swete sauoure vnto the LORDE. As for y remmaunt of the meat offeringe, it shalbe Aarons and his sonnes. This shalbe y most holy of the offeringes of the LORDE.

Leui. 10. d

B But yf he wyll brynge a meat offeringe of that which is baken in the oven, then let him take swete cakes of wheate, mytte with oyle, and unleuended wafers anoynted with oyle. Neuertheles yf thy meat offeringe be eny thinge of that which is fryed in the panne, then shal it be of fyne swete floure mytte with oyle: And thou shalt cut it in peces, and poure oyle thereon: so is it a meat offeringe. But yf thy meat offeringe be ought broyled on the gredyon, then shalt thou make it of fyne floure with oyle. And the meat offeringe that thou wilt make of soch thinges for the LORDE, shalt thou brynge vnto y prest, which shal brynge it vnto the altare, and shal heue vp the same meat offeringe for a remembrance, and burne it vpon the altare. This is an offeringe of a swete sauoure vnto the LORDE. As for the remmaunt, it shal be Aarons and his sonnes. This shall be the most holy of the offeringes of the LORDE.

Leui. 6. b
and 9. c
Nu. 15. a

The iij. Chap.

All the meat offeringes that ye wil offre vnto the LORDE, shal ye make without leuē. For there shal no leuē nor hony be burnt for an offeringe vnto the LORDE. But for the offeringe of the firstlinges shal ye offer the vnto the LORDE. Neuertheles they shal come vpon no altare for a swete sauoure.

All thy meat offeringes shalt thou salt. And thy meat offeringe shal neuer be without y salt of the couenaunt of thy God: for in all thy offeringes shalt thou offre salt.

D
Matt. 23. b
Marc. 9. c
Col. 4. a

But yf thou wilt offre a meat offeringe of the first frutes vnto y LORDE, then shalt thou drye that which is grene, by the fyre, and beate it small, and so offre the meat offeringe of thy first frutes. And thou shalt put oyle vpon it, and laye frankincense thereon, so is it a meat offeringe. And then shall the prest beate it, and burne of the oyle with all the frankincense for a remembrance. This is an offeringe vnto the LORDE.

The III. Chapter.

Whe yf his offeringe be a deede offeringe of greate catell (whether it be oxe or cowe) then shal he offre soch as is without blemish before the LORDE, and shal laie his hande vpon the heade of it, and kyll it before the doore of the Tabernacle of witnessse. And the prestes Aarons sonnes, shall sprentle the bloude rounde aboute vpon the altare, and shal offre of y deede offeringe vnto the LORDE: namely, all the fat that is within, and the two kydneys with the fat that is thereon vpon the loynes, and the nett on the leuer vpon the kydneys also. And Aarons sonnes shal burne it vpon the altare for a burnt offeringe, euen vpon the wodd that lyeth on the fyre. This is an offeringe of a swete sauoure vnto the LORDE.

If his deede offeringe be of small catell, whether it be male or female, it shal be without blemish: If it be a lambe, then shal he brynge it before the LORDE, and shal laie his hande vpon the heade of it, and sleie it before the Tabernacle of witnessse. And Aarons sonnes shal sprentle his bloude rounde aboute vpon the altare, and so offre of the deede offeringe vnto the LORDE: namely, the fat of it, all the rompe with the backe, and the fat that couereth the bowels, with all y fat that is within, and the two kydneys with the fat that is thereon vpon the loynes, and the nett on the leuer vpon the kydneys also. And the prest shal burne it vpon the altare, for y meate of the offeringe vnto y LORDE.

But yf his offeringe be a goate, and bringeth it before the LORDE, he shal laie his

C

hande vpon the heade of it, and kyll it before the Tabernacle of wytnesse. And Arons sonnes shal sprikke the bloude rounde aboute vpon the altare, and shal offer therof a sacrifice vnto the LORD: namely, the fat & couereth the bowels, and all the fat & is within, the two kydneyes with the fat that is thereon vpon the loynes, and the net on the leuer vpon the kydneyes. And the priest shal burne it vpon the altare, for the meate of the sacrifice to a sweete sauoure.

Leuit. 7. c

All the fatt is the LORDS. Let this be a perpetuall lawe amonge yo^r posterities in all youre dwellynges, that ye eate no fatt, nor bloude.

The III. Chapter.

Gen. 9. a
Leuit. 17. d
and 19. f

When the LORD spake vnto Moses, and sayde: Speake vnto the childre of Israel, and saye: When a soule synneth thorow ignorance in any commaundment of the LORD, which he ought not to do: As namely, yf a priest which is anoynted, synne, that he make the people do amysse, he shall brynge for & synne that he hath done, a yonge bullocke without blemyshe vnto the LORD for a synofferynge. And the bullocke shal he brynge to the dore of the Tabernacle of wytnesse before the LORD, and laie his hande vpon his heade, and kyll him before & LORD.

Leuit. 9. b

Leuit. 16. c

And & priest & is anoynted, shal take of his bloude, and brynge it in to the Tabernacle of wytnesse. And he shall dyppe his synger in to the bloude, and sprikke therewith seuen tymes before the LORD, toward the wayle of & Holy. And he shal put of the same bloude vpon the hornes of the altare of incense, & stondeth before & LORD in the Tabernacle of wytnesse: and all the bloude of the bullocke shal he poure vpon the botome of the altare of burntofferings, & stondeth at the entrin ge in of & Tabernacle of wytnesse. And all the fat of the synofferynge shal he cheue vp: namely, the fat & couereth the bowels, and all the fat & is within, & two kydneyes with the fat that is thereon vpon the loynes, and the net on the leuer vpon the kydneyes also (like as he cheueth it from the eye in the dead offerynge) and shal burne it vpon the altare of burntofferings. But the stymme of the bullocke, and all the flesh, with the heade & legges, and the bowels and the donge, shal he carry alltogether out of the hoost, in to a cleane place, where & asshes are poured out, and shal burie it vpon woodd with fyre.

Exo. 29. b
Nu. 19. a

When the whole congregacion of Israel synneth thorow ignorance, and the dede be hyd from their eyes, so & they do ought agaynst

eny of the commaundementes of the LORD, which they shoulde not do, and come afterwarde to the knowlege of the synne that they haue done, they shal brynge a yonge bullocke for a synofferynge, and set him before & dore of & Tabernacle of wytnesse. And the Elders of the congregacion shall laye their handes vpon his heade before the LORD, and kyll & bullocke before the LORD. And & priest & is anoynted shal brynge of & bullockes bloude in to the Tabernacle of wytnesse, and dyppe ther in with his synger, and sprikke therewith seuen tymes before the LORD, eu^e before the wayle of the Holy. And shal put of the bloude vpon the hornes of the altare, & stondeth before the LORD in the Tabernacle of wytnesse: and all & other bloude shal he poure vpon the botome of & altare of burntofferings, & stondeth before the dore of & Tabernacle of wytnesse. But all his face shal he cheue vp, and burne it vpon the altare: and shal do with this bullocke, as he dyd with & bullocke of the synofferynge: Thus the priest shal make an attonement for them, and it shall be forgiven them. And the bullocke shal he brynge without the hoost, and burne him, as he brenet & first bullocke. This shal be & synofferynge of the congregacion.

When a prynce synneth, and doeth agaynst the commaundement of the LORD his God, & he ought not to do, and offendeth ignorantly, and cometh to the knowlege of his synne & he hath done, he shal brynge for his offeringe an he goate without blemyshe, and laye his hande vpon the goates heade, and slaye him in & place where & burntofferings are slayne before & LORD. The shal & priest take of & bloude of & synofferynge with his synger, and put it vpon the altare of burntofferings, and poure the other bloude vpon the botome of the altare of burntofferings. But all the fat of it shal he burne vpon the altare, like as the fat of the heathofferynge. And so the priest shal make an attonement for his synne, and it shall be forgiven him.

When a soule of & comon people synneth ignorantly, doinge eny thinge agaynst the commaundement of the LORD, & he ought not to do, and so offendeth, and cometh to & knowlege of the synne & he hath done, he shal brynge for his offeringe a she goate without blemyshe, for the synne & he hath done, and shal laye his hande vpon the heade of the synofferynge, and slaye it in the place of the burntofferings. And the priest shal take of the bloude with his synger, and put it vpon the hornes of & altare of burntofferings, and poure

The iij. boke of Moses.

all the bloude vpon the botome of the altare. But all the fat of it shal he take awaye, like as he taketh awaye the fat of the dead-offerynge, and shal burne it vpon the altare for a sweete sauoure vnto the LORDE. And so shal the prest make an attonement for him, and it shal be forgiven him.

G But yf he brynge a lambe for a synofferynge, then let him brynge a female without blemyshe, and laye his hande vpon the head of the synofferynge, & kyll it for a synofferynge, in the place where the burnt-offerynges are slayne. And the prest shal take of þe bloude wth his synger, & put it vpon the hornes of the altare of burnt-offerynges, & poure all the bloude vpon the botome of the altare. But all þe fette therof shal he take fro it, like as he dyd the fat of the lambe of the healt-offerynge, & shal burne it vpon þe altare for the LORDES sacrifice. And so yf prest shal make an attonement for the synne that he hath done, and it shal be forgiven him.

The V. Chapter.

Leui. 24. c

Agg. 1. b

1. cor. 8. c

Whan a soule synneth, & he heare a cursyng, and is wytnesse therof, or hath sene it, or knowen it, & telleth it not, he is giltye of a trespass. Or whan a soule toucheth eny vncleane thynge, whether it be yf carion of an vncleane beast, or catell, or wombe, & was not aware of it, he is vncleane, and hath offended. Or whan he toucheth an vncleane man (what vncleanness so euer a man is defyled withall) & was not aware of it, & afterwarde cometh to þe knowlege therof, yf same hath offended. Or whan a soule sweareth, so þe pronounceth wth his mouth to do euell or good (what so euer it be that a man pronounceth wth an ooth) & was not aware of it, & afterwarde cometh to the knowlege therof, he hath offended in one of these.

Now whan it so is, þe hath offended in one of these, & is enfourmed therof, what he hath synned, he shal bringe vnto þe LORDE for his trespass of this his synne þe hath done, a female from the flocke, either a yewe or a she goate for a synofferynge: so shal the prest make an attonement for him concerninge his synne. But yf he be not able to brynge a shepe, then let him brynge vnto þe LORDE for his offence that he hath done, two turtill doves or two yonge pigeons: one for a synofferynge, the other for a burnt-offerynge, and brynge them to the prest: Which shal make the first a synofferynge, and first wrynge the neck of it, so that he plucke it not cleane of, and sprentle with the bloude vpon the sydes of the altare, and let the resydue

Leui. 12. d

The v. Chap.

of the bloude blede out vpon the botome of the altare: This is the synofferynge. As for the other, he shal make it a burnt-offerynge, after the maner therof. And thus shal the prest make an attonement for him concerninge the synne that he hath done, & it shal be forgiven him. But yf he be not able to brynge two turtill doves or two yonge pigeons, then let him brynge his offeringe for his synne, a tenth deale of an Ephra of syne fleure for a synofferynge. But he shal put no oyle theron, ner laye frankincense vpon it, for it is a synofferynge. And he shal brynge it vnto the prest, & yf prest shal take his hand full of it for a remembraunce, and burne it vpon the altare for an offeringe vnto the LORDE. This is a synofferynge. And so shal the prest make an attonement for him, concerninge his synne that he hath done, & it shal be forgiven him. And the remmaunt shal be the prestes, like a meat-offerynge.

And the LORDE spake vnto Moses, & sayde: If a soule trespass, so þe thorow ignorance he offendeth in any thynge þe is halowed vnto the LORDE, he shal brynge his trespass-offerynge vnto the LORDE, euen a ramme from þe flocke without blemyshe, worth two Syckles of syluer, after the Syckle of the Sanctuary, for a trespass-offerynge: and so let what he hath offended in the halowed thynge, he shal make restitution, & geue the fift part more thereto. And he shal deliuer it vnto þe prest, which shal make an attonement for him wth the ramme of the trespass-offerynge, & it shal be forgiven him.

D

Exo. 28. b

Whan a soule synneth, and doth oughte agaynst eny comaundment of the LORDE, þe shulde not do, & is in fourmed therof, he hath trespassed, & is giltye of the synne. And he shal brynge from the flocke a ramme without blemyshe (that is worth a trespass-offerynge) vnto the prest, which shal make an attonement for him concerninge his ignorance which he dyd, and was not aware, and it shal be forgiven him. This is the trespass-offerynge, because he trespassed agaynst the LORDE.

And þe LORDE talked with Moses, and sayde: Whan a soule synneth, & trespasseth agaynst the LORDE, so that he denyeth vnto his neighbour that which he gaue him to kepe, or that was put vnder his hande, or that he hath violently taken awaye, or gotten vnrightheously, or founde that was lost, and denyeth it wth a false ooth, what so euer it be, wherein a man synneth agaynst his neighbour. Now whan it cometh so

E

The iij. booke of Moses.

Num. 5.2 to passe, that he synneth after this maner, & trespasseth, he shal restore agayne that he toke violently awaye, or gat wrongeously, or that was genen him to kepe, or that he hath founde, or what so euer it be aboute & which he hath sworne falsely, he shal restore it agayne whole altogether, and geue the fift part more therto, euen to him that it belonged vnto, the same daye that he geueth his trespass offerynge. But for his trespass he shall brynge for the LORDE (euen vnto the prest) a ramme from the flocke without blemyshe, that is worth a trespass offerynge. Then shall the prest make an attonement for him before the LORDE, and all that he hath synned in, shalbe forgiven him.

The VI. Chapter.

Exo. 28.2 **¶** And the LORDE spake vnto Moses, and sayde: Commaunde Aaron and his sonnes, and saye: This is the lawe of the burnt offerynge. The burnt offerynge shall burne vpon the altare all night vntyll the mornynge. But the fyre of the altare onely shal burne thereon. And & prest shal put on his linnen albe, and his linnen breeches vpon his flesh, and shal take vp the asshes, that the fyre of the burnt offerynge vpon the altare hath made, and shall poure them besyde the altare. Then shall he put of his rayment, and put on other rayment, and carry out the asshes without the hoost, into a cleane place.

The fyre vpon the altare shal burne, and neuer go out. The prest shal kindle wode thereon euery mornynge, and dress the burnt offerynge vpon it, and burne the fat of the deed offerynge thereon. The fyre shall euer burne vpon the altare, and neuer go out.

Num. 15.2 **¶** And this is the lawe of the meat offerynge, which Aarons sonnes shall offre before the LORDE vpon the altare. One of them shall haue his handfull of fyne flour of & meat offerynge, and of the oyle, and all the frankincense that lyeth vpon the meat offerynge, and shall burne it vpon the altare for a swete sauoure a remembraunce vnto the LORDE. As for the remnaunt, Aaron and his sonnes shal eat it, and vntended shal they eat it in the holy place, namely, in the courte of the Tabernacle of witnessse. With leue shal they not bake their porcion, which I haue geuen them of my offerynge. It shalbe vnto them most holy, as the syn offerynge and trespass offerynge. All the males amonge the children of Aaron shal eat of it. Let this be a perpetuall lawe for youre posterities in the sacrifices of the LORDE.

The viij. Chap. Exo. xliij.

No man shall touch it, excepte he be consecrated.

¶ And the LORDE spake vnto Moses, and sayde: This shalbe the offerynge of Aaron and of his sonnes, which they shall offre vnto the LORDE in the daie of their anoyntinge. The tenth parte of an Ephra of fyne flour for a meat offerynge daylie, the one half parte in the mornynge, the other half parte at euen. In the panne with oyle shall thou make it, and brynge it fryed, and in peeces shalt thou offer it for the swete sauoure of the LORDE. And the prest which amonge his sonnes shalbe anoynted in his steade, shall do this. This is a perpetuall dewtye vnto the LORDE. It shal be burnt altogether: for all the meat offerynge of the prest shalbe consumed with the fyre, and not be eaten.

¶ And & LORDE talked with Moses, and sayde: Speake vnto Aaron and his sonnes, and saye: This is the lawe of the syn offerynge: In the place where thou slayest & burnt offerynge, shalt thou slaye the syn offerynge also before the LORDE. This is most holy. The prest that offereth the syn offerynge, shal eat it in the holy place, in the courte of & Tabernacle of witnessse. No man shall touch y flesh therof, excepte he be halowed. And yf eny garment be sprentled with the bloude of it, it shalbe washē in the holy place. And the earthe pot that it is sodden in, shalbe broken. But yf it be a brasen pot, it shalbe scoured, and resed with water. All & males amonge the prestes shal eat therof, for it is most holy. Notwithstandinge all & syn offerynge whose bloude is brought in to the Tabernacle of witnessse to make an attonement, shall not be eaten, but burnt with fyre.

Ofc 4. b

Leui. 11.2 and 15. b

The VII. Chapter.

¶ And this is the lawe of the trespass offerynge, and it shal be most holy. In the place where the burnt offerynge is slayne, shall the trespass offerynge be slayne also, & there shall of his bloude be sprentled rounde aboute vpon the altare. And all his fat shalbe offered: the rompe and the fat & couereth the bowels, the two kydneyes with the fat & is thereon vpon the loynes, and the net on the leuer vpon the kydneyes also. And the prest shal burne it vpon the altare for an offerynge vnto the LORDE. This is a trespass offerynge.

All the males amonge the prestes shal eat it in the holy place, for it is most holy: euen as the syn offerynge, so shall the trespass of-

The iij. booke of Moses.

ferynge be also, they shall both have one lawe: and it shal be the prestes, that reconcy leth ther w^t. Loke which prest offereth eny mans burnt offerynge, the slynnne of the same burnt offerynge that he hath offered, shal be his. And every meat offerynge that is bak en in the oven, roasted vpon the gred yron, or fryed in the panne, shal be the prestes y^e offer eth it. And enery meat offerynge y^e is myn gled with oyle, or drye, shal belonge vnto all Aaron sonnes, vnto one as well as another.

B And this is y^e lawe of the health offerin ge, that is offered vnto the L O R D E. * If they wyll offre a sacrifice of thankes geuyn ge, then shal they offre unleueded cakes me gled with oyle, and sweete wafers strated ouer with oyle, and fryed cakes of fyne flour mengled with oyle. This offerynge also shal they brynge vpon a cake of leueded bred, to the thank offerynge of his health offerynge: and of them all he shal offre one for an heue offerynge vnto the L O R D E. And it shal be the prestes, that sprentleth the bloude of the health offerynge. And the flesh of the thank offerynge in his health of ferynges, shal be eaten the same daye that it is offred, and there shall nothinge be left ouer vntyll the mornynge.

L And whether it be a vowe or a fre wyl offerynge, * it shal be eaten the same daye that it is offred: yf ought be left ouer vntyll the mornynge, yet maye it be eaten. But loke what remayneth vnto y^e thirde daye of the flesh that is offred, it shal be bient with the fyre. And yf eny man vpon the thirde daie eat of y^e offred flesh of his health offe rynges, he shall not be accepted that offred it. * Neither shall it be rekened vnto him, but it shal be refused. And loke which sou le eateth therof, the same is giltye of a mys dede.

E And the flesh that toucheth eny vncleane thinge, shal not be eaten, but burnt with the fyre. But who so euer is cleane of body, shal eat of the flesh: and the soule that eateth of y^e flesh of y^e health offerynge which belongeth vnto the L O R D E, his vncleannes be vpon him, and he shal be roted out from amonge his people.

And whan a soule toucheth eny vncleane thinge, whether it be an vncleane man, catell, or eny other abhominacion that is, and eateth of the flesh of the burnt offerynge, that belongeth vnto the L O R D E, the same shal be roted out from amonge his people.

And the L O R D E talketh with Moses,

The viij. Chap.

and sayde: Speake vnto the children of Is rael, & saye: Ye shall eat no fat of oxen, lam bes, and goates: neuerthelesse the fat of it that dyeth alone, and of soch as is come of wyld beasts, that maye ye occupye to all maner of vses, but ye shall not eat it.

For who so euer eateth the fat of y^e beest that is geuen vnto the L O R D E for an offe rynges, the same soule shal be roted out from his people. Moreover, * ye shall eat no blou de, nether of catell, ner of foules, where so euer ye dwell. What soule eateth eny blou de, the same shal be roted out from his people.

And the L O R D E talked with Moses, and sayde: Speake vnto the children of Is rael, and saye: Who so wyll offre his health offerynge vnto the L O R D E, the same shal also brynge with all, that belongeth vnto y^e health offerynges for the L O R D E. But he shall brynge it with his hande for the offe rynges of the L O R D E: namely the fat vpon the brest shal he brynge, with the brest, to be a Waue offerynge before the L O R D E. And the prest shall burne the fat vpon the altare, and the brest shal be Aarons and his sonnes.

And the right shulder shal they geue vnto the prest for a gyt of their health offe rynges. And loke which of Aarons sonnes of freth the bloude of the health offerynges, and the fat, the same shal haue the right shulder for his parte. * For the Waue brest and the heueshulder haue I taken of the children of Israel, and of their health offe rynges, and haue geuen them vnto Aaron the prest and vnto his sonnes for a perpetuall dewtye.

This is the anoyntinge of Aaron and of his sonnes, of the offerynges of the L O R D E, in the daye whā Moses presented them to be prestes vnto the L O R D E, what tyme as the L O R D E commaunded (in the daye whan he anoynted them) to be geuen them of the children of Israel for a perpetuall dewtye, and vnto all their posterities. And this is the lawe of the burnt offerynge, of the meat offerynge, of the syn offerynge, of the trespase offerynge, of the offerynge of consecracion, and of the health offerynges, which the L O R D E commaunded Moses vpon mount Sinai, in the daye whan he gaue him in commandement vnto the children of Israel, to offre their offerynges vnto y^e L O R D E in the wyldernes of Sinai.

The viij. Chapter.

Leui 3. c

Gen. 9. a
Leui. 3. c
17. c. 19. f
Deut. 12. b
1. Re. 14. e

Num. 18. e



21 **¶** And the LORD spake vnto Moses, & sayde: Take Aaron and his sonnes wth him, & their vestimentes, & the anoyntinge oyle, & a bullocke for a synofferynge, two rammes, and a maunde with vnlendened bred, and call the whole congregacion together, before the doore of the Tabernacle of wytnesse. Moses dyd as the LORD commaunded him, and gathered the congregacion together vnto the doore of γ Tabernacle of wytnesse, and sayde vnto them: This is it, that the LORD hath commaunded to do.

22 And he toke Aaron and his sonnes, and washed them with water, and put the albe vpon him, and girde him with the girdell, and put vpon him the yalowe tuncycle, and put the ouerboddy cote vpon him, and girde him vpon the ouerboddy cote, & put the brest lappetheron, and in γ brestlappe light and perfectnesse: And set the mycter vpon his heade. And vpon the mycter even aboute his fore heade, put he a place of golde on the holy crowne: as γ LORD commaunded Moses.

23 And Moses toke the anoyntinge oyle, & anoynted the habitacion, and all that was therein, and consecrated it, and sprentled therewith seuen tymes vpon the altare, and anoynted the altare with all his vessels, the lauer with his fote, that it might be consecrated: and poured the anoyntinge oyle vpon Arons heade, and anoynted him, γ he might be consecrated.

24 And he brought Arons sonnes, and put albes vpon them, and girde them with the girdle, and put bonettes vpon their heades, as the LORD commaunded him.

And he caused bringe a bullocke for a synofferynge. And Aaron with his sonnes layed their handes vpon his heade, and then was he slayne. And Moses toke of the bloude, &

put it vpon the homes of the altare rounde aboute with his synger, and purified the altare, and poured the bloude vpon the botome of the altare, and consecrated it, that he might reconcyle it. And toke all the fat vpon the bowels, the nett vpon the leuer, and the two kydneyes with the fat thereon, and burned it vpon the altare. But the bullocke wth his slymme, flesh, & donge, burned he with fyre without the hoost, as the LORD commaunded him. Exo. 29. b

And he brought a ramme for a burnt offeringe. And Aaron wth his sonnes layed their handes vpon his heade, & then was he slayne. And Moses sprentled of γ bloude vpon the altare rounde aboute, hewed the ramme in peces, and burnt the heade, the peces, and the fatt. And washed the bowels and the legges with water, and so burnt γ whole ramme vpon the altare. This was a brunt offeringe for a swete sauoure, even a sacrifice vnto the LORD, as the LORD commaunded him. Exo. 29. c

He brought also the other ramme of the offeringe of the consecracion. And Aaron with his sonnes layed their handes vpon his heade, and then was it slayne. And Moses toke of his bloude, and put it vpon the tynpe of Arons right eare, and vpon the thombe of his right hande, and vpon the greete too of his right fote.

And he brought Arons sonnes, and put of the bloude vpon the tynpe of the right eare of them, and vpon γ thombes of their righte handes, and vpon the greete toes of their righte fete, and poured the resydue of the bloude vpon the altare rounde aboute. And he toke the fat and the rompe, and all the fat vpon the bowels, and the nett vpon the leuer, the two kydneyes with the fat thereon, and the righte shulder. And out of the maunde of vnlendened bred before the LORD, he toke an vnlendened cake, and a cake of oyled bred, and a waser, and layed them vpon the fat, and vpon the right shulder, and put altogether vpon the handes of Aaron and of his sonnes, and waied it for a Waveofferynge before the LORD. Exo. 29. d

And afterwarde toke he all agayne from their hondes, and burned them on the altare, even vpon the burnt offeringe: for it is an offeringe of consecracion for a swete sauoure, even a sacrifice vnto γ LORD. And Moses toke the brest, and waied it a Waveofferynge before the LORD, of the ramme of the offeringe of consecracion: the same was Moses parte, as the LORD commaunded

The iij. booke of Moses.

Moses. And Moses toke of y anoyntinge oyle, z of the bloude vpon the altare, z sprentled it vpon Aaron z his vestimentes, vpon his sonnes z vpon their vestimentes, and so cōsecrated Aaron z his vestimentes, his sonnes and their vestimentes with him.

G And he sayde vnto Aaron z his sonnes: Seeth y flesh before the dore of the Tabernacle of wytnesse, z there eate it, z the bried in y maunde of the cōsecracion offeringes, as it is cōmaunded me, z sayde: Aaron z his sonnes shall eate it. As for y which remaineth of the flesh z bried, ye shal burne it with fyre. And in seue dayes shal ye not departe from y dore of the Tabernacle of wytnesse, vntyll the daye, y the dayes of yo^r consecracion offeringes be at an ende: for seue dayes must yo^r handes be consecrated, as it is cometo passe this daye: The LORDE hath cōmaunded to do it, that ye might be reconcyled. And ye shal tary before the Tabernacle of wytnesse daye and night seuen dayes longe, z shal kepe y watch of y LORDE, that ye dye not, for thus am I cōmaunded. And Aaron with his sonnes dyd all, that y LORDE cōmaunded by Moses.

The XL. Chapter.

A And vpon the eight daye Moses called Aaron and his sonnes, and the Elders in Israel, and sayde vnto Aaron: Take vnto the a yonge calfe for a synofferinge, and a ramme for a burntofferinge, both without blemyshe, and bryng them before the LORDE, and speake vnto the children of Israel, and saye: Take an he goate for a synofferinge: and a calf, and a shepe, both of a yeare olde, and without blemyshe for a burnt offeringe: and an ore and a ramme for an healthofferinge, that we maye offre before the LORDE: and a meatofferinge myngled with oyle. For to daye shal the LORDE appeare vnto you.

B And they toke what Moses cōmaunded before y dore of the Tabernacle of wytnesse, and the whole cōgregacion came nye, and stode before the LORDE. Then sayde Moses: This is it, which the LORDE cōmaunded that ye shulde do, and then shall the glory of y LORDE appeare vnto you. And Moses sayde vnto Aaron: Go vnto y altare, and * offre thy synofferinge and thy burntofferinge, and make an attonemēt for the and for the people. Then offre the peoples offeringe, and reconcyle them also, as the LORDE hath cōmaunded.

Heb. 4. b
and 7. d

Leuit. 4. a

And Aaron wente vnto the altare, and slawe y calfe for his synofferinge, z his son

The ix. Chap.

nes brought the bloude vnto him. And he dypte his synger in the bloude, and put it vpon the hornes of the altare, and poured y bloude vpon y botome of the altare. As for the fat and the kydneyes z the net vpon the leuer of the synofferinge, he burnt the vpon the altare, as the LORDE cōmaunded Moses. The flesh also and the hyde burnt he to fyre without the hoost.

Afterwarde he slewe the burntofferinge, and Arons sonnes brought the bloude vnto him, z he sprentled it rounde aboute vpon the altare. And they brought him the burnt offeringe in peces, z the heade: z he burnt it vpon the altare. And he washed the bowels and the legges, and burnt them aboue vpon the burntofferinge on the altare.

Then brought he the offeringe of the people, and toke the goate, that synescryngge of the people, and slewe it, and made a synofferinge therof, as of the fyrst. And brought the burntofferinge, and dyd as the lawe is: and brought the meatofferinge, and toke his handfull, and burnt it vpon the altare, besyde the burntofferinge of the morninge.

Leuit. 4. c

Leuit. 4. a

Afterwarde slewe he the ore and the ramme for the healthofferinge of the people. And his sonnes brought him the bloude, which he sprentled vpon the altare rounde aboute. But the fat of the ore z of the ramme, the rompe, and the fat that couereth the bowels, z the kydneyes, z the net vpon the leuer, all sodi fat laied they vpon the brest, and burnt the fat vpon the altare. But the brest and the right shulder waied Aaron for a waveofferinge before the LORDE, as the LORDE cōmaunded Moses.

Leuit. 7. d

And Aaron lift up his hāde over the people, and blessed them, and came downe from the worke of the synofferinge, burntofferinge, and healthofferinge. And Moses and Aaron wente in to the Tabernacle of wytnesse. And whan they came out agayne, they blessed the people. Then appeared the glory of the LORDE vnto all the people. For there came * a fyre from the LORDE, and vpon the altare it consumed the burntofferinge and the fat. Whan all the people sawe that, they reioysed, and fell vpon their faces.

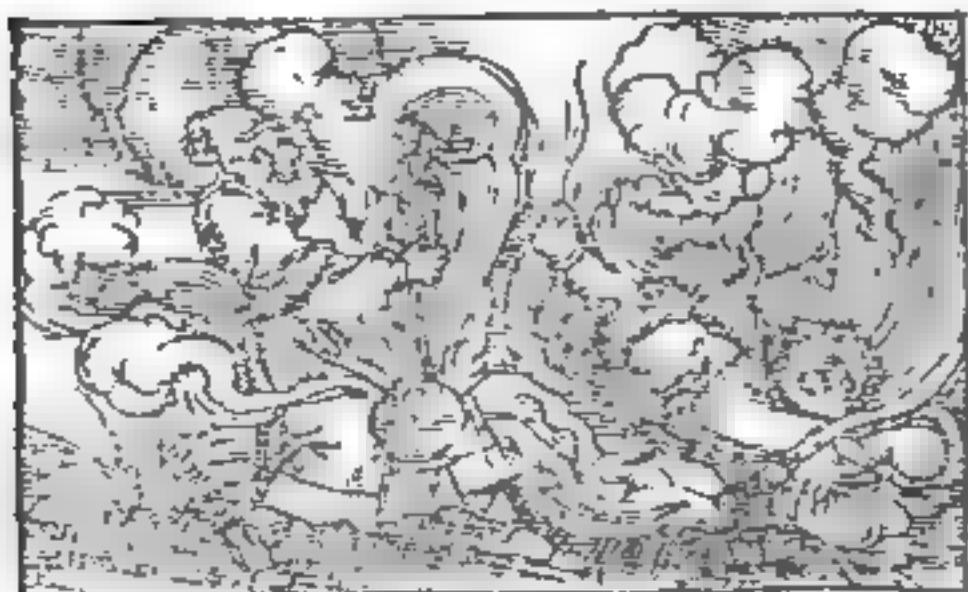
1. Par. 9. a
2. Mac. 2. b

The X. Chapter.

A And y sonnes of Aaron, Nadab and Abihu, toke ether of the his censoure, z put fyre therin, z layed incense vpon it, and brought straunge fyre before the LORDE, * which he cōmaunded them not. Then

Leuit. 16. a
Num. 25. b

Exo. 30. b



rented there out a fyre from J^{h} LORDE, and consumed them, so that they dyed before the LORDE. Then sayde Moses vnto Aaron: This is it, that the LORDE sayde: I wil be sanctified vpon them that come nye me, and before all the people wil I be glorified. And Aaron helde his peace.

B Moses called Misael and Elzaphan the sonnes of Vsiel Aarons vncle, and sayde vnto them: Go ye, and cary youre brethren out of the Sanctuary, without the hoost. And they wente, and caried them forth in their albes without the hoost, as Moses sayde.

Deut. 14. a
Leue. 16. a

Then sayde Moses vnto Aaron & to his sonnes Eleazar and Ithamar: Ye shall not uncover youre heades, ner rente ye clothes, that ye dye not, and the wrath come vpon the whole congregacion: Let youre brethre of the whole house of Israel beweepe this burnynge, which the LORDE hath done. As for you, ye shall not go out from the dore of the Tabernacle of wytnesse, lest ye dye: for the anoyntinge oyle of the LORDE is vpon you. And they dyd as Moses sayde.

C

Eze. 44. d
Zec. 1. b

The LORDE spake vnto Aaron, & sayde: Thou & thy sonnes whiche shall drynke no wyne, ner stronge drynke, when ye go in to the Tabernacle of wytnesse: that ye dye not. Let this be a perpetuall lawe vnto all ye posterities: J^{h} ye maye haue knowlege to discerne, what is holy and unholy, what is cleane & vncleane: & that ye maye teach the children of Israel all the lawes, which the LORDE hath spoken vnto you by Moses.

D
Leuia. a

And Moses sayde vnto Aaron, and vnto Eleazar and Ithamar his sonnes that were left: Take the remnant of the meatofferynge in the sacrifices of J^{h} LORDE, and eate it without leuen besyde the altare, for it is most holy, euen in the holy place shal ye eate it. For it is thy dutye and thy sonnes dutye in the sacrifices of the LORDE: for thus am I commaunded. But the Wanebrest and the Zeneishulder shalt thou eate, and thy sonnes and thy daughters with the in

a cleane place. For this dutye is geuen vnto the and thy children in the deedofferynges of the children of Israel. For the Zeneishulder and the Wanebrest to the offerynges of the fat, shalbe brought in, that they maye be waied for a Waneofferynge before the LORDE. Therfore is it thine and thy childrens for a perpetuall dutye, as the LORDE commaunded.

And Moses sought for the goate of the synofferynge, and founde it burnt. And he was angrie at Eleazar and Ithamar & sonnes of Aaron, which were left alyue, and sayde: Wherfore haue ye not eaten the synofferynge in the holy place? for it is most holy, & he hath geuen it you, that ye might beare J^{h} synne of the cōgregacion, to make a gremet for them before the LORDE. Beholde, the bloude of it came not in to the Sanctuary: Ye shulde haue eaten it in the Sanctuary, as I was commaunded.

Aaron sayde vnto Moses: Beholde, this daye haue they offred their synofferynge & their burnt offerynge before J^{h} LORDE. And it is chaunced me after this maner. And shulde I eate of the synofferynge to daye, & be merry before the LORDE? Whan Moses herde that, he was content.

The XI. Chapter.

AND J^{h} LORDE talked wth Moses & Aaron & sayde: Speake vnto J^{h} childre of Israel, and saye: These are the beestes which ye shal eate amonge all J^{h} beestes vpon earth: What so euer hath hofte, & denybeth it in to two clawes, & cheweth cud amonge the beestes, that shal ye eate. But loke what cheweth cud & hath hofte, & denybeth it not, as the Camell, the same is vncleane vnto you, & ye shal not eate it. The Conyes chewe cud, but they denyde not the hofte in to two clawes, therfore are they vncleane vnto you. The hare cheweth cud also, but denybeth not J^{h} hofte in to two clawes, therfore is he vncleane vnto you. And the Swyne denybeth J^{h} hofte in to two clawes, but cheweth not the cud, therfore is it vncleane vnto you. Of the flesh of these shal ye not eate, ner touch their carcases, for they are vncleane vnto you.

A

Deut. 14. a
Act. 10. b

B

These shal ye eate of all that are in the waters: What so euer hath fynnes and scales in the waters, fees & ryuers, that shal ye eate. But what so euer hath not fynnes and scales in the fees and ryuers, amonge all J^{h} moue in the waters, & of all that lyue in the waters, it shalbe an abhominacion vnto you, so that ye eate not of their flesh, and

The iij. booke of Moses.

that ye abhorre their carcases. For all that haue not fynnes, z scales in the waters, shall ye abhorre.

C And these shall ye abhorre amonge y fowles, so that ye eate them not: The Aegle, the Goshauke, the Cormorante, the Vultur, y A yce, and all his kynde, and all Ravens w their kynde: the Estrich, y Nightcrow, the Cocow, the Sparow haute with his kynde, the litle Oule, the Storke, the greate Oule, y Backe, the Pellycane, the Swanne, the pye, the Heron, y Jaye with his kynde, the Lap wyngge, and y Swalowe. And what so euer crepeth amonge the fowles, and goeth vpon foure fete, shall be an abhominacio vnto you. Yet these shall ye eate of the fowles that crepe and go vpon foure fete: euen those that haue no knyres aboue vpon y legges, to hoppe withall vpon earch. Of these maye ye eate, as there is the Arbe with his kynde, and the Selaam with his kynde, z the Hargol with his kynde, z the Hagab w his kynde. But what so euer els hath foure fete amonge the fowles, it shall be an abhominacion vnto you, and ye shall take it for vncleane. Who so euer toucheth the carcase of soch, shall be vncleane vntill y euen: and who so euer beareth the carcase of eny of these, shall wash his clothes, and shall be vncleane vntill the euen.

Therefore every beest that hath hoffs, and deuyneth it not in to two clawes, z cheweth not cud, shall be vncleane vnto you. Who so euer toucheth soch, shall be vncleane. And what so euer goeth vpon handes amonge y beestes that go vpon foure fete, shall be vncleane vnto you. Who so euer toucheth the carcases of the, shall be vncleane vntill euen. And he y beareth their carcase, shall wash his clothes, and be vncleane vntill the eue: For soch are vncleane vnto you.

E These shall be vncleane vnto you also, amonge the beestes that crepe vpon earth: y Wesell, the Mouse, the Tode, every one with his kynde, the Hedgehogge, the Stellio, the Lacerte, the Snale, and the Moule, these are vncleane vnto you amonge all that crepe. Who so euer toucheth the deed carcase of the, shall be vncleane vntill the euen. And what so euer eny soch deed carcase falleth vpon, it shall be vncleane, what so euer vessell of wodd it be, or rayment, or slynnne, or bagge. And eny vessell that eny thinge is occupied withall, shall be put in the water, and is vncleane vntill the euen, and then shall it be cleane. All maner of earthen vessell that eny soch carcase falleth in to, shall all be vncleane

Leui 11 a
Agg 2 b

Leui 11 d
and 15. b

The xij. Chap.

ne that therin is, z ye shall breake it. All meate which is eatē, that eny soch water cometh in to, is vncleane: z all maner of drynke that is dronke in all maner of soch vessell, is vncleane. And what so euer eny soch carcase falleth vpo, it shall be vncleane, whether it be ouen or kettell, so shall it be broke, for it is vncleane, and shall be vncleane vnto you: Neuertheles the fountaynes, welles, z poudes of water are cleane. But who so euer toucheth their carcases, is vncleane.

And though the deed carcase of eny soch fell vpon the sode that is sowne, yet is it cleane. But whan there is water poured vpon the sode, and afterwarde eny soch deed carcase falleth thereon, then shall it be vncleane vnto you.

Whan a beest dyeth that ye maye eate, he that toucheth the deed carcase thereof, is vncleane vntill euen. Who so eateth of eny soch carcase, shall wash his clothes, and be vncleane vntill the euen. Likewyse he that beareth eny soch carcase, shall wash his clothes, and be vncleane vntill the euen.

What so euer crepeth vpon earth, shall be an abhominacion vnto you, and shall not be eaten. And what so euer crepeth vpon y bely, or all that goeth vpon foure or mo fete, amonge all that crepeth vpon earth, shall ye not eate, for it shall be an abhominacion vnto you. Make not youre soules abhominable, and defyle you not in them, to stayne youre selues: for I am the LORD your God. Therefore shall ye sanctifie youre selues, that ye maye be holy, for I am holy. And ye shall not defyle youre selues on eny maner of crepyng beest, that crepeth vpon earth: for I am the LORD, which brought you out of the londe of Egypte, that I might be your God: therefore shall ye be holy, for I am holy.

This is the lawe ouer y beestes and fowles, z all maner of soules of crepyng beestes in the waters, and all maner of soules y crepe vpon earth: that ye maie knowe to discern what is vncleane z cleane, and what maner of beestes are to be eaten, and which are not to be eaten.

The XII. Chapter.

When the LORD talked with Moses, and sayde: Speake vnto the children of Israel, and saye: Whan a woman hath conceived, and beareth a manchild, she shall be vncleane seven dayes, so longe as she suffreth hir disease, and in y eight daye shall y flesh of his foreslynnne be cut awaye. And she shall byde at home thre and thirtie dayes in y bloude of hir purifieng: she shall

Leui 19. a
1. Pet. 1. c

Gene. 17. b

touch no holy thinge, ner come in to y^e Sanctuary, tyll the daies of hir purifieng be out. But yf she beare a maydechilde, the shal she be uncleane two weekes, so longe as she suffereth hir disease, and sixe and thre score daies shal she hyde at home in the bloude of hir purifieng.

B And whan the dayes of hir purifieng are out, for the sonne or for the daughter, she shal bryng a lambe of one yeare olde for a burnt offerynge, and a yonge pigeon or a turtill dove for a synofferynge to the dore of y^e Tabernacle of wytnesse vnto y^e prest, which shal offre it before the LORDE, and make an attonement for her, and so shal she be clensed from hir bloudysse. This is the lawe for her that beareth a manchilde or maydechilde.

Leuit. 12 But yf she be not able to bryng a shepe, then let hir take two turtill doves, or two yonge pigeons, the one for a burnt offerynge, the other for a synofferynge, then shall the prest make an attonement for her, so that she shal be cleane.

The XIII. Chapter.

AND y^e LORDE spake vnto Moses & Aaron, & sayde: Whan there ryseth vp eny thinge in the skynne of a mans flesh, whether it be a scabbe or a glisterynge whyte (as though there wolde be a leprosy in y^e skynne of his flesh) he shal be brought vnto Aaron the prest, or to one of his sonnes amonge y^e prestes. And whan the prest seyth the plage vpon the skynne of the flesh, that the hayres are turned to whyte, and it seme deper in that place then the other skynne of his flesh, then is it surely a leprosy, therefore shal the prest loke vpon him, and iudge him uncleane.

But whan there is eny whyte plecter in the skynne of his flesh, and yet seme no deper then the other skynne of the flesh, and the hayres be not turned to whyte, the shal the prest shut him vp seven dayes, and on y^e seventh daye loke vpon him: yf the plage seme vnto him as afore, & hath fretted no deper in the skynne, then shall the prest shut him vp yet seven dayes mo. And whan he lokech on him agayne vpon the seventh daye, and fyndeth, that the plage be darkish, and hath fretted no deper in the skynne, the shal he iudge him cleane, for it is but a fityse, and he shal wash his clothes, & then is he cleane.

B But whan the scabbe fretteth farther in the skynne (after that he is sene of the prest, and iudged cleane) and he be now sene of

the prest agayne: whan the prest seyth the, & the scabbe hath fretted farther in the skynne, he shal iudge him uncleane, for it is surely a leprosy.

Whan a plage of leprosy is vpon a man, he shal be brought vnto the prest. Whan he seyth and fyndeth, that there is whyte risen vp in the skynne, and the hayre turned vnto whyte, and there be rawe flesh in the fore, the is it surely an olde leprosy in y^e skynne of his flesh, therefore shal the prest iudge him uncleane, and not shut him vp, for he is uncleane already.

But whan the leprosy breaketh out in the skynne, and couereth the whole skynne, from the heade vnto the fore, all that the prest can se, So whan the prest lokech vpon it, and fyndeth, that y^e leprosy hath covered all the flesh, he shal iudge him cleane, for so moch as it is turned all in to whyte vpon him, for he is cleane.

Notwithstondinge yf there be rawe flesh there, in the daye whan he is looked vpon, the is he uncleane. And whan the prest seyth y^e rawe flesh, he shal iudge him uncleane, for he is uncleane, & it is surely a leprosy. But yf the rawe flesh chaunge agayne, and be turned in to whyte, then shall he come vnto the prest. And whan the prest lokech vpon him, and fyndeth, that the plage is turned to whyte, he shal iudge him cleane, for he is cleane.

Whan there is a byle in the skynne of eny mans flesh, and healeth agayne, and afterwarde in the same place there arysen vpon eny whyte thinge, or a glisterynge whyte som what reedish, he shal be sene of the prest. So whan the prest seyth, that it appeareth to be lower then the other skynne, and the hayre turned to whyte, then shall he iudge him uncleane, for it is surely a plage of leprosy broken out of the byle. But yf the prest se and fynde, that the hayres are not whyte, and it not lower then the other skynne, and is darkish, he shal shut him vp seven dayes. If it hath fretted farther in the skynne, then shal he iudge him uncleane, for it is surely a plage of leprosy. But yf the glisterynge whyte abyde styll, and freate no farther, the is it but a prynce of the byle, and the prest shal iudge him cleane.

Whan the skynne of eny mans flesh is hurt with fyre, and the prynce of the burnynge be reedish or whyte, and the prest lokech vpon him, and fyndeth the hayre turned to whyte vpon the mark of the burnynge, & it apeare deper then the other skynne, the

The iij. boke of Moses.

is there surely a leprosy brokē out of þ̄ prynte of y burnynge: therefore shal y prest iudge hī vncleane, for it is a plague of leprosy. But yf the prest se and fynde, that þ̄ hayre vpon the prynte of the burnynge is not turned vnto whyte, ⁊ is no lower then the other slynnne, and is darkish also, he shall shut him vp seven dayes.

And vpon the seventh daye he shall loke vpon him: yf it hath frett farther in y slynnne, then shal he iudge him vncleane, for it is a leprosy. But yf it stōde styll vpo the mark of the burnynge, and frett no farther in the slynnne, and is darkish, then is it a soire in þ̄ mark of the burnynge, ⁊ the prest shal iudge him cleane, for it is but the prynte of the burnynge.

E Whan a man or woman is slynnne vpon the heade or beerd, and the prest seyth the mark, and fyndeth that it appeareth deper then the other slynnne, and the hayre be there goldē and thyme, then shal he iudge him vncleane: for it is a slyrse of leprosy of the heade or of the beerde. But yf the prest se that þ̄ slyrse apere no deper thē the slynnne, and that the hayre is not of a pale colour, he shall shut him vp seuen dayes. And vpo the seventh daye whan he lokeþ, and fyndeth, that the slyrse hath frett no farther, and there be no golden hayre there, and that the slyrse apere no deper then the other slynnne, then let him be shauē: but so that he shauē not of the scabbe, and the prest shall shut him vp yet seuen dayes moe. And vpon the seventh daye whā he lokeþ, and fyndeth that the slyrse hath frett no farther in the slynnne, and that it appeareth no deper then the other slynnne, then shall the prest iudge him cleane. And he shall wash his clothes, for he is cleane. But yf the scabbe freare farther in the slynnne (after þ̄ he is iudged cleane) and the prest lokeþ, and fyndeth, that þ̄ scabbe hath frett farther in the slynnne, then shal he seke nemoir for golden hayres, for he is vncleane. **E**uerthelesse yf he se that the scabbe stōdeth styll, ⁊ that pale hayres are there rysen vp, then is þ̄ scabbe hole, and he is cleane, therefore shall þ̄ prest iudge him to be cleane.

Whā there is eny glisteringe whyte vpo þ̄ slynnne of the flesh of a man or woman, and the prest seyth there that the glisteringe whyte vanysheth: then is it but a whyte scabbe rysen vp in þ̄ slynnne, ⁊ he is cleane.

Whan the hayres fall out of the heade of a man or a woman, so that he is balde, the same is cleane. If they fall out of his fore hea-

The xij. Chap.

de, then is he fore heade balde ⁊ cleane. But yf there be a whyte reedish soire in the balde heade, or balde fore heade, then is there a leprosy rysen vp in the balde heade or balde forehead: therefore shal y prest loke vpon him. And whan he fyndeth the whyte reedish soire rysen vp in his balde heade or balde forehead, then shal þ̄ slynnne of the flesh be as leporous, therefore is he a leporous man and vncleane. And the prest shal iudge him vncleane, because of y same soire vpo his heade.

Who so now is leporous, his clothes shal be rent, and the heade bare, ⁊ the lippes mofled, and shall in eny wyse be called vncleane. And as longe as the soire is vpon him, he shall be vncleane, dwell alone, and haue his dwellinge without the hoost.

Whan the plague of leprosy is in a cloth, whether it be wollen or linnen, in the warpe or west, whether it be linnen or wollen, or in a slynnne, or in eny maner thyng that is made of slynnne. And whan þ̄ plague is pale or reedish in the cloth or slynnne, either in the warpe or west, or in eny maner thyng that is made of slynnne, the same is surely the plague of leprosy, therefore shall the prest loke vpon it. And whan he seyth the plague, he shall shut it vp seven dayes. And vpon the seventh daye whan he seyth that y plague hath frett farther in the cloth, in the warpe or west, in a slynnne or in eny maner thyng that is made of slynnne, then is it a frettinge plague of leprosy, and is vncleane. And the cloth shal be burnt, either warpe or west, whether it be wollen or linnē, or eny thyng made of slynnne, wherein is eny soch plague. For it is a plague of leprosy, and shal be burnt w̄ fyre.

But yf the prest se that the plague hath fretted no farther in þ̄ cloth, either in the warpe or west, or eny thyng made of slynnne, then shal he commaunde to wash the thyng that the plague is in, and shall shut it vp other seven dayes. And whan the prest seyth (after that the plague is washsen) y the plague is not chaūged before his eyes, and hath fretted no farther also, yet is it vncleane, ⁊ shal be burnt w̄ fyre: for it is depe fretted inwarde, and hath made slyrises. **E**uertheles whan the prest seyth that the prynte is vanyshed after the washyng of it, then shall he rente it out of the clothe, and of the slynnne, out of the warpe or west. But yf it apere eny more in the clothe (either in the warpe, or in the west) or eny maner thyng made of slynnne, then is it a waxinge plague: and with fyre shal it be burnt that eny soch plague is in. As for the cloth, either warpe or west, or eny ma-

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Num 7. 2
4. Re 13. 8

The iij. boke of Moses.

ner thyng made of synne that is washt, and the plague be departed from it, it shalbe washten once agayne, & then is it cleane.

This is the lawe ouer the plague of leprosy in clothes, whether they be wollen or linnen (ether in the warpe or in the weft) and in any maner of thyng made of synne, to iudge them cleane or vncleane.

The XIII. Chapter.

¶ And the LORDE spake vnto Moses, and sayde: This is the lawe ouer y leper, when he shalbe clensed. He shall come vnto y prest, and the prest shal go out of the hoost, and loke how the plague of leprosy is healed vpon the leper. And he shal commaunde him that is to be clensed, to take two lyuinge byrdes, which are cleane, and Cedar wodd, and purple wolle, and ysop: and shal commaunde the one byrde to be kylled in an earthen vessel ouer springinge water. And he shal take the lyuinge byrde with the Cedar wodd, the purple wolle, and ysop, and dyppe them in the bloude of the slaine byrde vpon the springinge water, and sprenkle it seven tymes vpon him that must be clensed from y leprosy. And so clensi him, and let the lyuinge byrde flye at libertye in to the selde.

¶ But he that is clensed, shal wash his clothes, and shawe of all his hayre, and bathe him self with water, so is he cleane. Afterwarde let him go in to the hoost, yet shal he tarye without his tent seven dayes. And vpon the seventh daye shal he shawe of all y hayre vpon his heade, vpon his beerde, vpon his browes, so that all the hayre be shawen of, and he shal wash his clothes and bathe his flesh in water, then is he cleane.

And vpon the eighth daye shal he take two lambes without blemyshe, and a shepe of a yeare olde without blemyshe, and thre tenth deales of fyne floure for a meateofferynge, myngled with oyle, & a Logg of oyle. The prest shal presente him that is clensed and these thynges before the LORDE, before the dore of the Tabernacle of wytnesse, and shal take y one lambe, and effie it for trespassce offerynge, with the Logg of oyle, & shal waue them, before y LORDE, and afterwarde slaye the lambe, where the synofferynge and burnt offerynge are slayne, namely, in the holy place. For as the synofferynge, so is the trespassce offerynge the prestes also, for it is most holy.

¶ And the prest shal take of the bloude of the trespassce offerynge, and put it vpon the tyype of y right eare of him that is clensed,

The xiiij. Chap. No. xliij.

and vpon the thombe of his right hande, and vpon the greate too of his right fore. Afterwarde shal he take of the oyle out of the Logg, and poure it in to his awne left hande, and dyppe his right synger in the oyle that is in his left hande, and sprenkle the oyle with his synger seven tymes before the LORDE. As for the remnaunt of the oyle in his hande, he shal put it vpon the tyype of the right eare of him that is clensed, and vpon the thombe of his right hande, & vpon the greate too of his right fore, even aboue vpon the bloude of the trespassce offerynge. But the remnaunt of the oyle in his hande, shal he poure vpon the heade of him that is clensed, and make an attonement for him before the LORDE. And he shal make the synofferynge, and reconcyle him that is clensed, because of his vncleynesse. And afterwarde shal he sleve the burnt offerynge, and shal offre it vpon the altare with the meate offerynge, and make an attonement for him, & than is he cleane.

But yf he be poore, and getteth not so much with his hande, then let him take one lambe for a trespassce offerynge to waue it, to make an attonement for him, and a tenth deale of fyne floure myngled with oyle for a meateofferynge, and a Logg of oyle, & two turtyll dones, or two yonge pigeons which he is able to get with his hande, let the one be a synofferynge, the other a burnt offerynge: and let him brynge them vpon the eighth daye of his clensyng vnto the prest before the dore of the Tabernacle of wytnesse before the LORDE.

Then shal the prest take the lambe for the synofferynge, and the Logg of oyle, and shal waue them all before the LORDE, and sleve the lambe of the trespassce offerynge: and take of y bloude of the same trespassce offerynge, and put it vpon the tyype of the right eare of him that is clensed, and vpon the thombe of his right hande, and vpon the greate too of his right fore, and poure of the oyle in to his awne left hande, and with his right synger sprenkle the oyle that is in his left hande, seven tymes before the LORDE.

As for the remnaunt of the oyle in his hande, he shal put it vpon the tyype of the right eare of him that is clensed, and vpon the thombe of his right hande, & vpon the greate too of his right fore, even aboue vpon y bloude of y trespassce offerynge. The other oyle in his hande shal he poure vpon y heade of him y is clensed, to make an attonement

The iij. boke of Moses.

for him before the LORD. And afterwarde of the one of the turtill doves or yonge pigeons (acordinge as his handes are able to get) he shal make a synofferynge, of 3 other a burnt offerynge, with the meat offerynge: and so shal the prest make an attonement for him that is clenfed before the LORD.

Let this be the lawe for the leper, which is not able with his hande to get, that belongeth vnto his clensynge.

S And the LORD spake vnto Moses and Aaron, and sayde: Whan ye are come in to the lande of Canaan, which I geue you to possesse: and yf there happen a plage of leprosy in any house of youre possession, then shal he that oweth the house, come and tell the prest, and saye: Methynke there is as it were a plage of leprosy in my house. Then shal the prest commaunde to rydde all thyng out of the house: or euer the prest go in to se 3 plage, lest all that is in the house be made vncleane. Afterwarde shall 3 prest go in, to se the plage.

Now whan he loketh, and fyndeth, 3 the re be holowe strakes yalowe or reedish in the walles of the house, 3 they seme to be lower then the wall besyde, then shall he go out at the dore of the house, and shut vp the house for seven dayes. And vpon the seventh daye whan he cometh, and seyth that the plage hath fretten farther in the walles of the house, the shall he commaunde to breake out the stones wherin the plage is, 3 to cast the in a foule place without the cite, 3 the house to be scraped within rounde aboute, and the dust 3 is scraped of, to be poured without 3 cite in an vncleane place, 3 to take other stones, and put them in the place of the other, and to take other playster, and playster the house.

W Whan the plage then cometh agayne, and breaketh forth in the house, after 3 the stones are broke out, the playster scraped of, and the house playsterd of the new, the shall the prest go in: and whan he seyth that the plage hath fretten farther in the house, then is there surely a frettinge leprosy in the house, and it is vncleane: therefore shal the house be broken downe, both the stones, and 3 tymber and all the dust of the house, and shal be caried out of the cite in to an vncleane place. And who so goeth into the house, whyle it is shut vp, is vncleane vntyll 3 euen. And he 3 lyeth therein, or eateth therein, shal wash his clothes.

But yf the prest se (whā he goeth in) that this plage hath fretted farther in the hou-

The xv. Chap.

se, after that the house is new playsterd, the shal he iudge it to be cleane, for the plage is healed. And to a synofferynge for the house, he shal take two byrdes, Cedar wodd, 3 purple wolle, and ysop, and slaye the one byrde in an erthen vessell vpon springinge water, and shall take the Cedar wodd, the purple wolle, the ysop, and the lyuinge byrde, 3 dyppe them in the bloude of the slayne byrde vpon the springinge water, and sprentle the house with all seuē tymes: and so shal he purifie the house with the bloude of the byrde, with the springinge water, with the lyuinge byrde, with the Cedar wodd, with the ysop, and with the purple wolle. And the lyuinge byrde shall he let flye at libertye out of the towne in to the felde, 3 make an attonement for the house, and then is it cleane.

This is the lawe ouer all maner plage of leprosy 3 styse, ouer 3 leprosy of clothes and of houses, ouer sores, scabbes, and glisteringe whyte, that it maye be knowne, whan eny thinge is vncleane or cleane. This is 3 lawe of leprosy.

The XV. Chapter.

AND the LORD talked with Moses and Aaron, and sayde: Speake to the children of Israel, and saie vnto him: Whan a man hath a runnyng yssue from out of his flesh, 3 same is vncleane: but the is he vncleane by the reason of this yssue, whan his flesh is fretten of 3 yssue or wounde. Every bed where on he lyeth, 3 what so euer he sitteth vpon, shalbe vncleane.

And he that toucheth his bed shall wash his clothes, and bathe him self with water, and be vncleane vntyll the euen.

And he 3 sitteth where he sat, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the euen. Who so toucheth his flesh, shal wash his clothes, 3 bathe him self with water, and be vncleane vntyll the euen. Whan he spytteth vpon him that is cleane, 3 same shal wash his clothes, and bathe him self with water, 3 be vncleane vntyll the euen.

And the saddell and what so euer he rydeth vpon, shalbe vncleane. And who so euer toucheth eny thinge that hath bene vnder him, shalbe vncleane vntyll the euen. And who so beareth eny soch, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the euen. And whom so euer he toucheth, and washeth not his handes first, the same shal wash his clothes, and bathe him self with water, and be vncleane vntyll the euen. Whan he toucheth an erthen

The iij. boke of Moses.

vessell, it shal be broken: but the treen vessell shal be rensed w water. And whā he is cleane of his yssue, he shal nombre viij. dayes, after y he is made cleane, & wash his clothes, & bathe him self w sprynginge water, thē is he cleane. And vpon the eight daye shal he take two turtill doves or two yonge pigeons, and brynge them before the LORDE before the doore of the Tabernacle of wytnesse, and gene them vnto the prest. And the prest shal make of the one a synofferynge, of the other a burntofferynge, and make an attonement for him before the LORDE, as concernyng his yssue.

C Whan a mans sede departeth from him in slepe, the same shal bathe all his flesh w water, and be vncleane vntyll the even. And all clothes, and euery styne that is stained with soch sede, shal he wash with water, & be vncleane vntyll the even. A woman, by whom soch one lyeth, shal bathe hir self w water, and be vncleane vntyll the even.

Whan a woman hath the bloude yssue of hir flesh, she shalbe put aparte viij. daies in to a sundrie place. Who so euer toucheth her shal be vncleane vntyll the eue. And all that she lyeth vpon (as longe as she is put aparte) shalbe vncleane. And that she syttech vpo, shalbe vncleane. And who so euer toucheth hir bed, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the even. And who so euer toucheth eny maner thinge that she hath sytten vpo, shal wash his clothes, and bathe him self with water, and be vncleane vntyll the eue.

D And yf a man lye with her (whyle she is put aparte) he shalbe vncleane seven dayes, and the bed that he laye vpon, shalbe vncleane.

Matt. 9. c But whan a woman hath hir bloude yssue a longe season, not onely at the tyme of hir naturall course, but also out of the tyme of hir naturall course, then shal she be vncleane so longe as she hath the yssue: eue as she is at the tyme whan she is put aparte, so shal she be vncleane here also. What so euer she lyeth vpon all the tyme of hir yssue, shalbe as hir bed, whan she is put aparte. And all that she syttech vpon, shalbe vncleane, as is hir vncleennesse, whan she is put aparte. Who so euer toucheth eny of them, shal be vncleane, and shal wash his clothes, and bathe him self with water, & be vncleane vntyll the even.

12 But yf she be cleane of hir yssue, thē shal she nombre seven dayes, afterwarde shal she be cleane: and vpon the eight daye shal

The xvi. Chap. No. xlix.

she take two turtill doves, or two yonge pigeons, and brynge them vnto the prest before the doore of the Tabernacle of wytnesse. And the prest shal make of the one a synofferynge, of the other a burntofferynge, and make an attonement for her before the LORDE, as concernyng the yssue of hir vncleennesse.

Thus shal ye se that the childre of Israel kepe them selues from their vncleennesse, that they dye not in their vncleennesse, whan they defyle my habitation, which is amōge you.

This is the lawe ouer him that hath a runnyng sore, & him whose sede departeth from him in slepe, so that he is vncleane ther of. And ouer her that hath hir bloude yssue, and who so euer hath a runnyng sore, whether it be man or woman, and whan a man lyeth with her that is vncleane.

The XVI. Chapter.

¶ And the LORDE spake vnto Moses (after that Aarons two sonnes were deed, & whan they offered before the LORDE) & sayde: Speake vnto Aaron thy brother, y he go not at all tymes in to y inner Sanctuary, within the vail before the Mercyseate, which is vpon the Arke, y he dye not: for I wyll appeare in a cloude vpon y Mercyseate. But herewithall shal he go in, euen with a yonge bullocke for a synofferynge, and with a ramme for a burntofferynge, and shal put on the holy linnen albe, and haue linnen breeches vpon his flesh, and gyde him with a lynnē girdell, and haue the linnen myter vpon his heade.

For these are y holy garmentes: & he shal bathe his flesh with water, & put them on: & of the cōgregation of the childre of Israel he shal take two he goates for a synofferynge, and a ramme for a burntofferynge.

And Aaron shal brynge the bullocke his owne synofferynge, & make an attonement for himself and his house: and afterwarde shal he take the two goates, and present them before the LORDE, euen before the doore of the Tabernacle of wytnesse, and shal cast lottes ouer the two goates: the lot of the one goate for the LORDE, and the other for the fre goate. And the goate that y LORDES lot fell vpon, shal he offre for a synofferynge. But the goate, that the fre goates lot fell vpon, shal he present alyue before y LORDE, to make an attonement for him, and to let the fre goate go in to y wyldernes. And so shal he brynge the bullocke of his synofferynge, and make an attonement for him and his housholde, and shal kyl him.

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Leu. 10. 2

Exo. 40 c
1 R. 3. b

23

Heb. 9. b

The iij. booke of Moses.

Leul. 4. n And he shall take a censor full of coales from the altare that stondech before the LORDE, and his handfull of beaten incense, and brynge them in within ʒ wayle, and put the incense vpon the fyre before ʒ LORDE, that the cloude of the incense maye cover the Mercysate, which is vpon the witnesse, that he dye not. And he shall take of the bloude of the bullocke, and sprenkle it with his synger towards the Mercysate on the foresyde. Seven tymes shall he sprenkle of the bloude thus with his synger before the Mercysate. The shall he kyll the goate which is the peoples synofferynge, ʒ brynge in of his bloude within the wayle, ʒ shall do with his bloude, as he dyd with the bloude of the bullocke, and sprenkle therewith also on the foresyde towards the Mercysate, and so shall he reconcyle the Sanctuary from the uncleynesse of the childre of Israel, and fro their trespasses in all their synnes. Thus shall he do vnto the Tabernacle of wytnesse, which is the habitacion with them amonge their uncleynesses.

No man shall be in the Tabernacle of witnesse, whan he goeth in to make an attonement in the Sanctuary, vntyll he go out: and so shall he make an attonement for himself and his house, and for the whole congregacion of Israel. And whā he goeth forth vnto the altare that stondech before the LORDE, he shall reconcyle it, and shal take of ʒ bullockes bloude, and of the goates bloude, ʒ put it vpon the hornes of the altare rounde aboute. And with his synger shall he sprenkle of the bloude thereon seven tymes, and hallowe it, and consecrate it from the uncleynesse of the children of Israel.

¶ And whan he hath made an ende of reconcylinge the Sanctuary, and the Tabernacle of witnesse, and the altare, he shall bringe the lynynge goate.

The shall Aaron laie both his handes vpon ʒ heade of him, ʒ confesse ouer him all the mysdedes of ʒ childre of Israel, ʒ all their trespasses in their synnes, ʒ shall laye the vpon ʒ heade of the goate, ʒ by someman ʒ is at hande, shall he let him runne in to the wilderness: ʒ the goate maye so beare all their mysdedes vpon him in to ʒ wyldernes, and he shall leaue him in the wyldernes.

And Aaron shall go in to the Tabernacle of witnesse, and put of the linnen clothes, which he put on whā he wente in to ʒ Sanctuary, and shall leaue them there, and bathe his flesh with water in the holy place, and put on his awne rayment.

The xvij. Chap.

And he shall go forth, and make his burnt offeringe, and the burnt offeringe of the people, and make an attonement both for himself and for the people, and burne the fat of the synofferynge vpon the altare. But he shall caried out the fre goate, shall wash his clothes, and bathe him self with water, ʒ then come in to the hoost.

The bullocke of the synofferynge, and ʒ goate of the synofferynge (whose bloude was brought in to the Sanctuary to make an attonement) shall be caried out of ʒ hoost, ʒ brent with fyre, both their synnes, flesh, and donge. And he that burneth them, shall wash his clothes, and bathe him self with water, and then come in to the hoost.

And this shall be a perpetuall lawe vnto you: Vpon the tenth daye of the seventh moneth shall ye humble youre soules, and do no worke, whether it be one of youre selues, or a straunger amonge you. For in this daye is youre attonement made, that ye maye be clesed from all youre synnes before the LORDE: therefore shall it be a fre Sabbath vnto you, and ye shall humble youre soules. Let this be a perpetuall lawe.

But the prest that is anoynted, and whose hande was fylled to be prest in his fathers steade, shall make this attonement, and shall put on the linnen clothes, namely the holy vestimētes, so shall he reconcyle the holy Sanctuary, and the Tabernacle of wytnesse, and the altare, and ʒ prestes, and all the people of the congregacion. This shall be a perpetuall lawe vnto you, that ye reconcyle ʒ childre of Israel from all their synnes once a yere. And Moses dyd, as the LORDE commaunded him.

The XVII. Chapter.

¶ And ʒ LORDE talked with Moses, ʒ sayde: Speake vnto Aaron ʒ his sonnes, ʒ to all ʒ childre of Israel, ʒ saye vnto them: This is it that ʒ LORDE hath commaunded: What so ever he be of ʒ house of Israel, ʒ kylleth an ore, or labe, or goate in the hoost, or out of the hoost, and brynge it not before the dore of the Tabernacle of wytnesse, that it maye be brought vnto the LORDE for an offeringe before the habitacion of ʒ LORDE, the same shall be gilty of bloude, as though he had shed bloude, and soch a man shall be roted out from amonge his people.

Therefore shall the children of Israel brynge their offerynges (that they wyl offie vpon the wyde felde) before the LORDE, euen before the dore of the Tabernacle

Leul. 4. n

Exo. 28. 1
Heb. 9. 8

The iij. boke of Moses.

of witnesse, vnto the prest, & there offre their healthofferynges vnto the LORDE. And the prest shal sprenkle the bloude vpon the altare of the LORDE before the dore of the Tabernacle of wytnesse, and burne the fat for a swete sauoure vnto the LORDE: and they shal offre their offerynges nomore vnto deuels, with whom they go a whoringe. This shal be a perpetuall lawe vnto them amonge their posterities.

E Therefore shalst thou saie vnto the: What man so euer he be of the house of Israel, or a straunger also that is amonge you, which offereth a burnt offeringe or any other offeringe, and bringeth it not before the dore of the Tabernacle of wytnesse to offre it vnto the LORDE, he shal be rote out from amonge his people.

Leui. 7. c

And what man so euer it be (either of the house of Israel, or a straunger amonge you) that eateth any manner of bloude, agaynst him wyll I set my face, and wil rote him out from amonge his people: for the soule of γ body is in the bloude, and I haue geuen it you for the altare, that youre soules maye be reconcyled therewith: for the bloude that is in the soule maketh attonement. Therefore haue I sayde vnto the children of Israel: No soule amonge you shal eat bloude, nor any straunger that dwelleth amonge you.

D And what man so euer it be amonge you (whether he be of the house of Israel, or a straunger amonge you) that at the huntynge taketh a beast or foule which maye be eaten, he shal poure out the bloude of the same, & couer it with earth: for all flesh lyueth in the bloude.

Gen 9. a
Leui 3. c
2. c. 15. f

And I haue sayde vnto the children of Israel: Ye shal eat the bloude of no body: for the life of all flesh is in his bloude. Who so euer eateth it, shal be rote out. And what so euer soule eateth that which dyed alone, or γ was torne of wylde beestes (whether he be one of youre selues or a straunger) the same shal wash his clothes, and bathe himself with water, and be uncleane vntyll the euen, and then is he cleane. But yf he wash not his clothes, nor bathe himself, then shal he beare his synne.

The XVIII. Chapter.

And the LORDE talked wth Moses, & saide: Speake vnto the childre of Israel, & saye vnto them: I am the LORDE youre God, Ye shall not do after γ workes of the lande of Egypte, wherin ye dwelt: neither after the doynges of the lande of Ca-

The xviij. Chap. No. 1.

naan, in to the which I will brynge you. Ye shal not walke after their customes, but after my lawes shall ye do, & my statutes shall ye kepe, that ye maye walke therein: for I am the LORDE youre God. Therefore shal ye kepe my statutes and my lawes.* For the man that doth the same, shal liue therein, for I am the LORDE.

Ro. 10. a

No mā shal come at his nexte kynswoman, to vncouer hir preuytie: for I am γ LORDE.

Thou shalt not vncouer γ preuytie of γ father & of γ mother. It is thy mother, therefore shalt thou not vncouer hir preuytie.

Gen. 14. g
Eze. 22. b

Thou shalt not vncouer γ preuytie of γ fathers wife, for it is γ fathers preuytie.

Deu. 22. d
and. 27. c
1. Cor. 5. a

Thou shalt not vncouer the preuytie of thy sister, which is the doughter of γ father or of γ mother, whether she be borne at home or without.

Thou shalt not vncouer the preuytie of thy sonnes doughter, or of thy doughters doughter, for it is thine awne preuytie.

Deu. 27. c
2. Re. 13. d

Thou shalt not vncouer γ preuytie of γ fathers wives doughter, which is borne vnto him, and is thy sister.

Thou shalt not vncouer the preuytie of thy fathers sister, for it is thy fathers nexte kynswoman.

Thou shalt not vncouer the preuytie of thy mothers sister, for it is γ mothers nexte kynswoman.

Leui. 20. c

Thou shalt not vncouer the preuytie of thy fathers brother, to take his wife, for she is thine awnte.

Thou shalt not vncouer γ preuytie of γ doughter in lawe, for she is γ sonnes wife, therefore shalt thou not vncouer hir preuytie.

Gen. 38. d
Deu. 27. c

Thou shalt not vncouer the preuytie of thy brothers wife, for it is thy brothers preuytie.

Leui. 20. c
Mac. 14. a

Thou shalt not vncouer the preuytie of thy wife and of hir doughter also, nether shalt thou take hir sonnes doughter or hir doughters doughter, to vncouer their preuyties, for they are hir nexte kynswomen. And it is wickednesse.

Thou shalt not take a wife and hir sister also, to vncouer hir preuytie, whyle she is yet alyue.

Gen. 29. a

Thou shalt not go vnto a woman to vncouer hir preuytie, so longe as she hath hir disease in hir uncleannesse.

Leui. 15. d
Eze. 22. b

Thou shalt not lye with thy neighbours wife to medle with her, for to defyle thy self withall.

2. Re. 11. a

Thou shalt not gene of thy seede also, to be burnt vnto Moloch, lest thou vnhalowe the

Leui. 24. a

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name of thy God, for I am the LORDE.

Rom. 1. d
Leu. 20. b
Deu. 27. c

* Thou shalt not lye with mankynde as with womankynde, for y^e is abhominacion.

Thou shalt lye with no maner of beest, to defyle y^e self therewith. And no woman shall haue to do with a beest, for it is abhominacion.

D Ye shall defyle youre selues in none of the se chinges. For y^e heithen (whom I wil cast out before you) haue stayned them selues in all these, and the lande is defyled therethorow. And their wickednesse wyl I vyset vpon them, so that the lande shall spue out the inhabitants therof. Therfore kepe ye my statutes and lawes, and do not one of these abhominacions, nether one of youre awne selues nether the straunger amonge you (for all such abhominacions haue y^e people of this lode done which were before you, and haue defyled the lande) that the lande spue not you out also, whan ye haue defyled it, as it spewed out the heythē, that were there before you. For who so euer commytte these abhominacions, the same soules shall be roted out from amonge their people. Therfore kepe ye my statutes, that ye do not after y^e abhominable customes, which were before you, that ye be not defyled therewith: For I am the LORDE youre God.

The XIX. Chapter.

AND the LORDE talked with Moses, and sayde: Speake to the whole congregacion of the children of Israel, and saye vnto them: Ye shall be holy, for I am holy, euen the LORDE youre God. Every one feare his father and his mother. Repe my holy dayes: for I am the LORDE youre God. Ye shall not turne youre selues vnto Idols, and ye shall make you no goddes of metall: for I am the LORDE youre God.

B And whan ye wyl offre healtiofferinges vnto the LORDE, then shall ye offre thē, that he maye be mercifull vnto you, and ye shall eat them the same daye that ye offre them, and on the morow: what so euer is left on the thirde daye, shall be burnt with fyre. But yf eny man eat therof vpon the thirde daye, then is he unholy, and shall not be accepted, and the same eater shall beare his synne, because he hath unhalowed the Sanctuary of the LORDE: and soch a soule shall be roted out from amonge his people.

C Whan thou reapest thy lode, thou shalt not reape downe the uttermost borders of it rounde aboute, nether gather it all cleane vp. Euen so likewise thou shalt not plucke thy vynyarde cleane also, nether gather vp the grapes that are fallen downe, but shalt leane

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them for y^e poore and strangers: for I am the LORDE youre God.

Ye shall not steale, nether lye, nether deale falsely one with another.

Ye shall not sweare falsely by my name, and so to unhalowe the name of thy God: for I am the LORDE.

Thou shalt do y^e neighbour no wronge, nether robbe him. The workmans labour shall not byde with the vntill the mornynge.

Thou shalt not curse the deaf. Thou shalt put no stomblyng blocke before y^e blinde, but shalt feare thy God: for I am the LORDE.

Ye shall not deale wrongeously in iudgment, nether shall ye accepte the personne of the poore, nether honour the parsonne of the greate, but thou shalt iudge thy neighbour righteously.

Thou shalt let no pryncy accuser go amonge y^e people. Neither shalt thou stonde agaynst y^e neighbours bloude: for I am y^e LORDE.

Thou shalt not hate thy brother in thine hert, but shalt tell y^e neighbour his faute, that thou beare not synne for his sake.

Thou shalt not anenge thy self, nether beare enill will agaynst the childre of thy people.

* Thou shalt loue thy neighbour, as thy self: for I am the LORDE.

My statutes shall ye kepe, that thou let not y^e cattell gendre with beestes of another kynde: nether sowe thy felde with myngled sode. And let no garment come vpon the, y^e is mixte with wollen and linnen.

Whan a man lyeth with a woman, and hath to do with her, which is a bonde woman, and hath benemedled withall of another man, but not lawfully out, nether hath optayned fredome, it shall be punysshed, but they shall not suffre death, because she was not free. But he shall brynge for his trespase vnto y^e LORDE (euen before the doore of the Tabernacle of wytnesse) a ramme for a trespase offeringe: and the prest shall make an attonement for him with the trespase offeringe before the LORDE, concernynge the synne that he hath done: so shall God be mercifull vnto him, as concernynge his synne which he hath done.

What tyme as ye are come into the lande, and plante all maner trees wherof men eat, ye shall circumsise the foreskyne of the same with their frutes: thre yeares shall ye holde them for vncircumcysed, so that ye eat them not: but in the fourth yeare shall all their frutes be holy and praysted vnto y^e LORDE. In the fift yeare shall ye eat the

Exo. 20. b
Matt. 5. d

Deut. 24. b
Tob. 4. c

Deu. 27. c

Mat. 18. b
Eccl. 19. b

Mat. 22. b
Rom. 13. b
Gen. 35. d

Lev. 19. b

Lev. 19. b

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frutes, and gather them in: for I am y^e LORD your God.

Leui. 3. c
Deu. 19. b Ye shal eat no thinge wth bloude. Ye shall not regarde y^e foules cryenge, ner chose out dayes.

Leui. 19. a
Leu. 19. a
Leu. 19. a Ye shal shawe no crownes vpon your heade, nether shalt thou clyppe thy beerde cleane off.

Ye shal rente out no markes in your body (for eny that is deed) ner make lettres vpon you: for I am the LORD.

Thou shalt not holde thy daughter to whordome, that the londe fall not to whordome, and ware full of wickednesse.

G Kepe my holy dayes, and stonde in awe of my Sanctuary: for I am the LORD.

1. Reg. 28. b * Ye shal not turne y^e selues to y^e Soyth sayers, and are no thinge at the expounders of tokens, that ye be not defyled by them: for I am the LORD your God.

Eccli. 9. a
1. Tim. 5. a Thou shalt ryse vp before a graye heade, and shalt geue reuerence vnto the aged. For thou shalt feare God: for I am y^e LORD.

Exo. 22. c Whan there dwelleth a straunger amonge you in your londe, ye shall not vex him. He shal dwell with you, even as one that is at home amonge you, & thou shalt loue him as y^e self: for ye your selues also were straungers in the lande of Egypte. I am the LORD your God.

Ye shal not deale wth geously in indgmet, with meteyarde, with weight, with measure: A true balounce, a true weight, a true Ephah, a true Hin shal be amonge you. For I am the LORD your God, which brought you out of the lande of Egypte, that ye shulde kepe & do all my statutes and lawes: for I am the LORD.

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21 **Leui. 18. c**
Deut. 27. a **Q**UO the LORD talked with Moses, and saide: Tell the children of Israel: * Who so ever he be amonge the children of Israel, (or eny straunger that dwelleth in Israel) which geueth of his sede vnto Moloch, the same shall dye the death: the people of the lande shal stone him, & I wyll set my face agaynst that man, and wyll rote him out from amonge his people, because he hath geuen of his sede vnto Moloch, and defyled my Sanctuary, & vnhalowed my holy name. And though the people of the lande loke thorow the fyngers vpon that man, which hath geuen of his sede vnto Moloch, so that they put him not to death, yet wyll I set my face agaynst the same man, & agaynst his generacion: And him, and all that go a whoringe with him after Moloch, wyll I

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rote out from amonge their people.

If eny soule turne him to y^e soyth sayers and expounders of tokens, so that he goeth a whoringe after them, I wyll set my face agaynst the same soule, and wyll rote him out from amonge his people. Sanctifie your selues therfore, & be holy: for I am holy enen your God. And kepe ye my statutes, and do them: for I am y^e LORD that sanctifieth you.

Who so euer curseth his father or his mother, shall dye the death: his bloude be vpon him, because he hath cursed his father or mother.

He that breaketh wedlocke with eny mans wife, shal dye the death (both the aduouterer and y^e aduouteresse) because he hath broken wedlocke with his neighbours wife.

If eny man lye with his fathers wife, so y^e he vncover his fathers priuete, they shal both dye the death: their bloude be vpon the.

If eny man lye wth his daughter in lawe, they shall dye both of them, for they haue wrought abhominacion: their bloude be vpon them.

If eny man lye with the mantynde, as with womantynde, they haue wrought abhominacion, & shal both dye the death: their bloude be vpon them.

If eny man take a wyfe, and hir mother thereto, the same hath wrought wickednes: he shal be burnt with fyre, and so shal they also, that there be no wickednes amonge you.

If eny man lye with a beest, he shall dye the death, and the beest shal be slayne.

If a woman medle with a beest, so y^e she haue to do wth it, thou shalt put her to death, and the beest also, they shall dye the death: their bloude be vpon them.

If eny man take his sister, his fathers daughter, or his mothers daughter, and se hir priuete, and she agayne se his secretes, it is a wicked thinge. They shal be roted out in the sight of their people. For he hath vncovered his sisters priuete, he shal beare his synne.

If a man lye with a woman in the tyme of hir sicknesse, and vncover hir secretes, & open vp hir founteyne, and she vncover the founteyne of hir bloude, they shall both be roted out from amonge their people.

Thou shalt not vncover the priuete of thy mothers sister, and of thy fathers sister: for soch one hath vncovered his nerte kynswoman, and they shal beare their synne.

If eny man lye with his uncles wyfe, the same hath vncovered the priuete of his vn

Leui. 19. a
Nu. 11. d
Iosu. 9. b

3
Exo. 31. b
Pro. 30. c
Matt. 15. a

Deu. 22. c

Leui. 19. a
Deu. 27. c

Leui. 18. b

Leui. 18. c
Rom. 1. d

Leui. 18. b

Leui. 19. c
Deu. 27. a

Leui. 19. d
and 18. c

Leui. 18. b

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de: they shal beare their synne, without children shal they dye.

*Leu. 18. b
Matt. 14. a

* If any man take his brothers wyfe, & is an vncleane thinge: they shalbe without children, because he hath vncouered his brothers secretes.

Deut. 9. a

So kepe now all my statutes & my lawes, & do them, & the lode whither I brynge you to dwell therein, spewe you not out. And walke not ye in y statutes of the heithen, which I shal cast out before you. For all such thinges haue they done, & I haue abhorred the.

Deut. 9. a

But I saye vnto you: Ye shall possesse their londe. For I wyll geue yon to enheritaunce a lode, that floweth with mylke and hony. I am the LORDE youre God, which haue separated you from the nacions, that ye also shulde separate the cleane bestes fro the vncleane, and the vncleane foules from the cleane: & not to defyle youre soules vpon bestes, vpon foules & vpon all that crepeth on the ground: which I haue separated vnto you, that they shulde be vncleane. Therefore shall ye be holy vnto me: for I the LORDE am holy, which haue separated yon fro the nacions, that ye shulde be myne.

Leu. 11. a
Deut. 14. a

Deut. 18. b
1 Re. 18. b

If a man or woman be a soythfayer or an expounder of tokens, the same shal dye the death: they shalbe stoned, their bloude be vpon them.

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Eze. 44. d

When the LORDE sayde vnto Moses: Speake to y prestes & sonnes of Aaron, & saye vnto the: A prest shal defyle him self vpon no soule of his people, but vpon his nexte kynne & belongeth vnto him: as vpon his mother, vpon his father, vpon his sonne, vpon his daughter, vpon his brother, & vpon his sister, which is yet a virgin, & hath bene no mans wife (which belongeth vnto him) vpon her maie he defyle himself. Moreover he shal not defyle him self vpon any ruler in his people, to vnhalowe him self.

Leu. 19. f
Eze. 44. c

* He shall make no crowne also vpon his heade, ner shawe of his beard, nether shall they cut out any markes in their flesh. They shalbe holy vnto their God, and not vnhalowe y name of their God: for they offre the sacrifice of the LORDE, the bled of their God, therefore shal they be holy.

1. Tim. 3. a

They shal take no whore, ner one that is defyled, or y is put awaye from hir husbande, for he is holy vnto his God: therefore shal he sanctifie him self, for he offreth the bled of thy God. He shal be holy vnto the, for I am holy, euen the LORDE that sanctifieth yon.

If a prestes daughter fall to whoringe,

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she shalbe burnt with fyre, for she hath shamed hir father. He that is hye prest amonge his brethren, vpon whose heade the anoyntinge oyle is poured, and his hande fylled (y he might be arayed with the vestimentes) shal not vncouer his heade, ner cut his clothes, & shal come at no deed, & shal defyle him self nether vpon father ner mother. He shall not go out of the Sanctuary, that he vnhalowe not the Sanctuary of his God. For y crowne of the anoyntinge oyle of his God is vpon him, for I am the LORDE.

Luc. 9. f

A virgin shal he take to wife, but no widowe, ner deuoried, ner defyled, ner whore, but a virgin of his awne people shal he take to wife, & he vnhalowe not his seide amonge his people. For I am y LORDE, which sanctifie him.

Eze. 44. d
Mal. 2. b

And y LORDE talked w Moses, & sayde: Speake vnto Aaron, & saie: If there be a blemyshe vpon any of y seide in yo^r generacions, the same shal not preasse to offre the bled of his God: For who so euer hath a blemyshe vpon him, shal not come nere, whether he be blynde, lame, with an euell fauoured nose, w any mysshappen membre, or y hath a broken fore or hande, or is croked backed, or hath any blemyshe in the eye, or is gleyd, or is steyr vye or scanle, or hath his stones broken.

1. Re. 1. b

Who so euer now of the seide of Aaron y prest hath any blemyshe vpon him, shal not come nye to offre y sacrifice of the LORDE. For he hath a deformyte. Therefore shal he not preasse vnto the bled of his God, to offre it. Notwithstandinge he shal eate of the bled of his God, both of the holy, & of y most holy: but he shal not go in to y wayle, ner come nye the altare (for so moch as he hath a blemyshe vpon him) & he vnhalowe not my Sanctuary. For I am y LORDE & sanctifier the. And Moses spake this vnto Aaron & to his sonnes, and to all the children of Israel.

D

The XXII. Chapter.

When the LORDE talked with Moses, & sayde: Speake vnto Aaron, & his sonnes, & they absteyne from y halowed thinges of the childre of Israel, which they haue halowed vnto me, & y they vnhalowe not my hely name: for I am y LORDE. Saie now vnto them & their posterities: Who so euer he be of yo^r seide, y cometh nye vnto the holy thinges, which the childre of Israel halowe vnto the LORDE, & so defyleth him self vpon the same, his soule shal perishe before my face: for I am the LORDE.

A

Who so euer of the seide of Aaron is a leper, or hath a runnyng yssue, shal not eate

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of the holy thinges, tyll he be clensed. Who so toucheth any vncleane thinge, or whose se be departeth from him by night, or who so toucheth any womie that is vncleane vnto him, or a mā þis vncleane vnto him, & what so euer defyleth hi, loke what soule toucheth any soch, is vncleane vntyll the euen, & shall not eate of the holy thinges, but shall first bath his flesh with water. And whā yf Son ne is gone downe, and he cleane, then maye he eate therof, for it is his foode. Loke what dyeth alone, or is rent of wylde beestes, shall he not eate, yf he be not vncleane theron: for I am yf LORDE. Therefore shall they kepe my lawes, yf they lade not synne vpon them, & dye therein, whan they vnhalowe them selues in it. For I am yf LORDE, yf halowe them.

B A straunger shall not eate of the holy thinges, ner an housholde gyst of the prestes, ner an hyred seruaūt. But yf yf prest bye a soule for his money, yf same maye eate therof. And loke who is borne in his house, maye eate of his bried also. Neuertheles yf the prestes doughter be a straungers wife, she shall not eate of the heueofferinges of holynes. But yf she be a wedowe, or deuorced, or haue no seide, & cometh agayne to hir fathers house as a fore (whan she was yet a mayden in hir fathers house) then shall she eate of hir fathers bried. But no straunger shall eate therof.

Who so els eateth of the halowed thynge, vnwytingly, shall put yf fith parte the re vnto, and geue it vnto the prest with the halowed thinge, that they vnhalowe not yf halowed thinges of the children of Israel, which they heue vp vnto the LORDE, lest they lade them selues with mysdoinge and trespass, whā they eate their halowed thynge, for I am yf LORDE which halowe the.

C And yf LORDE talked w Mosēs, & saide: Speake vnto Aaron & his sonnes, & to all yf childre of Israel: What so euer Israelite or straunger in Israel wyll do his offerynge, whether it be their vowe, or of fre wyl, that they wyll offre a burnt offeringe vnto the LORDE, to reconyle them selues, it shall be a male, and without blemyshe, of the oxen, or lambes or goates. What so euer hath any blemyshe, shall they not offre, for they shall synne no fauoure therewith.

And who so wyl offre an heath offeringe vnto the LORDE to separate out a vowe, or of fre wyl, oxen or shepe, it shall be without blemyshe, yf it maye be accepted. It shall haue no deformite. If it be tlynde, or broke, or wounded, or haue a wen, or styryye, or scabbed, they shall offre none soch vnto the LOR

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DE, ner put an offerynge of any soch vpo the altare of the LORDE.

An oxe or shepe yf hath mysfshappē mem bres, or no rompe, mayest thou offre of a fre wyl: but to a vowe it maye not be accepted. Then shalt offre also vnto the LORDE no- thinge yf is bused, or broken, or rent, or cutt cut, & ye shall do no soch in youre londe. Mor ouer ye shall offre no bried vnto youre God of a straungers hande: for it is marred of him, and he hath a deformite, therfore shall it not be accepted for you.

And the LORDE spake vnto Mosēs, & say de: Whā an oxe, or labe, or goate is brought forth, it shall be seven dayes with the dame, and vpon the eight daye & thereafter it maye be offered vnto the LORDE, the is it accep ted. Whether it be oxe or lambe, it shall not be slayne with his yonge in one daye.

But whā ye wil offre a thāffoffringe vn to the LORDE yf it maye be accepted, ye shall eate it the same daye, & kepe nothinge ouer vntyll the mornyng: for I am the LORDE. Therefore kepe now my commaundmentes, and do them: for I am the LORDE, yf ye vn halowe not my holy name, & that I maye be halowed amonge the children of Israel. For I am he that halowe you, enē yf LORDE, which brought you out of yf lode of Egipte, yf I might be yf God: Euen yf yf LORDE.

The XXIII. Chapter.

AND the LORDE talked with Mosēs, & sayde: Speake vnto yf children of Is rael, and saye vnto them: These are yf feastes of the LORDE, which ye shall call ho ly dayes. Sixe dayes shall thou worke, but the senenth daie is the rest of the Sabbath, and shall be called holy. Ye shall do no worke therein, for it is the Sabbath of the LORDE, where so euer ye dwell.

These are the feastes of the LORDE, yf are called holy, which ye shall call youre feastes: Upon yf fourtene daye of yf first moneth at euen, is the LORDES Easter. And vpon yf fif tene daye of the same moneth is the feast of vnleuēded bried of the LORDE. Then shall ye eate vnleuēded bried seven dayes.

The first daie shall be called holy amonge you, ye shall do no worke of bondage therein, & senē daies shall ye offre vnto yf LORDE. The senēth daie shall be called holy likewise, wher in ye shall do no worke of bondage also.

And yf LORDE talked w Mosēs, & sayde: Speake to the childre of Israel, & saye vnto them: Whan ye come into the lande yf I shall geue you, and reape downe youre har- uest, ye shall brynge a shefe of the first frutes

Exo. 33 b
Deu. 1.6

Exo. 12. c
Nu. 28. c
Eze. 45. 8

Exo. 33 b
Nu. 28. c

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of youre haruest vnto the priest, the shall the shefe be waued before the LORDE, that ye maye be accepted: but this shal the priest do the nexte daye after the Sabbath. And þe same daie that y^e shefe is waued, shal ye offre a burnt offeringe vnto the LORDE, of a lambe which is without blemyshe and of one yea- re olde, wth the meat offeringe, two tenth dea- les of syne floure mengled with oyle, for an offeringe of a swete sauoure vnto the LOR- DE: & the drynt offeringe also, euē the fourth parte of an Hin of wyne.

E And ye shall eat nether bried, nor cakes, ner furmentye (of new come) tyll the same daye that ye brynge an offeringe vnto you- re God. This shal be a lawe vnto youre pos- terities, where so euer ye dwell.

Deu. 18. b Then shal ye nombre (from the nexte daye after the Sabbath, whan ye brought y^e Wa- nesthese) seven whole weekes, vntyll the nexte daie after y^e seventh weke, namely, fiftie daies, shal ye nombre, and offre new meat offeringes vnto the LORDE. And out of all youre dwellinges shal ye offre, namely, two Waue loaves of two tenth deales of syne floure le- uēded, and baken for the first frutes vnto y^e LORDE. And with youre bried ye shal bryn- ge seven lambes of one yea- re olde without blemyshe, and a yonge bullocke, and two ram- mes: this shal be the LORDES burnt offeringe, meat offeringe, and drynt offeringe. This is a sacrifice of a swete sauoure vnto the LORDE.

Nu. 28. d

D Moreover ye shal offre an he goate for a syn offeringe, and two lambes of a yea- re olde for an healt offeringe. And y^e priest shal waue it vpon the bried of the first frutes be- fore the LORDE with the two lambes: And they shal be holy vnto the LORDE, and shal be the prestes. And this daye shal ye procla- me, for it shal be called holy amonge you: no seruyll worke shal ye do therein. A perpetuall lawe shall it be amonge y^e posterities, whe- re so euer ye dwell.

Leu. 23. c
Deu. 24. d

Whan ye reape downe y^e haruest of you- re londe, ye shal not cut it cleane downe vpon the felde, ner gather vp all, but shal leaue it for the poore and straungers. I am the LORDE youre God.

Nu. 29. a

And y^e LORDE talked with Moses, and sayde: Speake vnto the childien of Israel, & saye: Vpon the first daye of the seventh mo- neth shal ye haue the holy rest of the remem- braunce of blowinge, wherein ye shal do no seruyll worke, and ye shal offre sacrifice vn- to the LORDE.

E And the LORDE spake vnto Moses, and

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sayde: Vpon the tenth daye in this seventh moneth is the daye of reconcyllinge, which shal be an holy conuocation wth you. Ye shal humble youre soules therein, and offre vnto the LORDE, and shal do no seruyll worke in this daye: for it is the daye of attonement, that ye maye be reconcyled before the LOR- DE youre God. For what soule so euer hum- bleth not him self vpon this daye, the same shal be roted out from amonge his people. And what soule so euer doth eny worke this daye, the same wil I destroye from amonge his people: therefore shal ye do no worke. This shal be a perpetuall lawe vnto youre posterities, where so euer ye dwell. It is the rest of youre Sabbath, that ye maye hum- ble youre soules. Vpon the nyenth daye of y^e moneth at euen, shal ye kepe this holy daye from the euen forth vntyll the euē agayne.

And the LORDE talked with Moses, & sayde: Vpon the fiftene daye of the seventh moneth, is the feast of Tabernacles seven dayes vnto the LORDE. The first daye shal be an holy conuocation: no seruyll worke shal ye do therein. Seven dayes shal ye offre vnto the LORDE. The eight daye shal be an holy conuocation vnto you also, and ye shal offre vnto the LORDE: for it is the daye of gathe- ringe together: No seruyll worke shal ye do therein.

These are the holy daies of the LORDE, which ye shal proclame and holde for holy conuocations, that ye maye offre vnto the LORDE burnt offeringes, meat offeringes, drynt offeringes and other offeringes, eue- ry one accordinge to his daye, besyde y^e Sab- bathes of y^e LORDE, and youre gistes, and vowes, and frewyll offeringes, that ye offre vnto the LORDE.

So vpon the fiftene daye of the seventh moneth, whan ye haue brought in the increa- se of the londe, ye shall kepe the LORDES feast seven dayes longe. The first daye shal- be kepte holy daye, and the eight daye shal- be kepte holy daye also. And vpon the first daie ye shal take of y^e goodly frutesfull trees, braunches of palme trees, & bowes of thic- ke trees, and Wyllies of the brocke, and seue- dayes shal ye be merry before y^e LORDE you- re God: and thus shal ye kepe the feast vnto the LORDE seven dayes in the yea- re. This shal be a perpetuall lawe amonge youre pos- terities, that they kepe holy daye thus in y^e seventh moneth. Seven dayes shal ye dwell in bothes. Who so euer is an Israelite borne, shal dwell in bothes, that they which come after you, maye knowe, how that I made y^e.

Leui 16. g
Nu. 29. a

g
Nu. 29. b
1. Ed. 5. c
2. Mac. 1. b

The iij. boke of Moses.

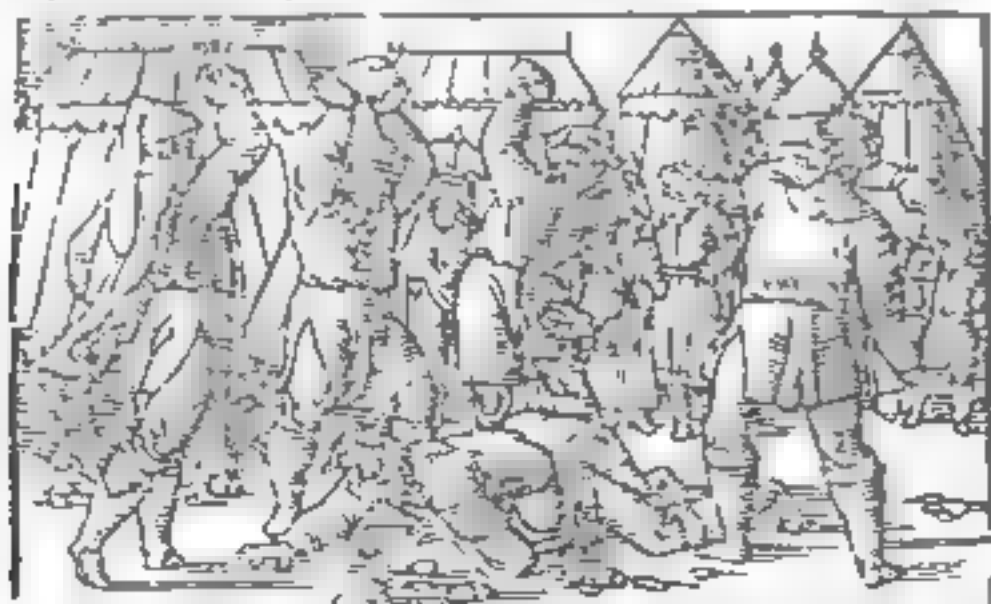
children of Israel to dwell in bothes, whan I brought them out of the lode of Egypte. I am the LORDE youre God. And Moses tolde the children of Israel these holy daies of the LORDE.

The XXIII. Chapter.

¶ And the LORDE spake vnto Moses, and sayde: Comaunde the children of Israel, that they brynge pure oyle olyue beaten for lightes, that it maye be allwaye put in the lampes, without before the vayne of wytnesse in the Tabernacle of wytnesse. And Aaron shall dresse it allwaye at euen 2 in 3 moynynge before the LORDE. Let this be a perpetuall lawe vnto youre posterities. The lipes shal he dresse vpon the pure candlestick before the LORDE perpetually.

¶ And thou shalt take fyne floure, and baken twelue cakes therof: two eerty deales shal euery cake hane, 2 thou shalt laye them sixe on a rowe vpo the pure table before the LORDE. And vpon the same shalt thou laye pure frankincense, that it maye be bried of remembraunce for an offerynge vnto 3 LORDE. Euery Sabbath shal he prepare the befaie the LORDE allwaye, and receaue them of the children of Israel for an everlastinge coneuant. And they shalbe Aarons 2 and his sonnes, which shal eat them in the holy place. For this is his mest holy of the offerynge of the LORDE for a perpetuall dewtye.

¶ And there wente out an Israelitish womans sonne, which was the childe of a man of Egypte (amonge the children of Israel) and streue in y hoost with a man of Israel, 2 named the name of God blasphemously, 2 cursed. Then brought they hym vnto Moses. His mothers name was Selemich, the daughter of Dibui, of the trybe of Dan. And they put him in presen, tyll they were informed by the mouth of the LORDE.



And the LORDE spake vnto Moses, and sayde: Brynge him that cursed, out of the hoost, and let all the that herde it, laye their

The xxv. Chap. No. liij.

handes vpon his heade, and let the whole congregacion stone him. And saye vnto the childe of Israel. Who so euer blasphemeth his God, shall beare his synne: and he that blasphemeth the name of the LORDE, shal dye the death. The whole congregacio shal stone him. As the straunger, so shal he of the housholde be also. If he blaspheme the name, he shal dye.

He that slayeth a man, shall dye 3 death. but he that slayeth a beest, shall paye for it. Soule for soule. And he that maymeth his neyghoure, it shal be done vnto him, euen as he hath done: broke for broke, eye for eye, tothe for tothe: euen as he hath maymed a man, so shal it be done vnto him agayne, so that, who so slayeth a beest, shal paye for it: But he that slayeth a man, shal dye. There shal be one maner of lawe amonge you, to 3 straunger as to one of youre selues: for I am the LORDE youre God.

Moses tolde the children of Israel. And they brought him that had cursed, out of 3 hoost, and stoned him. Thus dyd the childe of Israel as the LORDE comaunded Moses.

The XXV. Chapter.

¶ And the LORDE talked with Moses vpon mount Sinai, and sayde: Speake to the children of Israel, and saye vnto them: Whan ye come in to the londe, 3 I shal geue you, the londe shal rest vnto the LORDE, so that thou sowest thy felde sixe yeares, and sixe yeares cut y vyues, and gather in the frutes. But in the seuenth yeare the lode shal haue his Sabbath of rest for a Sabbath vnto the LORDE, wherein thou shalt not sowe thy felde ner cut thy vyues.

Loke what groweth of it self after thy haruest, thou shalt not reape it. And the grapes that growe without thy labour, shalt thou not gather, for so moch as it is the yeare of the londes rest: But the rest of the londe shalt thou kepe for this intent, that thou mayest eat therof, thy seruaunte, thy mayde, thy hyrlinge, thy rest, thy strainger with the, thy catell, and the beestes in thy londe. All the increase shal be meate.

And thou shalt nombre seven of these yeare Sabbathes, that seven yeares maye be tolde seven tymes, and so the tyme of the seven yeare Sabbathes make nyne and fourtye yeares. Then shalt thou let the blast of the horne go thorow all youre londe, vpon the tenth daye of the seuenth moneth, euen in 3 daye of attonement. And ye shal haue the fiftieth yeare, and shall call it a fre yeare in 3

Mat. 23. 3
Ioh. 19. 2

Exo. 21. 3
Deut. 19. 2
Leuit. 19. 2
Math. 5. 38

Exo. 21. 3

Deut. 15. 2

The iij. booke of Moses.

Eze. 45. c **L**onde, for all them that dwell therein: for it is the yeare of Jubilee. Then shall every one amonge you come agayne to his possession and to his kynred: for the fiftieth yeare is y^e yeare of Jubilee. Ye shal not sowe ner reape it that groweth of it self, ner gather the grapes, that growe without labour. For the yeare of Jubilee shall be holy amonge you. But loke what the felde beareth, that shall ye eate. This is the yeare of Jubilee, wherein ye shal come againe every man to his owne.

C Now whan thou sellest ought vnto thy neighbour, or byest any thinge of him, there shal none of you oppresse his brother: but accordinge to the nombre of the yeare of Jubilee shalt thou bye it of him: and accordinge to the nombre of the yeares of increase shall he sell it vnto the. Accordinge to the multitude of the yeares shalt thou raise the pryce, and accordinge to the fewnesse of the yeares shalt thou mynish the pryce: for he shall sell it vnto the accordinge to the nombre of the increase. Therfore let no man defraude his neighbour, but feare y^e God. For I am the **LORDE** youre God. Wherfore do after my statutes, and kepe my lawes, so y^e ye do them that ye maye dwell safe in the londe. For the londe shal geue you hir frute, so that ye shal haue ynough to eate, and dwell safe therein.

And yf ye wolde saye: What shall we eate in the seventh yeare, in as moch as we shal not sowe, ner gather in oure increase? I wyll sende my blessinge vpon you in the sixte yeare, that it shal bringe forth frute for thre yeare: so that ye shal sowe in y^e eight yeare, and eate of the olde frute vntyll the nyenth yeare, that ye maye eate of the olde tyll new frutes come agayne. Therfore shall ye not sell the londe for ever, for the lode is myne. And ye are straungers and indwellers before me. And in all youre lande shall ye geue the londe to lowse.

Psal. 11. a

Nu 35. c
lere 25. a
Ruth. 4. a

Whan thy brother wareth poore, and selleth y^e his possession, and his nexte kynsmā cometh to hym, y^e he maye redeme it: then shall he redeme that his brother solde. But whan a man hath none to redeme it, and can get so moch with his hande as to redeme one parte, then shall it be rekened how many yeares it hath bene solde, and the remnaunt shal be restored vnto him to whom he solde it, y^e he maie come agayne to his possession. But yf his hande can not get so moch, as to haue one parte agayne, then shal it y^e he solde be styll in the hande of the byer vntyll y^e yeare of Jubilee: In y^e same shal it go out, and returne to his owner agayne.

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E He that selleth a dwellinge house within the walles of the cite, hath an whole yeare respyte to lowse it out agayne: that shall be the tyme, wherein he maye redeme it. But yf he redeme it not a fore the whole yeare be out then shal he that bought it, and his successors kepe it for ever, and it shall not go out lowse in the yeare of Jubilee. Nevertheless yf it be an house in a vyllage that hath no wall aboute it, it shall be counted like vnto the felde of the couñtre, and maye be redeemed and shal go out fre in the yeare of Jubilee.

The cities of the Leuites, and the houses in the cities that their possession is in, maye allwaye be redeemed. Who so purchaceth ought of the Leuites, shal leaue it in the yeare of Jubilee, whether it be house or cite that he hath had in possession. For the houses in the cities of the Leuites are their possession amonge the children of Israel. But the felde before their cities shal not be solde, for it is their awne for ever.

S Whan thy brother wareth poore, and falleth in decaye besyde the, thou shalt receaue him as a straunger, or gese, that he maye lyue by the: and thou shalt take no vsury of him, ner more then thou hast geue, but shalt feare thy God, that thy brother maye lyue besydes the. For thou shalt not lende him y^e money vpon vsury, ner delyuer him thy meate vpon vantage. For I am the **LORDE** y^e God, which haue brought you out of the lode of Egypte, to geue you the lande of Canaan, and to be youre God.

Exo 22. c
Deut 23. c
Eze 18. a
and 22. b

Whan thy brother wareth poore besyde the, and selleth himself vnto the, thou shalt not holde him as a bode mā: but as an hyred seruaunte and as a sojourner shall he be wth the, and serue the vntyll y^e yeare of Jubilee. Then shal he departe lowse from the, and his childre with him, and shal returne to his awne kynred, and to his fathers possession: for they are my seruautes, whom I brought out of the londe of Egypte. Therfore shal they not be solde like bond men. And thou shalt not raigne ouer them with cruelte, but shalt feare thy God. But yf thou wilt haue bode seruautes and maydens, then shalt thou bye them of the heithen, that are rounde aboute you: of the children of the sojourners and straungers amonge you, and of their generacions with you, and that are borne in youre londe, the same shal ye haue for bonde seruautes, and shal possesse them, and your children after you for an euerlasting possession, these shal be y^e bond men. But ouer youre brethren the children of Israel, there shall none of you raigne

Exo 21. a
Deut 15. b
lere 24. b

1. Reg. 9. d

The iij. boke of Moses.

ouer another with crueltie.

G When a straunger or sojourner waxeth ryche by the, and thy brother waxeth poore besyde him, & sellerh him self vnto þe straunger or sojourner by the, or to eny of his kynne, then shall he haue right (after that he is solde) to be redeemed agayne. And eny of his brethren maye loose him out: or his vncle or his vncles sonne, or eny other kynsmen of his kynred: Or yf his awne hande getteth so moch, he shal loose him self out, and shal reken with him that bought him, from þe yeare that he solde him self, vntyll the yeare of Jubilye. And þe money shal be counted accordinge to the nombre of the yeares that he was solde, and his wages of the whole tyme shalbe rekened withall.

If there be yet many yeares vnto þe yeare of Jubilye, then shal he (accordinge to the same) geue the more for his delyuerance, therafter as he is solde. If there remayne but few yeares vnto the yeare of Jubilye, then shall he geue agayne therafter for his redemption. And his wages from yeare to yeare shall he reken withall, and thou shalt not let the other raigne cruelly ouer him in þe sight. But yf he bye not him self out after this maner, then shal he go out fre in the yeare of Jubilye, and his childre with him: for the childre of Israel are my seruantes, which I haue brought out of the lande of Egypte. I am the LORDE youre God.

Deut. 5. 2

Ye shall make you no Idols ner ymage, and ye shal reare you vp no piler, ner set vp eny markstone in youre lande, to bowe youre selues therto. For I am the LORDE youre God. Kepe my Sabbathes, and stonde in awe of my Sanctuary. I am the LORDE.

The XXVI. Chapter.

A Deut. 28. 2

If ye wyll walke now in my statutes, and kepe my commaundementes and do them, the wyll I geue you rayne in due season, and þe lande shal geue hir increase, and the trees of þe felde shal brynge forth their frute. And the threshinge tyme shall reache vnto the wyne harvest, and the wyne harvest shal reache vnto the sowynge tyme. And ye shall eate yor bred in plenteousnes, and shal dwell safe in youre lande. I wil geue peace in youre lande, so that ye shall slepe, and no man shall make you afayed. I wil ryd euell beestes out of youre lande, and there shall no swerde go thorow youre lande.

Isa. 25. 6
Esa. 30. 1

Ye shal chace youre enemies, & they shal fall into þe swerde before you. & yue of you shal chace an hundred: and an hundred of

The xxvi. Chap. Ho. liij.

you shal chace ten thousande. For youre enemies shal fall in to the swerde before you. And I wyll turne me vnto you, and wyll cause you to growe and increase, and wyll set vp my couenant with you. And ye shal eate of the olde stoare, and shall let go the olde for plenteousnesse of the new. I will haue my dwellinge amonge you, and my soule shal not refuse you. And I wyll walke amonge you, and wyll be youre God, and ye shalbe my people. For I am the LORDE youre God, which brought you out of the lande of Egypte, that ye shulde not be their bondmen. And I haue brok the cepter of youre yocke, and caused you to go vp right.

Exo. 19. 5
2. Cor. 6. 6

But yf ye wil not harken vnto me, ner do all these commaundementes, and wyll despyse my statutes, and yf youre soules refuse my lawes, & ye wyll not do all my commaundementes, & shal let my couenant stonde, then wyll I do this agayne vnto you. I wyll vyset you shortly with swellnges and fevers, which shal destroye þe eyes, & consume awaye yf hert. Ye shal sowe youre sede in vayne, and youre enemies shal eate it vp.

Deut. 28. 2
Mala. 2. 2

And I wyll set my face agaynst you, and ye shal be slayne before youre enemies. And they that hate you, shal haue dominion ouer you. And ye shall flye, whā no man chaseth you.

C

Pro. 28. 2

But yf ye wyll not harken vnto me for all this, then wyll I make it yet seven tymes more, to punysh you for youre synnes, that I maye breake þe pryde of youre strength, and wyll make youre heauen lyke yron, and youre earth as brassey: and youre trauaile and labo shal be but lost, so that youre lande shall not geue hir increase, and the trees in the lande shal not brynge forth their frute.

If ye walke yet agaynst me, and wyll not harken vnto me, then wyll I make it yet seven tymes more, to punysh you because of youre synnes: & wyll sende wyld beestes amonge you, which shal robbe you, and destroye youre catell, and make you fewer, and youre hye waye shal become waist.

D

But yf ye wyll not yet be reformed here withall, and wyll walke contrary vnto me, then wyll I walke contrary vnto you also, & wyll punysh you yet seven tymes for youre synnes. And I wyll brynge vpon you a swerde of vengeance, which shall auenge my Testament. And though ye gather you together in to youre cities, yet wyll I sende the pestilence amonge you, and wyll delyuer you in to the handes of youre enemies. For I wil destroye youre prouysion of bieb, so þe ten women shal bake youre bieb in one o-

The iij. booke of Moses.

Ose. 4. b
Mich. 6. c

men, and your breib shal be deliuered out by weight. And whan ye eate, ye shall not haue ynough.

E If ye wyl not yet for all this harken vnto me, & wyl walke contrary vnto me, then wyl I also walke contrary vnto you in wrath full displeasure, and wyl punyssh you seven folde because of youre synnes, so that ye shal eate the flesh of youre sonnes and doughters. And I wyl destroye youre hye altars, and rete out youre ymages, and wyl cast youre bodies vpon the bodics of youre Idols, and my soule shall abhorre you. And youre cities wyl I make waist, and brynge youre churches to naught, and wyl not smell youre swete odoures.

Thus wyl I make the londe desolate, so that youre enemies shall dwell therein, and make it waist: but you will I scatter amonge the heythen, and drawe out the swerde after you, so that youre londe shal be waist, & youre cities desolate.

S Then shall the londe reioyse in hir Sabbathes, as longe as it lyeth waist, and ye be in the enemies londe. Rec then shal the londe kepe holy daye, and reioyse in hir rest, as longe as it lieth waist, because it coude not rest in youre Sabbathes, whan ye dwelt therein.

And as for them that remaine of you, I wyl make them saynte harced in the londe of their enemies, so that a shakynge leaf shall chace them. And they shall flye from it, as though a siverde persecuted them, and shal fall noman felowynge vpon them. And they shall fall one vpon another (as it were before the siverde) and noman yet chacynge them. And ye shall not be so bolde, as to withstonde youre enemies, and shal perishe amonge the heythen, and the londe of youre enemies shal eate you vp.

And they that are left of you, shall pyne awaye in their mysdede, euen in the enemies londe, and in the mysdedes of their fathers shal they consume awaye. Then shall they knowlege their mysdedes, and the mysdedes of their fathers in the trespase, wherwith they haue trespassed agaynst me, and walked contrary vnto me. Therefore wyl I also walke contrary vnto the, and wyl brynge them in to the enemies londe.

G Then shal their vncircumcysed herte be tamed. And then shall they ende their mysdedes. And I shal thinke vpo my covenante with Jacob, and vpon my couenaunt with Isaac, and vpon my couenaunt with Abraham, and wyl thynke vpon the lode. As for the londe, whan it shal be left of them, it shal

Deut. 4. e

The xxvij. Chap.

reioyse in hir Sabbathes, euen then, whan it lyeth waist, and they cille it not. And they shall make attonement for their mysdedes, because they despysed my lawes, & their soules refused my statutes. Moreover I haue not so refused them, that they shulde be in the enemies londe: nether hane I so utterly abhorred them, that I wolde brynge them to naught, and breake my couenaunt w them: for I am I LORD their God. And for their sake I wyl remembre my first couenaunt, whan I brought them out of I londe of Egypte in the sight of the heythen, & I might be their God. Euen I the LORD.

Exo. 19. a

These are the ordinances, statutes and lawes, which I LORD made betwixte him and the children of Israel vpon mount Sinai, by the hande of Moses.

The XXVII. Chapter.

AND the LORD talked with Moses, & sayde: Speake to I children of Israel, & saye vnto them: If eny man make a speciall vowe vnto I LORD, so I he pryse a soule, then shal this be the valucion: A mā of twentye yeare olde vnto the thre score yeare, shalt thou set at fiftie syluer Sycles, after the Sytle of the Sanctuary: but a woman at thirtie Sycles. If it be fyue yeare olde vnto twentye yeare, thou shalt set it at twentye Sycles, whan it is a man childe: but a woman at ten Sycles. If it be a moneth olde vnto fyue yeare, thou shalt set it at fyne Sycles of syluer, whan it is a mā childe: but a woman at thre Syluer Sycles. If he be thre score yeare olde and aboue, the shalt thou set him at fiftene Sycles whan it is a mā a woman at te Sycles. If he be to poore so to be set, the let him present himself to I prest, & I prest shal value him. Neuertheles he shal value him, acordinge as I haue of him that vowed, is able to get. But yf it be a beest I maye be offred vnto I LORD, all I is offred vnto I LORD of soch, is holy: it shal not be altered ner chaunged, a good for a bad, or a bad for a good. If eny man chaunge it, one beest for another, then shal they both be holy vnto I LORD. But yf I beest be vncleane which maye not be offred vnto I LORD, the shal it be set, before I prest, and I prest shal value it, whether it be good or bad, & it shal stonde at the prestes valynge. But yf eny man wil bye it out, he shal geue the fiftie parce more, to that it was set at.

2

Num. 1. g

23

Whan eny mā sanctifieth his house vnto the LORD for I Sanctuary, the prest shal value it, whether it be good or bad. And as the prest valueth it, so shal it stonde. But yf

The iij. boke of Moscs.

he ꝑ sanctified it, wyl redeme it, he shal geue ꝑ fiftþ parte of syluer therto, aboue that it was set at: So shal it be his.

C If eny man halowe a pece of lode of his heretage vnto the LORDE, it shalbe set acordinge to ꝑ it beareth. If it beare an homer of barlye, it shalbe valued at fiftye Sycles of syluer. But yf he halowe his londe immediately from the yeare of Jubilye forth, then shal it be set acordinge to ꝑ value therof. If he haue halowed it after the yeare of Jubilye, then shal the prest rekē it, acordinge to ȳ yeares ꝑ remayne vnto ꝑ yeare of Jubilye, ⁊ therafter shal he set it the lower.

But yf he ꝑ sanctified the londe, wil redeme it agayne, then shal he geue the fiftþ parte of syluer therto, aboue that it was set at: So shal it be his. If he wil not lowse it out, but selleth it vnto another, then shal he redeme it nomore: but the same londe whan it goeth out fre in ꝑ yeare of Jubilye, shal be holy vnto the LORDE, as a dedicated felde, and shalbe the prestes inheritaunce.

D If eny man halowe vnto the LORDE a felde, which he hath bought, and is not his inheritaunce, then shal ȳ prest rekē it, what it is worth vnto the yeare of Jubilye, ⁊ the same daye shal he geue the pryce that it is set at, vnto the LORDE for the Sanctuary. But in ȳ yeare of Jubilye it shal retorne vnto him that bought it, ꝑ it maye be his inheritaunce in the londe. All maner of prysinge shalbe made acordinge to the Sytle of the Sanctuary. One Sytle maketh xx. Geras.

Exo. 30. b
Nu. 1. g
Eze. 45. b
Deu. 15. c

* The first borne amonge ȳ catell (which belongeth vnto the LORDE) shal no man Sanctifie vnto the LORDE, whether it be oxe or shepe, for it is the LORDES all ready. But yf there be eny vnclane thinge vpon the beest, the shal it be lowsed out therafter as it is worth, and the fiftþ parte shalbe geuen more therto. If he wil not redeme it, the let it be solde, as it is worth.

E There shall no dedicated thinge be solde ner bought out, ꝑ eny man dedicateth vnto ꝑ LORDE, of all ꝑ is his good, whether it be mē, catell or lode. For every dedicated thinge, is most holy vnto ȳ LORDE. There shal no dedicated thinge of mā be bought out, but shal dye the death. All the tythes in the londe, both of the seide of the londe, ⁊ of ȳ frutes of the trees, are the LORDES, ⁊ shal be holy vnto the LORDE. But yf eny man wil redeme his tithes, he shal geue the fiftþ parte more therto. And all the tithes of oxen ⁊ shepe, ⁊ that goeth vnder the rod, the same is an holy tythe vnto the LORDE. It shall

The xxvij. Chap. 30. lv.

not be aied whether it be good or bad, neither shall it be chaunged. But yf eny man chaunge it, then both it ⁊ that it was chaunged withall, shal be holy, ⁊ not redemed.

These are the cōmaundementes, which ȳ LORDE gaue Moses in charge vnto childre of Israel vpon mount Sinai.

The ende of the thirde boke of Moses, called Leviticus.

The fourth boke of Moscs, called Numerus.

What this boke conteyneth.

Chap. I. The children of Israel are nombred and mustred out, as many as are mere for the batayll: The captaynes are ordeyned, and Leui appoynted to the seruyce of the Tabernacle.

Chap. II. The ordie and maner how the cētres were pitched, and how the children of Israel laye aboute the Tabernacle of wytnes.

Chap. III. The office of Leui, ⁊ of the sonnes of Aaron.

Chap. IIII. The office of the sonnes of Rahath, Gerson and Merari.

Chap. V. What maner of people were dayuen out of the hoost. The lawe of Gelousy of the man toward the wife.

Chap. VI. The lawe and ordinance conceyninge the Nazarees or absteyners. The blessinge of the Israelites.

Chap. VII. The offerynges of the captaynes at the dedicaciō of the altare, after that the Tabernacle was set vp.

Chap. VIII. Of the candilstick, offerynges, purifyinge, and altare of the Leuites.

Chap. IX. Of the feast of Easter. ⁊ how the vnclane shulde kepe it. Of the cloude vpon the Tabernacle.

Chap. X. The vse of the syluer trompettes, ⁊ how the children of Israel brast vp, and toke their iourney with Hobab Moses brother in lawe.

Chap. XI. The people are wery and vnpleisid by the waye, murmur agaynst Moses, desyre flesh, and abboare the Manna. The LORDE geueth them after their lust, but punisheth them for it.

Chap. XII. Miriam and Aaron grudge agaynst Moses, ⁊ Miriam is smytten with Lepresy.

Chap. XIII. The spyes that were sent in to the lande of Canaan, come agayne, and put the people in feare.

Chap. XIII. The people are vnpacient, wepe, and murmur agaynst Moses, Josue ⁊ Caleb geue the londe a good worde, ⁊ cōforte them. The LORDE is angrie, ⁊ punysheth the people.

Chap. XV. Of dyuerse offerynges, and how he was punyshed, that gathered stickes vpon the Sabbath. The people are commaunded to make gardes of remembraunce vpon their garments, to thinke vpon the cōmaundementes of the LORDE.

Chap. XVI. Of the vproute and insurreccion of Corah, Dathan and Abysam, ⁊ their punysshment. The people murmur Sourtene thousand.

The iiii. booke of Moses.

- de and seven hundredth dye in the plague.
- Chap. xvii.** By the flourishing staff of Aaron, it is declared, that the trybe of Levi and the presthode of Aaron is chosen of God.
- Chap. xviii.** The office & mynistracion of Aaron, of the prestes & Levites, & their dewtye.
- Chap. xix.** Of the reed cove that was brent, and how the spaynflinge water was made of the ashes of her.
- Chap. xx.** Miriam dyeth at Cadec. The people chydewith Moses and Aaron for faute of water, the LORDE geuehit them out of the hard stonye rocke. Moses despayeth the kynge of Edom, to let them go thorow his londe. Aaron dyeth vpon mount Hor.
- Chap. xxi.** The battail betweene Israel and Arad the kynge of the Canaanites. The people murmur, and are plagued with the serpentes. They wyne the victory of Og and Sihon.
- Chap. xxii.** Of Balac the kynge of the Moabites, and of Balaam the Soothsayer.
- Chap. xxiii.** Balaam is brought to curse the people of God.
- Chap. xxiiii.** The LORDE turneth Balaams curse in to a blessinge and prayse.
- Chap. xxv.** The people fall to whoredome and Idolatrye with the women of Moab, and ioyne themselves to the seruice of Ball Peor. Foure and twenty thousande are destroyed. Phineas in his feruent zele slayeth a man and woman in their synne.
- Chap. xxvi.** The people are nombred agayne and musterd.
- Chap. xxvii.** What inheritance the daughters haue, where there is no sonne. Joshua is made caprayne of the people in Moses steade.
- Chap. xxviii.** Offeringes apoynted for every tyme.
- Chap. xxix.** The feast of the seventh moneth and the offeringes therof.
- Chap. xxx.** Of vowes made by men or women.
- Chap. xxxi.** Israel wynerth the victory of the Madianites, and deuyderth the spoyle.
- Chap. xxxii.** Ruben, Gad, and the half trybe of Manasse haue their inheritance apoynted them on this syde of Jordan.
- Chap. xxxiii.** The iourneys of the children of Israel are nombred. The people are commaunded (whan they come in to the londe of Canaan) to destroye all viterly.
- Chap. xxxiiii.** The deuydinge of the londe of Canaan with the borders therof, and what they be that deuyde it.
- Chap. xxxv.** The porcion of the Levites. Freedom for soch as commytte slaughter vnawares, dyuerse slaughters.
- Chap. xxxvi.** The inheritance of the tribe male not be mixt nor chaunged.

The first Chapter.

21



And the LORDE spake vnto Moses in y wyl derneffe of Sinai, in the Tabernacle of wit nesse, the first daye of the secōde moneth in the seconde yeare, whā they were gone out of the lāde of Egypte, and sayde: Take y sum me of the whole congregacion of the chil dren of Israel, after their kynredes & their

The first. Chap.

fathers houses, with the nombre of the na mes, all that are males, heade by heade, frō twentye yeare and aboue, as many as are able to go forth in to y warre in Israel. And ye shal nombre them acordinge to their ar mies then and Aaron, and of every trybe ye shal take vnto you one caprayne ouer his fathers house.

These are the names of the capraynes that shal stonde with you. Of Ruben, Eli zur the sonne of Sedeur. Of Simeon, Se lumiel the sonne of Zuri Sadai. Of Juda, Nahasson the sonne of Aminadab. Of Issa char, Nathaniel the sonne of Zuar. Of Zab ulon, Eliab the sonne of Helon. Amonge the children of Joseph: Of Ephraim, Eli sama y sonne of Amihud. Of Manasse, Ga maliel the sonne of Pedazur. Of Ben Ja min, Abidam y sonne of Gedconi. Of Dan, Ahieser the sonne of Ammi Sadai. Of As ser, Pagiel the sonne of Ochiram. Of Gad, Eliasaph y sonne of Deguel. Of Nephtha li, Ahira the sonne of Enan.

These are the awncient men of the con gregacion, the capraynes amonge the try bes of their fathers, which were heades and prynces in Israel.

And Moses & Aaron toke them (like as they are there named by name) and gathe red the whole cōgregacion together also, y first daye of the secōde moneth, and rekened the after their byith, acordinge to their kyn reds and fathers houses by their names, frō twentye yeare and aboue, heade by heade, as the LORDE commaunded Moses, and nomb red them in the wyl dernes of Sinai.

The children of Ruben Israels first son ne, their kynreds & generacions after their fathers houses, in y nombre of their names heade by heade, all y were males, from twentye yeare & aboue, and were able to go forth to the warre, were nombred to the trybe of Ruben, sixe and fourtye thousande, and fy ue hundredth.

The children of Simeon their kynreds & generacions after their fathers houses in the nombre of the names heade by heade, all that were males from twentye yeare and aboue, and were able to go forth to the war re, were nombred to the trybe of Symeon, nyne and fiftye thousande and thre hun dredth.

The children of Gad their kynreds and generacions after their fathers houses in y nombre of the names, from twentye yeare and aboue, all that were able to go forth to the warre, were nombre to the trybe of Gad,

The iij. boke of Moses.

fyue and fourtye thousande, sixe hundred and fiftie.

The children of Juda their kynreds and generacions after their fathers houses in þe nombre of the names, from twentye yere and aboue, all that were able to go forth to the warre, were nombred to the trybe of Juda, foure and seventye thousande, and sixe hundred.

D The children of Issachar their kynreds and generacions, after their fathers houses in þe nombre of the names from twentye yere and aboue, all that were able to go forth to the warre, were nombred to þe trybe of Issachar, foure and fiftie thousande and foure hundred.

The children of Zabulon their kynreds and generacions after their fathers houses in the nombre of the names from twentye yere and aboue, all that were able to go forth to the warre, were nombred to the trybe of Zabulon, seven and fiftie thousande and foure hundred.

Josephs children of Ephraim, their kynreds and generacions after their fathers houses in þe nombre of the names, from twentye yere and aboue, all þe were able to go forth to þe warre, were nombred to the trybe of Ephraim, fourtye thousande and fyue hundred.

E The children of Manasse their kynreds and generacions, after their fathers houses in þe nombre of the names from twentye yere and aboue, all þe were able to go forth to the warre, were nombred to the trybe of Manasse, two and thirtie thousande and two hundred.

The children of Ben Jamyn their kynreds and generacions, after their fathers houses, in the nombre of the names from twentye yere and aboue, all that were able to go forth to the warre, were nombred to the trybe of Ben Jamyn, fyue and thirtie thousande and foure hundred.

The children of Dan their kynreds and generacions after their fathers houses, in the nombre of the names, from twentye yeres and aboue, all that were able to go forth to the warre, were nombred to the trybe of Dan, two and thie score thousande, and seven hundred.

S The children of Asser their kynreds and generacions, after their fathers houses in the nombre of the names, from twentye yere and aboue, all þe were able to go forth to þe warre, were nombred to the trybe of Asser, one and fourtye thousande and fyue hundred.

The children of Nephthali, their kynreds and generacions after their fathers houses

The ij. Chap. No. lvi.

in the nombre of the names, from twentye yere and aboue, all that were able to go forth unto the warre, were nombred to the trybe of Nephthali, thie and fiftie thousande and foure hundred.

These are they whom Moses and Aaron nombred with þe twelue prynces of Israel, wherof euery one was ouer y house of their fathers. And the summe of the children of Israel after their fathers houses, from twentye yere and aboue (what so ener was able to go forth to the warre in Israel) was sixe C. thousande, thie thousande, fyue C. and fiftie. But the Leuites after the trybe of their fathers, were not nombred amonge them.

Exo. 31. f
Num. 11. c

And the LORDE spake vnto Moses, and saide: The trybe of Levi shalt thou not nombre, ner take the summe of them amonge þe children of Israel: but shalt appoynte them to the habitation of wytnesse, and to all þe apparell therof, and to all that belongeth thereto. And they shall beare the Tabernacle and all the ordinaunce therof, and shal wayte vpon it, and shal pitch their tentes rounde aboute it. And whan men shal go on their journey, the Leuites shal take downe þe Tabernacle. And whan the hoost pitch their tentes, they shal set vp the Tabernacle. And yf a stranger preasse nye vnto it, he shal dye. The children of Israel shal pitch their tentes, euery one in his awne armye, and by the baner of his awne companye. But the Leuites shal pitch rounde aboute the Tabernacle of wytnesse, that there come no wrath vpon y congregation of the children of Israel: therfore shal the Leuites wayte vpon the habitation of wytnesse. And the children of Israel dyd all, as the LORDE commaunded Moses.

1 Par 14. d

The ll. Chapter.

When the LORDE spake vnto Moses and Aaron, and sayde: The children of Israel shal pitch rounde aboute y Tabernacle of wytnesse, euery one vnder his banner and tokens, after their fathers houses.

2

On the East syde shall Juda pitch with his banner and hoost, their captayne Nahasson the sonne of Aminadab. And his armye in the summe, foure and seventie thousande and sixe hundred. Nexte vnto him shal the trybe of Issachar pitch, their captayne Nathanael the sonne of Zuar: and his armye in the summe, foure and fiftie thousande and foure hundred. The trybe of Zabulon also, their captayne Eliab the sonne of Helon: his armye in the summe, seven and fiftie thousande and foure hundred.

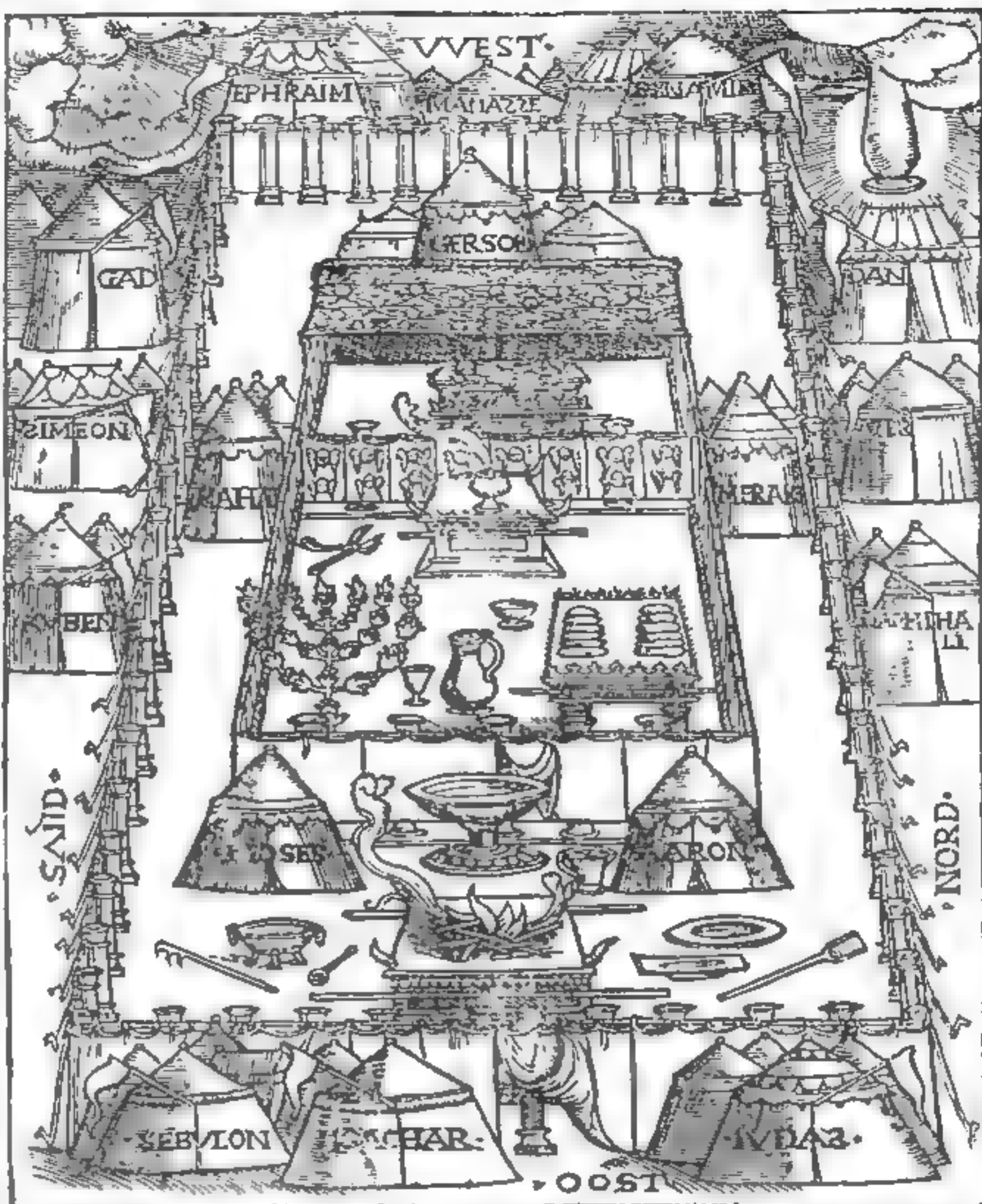
So þ all they which belöge to þ hoost of Iuda, be in the summe an C. sixe and foure score thousande, z foure hundred be longinge to their armye, z they shall go before.

23 On the South side shall lye the panylions z baner of Ruben w their hoost, their captaine Elisur þ sonne of Sedeur: z his armie in the summe, sixe z fourtie thousande, z fyne C. Nexte vnto him shal the trybe of Simeon pitch, the ir captayne Selumiel þ sonne of Zuri Sadai: z his armie in y summe, nyne and fiftie thousande, and thre hundred.

The trybe of Gad also, their captayne Eliasaph þ sonne of Deguel: z his armye in the summe, fyne z fourtye thousande, sixe hundred z fiftie. So that all they which belonge to the hoost of Ruben, be in the summe, an hundred, one z fiftie thousande, foure hundred and fiftie, belonginge to their armye. And they shall be the seconde in the iourney.

¶ After that shall the Tabernacle of wytnesse go w the hoost of the Levites enē in þ myddes amöge the hoostes: z as they lye in their tentes, so shal they go forth also, every one in his place vnder his baner.

On the West syde shall lye y panylions z baner of Ephraim w their hoost: their cap-



tayne shal be Elisama sonne of Amihub, and his armye in the summe, fourtye thousande and fyne hundred. Nexte vnto him shal þ trybe of Manasse pitch, their captayne Gamaliel the sonne of Pedazur: his armye in the summe, two and thirtie thousande z two hundred. The trybe of Ben Jamin also, their captayne Abidan the sonne of Gedeoni: his armye in the summe, fyne and thirtie thousande z foure hundred. So þ all they which belonge to the hoost of Ephraim, be in the summe, an hundred thousande, eight thousande, z an hundred, belonginge to his armie. And they shal be the thirde in the iourney.

On the North syde shall lye þ panylions z baner of Dan with their hoost: their cap-

The iij. boke of Moses.

captayne Abieser & sonne of Ammi Sadai, his armye in the summe, two and sixtye thousande and seue hundredeth. Nexte vnto him shal the trybe of Asser pitche: their captayne Pagiel & sonne of Ochian, his army in the summe, one and fourtie thousande, and fyue hundredeth. The trybe of Nephthali also, their captayne Ahira the sonne of Enan: his armye in the summe, thre & fiftye thousande & foure hundredeth. So & all they which belonge to the hoost of Dan, be in the summe, an hundredeth thousande, seuen & fiftie thousande, & sixe hundredeth. And they shalbe the last in the iourney with their baners.

This is the summe of the children of Israel, after their fathers houses and armyes with their hoostes: euery sixe hundredeth thousande, & thre thousande, fyue hundredeth & fiftie. But & Levites were not nombred in & summe amonge the childre of Israel, as & LORDE comaunded Moses. And & childre of Israel dyd all as the LORDE comaunded Moses. And so they pitched vnder their baners, & toke their iourney, enery one in his kynred, accordinge to the house of their fathers.

The III. Chapter.

A These are the generacions of Aaron & Moses, when & LORDE spake vnto Moses at & same tyme vpon mount Sinai. And these are & names of the sonnes of Aron. The firstborne, Nadab: then Abihu, Eleasar & Jehamar. These are & names of the sonnes of Aaron, which were anoynted to be prestes, & their handes fylled for & presthode. But Nadab & Abihu dyed before & LORDE, whā they offred straunge fyre before & LORDE, in & wilderness of Sinai, & had no sonnes. But Eleasar and Jehamar executed & prestes office to their father Aaron.

And the LORDE spake vnto Moses, & sayde: Bring hither the trybe of Levi, and set them before Aaron the prest, & they maye serue to him, & wayte vpon him & vpon the whole congregacion before & Tabernacle of wytnesse, and execute the seruyce of the habitation, and kepe all the apparell of the Tabernacle of wytnesse, and wayte vpon the children of Israel, to mynistr in the seruyce of the habitation.

B And thou shalt geue & Levites vnto Aaron and his sonnes for a gift, vnto euery one his awne, from amonge the children of Israel. As for Aaron & his sonnes, thou shalt appoynte them to wayte on their prestes office. If another preasse therto, he shal dye.

And the LORDE spake vnto Moses, and sayde: Beholde, I haue take the Levites fro

The iij. Chap. No. lvij.

amonge the childre of Israel, for all the first borne that open the Matrix amonge the children of Israel, so that the Levites shalbe myne. For the firstborne are myne, sence & tyme that I smote all the first borne in & lande of Egypte, whā I sanctified vnto me all the first borne in Israel, from me vnto catell, that they shulde be myne. The LORDE.

And the LORDE spake vnto Moses in the wilderness of Sinai, and sayde: Nombre the children of Levi after their fathers houses and kynreds, all that are males of a moneth olde and aboue.

So Moses nombred them accordinge to the worde of the LORDE, as he had comaunded. And these were the children of Levi with their names: Gerson, Kahath, Merari. The names of the children of Gerson in their kynreds, were: Libni and Simei.

The childre of Kahath in their kynreds were, Amram, Jezehar, Hebion and Vsiel.

The children of Merari in their kynreds, were Maheli and Musi. These are the kynreds of Levi after their fathers houses.

These are & kynreds of Gerson: The Libnites and Semeites, the summe was founde in nombre, seuen thousande and fyue hundredeth, of all that were males of a moneth olde and aboue. And the same kynreds of the Gersonites shal pitche behinde the habitation on the west syde: Let Eliasaph the sonne of Lael be their ruler. And they shal waite vpon the Tabernacle of wytnesse, of the habitation, and of the tent, and couerynges therof, and the hangynge in the dore of the Tabernacle of wytnesse, the hangynge aboute the courte, & the hangynge in & courtedore, which (courte) goeth aboute the habitation and the altare, and the cordes of it, & all that belongeth to the seruyce therof.

These are the kynreds of Kahath: The Amramites, the Jezeharites, the Hebionites, and Vsielites, all that were males of a moneth olde & aboue, in nombre eight thousande and sixe hundredeth, waytinge vpon the Tabernacle of the Sanctuary, & shal pitch on the south syde of & habitation: Let Eliasaphan the sonne of Vsiel be their ruler. And they shal kepe the Arke, the table, the candilstick, the altare and all the vessels of the Sanctuary, to do seruyce in, and the wayle, and all that belongeth to the service therof. But the chiefe of all the rulers of the Levites, shalbe Eleasar the sonne of Aaron the prest, over them that are apoynted to kepe the watch of the Sanctuary.

These are & kynreds of Merari: The Mahelites and Musites, the summe was founde in nombre, three thousande and fiftie.

Num. i. g

Leui. 10. 2

Num. 16. 8

Leui. 3. 8

Leui. 10. 2

Num. 16. b

and 19. 2

1. Par. 10. b

Num. 1. f

and 16. 2

Num. 3. f

and 6. b

Exod. 11. 2

Exod. 6. c

D

E

The iij. boke of Moses.

Levites and Musites, which were in nombre sixe thousande and two hundred, all that were males of a moneth olde and aboue: Let Zuriel & sonne of Abihail be their ruler, and they shall pitch vpon the north syde of the habitation. And their office shalbe to kepe the bordes, and barres, and pilers, and sockets of the habitation, and all the apperell therof and that serueth therto: & pilers also aboute & courte, with the sockets, and nales, and cordes.

S But before the habitation and before & Tabernacle on the East syde shal Moses & Aaron & his sonnes pyche, that they maye wayte vpon the Sanctuary, & the children of Israel. * If any other preasse therto, he shal dye.

Num. 3. b
and 10. a

Num. 15. g

All the Levites in the summe, whom Moses and Aaron nombred after their kynreds, accordinge to the worde of the LORDE, all that were males, of a moneth olde and aboue, were two and twentye thousande.

Num. 3. b
and 8. b

And y^e LORDE saide vnto Moses: I will breake all the first borne, that are males amonge the children of Israel, of a moneth olde and aboue, and take the nombre of their names. And & Levites shalt thou take out vnto me the LORDE, for all & first borne of & childre of Israel, & the cattell of the Levites for all the first borne amonge the cattell of & children of Israel. And Moses nombred all the first borne amonge the childre of Israel, as the LORDE commaunded him.

G And in the nombre of the names of all the first borne, that were males of a moneth olde & aboue, in their summe, there were foure two and twentye thousande, two hundred, and thre and seuentye.

Leui. 27. a

And the LORDE spake vnto Moses, & sayde: Take the Levites for all & first borne amonge the childre of Israel, & the cattell of y^e Levites for their cattell, & the Levites maye be myne the LORDES. But the redemption money of the two hundred thre & seuentye & remayne of the first borne of the children of Israel, aboue the nombre of the Levites, shalt thou take, even fyue Sycles of every heade, after the Sycle of the Sanctuary (one Sycle is worth twentye Geras) & the money & remayneth ouer their nombre, shalt thou geue vnto Aaron and his sonnes.

Exo. 30. b
Leui. 27. d
Eze. 45. b

Then toke Moses & redemption money (that remayned ouer aboue the nombre of the Levites) from y^e first borne & of the childre of Israel, even a thousande, thre hundred, and fyue and thre score Sycles, after & Syde of the Sanctuary, & gaue it vnto Aaron

The iij. Chap.

and his sonnes, accordinge to the worde of the LORDE, as the LORDE commaunded Moses.

The iiii. Chapter.

When the LORDE spake vnto Moses & Aaron, & sayde: Take & summe of the childre of Rahath from amonge the childre of Lew, after their kynreds & fathers houses: from thirtie yeare and aboue vntill fiftie yeare, all that are mete for the warre, that they maye do the worke in the Tabernacle of witnessse. This shal be the office of the children of Rahath in the Tabernacle of witnessse, which is most holy.

1. Par. 24. i

When the hoost breaketh vp, Aaron and his sonnes shall go in, and take downe the wayle, and coner the Arke of witnessse therewith, and laye the couerynge of doo slaynes vpon it, and sprede a whole yalowe clothe aboue thereon, and put his stanes therin. And vpon the shewe table they shal sprede a yalowe clothe also, and set theron the dishes, spones, flat peces and pottes to poure out and in, and the daylie bred shal lye vpon it, and they shal sprede a purple clothe therover, and coner it with a couerynge of doo slaynes, and put the stanes of it therin.

And they shal take a yalowe clothe, and coner the candlestick of light therewith, and his lampes, with his snuffers and outquenchers, and all the oyle vessels that belonge to the seruyce, and aboute all this shal they put a couerynge of doo slaynes, and put it vpon stanes.

So shal they sprede a yalowe clothe ouer the golden altare also, and coner the same with a couerynge of doo slaynes, and put it vpon stanes. All the vessels that they occupye in the Sanctuary, shal they take, and put a yalowe clothe therover, & coner them with a couerynge of doo slaynes, and put them vpon stanes. They shal swepe the asphix also from the altare, and sprede a clothe of scarlet ouer it, and set all his vessels theron, that they occupye vpon it: colepames, fleshokes, shouels, basens, with all the apperell of the altare, and they shal sprede a couerynge of doo slaynes thereon, and put his stanes therto.

Now when Aaron and his sonnes haue done this, and haue couered the Sanctuary & all the ornamētes therof, when the hoost breaketh vp, then shal the children of Rahath go in, that they maye beare it, and the Sanctuary shal they not touche, lest they dye. This is the charge of the childre of Rahath in the Tabernacle of witnessse.

Num. 1. b

2. Re. 6. b

The iij. boke of Moses.

C And Eleazar the sonne of Aaron y^e prest, shal haue the office, to prepare the oyle for the light, and the spyes for the incense, and the daylie meatofferynge, and the anoynting oyle, to order the whole habitacion, & all that therin is, in the Sanctuary and the ornaments therof.

And the LORDE spake vnto Moses and Aaron, & sayde: Ye shal not destroye the trybe of the kynred of the Kahathites amonge the Levites, but this shal ye do with them, y^e they maye lyue & not dye, yf they touche the most holy. Aaron and his sonnes shal go in, and appoynte enery one vnto his office & charge. But they shal not go in, presumptuously to loke vpo^s y^e Sanctuary, lest they die. And y^e LORDE spake vnto Moses and Aaron & sayde: Take the summe of the children of Gerson also, after their fathers house & kynred, from thirtie yeare & aboue, vntyll fiftie yeare, & appoynte them all y^e are meete for the warre, to haue an office in the Tabernacle of wytnesse.

Num 1. d

D This shal be the office of the kynred of the Gersonites, eu^e to serue & to beare. They shal beare the curtaynes of the habitacion and of the Tabernacle of wytnesse, and his couerynge and the coueringe of doo skynnes, that is aboue theron, and the hanginge in the doore of the Tabernacle of wytnesse, and the hanginge aboute the court, which goeth aboute the habitacion and the altare, and their cordes, and all the instrumentes y^e serue for the, and all that belongeth to their occupieng. Acordinge vnto the worde of Aaron and of his sonnes, shal all the office of the children of Gerson be done, what so euer they shall beare and occupye. And ye shal se, that they wayte vpon all their charge. This shal be y^e office of y^e kynred of y^e childre of y^e Gersonites in y^e Tabernacle of wytnesse. And their waytinge shal be vnder y^e hande of Jehamar, the sonne of Aaron the prest.

E The children of Merari after their kynred and fathers house, shal thou appoynte also, from thirtie yeare and aboue, vnto fiftie yeare, all that are meete for the warre, y^e they maye haue an office in the Tabernacle of wytnesse. But vpon this charge shall they wayte acordinge to all their office in y^e Tabernacle of wytnesse, that they beare the borders of the habitacion, and the barres, and pilers, and sockettes: the pilers of the court also rounde aboute, and the sockettes and nales and cordes, with all their apparell, acordinge to all their seruyce. And vnto enery one shall ye appoynte his porcion

The iij. Chap. Exo. liiij.

of charge to waite vpon the apparell. Let this be the office of the kynred of the children of Merari, all that they shall do in the Tabernacle of wytnesse vnder the hande of Jehamar the sonne of Aaron the prest.

And Moses and Aaron with the captaynes of the congregacion, nombred the children of y^e Kahathites, acordinge to their kynreds and houses of their fathers, from thirtie yeare and aboue, vntyll fiftie, all that were meete for the warre, to haue office in the Tabernacle of wytnesse. And the summe was, two thousande, seven hundred and fiftie. This is the summe of the kynred of the Kahathites (which all had seruyce in the Tabernacle of wytnesse) whom Moses and Aaron nombred, acordinge to the worde of the LORDE by Moses.

The children of Gerson were nombred also in their kynreds and fathers houses from thirtie yeare and aboue vntyll fiftie, all that were meete for the warre, to haue office in y^e Tabernacle of wytnesse, and the summe was two thousande, syre hundred and thirtie. This is y^e summe of the kynred of the childre of Gerson, which all had to do in the Tabernacle of wytnesse, whom Moses and Aaron nombred, acordinge to y^e worde of y^e LORDE.

The children of Merari were nombred also acordinge to their kynreds and fathers houses, from thirtie yeare and aboue vntyll fiftie, all that were meete for the warre, to haue office in the Tabernacle of wytnesse, & the summe was thie thousande, and two hundred. This is the summe of the kynred of the childre of Merari, whom Moses and Aaron nombred, acordinge to the worde of the LORDE by Moses.

The summe of all the Levites, whom Moses and Aaron with the captaynes of Israel tolde, after their kynreds and fathers houses, from thirtie yeare and aboue vntyll fiftie, all that wente in to do enery one his office, and to beare the burthen in y^e Tabernacle of wytnesse, was eight thousande fyue hundred and fourescore, which were nombred acordinge to the worde of the LORDE by Moses, euery one to his office & charge, as the LORDE commaunded Moses.

The V. Chapter.

Q And y^e LORDE spake vnto Moses, and sayde: Commaunde the children of Israel, y^e they put out of the hoost, all y^e lepers, and all that haue yssues, and that are defyled vpon the deed, both men and women shall they putt out of the hoost, that they defyle not their tentes, wherein I dwell.

Leu. 13. 8

The iij. booke of Moses.

amonge them. And 3 children of Israel dyd so, and put them out of the hoost, as 3 LORDE had sayde vnto Moses.

Leui. 5. c

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel & saye vnto them: Whan a man or woman doth a synne to my body, and offendeth therewith agaynst the LORDE, then hath that soule a trespase vpon it. And they shall knowlege their synne, that they haue done, and shall make amendes for their trespase, even with the whole summe, and put 3 fiftieth parte more thereto, and geue it vnto him, agaynst whom they haue trespassed. But yf there be noman to make the amendes vnto for the offence 3 he hath trespassed agaynst him, then shal the reconcylynge be made vnto the LORDE for the prest, besydes the ramme of the attonemet, wherewith he shal be reconcyled.

B Likewyse all the heueofferynges of all that the children of Israel halowe vnto the LORDE, and offre vnto the prest, shal be his. And who so haloweth any thinge, it shal be his. And who so geueth the prest any thinge, it shal be his also.

And the LORDE talked with Moses, and sayde: Speake to the children of Israel, and saye vnto them: Whan any mans wife goeth asyde, and trespaceth agaynst him, & any man lye with her fleshlye, and the thinge be yet hyd from his eyes, and is not come to lichte that she is defiled, and he can brynge no witenesse agaynst her (for she was not takē therin) and the spiete of gelousye kyndleth him, so that he is gelous ouer his wife: whether she be vncleane or not vncleane, then shal he brynge her vnto the prest, and brynge an offeringe for her, even the tenth parte of an Ephah of barley meele, and shal poure no oyle theron, ner put frankensence vpon it: for it is an offeringe of gelousy, and an offeringe of remembraunce, that remembreth synne.

C Num. 19. b

Then shall the prest brynge her, and set her before the LORDE, and take of the holy water in an earthen vessell, and put of 3 dust that is on the floore of the habitacion, in to the water. And he shal set the wife before 3 LORDE, and vncouer hir heade, and the offeringe of remembraunce which is an offeringe of gelousy shal he laye vpon hir handes. And the prest shal haue in his hande bytter cursinge water, and shal comure the wife, & saye vnto her: If no man haue lyē with the, and thou hast not gone asyde from thy husbande, to defyle thy self, then shall not these bytter cursinge waters hurte the. But yf

The vi. Chap.

thou hast gone asyde from thy husbande, so that thou art defyled, and some other man hath lyen with the besyde thy husbande, then shall the prest comure the wife with this curse, and shal saye vnto her: The LORDE sett the to a curse and a conuersion amonge thy people, so that the LORDE make thy thye rotte, and thy wombe to berst. So go this cursed water in to thy body, that 3 wombe berst, and 3 thye rotte. And the wife shal saye: Amen Amen.

D So the prest shall wryte this curse in a byll, and wash it out with the water, and shal geue the wife of the bytter cursinge waters to drynke. And whā the cursinge water is gone in her, so 3 it is bytter vnto her then shal the prest take the gelousy offeringe out of the wyues hande, and waue it for a meateofferynge before the LORDE, and of fre it vpon the altare: namely, he shal take an handfull of the meateofferynge for hir remembraunce, & burne it vpon the altare, & then geue the wife the water to drynke. And whā she hath drynken the water, yf she be defyled and haue trespassed agaynst hir husbande, then shal the cursinge water go in to her, and be so bytter, that hir wombe shal berst, and hir thye shall rotte, and the wife shal be a curse amonge hir people. But yf the same wife be not defyled, but is cleane, then shall it do her no harme, so that she maye be with childe.

This is the lawe of gelousy, whan a wyfe geeth asyde from hir husbande, and is defyled: Or whan 3 spiete of gelousy kyndleth a man, so that he is gelous ouer his wyfe, 3 he brynge her before the LORDE, and that 3 prest do all w her acordinge vnto this lawe. And 3 man shal be gilty of the synne, but the wife shal beate hir mysdeede.

The VI. Chapter.

A And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye vnto them: Whan a man or woman separateth them selues, to vowe a vowe of abstinence vnto the LORDE, he shal absteyne from wyne and stronge drynke. Wyner of wyne & of stronge drynke shal he not drynke, ner that is pressed out of grapes: he shal nether eate fresh ner drye grapes, so longe as his abstinence endureth. Morouer he shal eate nothinge that is made of the vyne tre, from the vyne cornels vnto the hulle.

As longe as the vowe of his abstinence endureth, there shall no rasoure come vpon his heade, tyll the tyme be out which he ab-

Iudi u a
Amos 2 c

The iiii. booke of Moses.

steyneth vnto the LORDE, for he is holy.

And he shall let the heer of his heade growe, and stonde bare openly. All the tyme ouer þ he absteyneth vnto the LORDE, shall he go to no deed. Neither shall he defyle himself at y death of his father, of his mother, of his brother, or of his sister. For the abstinence of his God is vpon his heade, and y whole tyme of his abstinence shall he be holy vnto the LORDE.

B And yf it chaunce eny man to dye sodenly before him, then shall y heade of his abstinence be defyled. Therefore shall he shawe his heade in the daye of his clensynge, that is vpon the seuenthy daye: and vpon y eight daye shall he brynge two turtill doves, or two yonge pigeons, vnto the prest before y doore of the Tabernacle of wytnesse. And the prest shall make the one a synofferynge, and the ocher a burnt offerynge, and make an attonement for him, because he defyled himself vpon y deed, and so shall he halowe his heade the same daye, that he maye holde out the tyme of his abstinence vnto the LORDE, and he shall brynge a lambe of a yere olde for a trespasse offerynge. But y daies afore shall be but lost, because his abstinence was defyled.

C This is the lawe of the absteiner. Whan the tyme of his abstinence is out, he shall be brought before the doore of the Tabernacle of wytnesse. And he shall brynge his offeringe vnto the LORDE, even as he lambe of a yere olde without blemyshe for a burnt offerynge, 2 a she lambe of a yere olde without blemyshe for a synofferynge, and a ramme without blemyshe for an healt offerynge, 2 a manne without leuened cakes of fyne floure myngled with oyle, and swete wafers anoynted with oyle, 2 their meat offerynges 2 drynt offerynges.

And the prest shall brynge it before the LORDE, and shall make his synofferynge and his burnt offerynge, and y ramme shall he make an healt offerynge vnto the LORDE, with y manne of the vlenended bled. His meat offerynge and drinke offerynge shall he make also. And he shall shawe the heade of the absteiners abstinence before the doore of the Tabernacle of wytnesse, and shall take the heade heer of his abstinence, and cast it vpon the fyre that is vnder y healt offerynge.

D And the sodden shulder of the ramme shall he take, and an vlenended cake out of the manne, and a swete waser, and laye them vpon the handes of the absteiner:

The vii. Chap. Exo. lix.

(after that he hath shawen of his abstinence.) And he shall shawe them before the LORDE. This is holy for the prest with the Wauebrest, and Zencshulder. After that, maye the absteiner drynke wyne. This is the lawe of the absteiner, which voweth his offeringe vnto the LORDE for his abstinence, besydes that, which his hande can get. As he hath vowed, so shall he do acordinge to the lawe of his abstinence.

And the LORDE talked with Moses, and sayde: Speake vnto Aaron and his sonnes, and saye: Thus shall ye saye vnto the childre of Israel, whan ye blesse them.

* The LORDE blesse the, and kepe the.

Eccli. i. b

The LORDE make his face to shyne vpo the, and be mercifull vnto the.

The LORDE lift vp his countenance vpon the, and geue the peace.

For they shall put my name vpo the children of Israel, that I maye blesse them.

The VII. Chapter.

When Moses had set vp the habitation and anoynted it, and sanctified it with all the apparell therof: and had anoynted and halowed the altare also with all his vessels, Then offered the captaynes of Israel, which were the rulers in their fathers houses.

Exo. 40 b

For they were the captaynes amonge y kynreds, and stode ouer the that were nombred. And they brought their offeringes before the LORDE, sixe couered charettes, and twelue oxen, for euery two captaynes a charet, and an ox for euery one, and brought them before the habitation.

And the LORDE sayde vnto Moses: Take it of them, that it maye serue for the ministracion of the Tabernacle of wytnesse, and geue it vnto the Levites, vnto euery one acordinge to his office. Then toke Moses the charettes and oxen, and gane them vnto the Levites.

Two charettes and foure oxen gane he vnto y children of Gerson acordinge to their office: and foure charettes and eight oxen gane he vnto the children of Merari acordinge to their office, vnder the hande of Jethamar the sonne of Aaron the prest.

But vnto the children of Rahab he gane nothyng, because * they had an holy office vpon them, and must beare vpo their shulders. And the captaynes offered to the dedication of the altare, in the daye whan it was anoynted, and offered their giftes before the altare.

Num. 4. b
2. R. c. 6. b

The iij. booke of Moses.

And þe LORDE sayde vnto Moses: Let eue-
ry capayne brynge his offerynge vpon his
daye to the dedication of the altare.

On the first daye, Nahasson the sonne of
Aminadab, of the trybe of Iuda, offred his
giste. And his giste was a syluer charger,
worth an hundred and thirtie Sycles: A
syluer boule, worth seuentye Sycles (after
the Sytle of the Sanctuary) both full of fyne
floure myngled with oyle for a meatoffe-
rynge: And a golden sponne, worth ten Sy-
cles of golde, full of incense: A bullocke from
amonge the greate catell, a ramme, a lambe
of a yeare olde for a burntofferynge, an he
goate for a synofferynge: And for an health
offerynge two oxen, fyue rammes, fyue he
goates, and fyue lambes of a yeare olde.
This is the giste of Nahasson the sonne of
Aminadab.

C On the seconde daye offred Nathaneel
the sonne of Zuar, the capayne of Isachar
his giste was a syluer charger, worth an
hundred and thirtie Sycles: A syluer bou-
le, worth seuentye Sycles (after the Sytle
of the Sanctuary) both full of fyne floure
myngled with oyle for a meatofferynge: And
a golden sponne, worth ten Sycles of golde,
full of incense: A bullocke from amonge the
greate catell, a ramme, a lambe of a yeare olde
for a burntofferynge, an he goate for a syn-
offerynge: And for an healthofferynge two
oxen, fyue rammes, fyue he goates, and fyue
lambes of a yeare olde. This is the giste of
Nathaneel the sonne of Zuar.

D On the thirde daye, the capayne of the
children of Zabulon, Eliab the sonne of Ze-
lon. His giste was a syluer charger, worth
an hundred and thirtie Sycles: A syluer
boule, worth seuentye Sycles (after the Sy-
tle of the Sanctuary) both full of fyne flou-
re myngled with oyle for a meatofferynge:
And a golden sponne, worth ten Sycles of
golde, full of incense: A bullocke from amon-
ge the greate catell, a ramme, a lambe of a
yeare olde for a burntofferynge, an he goa-
te for a synofferynge: And for an healthoffe-
rynge two oxen, fyue rammes, fyue he goates,
and fyue lambes of a yeare olde. This is the
giste of Eliab the sonne of Zelon.

On the fourth daye, the capayne of the
children of Ruben, Elizur the sonne of Se-
deur. His giste was a syluer charger, worth
an hundred and thirtie Sycles: A syluer
boule, worth seuentye Sycles (after the Sy-
tle of the Sanctuary) both full of fyne flou-
re myngled with oyle for a meatofferynge:

The viij. Chap.

And a goldē sponne, worth ten Sycles of gol-
de, full of incense: A bullocke from amonge
the greate catell, a ramme, a lambe of a year-
re olde for a burntofferynge, an he goate for
a synofferynge: And for an healthofferyn-
ge two oxen, fyue rammes, fyue he goates, 2
fyue lambes of a yeare olde. This is the gif-
te of Elizur the sonne of Sedeur.

E On the fift daye, the capayne of þe chil-
dren of Simeon, Selumiel the sonne of Zuri
Sadai. His giste was a syluer charger,
worth an hundred and thirtie Sycles: A sil-
uer boule, worth seuentye Sycles (after the
Sytle of the Sanctuary) both full of fyne
floure myngled with oyle for a meatofferyn-
ge: And a goldē sponne, worth ten Sycles of
golde, full of incense: A bullocke from amon-
ge the greate catell, a ramme, a lambe of a yeare
olde for a burntofferynge, 2 an he goate for a
synofferynge: And for an healthofferynge
two oxen, fyue rammes, fyue he goates, and fi-
ue lambes of a yeare olde. This is the giste
of Selumiel the sonne of Zuri Sadai.

On the sixte daye, the capayne of þe chil-
dren of Gad, Eliasaph the sonne of Deguel.
His giste was a syluer charger, worth an hun-
dred and thirtie Sycles: A syluer boule, worth
seuentye Sycles (after the Sytle of þe Sanc-
tuary) both full of fine floure myngled with
oyle for a meatofferynge: And a golden spo-
ne, worth ten Sycles of golde, full of incen-
se: A bullocke from amonge þe greate catell,
a ramme, a lambe of a yeare olde for a burnt-
offerynge, an he goate for a synofferynge:
And for an health offerynge two oxen, fyue
rammes, fyue he goates, and fyue lambes of
a yeare olde. This is the giste of Eliasaph
the sonne of Deguel.

F On the seuenth daye the capayne of the
children of Ephraim, Elisama, the sonne of
Amihud. His giste was a syluer charger,
worth an hundred and thirtie Sycles: A
syluer boule, worth seuentye Sycles (after þe
Sytle of the Sanctuary) both full of fyne
floure myngled with oyle for a meatofferyn-
ge: And a goldē sponne, worth ten Sycles of
golde, full of incense: A bullocke from amon-
ge the greate catell, a ramme, a lambe of a year-
re olde for a burntofferynge, an he goate for
a synofferynge: And for an healthofferynge
two oxen, fyue rammes, fyue he goates, and
fyue lambes of a yeare olde. This is þe giste
of Elisama the sonne of Amihud.

On the eight daye, the capayne of the
children of Manasse, Gamaliel the sonne
of Pedasur. His giste was a syluer char-

The iij. boke of Moses.

ger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled wth oyle for a meatofferynge: And a golde sponne, worth ten Sycles of golde, full of incense. A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge. And for an heathofferynge two oxen, fyue rammes, fyue he goates, & fyue lammes of a yeare olde. This is the gifte of Gamaliel the sonne of Pedazur.

G On the nyenth daye, the capayne of the children of Ben Jamin, Abidan the sonne of Gedeoni. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge: And for an heathofferynge two oxen, fyue rammes, fyue he goates, and fyue lammes of a yeare olde. This is the gifte of Abidan the sonne of Gedeoni.

On the tenth daye, the capayne of the children of Dan, Abieser the sonne of Ammi Sadai. His gifte was a syluer charger, worth an hundred & thirtie Sycles: A syluer boule, worth seuentie Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an heathofferynge two oxen, fyue rammes, fyue he goates, & fyue lammes of a yeare olde. This is the gifte of Abieser the sonne of Ammi Sadai.

H On the eleventh daye, the capayne of the childre of Asser, Pagiel the sonne of Ochan: His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentie Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an heathofferynge two oxen, fyue rammes, fyue he goates, and fyue lammes of a yeare olde. This is the gifte of Pagiel the sonne of Ochan.

The vij. Chap. No. lx.

On the twolste daye, the capayne of the children of Ephraim, Ahira the sonne of Enan. His gifte was a syluer charger, worth an hundred and thirtie Sycles: A syluer boule, worth seuentie Sycles (after the Sytle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yeare olde for a burntofferynge, an he goate for a synofferynge: And for an heathofferynge two oxen, fyue rammes, fyue he goates, and fyue lammes of a yeare olde. This is the gifte of Ahira the sonne of Enan.

This is the dedicacion of the altare, what tyme as it was anoynted, vnto the which the capaynes of Israel offered these twolue syluer chargers, twolue syluer boules, twolue spones of golde: every charger conteynynge an hundred and thirtie Sycles of syluer, and every boule seuentie Sycles. So that the summe of all the syluer in the vessels, was two thousande and foure hundred Sycles (after the Sytle of the Sanctuary). And the twelue spones of golde full of incense, conteyned euery one ten Sycles, after the Sytle of the Sanctuary: So that the summe of the golde in the spones, was an hundred and twenty Sycles.

The summe of the catell for the burntofferings, was twelue bullockes, twolue rammes, twolue lammes of a yeare olde with their meatofferings: And twolue he goates for synofferings. And the summe of the catell for the heathofferings, was foure and trettie oxen, thre score rammes, and thre score he goates, thre score lammes of a yeare olde. This is the dedicacion of the altare, after that it was anoynted.

And whan Moses wente in to the Tabernacle of wytnes, the he might be comuned withall, he herde the voyce speakynge vnto him fro of the Mercy seate, which was vpon the Arke of wytnes betwixte the two Cherubims, from thence was he comuned withall.

The VIII. Chapter.

And the LORDE talked with Moses, & sayde: Speake to Aaron, & saye vnto him: * Whan thou settest vp the lampes, thou shalt set the so, that they maye all shene gene light aboue vpon the candilsticke. And Aaron dyd so, & set the lampes vpon the candilsticke, as the LORDE commaunded Moses. The worke of the candilsticke was of beate golde, both the shaft & floures therof: Accordynge to the visio that the LORDE had shewed Moses, even so

Exo. 27. 6

26

Exo. 25. 4

The iij. boke of Moses.

made he the candellsticke.

And the LORDE spake vnto Moses, and sayde: Take the Levites fro amonge the children of Israel, & clense them. But thus shalt thou do with them, that thou mayest clense them. Thou shalt sprenkle purifieng water vpon them, and lett a rasure go ouer their whole body, and washe their clothes, and then are they cleane. Then shall they take a yonge bullocke, and his meatofferynge of fyne floure myngled with oyle. And another yonge bullocke shalt thou take for a synofferynge.

B And thou shalt brynge the Levites before the Tabernacle of wytnesse, and gather together the whole congregacion of the children of Israel, and brynge the Levites before the LORDE. And the children of Israel shall laye their handes vpon the Levites. And Aaron shall waue the Levites before the LORDE for the children of Israel, that they maye mynister in the seruyce of the LORDE.

And the Levites shall laye their handes vpon the heedes of the bullockes, and the one shalbe made a synnofferynge, the other a burntofferynge vnto the LORDE, to make an attonement for the Levites. And thou shalt set the Levites before Aaron and his sonnes, and waue them before the LORDE, and so shalt thou separate them from the children of Israel, that they maye be myne. Then shall they go in, that they maye do seruyce in the Tabernacle of wytnesse. Thus shalt thou clense them, & waue them: for they are my gifte of the children of Israel, & I have taken them vnto me for all that openeth the Matrix, namely for the first borne of all the children of Israel.

Num. 3. b

C
Exo. 13. a
Luc. 2. d

For every first borne amonge the children of Israel is myne, both of men and of catell, sens the tyme that I smote all the first borne in the lande of Egypte, and sanctified them vnto myself, and toke the Levites for all the first borne amonge the childre of Israel, and gave them for a gifte vnto Aaron and his sonnes from amonge the children of Israel, & they shulde do the seruyce of the children of Israel in the Tabernacle of wytnesse, to make attonement for the children of Israel, that there be not a plage amonge the children of Israel, yf they wyll ceme nye the Sanctuary.

And Moses with Aaron and the whole congregacio of the childre of Israel, dyd w the Levites all as the LORDE had commaunded Moses. And they purified the Levites, and wasshed their clothes. And Aaron waued them before the LORDE, and made atto-

The ix. Chap.

ment for them, that they might be cleane.

After that wente they in, to do their office in the Tabernacle of wytnesse before Aaron and his sonnes: as the LORDE commaunded Moses concernynge the Levites, even so dyd they with them.

And the LORDE spake vnto Moses & sayde: This is it that belongeth vnto the Levites: From fyue and twentye yere and aboue, shal they go in to the office of the Tabernacle of wytnesse. But fro systie yere forth, they shal ceasse from the waitinge of the seruyce therof, and shall mynister nomore, but shal appoynte their brethien to waite and to serue in the Tabernacle of wytnesse: but the office shal not they execute. Thus shalt thou do with the Levites in their seruyces, that euery one maye wayte vpon his awne charge.

Num. 4. c

The IX. Chapter.

A And the LORDE spake vnto Moses in the wilderness of Sinai, in the first moneth of the seconde yere that they were departed out of the lande of Egypte, & sayde: Let the children of Israel kepe Easter in his season, even vpon the fourtene daye of this moneth at euen, in his season shall they kepe it, acordinge to all the statutes & lawes therof. And Moses spake to the childre of Israel, yf they shulde kepe Easter. And they kep Easter vpon the fourtene daye of the first moneth at euen in the wilderness of Sinai. Acordinge to all that the LORDE commaunded Moses, even so dyd the children of Israel.

Exo. 12. a
Leui. 23. a
Num. 28. c
Deu. 16. a

Then were there certayne men defyled of a deed man, so that they coulde not kepe Easter vpon that daye: these came before Moses and Aaron the same daye, and sayde vnto him: We are defyled of a deed man: wherefore shulde we be despysed, that we must not bringe our gifies in his season amonge the children of Israel? Moses sayde vnto them: Stande still, I wil heare what the LORDE commaundeth you.

And the LORDE spake vnto Moses, and sayde: Speake vnto the children of Israel, & saie: Wha eny man is defyled of a deed course, or is gone farre from you ouer the felde, or is amonge youre kynsfolkes, yet shall he kepe Easter, but in the secende moeth vpon the fourtene daye at euen, and they shal eate it with vnleuended bred and serue sawse, and shall leaue none of it vntill the mornynge, & ner breake eny bone therof, and shal kepe it acordinge to all the maner of Easter.

B
2. Par. 30. a

But he that is cleane, and not gone in a iourney, and is negligent to kepe the Easter, the same soule shal be roted out from amonge

Exo. 12. g
Ioh. 19. d

The iiii. booke of Moses.

his people: because he brought not his gifte to the LORDE in his season, he shal beare his synne. And whan there dwelleth a straunger amonge you, he shal kepe Easter also vnto the LORDE, & shal holde it accordinge to y^e ordinaunce and lawe of y^e Easter. This statute shal be vnto you alike, to the straunger as to him that is borne in the londe.

Exo 40.c.c
3 Re. 8. b
Eze. 9. a

C And y^e same daye y^e the Habitation was set vp, a cloude couered it vpo^s the Tabernacle of witnesse, & at euen there was a similitude of fyre vpon the Habitation vntill the morninge. So came it to passe allwaye, y^e the cloude couered it by daye, & the similitude of fyre by night. And whan the cloude was takē vp from the Habitation, then the childien of Israel wente on their iourney. And loke in what place the cloude abode, there the childie of Israel pitched their tentes. Accordinge to the worde of the LORDE toke the childien of Israel their iourney, and accordinge to his worde pitched they their tentes. So longe as the cloude abode vpon the Habitation, they laye styll. And whan the cloude taried many dayes vpon the Habitation, the childie of Israel wayted vpon the LORDE, & wente not on their iourney.

D And whan it chaunced that the cloude abode vpo^s y^e Habitation eny space of dayes, then pitched they accordinge to the worde of the LORDE, & after the worde of the LORDE wente they on their iourney. Whan the cloude was there from the euenyng vntill the morninge, and so was taken vp, then wēte they on their iourney: and whether it was takē vp by daye or by night, they iourneyed. But whan it taried vpon the Habitation two dayes, or a moneth, or a longe season, then laye the childien of Israel, and iourneyed not: and so whan it was taken vp, they wente on their iourney. For accordinge to the mouth of the LORDE they laye, and after the mouth of the LORDE they iourneyed, so y^e they kepte the LORDES watch, accordinge to the worde of the LORDE by Moses.

The X. Chapter.

A And the LORDE spake vnto Moses, and sayde: Make the two trompettes of beaten syluer, that thou mayest vse them, to call the congregacion together, and whan the hoost shal breake vp. Whan they blowe with both, then shall the whole congregacion gather them selues together vnto the before the dore of the Tabernacle of witnesse. Whan they blowe but with one, then the captaynes, the rulers euer the thou

The x. Chap. Fo. lxi.

sandes in Israel shal gather them selues together vnto the. Whan ye trompe, then shal the hoostes that lye on the East syde, breake vp. And whan ye trompe the seconde tyme, the hoostes that lye on the South syde, shal breake vp. For ye shall trompe, whan they shal take their iourneys. But whan y^e congregacion is to be gathered together, ye shal blowe, and not trompe. This blowinge wth the trompettes shal the sonnes of Aaron the prest do. And it shall be y^e lawe for euer amonge youre posterities.

Judic 1. d

Whan ye go to a battayll in youre londe agaynst youre enemies y^e vere you, ye shall trompe with the trompettes, that ye maye be remembred before the LORDE y^e God, and delynered from youre enemies.

Like wyse whan ye are mery, and in youre feast dayes, & in youre new Monethes, ye shal blowe with the trompettes ouer youre burnt sacrifices & health offeringes, y^e it maie be a remembraunce vnto you before youre God. I am the LORDE youre God.

3

Vpon the twentye daye in the seconde moneth of the seconde yere, arose the cloude from the Habitation of witnesse. And the childie of Israel wente on their iourney out of the wyldernes of Sinai, and the cloude abode in the wyldernes of Paran. First brake vp (accordinge to the worde of the LORDE by Moses.) Namely, the baner of the hoost of Juda wente forth first with their armies, and ouer their hoost was Nahasson the sonne of Aminadab. And ouer the hoost of the trybe of the childien of Isachar was Nathaneel the sonne of Zuar. And ouer the hoost of the trybe of the childien of Zabulon was Eliab the sonne of Elon. And the Habitation was taken downe, and the childien of Gerson and Merari bare the Habitation.

Num. 33 c
Deut. 1. a

Num. 1. a

Num. 4. a

After that wente the baner of the hoost of Ruben with their armies, and ouer their hoost was Elizur the sonne of Sedeur. And ouer the hoost of the trybe of the childien of Simcon was Selumiel the sonne of Zuri Sadaï. And Eliasaph the sonne of Deguel ouer the hoost of the trybe of the childien of Gad. Then wente the Rahathites forward also, and bare the Sanctuary, and caused y^e Habitation be set vp agaynst they came.

C

After that wente the baner of the hoost of the children of Ephraim with their armies, and ouer their hoost was Elisama the sonne of Amihud. And Gamaliel the sonne of Pedazur ouer the hoost of the trybe of the childien of Manasse. And Abidan the

The iij. boke of Moses.

some of Gedeoni ouer the hoost of the trybe of the children of Ben Jamin.

After that wente the baner of the hoost of the children of Dan with their Armyes, (and so were all the hoostes vp) and Ahieser the sonne of Ammi Sadai was ouer their hoost. And pagiel & some of Ochran, ouer the hoost of the trybe of the children of Asser. And Ahira the sonne of Enan ouer the hoost of the trybe of the children of Nephthali. Thus the childre of Israel wete forth with their armyes.

D And Moses spake vnto his brother in lawe, Hobab the sonne of Raguel of Madian: We go vnto the place, of the which **THE** LORD sayde: I wil geue it you: Come now with vs therfore, and we wil do **THE** best with the, for the **LORD** hath promysed good vnto Israel. But he answered: I wil not go w you, but wil go in to myne awne londe vnto my kynred. He sayde: Oh nay, leaue vs not: for thou knowest where is best for vs to pynche in the wyldernesse, and thou shalt be oure eye. And yf thou goest with vs, loke what good the **LORD** doth vnto vs, the same wil we do vnto the. So they departed from the mount of the **LORD** the thre dayes iourney, & the Arke of the **LORD**ES couenante wente before them those thre dayes iourney, to shewe the where they shulde rest. And **THE** cloude of the **LORD** was ouer them in the daye tyme, whan they wete out of **THE** eedes.

Psal. 67. a And whan the Arke wente forth, Moses sayde: **O** Arise **LORD**E, let thine enemies be scattered, and let them that hate the, flye before the. And whan it rested, he sayde: Come agayne **O** **LORD**E vnto the multitude of the thousandes of Israel.

The XI. Chapter.

21 **Exo. 15. a** **Deut. 9. d** **W**hen **THE** people waxed vnpaciert, it displeased sore **THE** eares of **THE** **LORD**E. And whan the **LORD**E herde it, his wiath waxed whote, & the fyre of **THE** **LORD**E burnt amonge them, so **THE** it consumed the vttermost of **THE** hoost. The cryed the people vnto Moses. And Moses prayed vnto the **LORD**E So **THE** fyre quenched. And the place was called Tabera, because the fyre of the **LORD**E burnt amonge them.

Then the comon sorte of people **THE** was amonge them, fell a lusting, and sat & wepte w the children of Israel, and sayde: Who wyll geue vs flesh to eate? We remembre the fish, the we ate in Egipte for naught, & Cucumbers, & Melons, lekes, onyons, & garlick: But now is oure soule dried awaye, oure eyes se nothinge then the Manna.

The xi. Chap.



The Manna was like Coriander seede, and to loke vpon, like Bedellion. And the people ranne here and there, & gathered it, & ground it in Milles, and beate it in morters, and baked it in panes, and made cakes of it, and it had a tast like an oyle cake. And whan **THE** dew fell vpon the eedes in the night, **THE** Manna fell therewith.

Now whan Moses herde the people wepe amonge their kynreds, euery one in his eete doie, then the wiath of the **LORD**E waxed excedinge whote. And it grieved Moses also. And Moses sayde vnto the **LORD**E: Why verest thou thy seruante? And why synde not **THE** fauoure in **THE** sight, **THE** thou layest **THE** burthen of all this people vpon me? Hane **THE** created all this people, or begotten them, that thou shuldest saye vnto me: Carry them in thine armes (as a nurse beareth a childe) vnto the londe, that thou hast swome vnto their fathers: Where shal I get flesh, to geue all this people? They wepe before me, and saye: Geue vs flesh, that we maye eate. I am not able to beare all this people alone, for it is to heuy for me. And yf thou wylt deale thus w me: O Kill me then, yf I haue founde fauoure in thy sight, that I se not my wickednesse.

And the **LORD**E saide vnto Moses: Gather vnto me **THE** seventy men amonge the Elders of Israel, whom thou knowest **THE** they are the Elders in **THE** people and officers ouer them, and brynge them before the Tabernacle of witnesse, and see them there with thee: then wil I come downe, and talke with thee enen there, & take of thy sperte that is vpon the, and putte it vpon them, that they maye beare the burthen of the people with the, **THE** thou beare not all alone.

And vnto **THE** people thou shalt saye: See if ye yet selues agaynst tomorrow, **THE** ye maye eate flesh: for youre wepyng is come into the eares of the **LORD**E, ye that saye: Who shal geue vs flesh to eate? for we were well at ease in Egipte. Therfore shal the **LORD**E

Exod. 16. f

C

D **Exo. 16. b**

Leuit. 10. a
Iosu. 3. b
1. Re. 16. a

Exo. 16. b

The iiii. booke of Moses.

geue you flesh to eate, not one daye, not two, not fyue, not ten, not twentye dayes longe, but a moneth longe, tyll it go out at youre noses, and tyll ye lothe it: euen because ye haue refused the LORDE, which is amonge you, and haue wepte before him, & sayde: Wherfore wente we out of Egypte?

Num. 21. 2

Exo. 12. f
Num. 1. f
and 33. a

Esa. 50. a
and 59. a

And Moses sayde: Sixe hundredth thousande fore men are there of the people amonge whom I am, and thou sayest: I wyll geue you flesh to eate a moneth longe. Shal the shepe and oxen be slayne to be ynough for them? Or shal all the fishes of the see be gathered together, to be sufficient for them? The LORDE sayde vnto Moses: Is the LORDES hande shortened then? But now shal thou se, whether my wordes shal be fulfilled in dede, or no?

And Moses wote out, and tolde the people & worde of the LORDE, and gathered the seventy men amonge the Elders of the people, & set them rounde aboute the Tabernacle. Then came the LORDE downe in a cloude, & spake vnto him, & toke of the spiete & was vpon him, & put it vpon the senentie Elders. And whan the spiete rested vpon them, they prophesied, and ceassed not.

But in the hoost thereremayned yet two men, of whom the one was called Eldad, & other Medad, & the spiete rested vpon them. For they were wyrtten vp also, & yet were they not gone out vnto the Tabernacle, and they prophesied in the hoost. Then ran there a lad, & tolde Moses, & sayde: Eldad and Medad prophesie in the hoost. Then answered Josua & sonne of Nun Moses sernant (whom he had chosen) and sayde: My lord, Moses, for byddethem. But Moses sayde vnto him: Art thou gelous for my sake? wolde God, & all the people of & LORDE coulde prophesie, and that & LORDE wolde geue them his spiete. So Moses and the Elders of Israel gat them to the hoost.

1 Cor. 14. 2

Exo. 16. c

Then wente out the wynde from & LORDE, & caused quayles to come from the see, & scatred the over the hoost, here a dayes iourney, there a dayes iourney rounde aboute & hoost, two cubytes hye aboue & earth. Then the people stode vp all that daye and all & night, and all the nexte daye, and gathered quayles: and he that gathered the leest, gathered ten homers, & they fylled them rounde aboute the hoost.

Psal. 77. e

1 Cor. 10. 8

But whyle & flesh was yet betwene their tethe, & or euer it was vp, the wrath of the LORDE waxed whote amonge the people, & slew them with an exceedinge greete

The xij. Chap. Exo. liij.

slaughter. Therefore is the same place called the graues of lust, because the voluptuous people were buried there. From the lust graues toke the people their iourney vnto Hazeroth, and abode at Hazeroth.

Num 31. c

The XII. Chapter.

And Miriam & Aaron spake agaynst Moses because of his wife the Mo-rian. which he had taken, because he had take a Moian to wife, and they sayde: Doth the LORDE speake onely thorow Moses? Speake he not also by vs? And the LORDE herde it. But Moses was a very mekeman, aboue all men vpon earth. And haistely spake the LORDE vnto Moses, and to Aaron, and to Miriam: Go out ye thre vnto & Tabernacle of wytnesse. And they wente out all thre.

Deu. 24. b
Exo. 2. d

Eccli. 45. a

Then came the LORDE downe in the cloude by piler, & stode in the doore of the Tabernacle, & called Aaron & Miriam, & they both wote out. And he sayde: Heare my wordes: If any man be a prophet of the LORDE, vnto him wil I shewe my self in a vision, or wil speake vnto him in a dreame. But not so to my sernant Moses, which is faithfull in all my house. Mouth to mouth speake I vnto him, & he seyth the LORDE in his fashion, not thorow darke wordes or licneses: Wherfore were ye not afrayed then to speake agaynst my sernant Moses?

Psal. 98. b

Heb. 9. 8
Exo. 18. c

And & wiach of the LORDE waxed wrothe ouer them, & he turned him a waye, and & cloude also departed from the Tabernacle. And beholde, then was Miriam become leprous, as it were snowe. And Aaron turned him vnto Miriam, and sawe that she was leprous, and sayde vnto Moses: Oh my lord, put not the synne vpon vs, which we haue foolishly committed and synned, that she be not as one that cometh deede out of his mothers wombe: It hath eaten vp half hir flesh already.

B

2 Pa. 10. c

But Moses cried vnto the LORDE, & sayde: Oh God, heale her. The LORDE sayde vnto Moses: If hir father had spytte in hir face, shulde she not be ashamed seven dayes? Let her be shut out of & hoost sene dayes, after & let her be receaued agayne. So Miriam was shut out of the hoost sene dayes, & the people wente no farther, tyll Miriam was receaued agayne. Afterwarde departed the people from Hazeroth, and pitched in & wilderness of Paran.

Leu. 15. 14

Num. 31. c

The XIII. Chapter.

And the LORDE spake vnto Moses, & sayde: Send forth men to spye out &

Deut. 1. 6

The iij. booke of Moses.

lande of Canaan (which I wil geue vnto y^e children of Israel) of every trybe of their fathers a man, and let them all be soch as are captaynes amonge them. Moses sent the out of the wilderness of Paran, acordinge to the worde of the LORDE, soch as were all hea- des amonge the children of Israel, and these are their names:

Samua the sonne of Zacur, of the trybe of Ruben. Saphat the sonne of Hou, of the trybe of Simson. Caleb y^e sonne of Jephune, of the trybe of Iuda. Igeal the sonne of Joseph, of the trybe of Isachar. Hesea the sonne of Nun, of y^e trybe of Ephraim. Palti the sonne of Raphu, of the trybe of Ben Jamin. Gadiel the sonne of Sodi, of y^e trybe of Zabulon. Gaddi the sonne of Susi, of the trybe of Joseph of Manasse. Ammiel the sonne of Gemalli, of the trybe of Dan. Sethur y^e sonne of Michael, of the trybe of Asser. Nahbi the sonne of Vaphsi, of the trybe of Nephthali. Guel the sonne of Machi, of the trybe of Gad. These are the names of the men, whom Moses sent forth to spye out the lande. Also for Hosca the sonne of Nun, Moses called him Josua.

Now whan Moses sent the forth to spye out the lande of Canaan, he sayde vnto the: Go vp southwarde, and get you vpe to the mountaynes, and loke vpon the londe how it is: and the peop'le that dwell therein, whether they be stronge or weake, fewe or many: and what maner of lande it is that they dwell in, whether it be good or bad: y^e what maner of cities they be that they dwell in, whether they be fenced with walles, or not: and what maner of lande it is, whether it be fatt or leane, and whether there be trees therein, or not. Be of a good courage, and bringe of the frutes of the londe. It was even about the tyme, that grapes are first ripe.

They wente vp, y^e spied the lande, from y^e wilderness of Zin vntyll Rehob, as me go vnto Hemath. They wente vp also toward the south, and came vnto Hebron, where Abimam was, and Sesai and Thalmai, the children of Enack (Hebron was buylded seven years before Joan in Egipte.)

C And they came to the ryuer of Escol, and there they cut downe a cluster of grapes, and caused two to beare it vpon a staffe, pomegranates also and fygges. The place is called the ryuer of Escol, because of the cluster of grapes, which the children of Israel cut downe there.

And whan they had spied out the lande, they turned backe againe after fourtye daies,

The xij. Chap.



and wente, and came to Moses and Aaron, y^e to the whole congregacion of y^e children of Israel into y^e wilderness of Paran, eue vnto Cadis, and brought them worde agayne, and to the whole congregacion, how it stode, and let them see the frute of the lande, and tolde them, and sayde: We came into y^e lande, whicher ye sent vs, where it floweth with mylke and hony, and this is the frute therof: sawynge that stronge people dwell therein, and the cities are exceedinge stronge and greate. And we sawe the children of Enack there also. The Amalechites dwell in the south countre, the Hethites, and Jebusites and Amontes dwell vpon the mountaynes, but the Cananites dwell by the see, and aboune Iordane.

Howbeit Caleb stylled y^e people that was agaynst Moses, and sayde vnto them: Let vs go vp, and conquire the lande, for we are able to overcome it. But the men that wente vp with him, sayde: We are not able to go vp agaynst that people, for they are too stronge for vs. And of the lande that they had searched, they brought vp an euell reporte amonge the childre of Israel, and saide: The lande that we haue gone thorow to spye out, eateth vp the indwellers therof: and all the people that we sawe therein, are men of great stature. We sawe giauntes there also, yee giauntes as the children of Enack: and we seemed in oure sight as y^e greshoppers, and so dyd we in their sight.

The XIII. Chapter.

Then the whole congregacion toke on, and cryed, and the people wepte y^e night. And all the childre of Israel murmured agaynst Moses and Aaron, and the whole congregacion sayde vnto them: Oh that we had dyed in the lande of Egipte, or that we might dye yet in this wilderness. Wherfore bringeth the LORDE vs into this lande, that oure wyues shulde fall thorow the swerde, and oure children be a praye? Is it not better, that we go agayne

Num. 14. 2

Psalm 105. 6

The iiii. booke of Mosco.

into Egypte: And they sayde one to another: Let vs make a captayne, and go into Egypte agayne.

But Moses & Aaron fell vpon their faces before y^e whole cōgregation of the multitude of the childre of Israel. And Josua y^e sonne of Nun, & Caleb y^e sonne of Jephune (which also had spied out the lande) rente their clothes, & spake to the whole cōgregation of the children of Israel: The lande y^e we haue walked thorow to spye it out, is a very good lande. If the LORDE haue lust vnto vs, he shal brynge vs into the same lande, & geue it vs, which is a lāde that floweth with mylke & hony. But in anye wyse rebell not ye agaynst the LORDE, & feare not y^e people of this lande, for we wil eat the vp as bred. Their defence is departed frō them, but the LORDE is wth vs, be not ye afraied of them.

And all the people, bad stonethem wth stones. Then appeared the glory of the LORDE in the Tabernacle of witnesse vnto all the children of Israel, & the LORDE sayde vnto Moses: How longe shal this people blaspheme me? And how longe wil it be, or they beleue me, for all the tokēs that I haue shewed amonge them? I wil synete them with pestilence & destroye thē, & wil make of the a greater & mightier people then this is.

But Moses sayde vnto y^e LORDE: Then shal y^e Egipcians heare it (for wth thy power hast thou brought this people from amonge thē) so shal it betolde the inhabitants of this lande also, which haue herde, y^e thou O LORDE art amonge this people, y^e thou art sene from face to face, & that thy cloude stondeth ouer them, and that thou goest before them in the cloudy piler on the daye tyme, and in the synie piler on the night season. If thou shuldest now slaye this people as one man, then the heychen that haue herde so good repoyte of the, shulde saye: The LORDE was not able to brynge the people in to the lande, that he sware vnto them, therfore hath he slayne them in the wyldernes.

So let the power of the LORDE now be greate, acordinge as thou hast spoken and sayde: The LORDE is of longe sufferaunce and of greate mercy, and forgeneth synne and trespase, and leaueth no man innocent, & vysiteth the mysdede of the fathers vpon the children in to the thirde and fourth generation. O be gracious now vnto the synne of this people acordinge to thy greate mercy, like as thou hast forbore this people also, euer from Egypte vnto this place. And

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the LORDE sayde: I haue forgenē it, as thou hast saide. But as truly as I lyue, all y^e worlde shal be full of my glory. For of all y^e men that haue sene my glory & my tokens, which I dyd in Egypte and in the wilbernesse, and tempted me new ten tymes, & haue not herkened vnto my voyce, there shall not one se the lande that I sware vnto their fathers: nether shal eny of them that haue blasphemed me, se it. But my seruante Caleb, because there is another maner spiete with him, & because he hath folowed me, him wil I brynge in to the lande, which he hath gone thorow, & his sēde shal conquere it, and y^e Amalechites also and the Cananites, that dwell in the lowe countrees. Tomorrow turne you, and get you to the wyldernes, in the waye toward the reed see.

And y^e LORDE spake vnto Moses & Aaron, & sayde: How longe shal this euell multitude murmur agaynst me? For I haue herde the marmuringe of the childre of Israel, y^e they haue murmured agaynst me. Tell them therfore: As truly as I lyue (sayeth y^e LORDE) I wil do vnto you, even as ye haue spoken in myne eares: Your carcasses shall ye in this wilbernesse. And all ye that were nombred from twentye yere and aboue, which haue murmured agaynst me, shall not come in to the lande (cōcernyng the which I lift vp my hāde, y^e I wolde let you dwell therein) save Caleb y^e sonne of Jephune, and Josua the sonne of Nun.

Your children, of whom ye sayde: They shalbe a spoyle, them wyll I brynge in, so y^e they shal knowe the lande, which ye haue refused. But ye with youre carcasses shall lye in this wilbernesse, and yo^r children shal wander in this wilbernesse fourtye yeres, & beare yo^r whordome, tyll yo^r carcasses be waisted in the wilbernesse, acordinge to the nombre of y^e fourtye dayes, wherin ye spied out the lande. A daye for a yere, so y^e fourtye yeres ye shall beare youre mysdede, that ye maye knowe what it is, whan I with drawe my hande. Euen I the LORDE haue sayde it, & wil do it in dede vnto all this euell cōgregation, that haue lift vp them selues agaynst me: In this wilbernesse shal they be consumed, and there shal they dye.

So there dyed and were plaged before the LORDE all the mē, whom Moses sent to spye out the lāde, & came agayne, and made the whole cōgregation to murmur agaynst it, because they brought vp a mysreporite of the lande, that it was euell. But Josua the sonne of Nun, and Caleb y^e sonne of Jephune

Nu. 16 g
Deut. 1 c
and 2. c

Iosu. 14. b

Nu 11. b

Num. 1. a

Deut. 1. f

Exc. 4. 2

1. cor. 10. a

The iij. booke of Moses.

ne were left alyue, of the men that wente to spye out the lande. And Moses spake these wordes vnto all the children of Israel. The toke the people greete sorowe.

S And they arose early in the mornynge, and wente vnto the toppe of the mountayne, and sayde: Lo, here are we, and will go vnto the place, wherof the LORD hath sayde: for we haue synned. But Moses sayde: wherfore go ye on this maner beyonde the worde of the LORD? It shall not prosper with you: go not vp (for the LORD is not amonge you) ye be not slayne before your enemies. For the Amalechites and Cananites are there before you, and ye shall fall thorow the swerde, because ye haue turned your selues from the LORD, and the LORD shall not be with you.

But they were blynded to go vp to the toppe of the mountaine: neuertheles the Arche of the LORDES couenaunt and Moses came not out of the hooste. Then came downe the Amalechites and Cananites which dwelt vpon that mountayne, and smote them and herowed them, euen vnto Horma.

The XV. Chapter.

And the LORD talked with Moses, and sayde: Speake to the childre of Israel, and saye vnto them: Whan ye come in to the lande of youre dwellinge, which I shall geue you, and wil do sacrifice vnto the LORD, whether it be a burnt offeringe, or an offeringe for a speciall vowe, or a frewill offeringe, or youre feast offeringes, that ye maye make a sweete sauour vnto the LORD, of oxen or of shepe.

Leuit. 3. a
and 8. b

He that wil offre now his gifte vnto the LORD, shall brynge for the meat offeringe a eech deale of fyne flour myngled with oyle of the fourth parte of an hin, and wyne for the drynt offeringe the fourth parte of an hin also: to the burnt offeringe, or eny other offeringe, whan a lambe is offred. But whan there is a ramme offred, thou shalt make the meat offeringe two eech deales of fyne flour myngled with oyle, of the thirde parte of an hin, and the thirde parte of an hin of wyne also for a drynt offeringe: this shalt thou offre for a sweete sauour vnto the LORD.

But yf thou wilt offre an oxe for a burnt offeringe, or for a speciall vowe offeringe, or for an healt offeringe vnto the LORD, thou shalt brynge to the oxe, the meat offeringe, euen thre tenths deales of fyne flour myngled with half an hin of oyle, and half an hin of wyne for a drynt offeringe. This is an offeringe of a sweete sauour vnto the LORD. Thus shalt thou do with an oxe, with a ram

The xv. Chap.

me, with a lambe, and with a goate. Accordynge as the nombre of the offeringes is, therafter shall the nombre of the meat offeringes and drynt offeringes be also.

He that is one of youre selues, shall do this, that he maye offre a sacrifice of a sweete sauour vnto the LORD. And yf there dwell a straunger with you, or is amonge your kynnsfolkes, and wil do an offeringe vnto the LORD for a sweete sauour, the same shall do as ye do. Let there be one statute for the whole congregacion, both vnto you and to the straungers. A perpetuall statute shall it be vnto youre posterities, that the straunger be eny as ye before the LORD. One lawe, and one ordinaunce shall be vnto you and to the straunger that dwelleth with you.

And the LORD talked with Moses, and sayde: Speake to the childre of Israel, and saye vnto them: Whan ye come in to the lande, in to which I shall brynge you, so that ye eate the bread of the lande, ye shall heue vp an heue offeringe vnto the LORD, namely, a cake of the firstlinges of youre doves shall ye geue for an heue offeringe: as the heue offeringe of the barne, euen so shall ye geue the firstlinges of youre doves also vnto the LORD, for an heue offeringe amonge youre posterities.

Exo. 29. c
Deut. 18. c

Leuit. 27. b

And whan ye thorow ignorance ouersee eny of these commandementes, which the LORD hath spoken by Moses, and all that the LORD hath commanded you by Moses (from the daye that the LORD beganne to commaunde for youre posterities) and the congregacion do ouersee by ignorance, then shall the whole congregacion offre a yonge bullocke from amonge the greate cattell to a burnt offeringe, for a sweete sauour vnto the LORD, with his meate offeringe and drynt offeringe as the manner is, and an hegoate for a syn offeringe. And so shall the priest make an attonement for the whole congregacion of the childre of Israel, and it shall be forgiven them: for it is an ignorance. And they shall brynge these their giftes for an offeringe vnto the LORD, and their syn offeringe before the LORD for their ignorance, and it shall be forgiven the whole congregacion of the childre of Israel, and the straunger also that dwelleth amonge you, for so much as all the people is in such ignorance.

Leuit. 4. c

If one soule synne thorow ignorance, the same shall brynge a she geate of a yere olde for a syn offeringe. And the priest shall make an attonement for soch an ignorant soule with the syn offeringe for the ignorant

Leuit. 4. f

The iij. boke of Moyses.

ce before the LORDE, that he maye recon-
cyle him, and it shal be forgiven him. And it
shal be one lawe, (that ye shal do for y igno-
raunce) both vnto him that is borne amonge
the children of Israel, and to the straunger
that dwelleth amonge you.

Heb. 10. a

But yf a soule do ought presumptuous-
ly, whether he be one of youre selues or a
straunger, he hath despysed the LORDE: y
same soule shalbe roted out from amōge his
people: because he hath despysed the worde
of the LORDE, and hath left his commaun-
dement vndone: that soule shal vtterly pe-
rish, his synne shalbe vpon him.



Now whyle the children of Israel were
in the wyldernesse, they founde a man ga-
therynge sticke vpon the Sabbath daye.
And they that founde him gatherynge stic-
kes, brought him vnto Moyses and Aaron,
and before the whole congregacion. And
they put him in prison, for it was not decla-
red what shulde be done vnto him. The
LORDE sayde vnto Moyses: The man shall
dye the death, the whole congregacion shal
stone him without the hoost. Then the who-
le cōgregacion brought him out of y hoost,
and stoned him that he dyed, as y LORDE
commaunded Moyses.

Leui. 24. c

Deut. 32. b

And y LORDE sayde vnto Moyses: Spea-
ke to the childre of Israel, z saye vnto thē, y
they make them gardes vpon y quarters of
their garmentes amonge all y^e posterities,
and put yalowe rybandes vpon the gardes
in y quarters. And y gardes shal serue you,
y ye maye loke vpon thē, and remembre all
the cōmaundementes of the LORDE, z do
them: that ye order not youre selues after y
meanynge of youre awne hert, ner go awo-
rynge after youre awne eyes. Therefore shal
ye remembre and do all my commaundemen-
tes, and be holy vnto youre God. I am the
LORDE youre God, which brought you out
of the lande of Egypte, to be y^e God. Euen
I the LORDE youre God.

The XVI. Chapter.

The xvi. Chap. No. lxiij.

¶ Eld Corah the sonne of Jezehar the
sonne of Bahath, the sonne of Leui, with
Dathan and Abiram the sonne
of Eliab, and On the sonne of Peleth, y son-
nes of Rubē, stode vp agaynst Moyses, with
certayne men amonge the childre of Israel,
two hundred z fytie captaynes of the con-
gregacion, councelers, z famous men. And
they gathered them selues agaynst Moyses z
Aarō z sayde vnto them: Ye make to moch a
doo, for all the congregacion is holy every
one, and the LORDE is amonge them: Why
lyfte ye youre selues vp then aboue the con-
gregacion of the LORDE?

Exod. 16. d

Exod. 16. a

Whan Moyses herde y, he fell vps his fa-
ce, z saide vnto Corah, z to all his company:
Tomorrow shal y LORDE shewe who is his, z
who is holy to come vnto him. Whō so euer
he choseth, y same shal come vnto him. This
do: Take y censers, then Corah z all y cōpa-
nye, z do fyre therin, z put incense theron to-
morrow before the LORDE: then whom so e-
uer the LORDE choseth, the same shal be holy.
Ye make to moch a doo, ye children of Leui.

And Moyses sayde vnto Corah: Heare ye
childre of Leui, Is it not ynough vnto you,
y y God of Israel hath separated you frō
y multitude of Israel, y ye shulde come nye
him, to do the seruyce of the dwelling place
of the LORDE, and stonde before the peo-
ple to mynister vnto them? He hath caused
the and all thy brethren the childre of Leui
with the, to come nye vnto him: and now ye
seek the presthode also. Thou and all thy cō-
pany conspyre agaynst the LORDE. What is
Aaron, that ye shulde murmur agaynst him?

B

Num. 16. a

And Moyses sent to call Dathan z Abirā y
sonnes of Eliab. But they saide: We wil not
come vp. Is it to litle y thou hast brought
vs out of y lande of Egypte (y floweth w
mylke z hony) to kyll vs in y wilderness: but
thou must raigne over vs also? How goodly
well hast thou brought vs in to a lande, that
floweth w milke and hony, z geuē vs felde
and vniardes in possession? Wilt thou put
out these mens eyes? We will not come vp.

Then was Moyses very wroth, z saide vn-
to y LORDE: Turne y not vnto their meat of-
feringes. I haue not takē so moch as an Asse
frō thē, necher haue I hurte eny of thē. And
Moyses sayde vnto Corah: Tomorrow be thou
z all y companye before y LORDE, thou, and
they, z Aaron. And take every one his censer,
and put incense therin, and come before the
LORDE, every one with his censer (that is
two hundred and fytie censers) and both
thou and Aaron take either his censer.

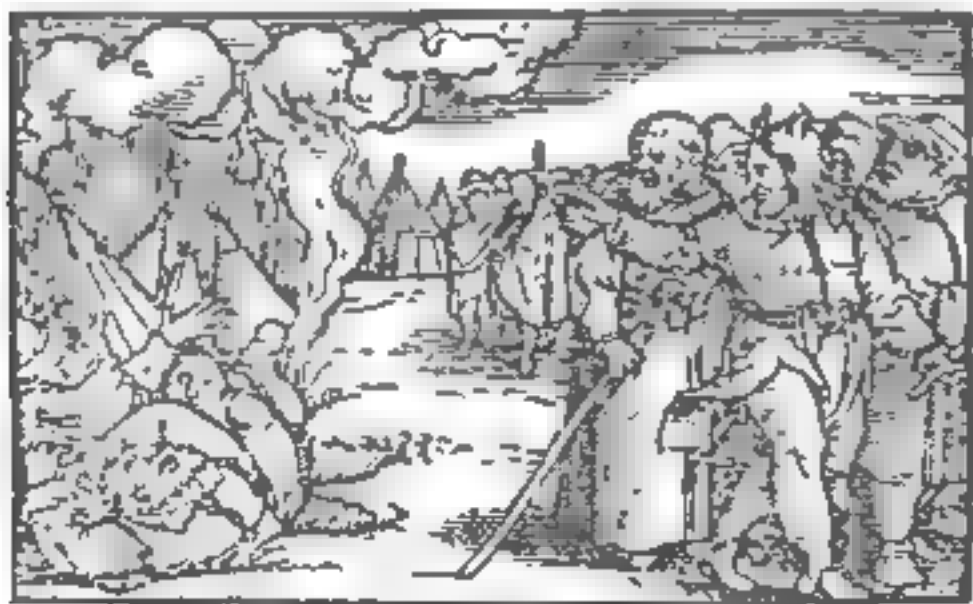
The iij. boke of Moses.

And every one toke his censer, and put fyre therin, and layed incense thereon, and came before the dore of the Tabernacle of witness, and Moses and Aaron also. And Corah gathered y whole congregaciō agaynst the before the dore of the Tabernacle of witness.

But y glory of the LORDE appeared before y whole congregacion. And y LORDE spake vnto Moses z Aaron, z sayde: Separate youre selues frō this congregaciō, y I maye shortly consume them. And they fell vpon their faces, z sayde: O God, thou God of the spretes of all flesh, ys one man haue synned, wilt thou therefore be wroth ouer the whole congregacion? And the LORDE spake vnto Moses, z saide: Speake to the congregaciō, and saye: Come vp from y dwellynge of Corah, and Dathan, and Abiram.

D And Moses stode vp, z wente vnto Dathan z Abiram, z the Elders of Israel followed him, z he spake to y cōgregaciō, z saide: Departe frō y tentes of these vngodly mē z touche nothinge y is theirs, y ye perishe not in eny of their simies. And they gat them vp from the dwellynge of Corah, Dathan, z Abiram. But Dathan and Abirā came out, and stode in the dore of their tentes, with their wyues, and sonnes and children.

And Moses sayde: Hereby shal ye knowe that the LORDE hath sent me, to do all these workes, and that I haue not done them of myne awne hert. If these men dye the cemon death of all men, or be vsited as all men are vsited, then hath not the LORDE sent me. But ys the LORDE make a new thinge, and the earth open hir mouth, and swallowe them with all that they haue, so y they go downe quicke in to hell, the shal ye knowe, that the se men haue blasphemed the LORDE.



E And whā he had spokē out all these wordes, y groude cloue asunder vnder the, z the earth opened hir mouth, z swallowed the, w their houses, z all the mē y were w Corah, z all their substance, and they wente downe quicke in to the hell, with all that they had.

Deu. 11. a
Nu 26. b
Psal. 105. b

The xvi. Chap.

And the earth closed vpo them, z so they perished from amonge y congregaciō. And all Israel y were aboute the, fled at y crye of the, for they sayde: That y earth swallowe not vs also. Moreover the fyre came out frō the LORDE, and consumed the two hundred and fyste men, that offred the incense.

And the LORDE spake vnto Moses, z sayde: Speake to Eleasar y sonne of Aaron y priest, y he take vp y censers out of y burninge, z scatter y fyre here z there (for the censers of these synners are halowed thorow their soules) y they maye be beatē in to thine plates, z fastened vpon y altare. For they are offred before y LORDE, z halowed: and they shalbe a token vnto y childre of Israel.

And Eleasar the prest toke y brasen censers which they y were burnt, had offred, z bet the to plates, to fasten the vpon y altare for a remēbraunce vnto y childre of Israel y no straunger (and he that is not of y seve of Aaron) come nye to offre incense before the LORDE, y it happē not vnto him as vnto Corah and his companye, a cōdyngē as the LORDE sayde vnto him by Moses.

On the nexte morow murmured y whole congregacion of y childre of Israel agaynst Moses z Aarō, z saide: We haue slayne y people of y LORDE. And whan the cōgregaciō was gathered agaynst Moses z Aarō, they turned the towarde y Tabernacle of witness. And beholde, the y cloude couered y Tabernacle, z y glory of y LORDE appeared. And Moses z Aarō wēte in before y Tabernacle of witness. And y LORDE spake vnto Moses z sayde: Get you out of this cōgregacion, I wil shortly consume the. And they fell vpon their faces. And Moses sayde vnto Aaron: **E** Take the cēser z put fyre therin frō of the altare, z laye incēse thereon, z go soone to the cōgregacion, z make an attonement for them. For the wrath is gone out from the LORDE, and the plage is begōne amonge the people.

And Aaron dyd as Moses sayde, z ranne in the myddest amonge y congregaciō. And beholde, y plage was begōne. And he burnt incēse z made an attonemēt for the people, z stode betwene the deed z the luyngē, and the plage ceased. But there were fourtene thousande, and seue hundredē deed in the plage, besydes them that dyed aboute the busynesse of Corah. And Aaron came agayne vnto Moses before the dore of the Tabernacle of witness. And the plage ceased.

A The XVII. Chapter.
And y LORDE spake vnto Moses, z sayde: Speake to the childre of Israel, z

Sap. 18. d

21

The iij. boke of Moses.

take of the twelue staues, of every capayne of his fathers house one, and wryte every mans name vpon his staffe. But Aarons name shalt thou wryte vpon the staffe of Levi. For euery heade of their fathers house shal haue a staffe. And laye the in the Tabernacle of witnesse, before the witnesse where I testifie vnto you. And loke whom I shall chose, his staffe shal flourish, & I maye styll the grudginges of the children of Israel, which they grudge agaynst you.

And Moses spake vnto the childre of Israel, & all their capaynes gave him twelue staues, euery capayne a staffe, after & house of their fathers. And Aarons staffe was amonge their staues also. And Moses layed the staues before the LORD in the Tabernacle of witnesse.

Exo. 17. 9.
Heb. 9. 8

On the morow whā Moses wete in to & Tabernacle of witnesse, he founde & Aarons rodde of the house of Levi flourished, and brought forth blossoms, & bare almondes. And Moses brought forth all & staues fro & LORD before all & childre of Israel, that they might se it. And they toke euery mā his

The LORD sayde vnto Moses: (staffe. Bring Aarons staffe againe before the witnesse, & it maye be kepte for a toke to the children of rebellion, that their murmurings maye cease frome, lest they dye.

Moses dyd as & LORD commaunded him. And & childre of Israel sayde vnto Moses: Beholde, we consume awaie, we are destroyed, & perishe. Who so cometh nye & dwelling place of & LORD, he dyeth. Shal we the verily consume awaie? The xvij. Chap.

And the LORD sayde vnto Aaron: Thou & thy sonnes, & thy fathers house w the shal beare the myssede of & Sanctuary: & thou & thy sonnes w the, shal beare the myssede of yo^r presthode. & Ne thy brethren of the trybe of Levi & father, shal come nye the, & be ioyned vnto the, that they maye mynistrer vnto &. But thou & thy sonnes w the, shal mynistrer before & Tabernacle of witnesse. And they shal wayte vpo & seruyce & vpon & seruyce of the whole Tabernacle. But nye vnto the vessels of & Sanctuary & to the altare, shal they not come, & both they & ye dye not: howbeit they shal be ioyned vnto the, to wayte vpo the mynistracion in the Tabernacle of witnesse, in all the seruaice of the Tabernacle. And there shal no straunger come nye vnto you.

Therfore wayte now vpon the seruyce of the Sanctuary, and vpon the seruyce of the altare, that there come no more riach vpon

The xviij. Chap. Exo. lxx.

the children of Israel. For lo, I haue take y^e brethre the Leuites fro amonge the children of Israel, to be youre giste, for a presente vnto & LORD, to do & seruyce in & Tabernacle of witnesse. As for &, and & sonnes with the, ye shal waite vpon youre prestes office, that ye maye mynistrer in all maner busynes of the altare, and within the vayle: for yo^r prestes office geue I vnto you for a giste to do seruyce. If a straunger come nye, he shal dye.

And the LORD sayde vnto Aaron: beholde, I haue geuen the my heneofferynges: And all that the children of Israel halowe, haue I geuen vnto the, and to thy sonnes for a perpetuall dewtye. This shalt thou haue of the most holy thinges that they offer. All their gistes with all their meatofferings, and with all their synofferynges, and w all their trespass offerynges, that they geue me, the same shal be most holy vnto the and & sonnes. In the most holy place shalt thou eate it. All that are males shal eate therof: For it shal be holy vnto the.

The hene offerynge of their gistes in all the Waneofferynges of the children of Israel, haue I geuen vnto the also, and to thy sonnes, and to thy daughters for a perpetuall dewtye. Who so is cleane in thy house, shal eate therof. All the fat of the oyle, and all & fat of the wyne and corne of their first linges, that they geue vnto the LORD, haue I geuen vnto &. The first frutes of all that is in their londe, which they bringe vnto the LORD, shal be thine. Who so ever is cleane in thine house, shal eate therof.

All dedicate thinges in Israel shal be thine. All that breakech the Matrix amonge all flesh, which they bringe vnto the LORD, whether it be man or best, shal be thine. But so, that thou cause the firstborne of mā to be redeemed, and that thou cause the first borne of vncleane bestes to be redeemed also (They shal redeme it whan it is a moneth olde, and shall geue it lowse for money, even for fyue Sycles, after the Sytle of the Sanctuary, & which Sytle is worth twentye Geras.)

But the first frutes of an ore, or lambe, or geate shalt thou not cause to be redeemed for they are holy. Their bloude shalt thou sprenkle vpon the altare, and their fat shalt thou burne for an offerynge of a sweete savoure vnto & LORD. Their flesh shal be thine, like as & Wanebest and & right shulder is thine also. All the heneofferynges that & childre of Israel halowe vnto & LORD, haue I geuen vnto the, & to thy sonnes, & to thy daughters with the for a perpetuall dewtye.

B

C
Leu. 7. 8

Num. 9. 8

Exo. 30. 13
Leu. 27. 11
Eze. 41. 12

The iij. boke of Moses.

This shalbe a salced covenānt for ever before ꝑ LORDE, vnto the and thy seed with the.

Deut. 10. 2
Eze. 44. d

And the LORDE sayde vnto Aarō: Thou shalt inheret nothinge in their londe, ner haue eny porciō amonge them: for I am ꝑ porcion, and thine enheritaunce amōge the children of Israel. Vnto the children of Lem haue I geuen all the riches in Israel to inheritaunce, for ꝑ seruyce which they do vnto me in the Tabernacle of witnesse, that from hence forth the children of Israel come not nye the Tabernacle of witnes, to lade them selues with synne, and to dye: But the Levites shal do the seruyce in the Tabernacle of witnes, ꝛ shal beare their synne, for a perpetuall lawe amonge youre posterities. And they shall inheret none inheritaunce amonge the children of Israel. For ꝑ riches of the childre of Israel, which they haue vnto ꝑ LORDE, haue I geuen vnto the Levites for an heretage. Therefore haue I sayde vnto them, that they shall inheret no inheritaunce amonge the children of Israel.

Isa. 11. b

And ꝑ LORDE talked wth Moses, ꝛ saide: Speake to the Levites, ꝛ saye vnto them: Whā ye take of ꝑ childre of Israel ꝑ riches, ꝑ I haue geuen you of che for yō inheritaunce, ye shal take an heueofferynge of the same vnto the LORDE, euen the tenth of the tiche. And the same yō heueofferynge shal ye reke, as though ye gaue come out of the barne, and fullnesse out of the wynepresse.

E

Thno shal ye geue an heueofferynge vnto the LORDE of all yō riches, which ye take of the children of Israel, ꝑ ye maie geue the same heueofferynge of ꝑ LORDE, vnto Aarō ꝑ prest. And all ꝑ ye geue of ꝑ cythes, ꝛ halowe vnto ꝑ LORDE for a gifte, ꝑ same shal be his of the best. And saye thou vnto them: Whan ye thus heue vp ꝑ fat therof, it shal be rekened vnto the Levites as the increace of the barne, and as the increace of the winepresse. And ye maye eate it in all places, ye ꝛ yō children: for it is youre rewarde for youre seruyce in the Tabernacle of witnesse: and ye shal not lade synne vpon you in the same, whan ye heue the fat therof, and vnhalowe not the halowed thinges of the children of Israel, and ye shal not dye.

The XIX. Chapter.

And the LORDE spake vnto Moses ꝛ Aarō ꝛ sayde: This custome shal be a lawe, which the LORDE hath comaunded, ꝛ sayde: Speake vnto ꝑ children of Israel, ꝑ they brynge vnto ꝑ a reed cow without spot, wherin is no blemyshe, ꝛ vpon whō there came neuer yock: and ye shal geue her

The xix. Chap.

vnto Eleasar the prest, which shall brynge her without the hooste, and cause her to be slayne there before him.

Heb. 11. b

And Eleasar ꝑ prest shal take of hir bloude with his synger, and sprenckle it seventymer straight towarde the dore of the Tabernacle of witnesse, and cause the cow to be burnt before him, both hir skynne and hir flesh, and hir bloude also with hir donge. And the prest shal take Cedar wodde and ysope, and purple woll, and cast it vpo the cow as she burneth, ꝛ he shal washe his clothes, and bathe his body with water, and the go in to the hoost, and be vncleane vntyll ꝑ eue.

Exo. 29. b
Leui. 4. c

And he that burnt her, shal wash his clothes also with water, and bathe his body in water, ꝛ be vncleane vntyll ꝑ euen. And one ꝑ is cleane, shal gather vp the asshes of ꝑ cow, and poure them without the hoost in a cleane place, that they maye be kepte there, for sprentlinge water to the congregacion of the childre of Israel, for it is a synofferynge. And he that gathered vp the asshes of the cow, shal wash his clothes, and be vncleane vntyll the euen. This shalbe a perpetuall lawe vnto ꝑ children of Israel, and to the strangers that dwell amonge you.

Heb. 9. b

Who so now toucheth a deed mā, shal be vncleane seven dayes: the same shal purifie himself herewith, on the thirde daye and on the seventh daie, and then shal he be cleane. And yf he purifye not himself on the thirde daye, ꝛ on the seventh daye, the shal he not be cleane. But whā eny mā toucheth a deed personne, and wil not purifie himself, he defyleth the dwellinge of the LORDE, and the same soule shal be roted out of Israel, because the sprentlinge water is not sprentled vpon him: and he is vncleane, as longe as he leteeth not himself be purged therof.

Num. 31. c
Eccli. 14. d
Agg. 1. b

This is the lawe. Whan a mā dyeth in ꝑ tente, who so euer goeth in to the tente, and all ꝑ is in the tente, shal be vncleane seue daies. And euery open vessel that hath no lydd nor couerynge, is vncleane. And who so euer toucheth one ꝑ is slayne wth the swerde vpon ꝑ selde, or eny other deed, or a deed mans bone, or a grane, ꝑ same is vncleane seue dayes.

E

So now for the vncleane personne, they shal take of ꝑ asshes of this burnt synofferynge, ꝛ pnt springinge water theren into a vessell, and a cleane man shal take ꝑ ysope, ꝛ dyppe it in the water, and sprentle it vpon the tente, and vpon all the vessels, and ail the soules that are therein. Likewyse also vpon him, ꝑ hath touched a deed mans bone, or a slayne personne, or a deed body, or a grane.

Psal. 50. a

The iij. booke of Moses.

And he that is cleane, shal sprentle vpon the vncleane, y^e thirde daye, z the senēth daie, z purifye him on y^e senēth daye. And he shal washe his clothes, z bathe him self wth water, and so at euen he shalbe cleane.

D But he y^e is vncleane, and wil not purifye him self, y^e same soule shal be rored out of y^e cōgregacion. For he hath defyled the Sanctuary of the LORDE, z is not sprentled wth sprentlinge water, therfore is he vncleane. And this shalbe a perpetuall lawe vnto thē. And he y^e sprentled wth the sprentlinge water, shall wash his clothes also. And who so euer toucheth the sprentlinge water, shal be vncleane vntill the euen. And what so euer he toucheth, shalbe vncleane: z loke what soule he toucheth, shalbe vncleane vntill the euen.

The XX. Chapter.

And the childre of Israel came wth the whole cōgregacion into the wilderness of Sin in the first moneth, z the people abode at Cades. And there dyed Miriam, z was buried there. And the congregacion had no water, z they gathered them selues together agaynst Moses z Aaron, z the people chode with Moses, z sayde: Wolde God y^e we had perished, wth an oure brethre perished before the LORDE. Wherfore haue ye brought the congregacion of the LORDE into this wilderness, y^e we shulde dye here with oure catell? And wherfore haue ye brought vs out of Egipte into this place, where men can not sowe, where are nether fygges, ner vynes, ner pomegranates, z wherether there is no water to drynke?

And Moses z Aaron w^{re} fro the congregacion vnto y^e dore of y^e Tabernacle of witnesse, z fell vpon their faces. And the glory of the LORDE appeared vnto them. And the LORDE spake vnto Moses, and sayde: Take the staffe, z gather the cōgregacion together, thou z thy brother Aaron, z spake vnto the rocke before their eyes, z it shal geue his water. And thus shalt thou pronyde thē water out of the rocke, z geue the congregacion drynke, and their catell also.

B Thē toke Moses the staffe before y^e LORDE, as he commaunded him, z Moses z Aaron gathered the congregacion together before the rocke, z sayde vnto thē: Heare ye rebellions: Shal we pronyde you water out of this rocke? And Moses lift vp his hande, z smote y^e rocke wth the staffe two tymes. Then came y^e water out abundantly, so y^e the cōgregacion dranke, and their catell also.

But the LORDE sayde vnto Moses z Aaron: Because ye belued me not, to sanctifye

The xx. Chap. Ho. lxxi.

me before y^e childre of Israel, ye shal not bring this congregacion into the lande that I shal geue thē. This is y^e water of strife, where the childre of Israel stroue wth the LORDE and he was sanctified vpon them.

And Moses sent messengers fro Cades vnto y^e kyng of y^e Edomites: This worde sendeth the y^e brother Israel: Thou knowest all y^e trauayle that happened vnto vs, how that oure fathers wente downe into Egipte, z how we haue dwelt in Egipte a longe tyme, z how the Egiptians dealte euill with vs z o^{ur} fathers. And we cryed vnto y^e LORDE which herde oure voyce, and sent his angell, z hath brought vs out of Egipte: And behold, we are at Cades in y^e are without the borders of y^e lande. O let vs go thorow thy lande, we wyl not go thorow y^e felde ner by nyardes, ner drynke the water out of the foue taynes. We wyl go the hye strete, and turne nether to y^e right hande ner to y^e lefte, tyll we be come past y^e borders of thy countre.

But the Edomite answered him: Thou shal not go by me, or I wyl come agaynst y^e with y^e swerde. The childre of Israel saide vnto him: We wil go y^e comō hye waye, z yf we o^{ur} oure catell drynke of thy water, we wil paye for it: we wil do nothyng, but passe thorow on fote onely. But he sayde: Thou shalt not go thorow, And the Edomites came out agaynst them with a mightie people z a stronge hande. Thus y^e Edomites demed to graunte Israel passage thorow the borders of the lande. And Israel turned awaye from them.

And the childre of Israel brake vp fro Cades, and came with the whole congregacion vnto mount Hor. And the LORDE spake vnto Moses z Aaron at mount Hor: Harde vpon the coastes of y^e lande of y^e Edomites, z sayde: Let Aaron be gathered vnto his people: for he shal not come in to y^e lande y^e I haue geuen vnto y^e childre of Israel, because ye were disobedient vnto my mouth at the water of strife. Take Aaron and Eleasar and his sonne, and brynge them vp vnto mount Hor, and strype Aaron out of his vestimentes, and putthē vpon Eleasar his sonne and there shall Aaron be gathered (vnto his people) and dye.

Then dyd Moses as the LORDE cōmanded him, and they wente vp vnto Mount Hor in y^e sight of the whole congregacion. And Moses toke Arons clothes, z putthē vpon Eleasar his sonne. And Aaron dyed there, euen aboue vpon the mount. And Moses z Eleasar came downe from the mount. And when the whole congregacion sawe

Iudic. 11. c

Gen. 27. c

C

Num. 21. c
1-Mac. 5. c

Eze 35. c
Abd. 1. b

Deut. 2. c

D
Num. 33. d

Deut. 10. b
and 31. g

Leui. 17. d

Num. 33. d
Deut. 1. b

Num. 10. c

Exo. 17. b
1. Cor. 10. a

Psal. 77. b

Deut. 1. f
and 31. a

The iij. boke of Moses.

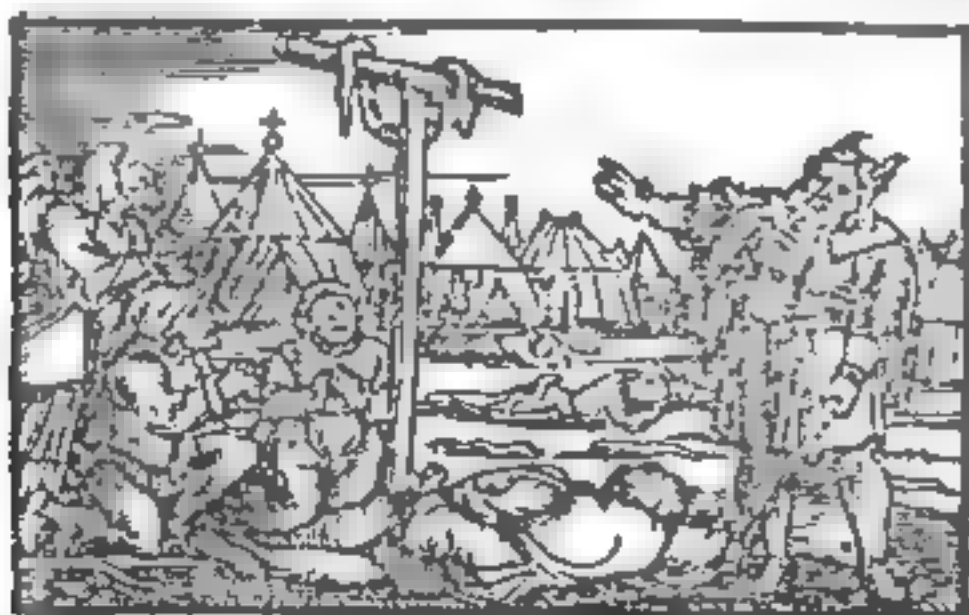
that Aaron was awaye, they mourned for him thirtie daies thorow out the whole honse of Israel.

The XXI. Chapter.

21 And whan Arad the kynge of the Cananites (which dwelt towarde the south) herde, that Israel came in by the waie the spyes had founde out, he fought agaynst Israel, and toke some of them prisoners. Then vowed Israel a vowe vnto the LORD, and sayde: If thou wilt geue this people vnder my hande, I wyll utterly destroye their cities. And the LORD herde the voyce of Israel, and delyuered them the Cananites, and they utterly destroyed them with their cities also. And he called the place Horma.

Judic. 1. d
Deut. 2. a
Num. 11. d
Then departed they fro mount Hor on the waye towarde the reed see, that they might go aboute the lande of the Edomites. And the soules of the people saynted by the waie and they spake agaynst God and agaynst Moses: Wherfore hast thou brought vs out of the lande of Egypte, to slaye vs in the wilderness? For here is nether bred ner water, and oure soule lochereth this lighte meate.

Exod. 16. b
1. Re. 11. b
Act. 13. c
Then sent the LORD fyre serpentes amonge the people, which bote the peple, so that there dyed moch people in Israel. Then came they vnto Moses, and sayde: We haue synned, because we haue spoken agaynst the LORD and agaynst the. Praye thou vnto the LORD, that he take awaye the serpentes from vs. And Moses prayed for the people.



1oh. 3. b
2. Re. 16. a
Then sayde the LORD vnto Moses: Make the a brasen serpente, and set it vp for a token. Who so ever is bytten, and lokech vpon it, shal lyue. Then made Moses a serpent of brasse, and set it vp for a token: and whan a serpent had bytten eny man, he behelde the brasen serpente, and recovered.

Num. 19. c
And the children of Israel departed, and pitched in Oboth. And from Oboth they wente on, and pitched in Jgim by Abarim

The xxi. Chap.

In the wyldernesse ouer agaynst Moab, on the East syde. From thence departed they, and pitched by the ryuer of Sared. From thence departed they, and pitched on this syde Arnon, which is in the wyldernesse, and cometh out of the coastes of the Amorites. For Arnon is the border betwixte Moab and the Amorites. Wherfore it is spoken in the booke of the warres of the LORD: And go with violence both on the ryuer of Arnon, and on the founteyne of the river, which boweth downeward to dwell at Ar, and leaneth thereon, to be the border of Moab.

And from thence they came to the well. This is the well, wherof the LORD spake vnto Moses: gather the people together, I wil geue them water. Then sange Israel this songe, and they sange one after another ouer the well: This is the well, that the prynces dygged: the nobles amonge the people haue digged it thorow the teacher and their stauces.

And from this wilderness they wente vnto Mathana, and from Mathana vnto Nahaliel, and from Nahaliel to Bamoth, and fro Bamoth vnto the valley that lieth in the felde of Moab at the toppe of Pisga, and turneth towarde the wilderness.

And Israel sent messaungers vnto Sihon the kynge of the Amorites, and caused to saye vnto him: Let me go thorow thy lande, we wyl not turne in to thy felde ner in to the vynyardes: nether will we drynke the water of the welles, the hye strete wil we go, till we be past the borders of thy countre.

D Horbeit Sihon wolde not geue the children of Israel licence to go thorow the coastes of his lande, but gathered all his people together, and wente out agaynst Israel in the wilderness. And whan he came to Jahaza, he fought agaynst Israel. Neuertheless Israel smote him with the edge of the swerde, and conquered his lande from Arnon vnto Iabock, and vnto the children of Ammon. For the borders of the children of Ammon were stryde. So Israel toke all these cities, and dwelt in all the cities of the Amorites, namely at Heshbon, and in the townes belonginge thereto. For Heshbon the cite was Sihons the kynge of the Amorites, and he had foughten before with the kynge of the Moabites and conquered all his lande from him vntyll Arnon.

Wherfore it is sayde in the prouerbe: Come vnto Heshbon, let vs buylde and prepare the cite of Sihon. For there is a fyre gone out of Heshbon, and a flamme from the cite of Sihon, which hath consumed Ar of Moab

The iij. boke of Moses.

Ebites, and the citisens of y^e toppes of Arnon. Wo vnto the Moab, thou people of Camos art vndone. His sonnes are put to flight, & his daughters brought captyue vnto Sihon the kynge of the Amouites. Their glory is come to naught from Hesbon vnto Dibon: waisted are they vnto Nophah, which reacheth vnto Mediba. Thus dwelt Israel in the lande of the Amouites.

Deu. 2. 2 And Moses sent out spyes vnto Jahesar, & they toke the townes belongynge thereto, & cōquered the Amouites y^e were therein. And they turned, & wente vp the waye toward Basan. Then Og the kynge of Basan wote out agaynst them wth all his people, to fight in Edrei. And y^e LORDE sayde vnto Moses: Feare him not, for I haue geuen him wth his lande & people in to thy hande, & thou shalt do with him, as thou dydest with Sihon the kynge of the Amouites, which dwelt at Hesbon. And they smote him, & his sonnes, & all his people (so y^e there remayned none) & cōquered the lande. Afterwarde wote y^e children of Israel, & pitched in y^e felde of Moab beyonde Jordane by Jericho.

The XXII. Chapter.

Now when Balac y^e sonne of Ziphor sawe all that Israel had done vnto the Amouites, and that the Moabites were sore afrayed of the people (y^e was so greate) and that the Moabites stode in feare of the children of Israel, he sayde vnto y^e Elders of the Madianites: Now shal this heape lyke vp all that is aboute vs, euē as an oxe licketh vp the grasse in the felde. (And Balac y^e sonne of Ziphor was kynge of the Moabites at that tyme.)

Num 22. 2 And he sent out messaungers vnto Balaam the sonne of Beor, which was an interpreter. (The same dwelt by the water of the lande of y^e children of his people) that they shulde call him, and he caused to saye vnto him: Beholde, there is come out of Egypte, a people, which couereth y^e face of y^e earth, and lyeth ouer agaynst me. Come now therfore, and curse me this people, for they are to mightie for me, yf peradventure I might be able to smyte them, and to dryue them out of the lande. For I wote, that whom thou blessest, he is blessed: and whom thou cursest, he is cursed.

B And the Elders of the Moabites wente on with y^e Elders of the Madianites, and had the rewarde of y^e soyth sayenge in their handes, and they came vnto Balaam, & tolde him the wordes of Balac. And he saide vnto thē: Tary here all night, & I will bunt-

The xxij. Chap. Ho. lxxij.

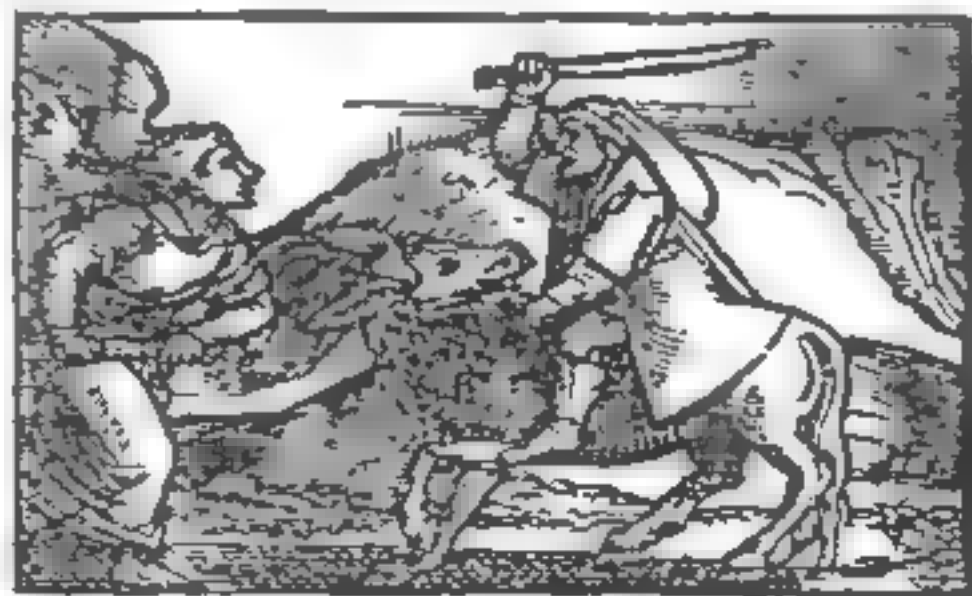
ge you worde agayne, euen as the LORDE shal saye vnto me. So y^e prynces of y^e Moabites abode with Balaam.

And God came vnto Balaam, & sayde: What men are these, which are with y^e? Balaam sayde vnto God: Balac y^e sonne of Ziphor the kynge of the Moabites hath sent vnto me: Beholde, there is a people come out of Egypte, and conereth the face of the earth, come now therfore, & curse me thē, yf peradventure I maye be able to fight with them, & to dryue thē out. But God sayde vnto Balaam: Go not with them, & curse not that people, for they are blessed.

E Then rose Balaam vp in the mornynge, & sayde vnto the prynces of Balac: Get you vnto youre londe, for the LORDE wyll not suffer me to go with you.

And the prynces of y^e Moabites gat thē vp, came to Balac, & saide: Balaam refuseth to come wth vs. Then sent Balac yet a greater cōpany of prynces, & more honorable thē they. When they came to Balaam, they tolde him: Balac y^e sonne of Ziphor senderth y^e this worde: Oh refuse not to come vnto me, for I wyll promote the vnto hye honoure, & wil do what so euer thou sayest vnto me. Come I praye the, curse me this people.

Num 24. 2 Balaam answered, & sayde vnto y^e seruantes of Balac: If Balac wolde geue me his house full of syluer & golde, yet coulde I not go beyonde y^e worde of the LORDE my God, to do litle or greace. Neuertheles tary ye here this night, & I maye wete, what the LORDE wil saye more vnto me. Then came God to Balaam by night, & saide vnto him: If the men are come to call the, get the vp then, and go with thē: but what I shal saye vnto the, that shalt thou do.



B Then rose Balaam vp in the mornynge, & saddled his Ass, & wente wth the prynces of y^e Moabites. But the wrath of God waxed whore, because he wote. And the angell of y^e LORDE stode in the waye, to withstōde him. But he rode vpo his Ass, & two seruantes

The iij. boke of Adoses.

to him. And þe Asse sawe þe angell of þe LORDE stōdunge in þe waye, z his swerde drawen in his hāde. And þe Asse turned a syde out of þe waye, z wēte in to the felde. But Balaam smote her, þe she shulde go in the waye.

Then stode the angell of the LORDE in þe pathe by the vynyardes, where there were walles on both the sydes. And whan þe Asse sawe the angell of the LORDE, she wrenshed vnto the wall, z thrust Balaams foot vnto the wall. And he smote her agayne. The wēte the angell of the LORDE farther, z stode in a narrow place, where there was no waye to turne, nether to the righte hāde ner to þe left. And whan the Asse sawe the angell of the LORDE, she fell downe vnder Balaam. Then was Balaams wraich furious, z smote the Asse with a staffe.

E Then opened the LORDE the mouth of þe Asse, and she sayde vnto Balaam: What haue I done vnto the, that thou hast smytten me now thre tymes? Balaam sayde vnto þe Asse: Because thou hast mocked me. Oh þe I had a swerde now in my hande, I wolde kyll the. The Asse sayde vnto Balaam: Am not I thine Asse, which thou hast rydden vpon in þe tyme vnto this daye? Was I euer wont to do so vnto the? He sayde: No.

Then opened the LORDE the eyes of Balaam, þe he sawe þe angell of the LORDE stōdunge in þe waye, z a drawe swerde in his hāde. And he enclyned him selfe, z bowed downe to his face. And the angell of the LORDE sayde vnto him: Wherfore hast thou smytten thine Asse now thre tymes? Beholde, I am come out to resiste þe, for þe waye is frowarde, z contrary vnto me. And þe Asse saue me, z annoyded frome thre tymes: or els yf she had not turned a syde fro me, I had slayne the, z saued the Asse alyue.

S Then sayde Balaam vnto þe angell of þe LORDE: I haue synned, for I wist not, that thou stodest in the waye agaynst me. And now yf it displease þe, I wil turne agayne. The angell of þe LORDE saide vnto him: So wiche the mē: but thou shalt speake nothinge els, then þe I shal saye vnto þe. So Balaam wente forth to the princes of Balac. Whan Balac herde þe Balaam came, he wente out to mete him (in the cite of the Moabites þe lieth on the coaste of Arnon, which is on þe vttemost border) z sayde vnto him: Dyd not I sende for þe to call the? Wherfore camest thou not then vnto me? Thinkst thou þe I am not able to promote þe vnto hono? Balaam answered him: Lo, I am come vnto þe. But how can I saye eny thinge els, the þe

The xxiij. Chap.

God putteth in my mouth: þe I must speake. So Balaam wente with Balac, and (as they came vnto the cite on the vttemost border of his lande. And Balac slewe oxen and shepe, and sent for Balaam, and for the prynces that were with him.

The XXIII. Chapter.

Ald in the mornynge, Balac toke Balaam, and they wēte vp to the hye place of Baal, that from thēce he might se vnto the vttemost parte of þe people. And Balaam sayde vnto Balac: Buylde me here seven altares, and pronyde me here seven bullockes, and seven rammes. Balac dyd as Balaam sayde. And both Balac and Balaam offred, on every altare a bullocke z a ramme. And Balaam sayde vnto Balac: Stonde thou by þe burnt offerynge, I wil go, yf haply the LORDE wil mete me, z call me, þe I maye tell the, what so euer he sheweth me. And he wente his waye, as he sayde.

And þe LORDE met Balaam. And Balaam saide vnto him: Seven altares haue I prepared, and offred on every altare a bullocke and a ramme. The LORDE put þe worde in Balaams mouth, and sayde: Go agayne vnto Balac, and saye on this wise. And whan he came agayne vnto him, beholde, he stode by his burnt offerynge, with all þe prynces of the Moabites.

Then toke he vp his parable, z sayde: Balac the kynge of the Moabites hath caused to ferme out of Syila from the mountaynes towarde the East, (z sayde:) Come, curse me Jacob: come, besye me Israel. How shall I curse, whom God curseth not? How shal I besye, whom þe LORDE desyereth not? For fro þe toppe of þe stonye rockes I se him, z from the hilles I beholde him. Beholde, þe people shal dwell by thēselues, z shal not be reuēced amonge the heithē. Who can tell the dust of Jacob, z the nombie of the fourth parte of Israel? My soule die yf deach of yf righteous, and my ende be as the ende of these.

The saide Balac vnto Balaam: What doest thou vnto me? I caused to set þe for to curse myne enemies, z beholde, thou blessest the. He answered z saide: Must I not kepe z speake þe, which the LORDE putteth in to me mouth? Balac saide vnto him: Come to me yet vnto another place, fro whence thou mayest se þe vttemost parte of them, z not se them all, and curse me thē there.

And he toke him vp to a fre place, enē vnto the toppe of Pisga, z buyloed seven altares, and offred on every altare a bullocke z a ramme. And he sayde vnto Balac: Sten

de so by thy burnt offeringe, whyle I go yonder. And the LORD mett Balaam, & put the worde in his mouth, & sayde: Go agayne vnto Balac, & saye on this wyse. And whan he came to him agayne, beholde, he stode by his burnt offeringe with the prynces of the Moabites. And Balac sayde vnto him: What hath the LORD sayde?

And he toke vp his parable, & sayde: Rys vp Balac & heare, marke my testimony wth thine eares thou sonne of Ziphor. * God is not a man y^e he shulde lye, ner a mans childe y^e any thinge shulde repente him. Shulde he saye and not do? Shulde he speake & not make it good? Beholde, I am brought hither to blesse, I blesse, & can not go backe there fra. There is no weerynesse sene in Jacob, ne ther eny labour in Israel. The LORD his God is wth him, & the kynges trompet is amōge thē. God hath brought thē out of Egipte, his strength is as of an Unicorn. For there is no Soicrye in Jacob, & no Soyth saye in Israel. Whan the tyme cometh, it shal be saide vnto Jacob, & to Israel, what God doth. Beholde, the people shal ryse vp as a Lyoness, & heue vp him self as a Lyon. He shal not lye downe, tyll he eate of the pray, and drynke the bloude of the slayne.

Then sayde Balac vnto Balaam: Thou shalt nether curse him ner blesse him. Balaam answered, & sayde vnto Balac: Haue I not tolde the: All y^e the LORD speaketh, I must I do? Balac saide vnto him: Oh come, I wil brynge y^e to another place, yf it maye happily please God, y^e thou mayest curse thē there. And he brought him vp to the toppe of mount Peor, y^e boweth towarde the wyldernesse. And Balaam sayde vnto Balac: Buylde me here seven altares, and prouyde me seven bullockes and seven rammes. Balac dyd as Balaam sayde, and offered on euery altare a bullocke vnd a ramme.

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Now whan Balaam sawe y^e it pleased the LORD, that he shulde blesse Israel, he wente not as he dyd before to sette witches, but set his face straight towarde the wyldernesse, lifte vp his eyes, and sawe Israel, & how they laye acordinge to their trybes, and the spiete of God came vpon him, and he toke vp his parable, and sayde: Thus sayeth Balaam the sonne of Beor: Thus sayeth the man whose eyes are opened: Thus sayeth he which heareth the wordes of God, which sawe the vision of y^e Almightye: which fell downe, and his eyes were opened.

How goodly are thy trees O Jacob, and thy habitacions O Israel: Euen as the brode valleys, as the gardens by the waters syde, as y^e tentes which the LORD hath plaed, & as the Cedar trees vpon y^e water. The water shal flowe out of his boter, and his fede shal be a greate water. His kyng shal be hyer then Agag, & his kyngdome shal be exalted. God hath broughte hi out of Egipte, his strength is as of an unicorn. He shal cate vp the zeichen his enemies, and grynde their bones to poulder, and shute thozow them with his arrowes. * He hath layed him downe as a Lyon and as a Lyoness. Who wyll rayse him vp? Blessed be he, y^e blesseth the: and cursed, that curseth the.

Thē was Balac furious i wiath against Balaam, & smote his hādes together, & sayde vnto him: I haue called the, y^e thou shuldest curse myne enemies, and beholde, thou hast blesseth thē now thre tymes: & now get the hēce to y^e place. I thoughte y^e I wolde promote the vnto honoure, but the LORD hath kepte the backe from that worshipec.

Balaam answered him: Tolde not I thy messaungers (whome thou sendest vnto me) & sayde: * If Balac wolde geue me his house full of syluer and golde, yet coulde I not go beyonde the worde of the LORD, to do either euell or good after myne awne hert: but what y^e LORD speaketh, that must I speake also. And now beholde, for so moch as I go to my people, come therfore, I wyll shewe the what this people shal do vnto y^e people after this tyme.

And he toke vp his parable, and saybet Thus sayeth Balaam the sonne of Beor: Thus sayeth y^e man, whose eyes are opened: Thus sayeth he which heareth the wordes of God, & y^e hath the knowlege of y^e hyst. eue he y^e sawe y^e visio of y^e Almightye, & fell downe, & his eyes were opened: I shal se him, but not now: I shal beholde him, but not nie at hāde. There shal a starre come out of Jacob, & a cepter shal come vp out of Israel, * and shal smyte y^e rulers of the Moabites, and ouercome all the children of Seth.

* Edom shal be his possession, and Seir shal be his enemies possessio, but Israel shal do manfully. Out of Jacob shal come he y^e hath dominion, and shal destroye the remnant of the cities.

And whā he sawe y^e Amalechites, he toke vp his parable, & sayde: Amalec the first amōge the zeichen, * but at y^e last thou shalt perishe vterly. And whan he sawe the Ammites, he toke vp his parable, & sayde: Set

1. Cor. 1. 2
and 10. b

Num. 24. b

B

Num. 24. d

Ge. 49. b

C

Num. 24. e

Num. 24. a

Mat. 2. a

1. Re. 2. a

D

1. Re. 2. b

Exo. 17. c

1. Re. 15. a

The iij. boke of Moses.

ge is y dwellinge, and on a rocke hast thou put thy nest, neuertheles thou shalt be a buttinge vnto Rain, tyll Assur take y prisoner.

And he toke vp his parable agayne, & sayde: Alas, who shal lyne, whā God doth this? And shippes out of Citim shall subdue Assur and Eber. He him self also shal perishe vnterly. And Balaam gat him vp, and departed, and came agayne vnto his place, and Balac wente his waye also.

The XXV. Chapter.

Num. 33. c. **U**nto Israel dwelt in Sittim, and the people beganne to commytte whordome with the daughters of the Moabites, which called the people vnto the sacrifice of their goddes. And the people ate and worshipped their goddes, and Israel submytted him self vnto Baal peor. Then the wrath of the LORDE waxed whore vpon Israel, and he sayde vnto Moses: Take all the rulers of the people, and hange them vp vnto the LORDE agaynst y Sonne, that the terryble wrath of the LORDE maye be turned awaye from Israel. And Moses sayde vnto the iudges of Israel: Every man slaye his capayne, that haue submytted them selues vnto Baal peor.

Deut. 33. c. **A**nd beholde, one of the childre of Israel wete in against his brethre, & ioyned him self to a Madianitish woman, in y sighte of Moses & of the whole cōgregacion of y childre of Israel, which weped before the doore of y Tabernacle of wytnesse. Whan phineas y sonne of Eleasar the sonne of Aaron y prest sawe y, he rose vp out of the congregacion, & toke a swerde in his hande, & wente after the man of Israel into the whore house, & thrust the thorow, both the man of Israel and the woman, euē thorow the bely of her. Then ceased the plague from the children of Israel, and there were slayne in the plague foure and twentye thousande.

Eccli. 45. c. **A**nd y LORDE spake vnto Moses, & saide: phineas the sonne of Eleasar the sonne of Aaron y prest, hath turned my wrath awaye from the childre of Israel thorow his gelousy for my sake amonge them, y I shulde not consume the childre of Israel in my gelousy. Wherfore saye: beholde, I geue him my cōuenaunt of peace, and he shal haue it, & his seide after him, euē the cōuenaunt of an cuerlastinge presthode, because he was gelous for his Gods sake, and made an attonement for the children of Israel.

The man of Israel that was slayne with the Madianitish woman, was called Simri the sonne of Salu, a capayne of the hou-

The xxvi. Chap.

se of the father of the Simeonites. The Madianitish woman also that was slayne, was called Cosbi, y doughter of Zur, which was a ruler of the people of a kynred amonge the Madianites.

And the LORDE spake vnto Moses, & sayde: Vere the Madianites, & smyte them, for they haue vexed you with their wyles, wherby they haue bigyled you thorow peor, and thorow their sister Cosbi the doughter of a capayne of y Madianites, which was slayne in the daye of the plage, for peors sake, and the plage came after.

The XXVI. Chapter.

Num. 34. a. **U**nto whan the giltie bloude was shed, the LORDE sayde vnto Moses & vnto Eleasar y sonne of Aaron y prest: Take the summe of the whole cōgregacion of the childre of Israel from twentye yeare & aboue, after their fathers houses, all y are able to go forth to the warre in Israel. And Moses & Eleasar the prest spake vnto them (in the felde of the Moabites besyde Jordane ouer against Jericho) namely vnto all the that were twentye yeare olde & aboue, as the LORDE cōmanded Moses. And these are y childre of Israel, that came out of Egipte.

Ruben y first borne sonne of Israel. The childre of Ruben were, Hanoch: of whom cometh y kynred of the Hanochites. Pallu: of whom cometh the kynred of the Palluites. Hesron: of whom cometh the kynred of the Hesronites. Carmi: of whom cometh y kynred of the Carmites. These are the kynreds of the Rubenites. And the nomibre of the was, thre & fortye thousande, seven hundred & thirtie. But the childre of Pallu were, Eliab. And the children of Eliab were Nemuel, and Dathan and Abiram.

This is y Dathan & Abiram, those famous men in the congregacion, which stode vp agaynst Moses and Aaron in the cōpany of Corah, whan they rose vp agaynst the LORDE, & the earth opened hir mouth, and swallowed the w Corah, whā the cōpany dyed, what tyme as the fyre consumed two hundred & fiftie men, & they became a toke. But the children of Corah dyed not.

The childre of Simeon in their kynreds were, Nemuel: of whō cometh the kynred of y Nemuelites. Jamin: of whom cometh y kynred of y Jaminites. Jachin: of whō cometh the kynred of the Jachinites. Sera: of whom cometh y kynred of the Sarahites. Saul: of whom cometh the kynred of the Saulites. These are the kynreds of the Simeonites, two & xx. M. & two hundred.

The iiii. booke of Moses. The xxvi. Chap. Fo. lxi.

The childre of Gad in their kynreds were Zephon: of whom cometh y kynred of y Zephonites. Haggi: of whom cometh the kynred of y Haggites. Sumi: of whom cometh y kynred of y Sumites. Aseni: of whom cometh y kynred of the Asenites. Eri: of whom cometh the kynred of the Erinites. Arod: of whom cometh the kynred of the Arodites. Ariel: of whom cometh y kynred of y Ariclites. These are the children of Gad, in their nombre fourtye thousande and fyue C.

C The children of Juda, Er z Onan, which **Gen. 38. 2** both dyed in the lade of Canaan. But y childre of Juda in their kynreds, were, Sela: of whom cometh the kynred of the Selanites. Phares: of whom cometh the kynred of the Pharesites. Serah: of whom cometh y kynred of y Serahites. The childre of Phares, were Heson: of whom cometh the kynred of the Hesonites. Hamul: of whom cometh the kynred of the Hamulites. These are the kynreds of Juda, in their nombre, sixe and seuentye thousande and fyue hundredeth.

The children of Isachar in their kynreds were, Thola: of whom cometh the kynred of the Tholaites. Phua: of whom cometh y kynred of the Phuautes. Jasub: of whom cometh the kynred of the Jasubites. Simron: of whom cometh the kynred of y Simronites. These are the kynreds of Isachar, in nombre, four and thre score thousande, z thre hundredeth.

The children of Zabulon in their kynreds were, Sered, of whom cometh the kynred of y Seredites. Elon: of whom cometh y kynred of y Elonites. Jabel: of whom cometh the kynred of the Jabelites. These are y kynreds of Zabulon, in their nombre, thre score thousande, and fyue hundredeth.

Nu. 32. 2 The children of Joseph in their kynreds were, Manasse z Ephraim. The childre of Manasse were, Machir: of whom cometh the kynred of the Machirites. And Machir begat Gilead: of whom cometh y kynred of y Gileadites. And these are y childre of Gilead, Hieser: of whom cometh the kynred of y Hieserites. Helech: of whom cometh y kynred of the Helechites. Asriel: of whom cometh the kynred of the Asrielites. Sichem: of whom cometh the kynred of y Sichemites. Simida: of whom cometh y kynred of y Simidites. Zepher: of whom cometh y kynred of y Zepherites. And Zelaphead was y sonne of Zepher, z had no sonnes, but daughters, whose names were: Mahela, Noa, Hagla, Milea and Thyza. These are the kynreds of Manasse, in their nombre, two and

fiftye thousande and seven hundredeth.

The childre of Ephraim in their kynreds were, Suthelah: of whom cometh y kynred of the Suthelahites. Becher: of whom cometh y kynred of the Becherites. Thahan: of whom cometh the kynred of the Thahanites. The childre of Suthelah were, Eran: of whom cometh y kynred of y Eranites. These are y kynreds of the childre of Ephraim, in their nombre, two and thirtie thousande and fyue hundredeth. These are the childre of Joseph in their kynreds.

The childre of Ben Jamin in their kynreds were, Bela: of whom cometh y kynred of the Belaites. Asbel: of whom cometh y kynred of the Asbelites. Ahiram: of whom cometh the kynred of the Ahiranites. Sapham: of whom cometh the kynred of the Saphamites. Hupham: of whom cometh the kynred of the Huphamites. And the childre of Bela were, Ard z Naaman: of whom cometh the kynred of the Aroites z Naamanites. These are the children of Ben Jamin in their kynreds, in nombre, fyue z fourtye thousande and sixe hundredeth.

The childre of Dan in their kynreds were, Suham: of whom cometh the childre of y Suhamites. These are y kynreds of Dan in their generacions, z they were all together in nombre, seure and thre score thousande z four hundredeth.

The childre of Asser in their kynreds were, Jemna: of whom cometh the kynred of the Jemmites. Jesui: of whom cometh the kynred of the Jesuites. Bua: of whom cometh the kynred of the Buites. And y childre of Bua, were Heber: of whom cometh the kynred of the Heberites. Melchiel: of whom cometh the kynred of the Melchielites. And the daughter of Asser was called Sarah. These are the kynreds of the children of Asser, in their nombre, thre and fiftye thousande and four hundredeth.

The childre of Nephthali in their kynreds were, Jahziel: of whom cometh the kynred of the Jahzielites. Guni: of whom cometh y kynred of y Gunites. Jezer: of whom cometh y kynred of the Jezerites. Sillem: of whom cometh y kynred of y Sillemites. These are y kynreds of the childre of Nephthali in their generacions, in their nombre, fyue z fourtye thousande and four hundredeth.

This is the summe of the children of Israel: sixe hundredeth thousande, a thousande seven hundredeth and thirtie.

And y LORD spake vnto Moses, z sayd: Vnto these shalt thou denybe the lode z

The iiii. boke of Moscs.

Num. 33. f
Iosu. 11. d
enheritaunce, accordinge to the nombre of þ names. To many shalt thou geue the more enheritaunce, and to few the lesse, vnto euery one shall be geue accordinge to their nombre: yett shall the londe be deuyled by lot. Accordinge to þ names of the trybes of their fathers shall they enheret it: for after the lot shalt thou deuylde their enheritaunce, both betwixte many and fewe.

And this is the summe of the Lemites in their kynreds. Gerson: of whom cometh the kynred of the Gersonites. Kahath: of whō cometh the kynred of the Kahathites. Merari: of whom cometh þ kynred of þ Merarites. These are þ kynreds of Levi, the kynred of þ Libnites, þ kynred of þ Hebionites, þ kynred of the Mahelites, þ kynred of the Musites, the kynred of the Corahites.

Exod. 6 c
Leui 10 a
Num. 3 a
Num. 1. f
Kahath begat Amram. And Amrams wife was called Jochebed a daughter of Levi, which was borne him in Egypte: And vnto Amram she bare Aaron & Moses, & Miriam their sister. And vnto Aaron were borne Nadab, Abihu, Eleasar & Jethamar. As for Nadab & Abihu, they dyed, whan they offred straunge fyre before þ LORD. And the summe of the was thie & twentye thousande, all males frō fyue monethes & aboue. For they were not nombred amonge the childre of Israel, for there was no enheritaunce genen the amonge the children of Israel.

Num. 1. f
Num. 14 c
This is þ summe of þ childre of Israel, whō Moses & Eleasar the prest nombred in the felde of the Moabites besyde Jordane ouer agaynst Jericho: Amonge whom there was not one of the summe of those children of Israel, whom Moses & Aaron the prest nombred in the wilderness of Sinai. For þ LORD sayde vnto the, þ they shulde dye in the wilderness. And there was not one of them leste, save Caleb the sonne of Jephune and Josua the sonne of Nun.

Num. 26 d
Num. 36 a
Iosu 17. a
Num. 16. a
The XXVII. Chapter.
And the daughters of Zelaphead þ sonne of Zepher þ sonne of Gilead, the sonne of Machir, the sonne of Manasse, amonge the kynreds of Manasse the sonne Joseph (whose names were, Mahela, Noa, Hagla, Milca, & Thirza) came & stode before Moses & Eleasar the prest, & before the rulers & the whole congregacion, even before the dore of þ Tabernacle of witnessse, & sayde: Oure father is deed in the wilderness, & was not in the company of them þ rose vp agaynst þ LORD in the congregacion of Corah: but dyed in his awne synne, and had no sonnes. Wherefore shulde o' fathers name pe

The xxvij. Chap.

rishet hen amonge his kynred, though he haue no sonne: Geue vs a possession also amonge oure fathers brethren.

23
Moses broughte their cause before y LORD. And the LORD sayde vnto him: The daughters of Zelaphead haue spokē righte. Thou shalt geue the a possession to inheret amonge their fathers brethren, & shalt turne their fathers enheritaunce vnto them. And saye vnto the childre of Israel: Whan a mā dyeth & hath no sonne, ye shall turne his enheritaunce vnto his daughter. If he haue no daughter, ye shal geue it vnto his brethre. If he haue no brethren, ye shal geue it vnto his fathers brethren. If he haue no fathers brethre, ye shal geue it vnto his nexte kynsfolke which beloge vnto him in his kynred, & they maye possesse it. This shalbe an ordynauce and a perpetuall lawe vnto the children of Israel, as the LORD comaunderd Moses.

C
Deut. 1. f
1. d. c. 14. a
Num. 20. d
And the LORD sayde vnto Moses: Get the vp in to this mount Abarim, & beholde the lōde, which I shal geue vnto the childre of Israel. And whan thou hast sene it, thou shalt be gathered vnto þ people, as Aaron þ brother was gathered: for ye were disobedient vnto my worde in the wilderness of Zin, in þ strife of the congregacion, whan ye shulde haue sanctified me, thorow the water before them. This is the water of stryfe at Cadis in the wilderness of Zin.

Exo. 17. b
Num. 20. b
And Moses spake vnto the LORD & sayde: O let the LORD God of the spirites of all flesh set a mā ouer the congregacion, which maye go in & out before them, & to leade the out & in, þ the congregacion of the LORD be not as the shepe without a shepherde.

D
1. Mac. 2. f
And the LORD sayde vnto Moses: Take vnto the Josua the sonne of Nun, which is a man in whom is the spirete, and put thine handes vpon him, & set him before Eleasar the prest, and before the whole congregacion, and geue him a charge in their sighte, & benyfy him with thy beny, that the whole congregacion of the children of Israel maye be obediēt vnto him. And he shal stonde before Eleasar the prest, which shall be counsell for him after the maner of the lighte, before the LORD. At the mouth of him shall both he and all the children of Israel with him, and the whole congregacion go in and out.

Exo. 18. a
Moses dyd as the LORD comaunderd him, & toke Josua, and set him before Eleasar the prest, and before all the congregacion, and layet his handes vpon him, and

Acto. 1. d
and 5. a

The iiij. booke of Moses.

gave him a charge, as the LORD sayde vnto Moses.

The XXVIII. Chapter.

AND the LORD spake vnto Moses, & sayde: Commaunde thou childre of Israel, & saye vnto the: The offeringe of my bred which is my offeringe of the sweete sauoure, shal ye kepe in his due season, that ye maie offre vnto me. And saye vnto the: These are the offeringes that ye shal offre vnto the LORD: Lambes of a yere olde which are without blemish, every daye two for a daylie burnt offeringe: the one lambe in the mornynge, the other at euen. And thereto a tenth deale of an Ephah of fyne floure for a meat offeringe, myngled with beatē oyle of the fourth parte of an Hin, this is a daylie burnt offeringe, which ye offred vpon mount Sinai, for a sweete sauoure of a sacrifice vnto the LORD: And the drynt offeringe of the same, & fourth parte of an Hin to a lambe, and this shalbe poured in the Sanctuary for a gifte vnto the LORD. The other lambe shal thou prepare at eue (like as the meat offeringe in the mornynge) & the drynt offeringe therof, for a sacrifice of a sweete sauoure vnto the LORD.

WOn the Sabbath daye, two lambes of a yere olde without blemish, & two tenth deales of fyne floure myngled with oyle, & the drynt offeringe therof. This is the burnt offeringe of every Sabbath, besyde the daylie burnt offeringe, & his drynt offeringe.

And on the first daye of youre monethes ye shal offre a burnt offeringe vnto the LORD: two yonge bullockes, a ramme, seven lambes of a yere olde without blemish, and allwaye thre tenth deales of fyne floure for a meat offeringe myngled with oyle vnto every bullocke: two tenth deales of fyne floure for a meat offeringe myngled with oyle vnto the ramme: and a tenth deale of fyne floure for a meat offeringe myngled with oyle vnto every lambe. This is the burnt offeringe of a sweete sauoure, a sacrifice vnto the LORD.

And their drynt offeringes shalbe, half an Hin of wyne vnto every bullocke, the thirde parte of an Hin to the ramme, & fourth parte of an Hin to every lambe. This is the burnt offeringe of every moneth in the yere. There shalbe offered an he goate also for a syn offeringe vnto the LORD, to the daylie burnt offeringe with his drynt offeringe.

And on the fourtene daye of the first moneth is the Easter vnto the LORD, and on

The xxix. Chap. 35. lxx.

the fyfene daye of the same moneth is the feast. Seuen dayes shal vntended bud be eaten. The first daye shalbe an holy convocation: No seruyll worke shal ye do therein, and ye shal offre a burnt offeringe vnto the LORD: two yonge bullockes, one ramme, seven lambes of a yere olde without blemish, with their meat offeringe: thre tenth deales of fyne floure myngled with oyle to either bullocke, and two tenth deales to the ramme, and one tenth deale to every lambe amenge the seven lambes. And an he goate for a syn offeringe, to make an attonement for you. And these shal ye offre in the mornynge, beydes the burnt offeringe, which is a daylie burnt offeringe. After this maner shal ye offre & bred every daye seuen dayes longe for an offeringe of a sweete sauoure vnto the LORD, to the daylie burnt offeringe, and drynt offeringe also. And the seventh daye shal be called an holy convocation with you: no seruyll worke shal ye do therein.

And the daye of the first frutes (whā ye offre the meat offeringe of the moneth vnto the LORD in youre weekes) shal be an holy convocation also: No worke of bondage shal ye do therein. And ye shal offre a burnt offeringe for a sweete sauoure vnto the LORD: two yonge bullockes, a ramme, seven lambes of a yere olde, with their meat offeringes: thre tenth deales of fyne floure myngled with oyle to every bullocke, two tenth deales to the ramme, and one tenth deale to every lambe of the seven lambes. And an he goate to make an attonement for you. This shal ye do, besyde & daylie burnt offeringe with his meat offeringe and his drynt offeringe. Without blemish shal they be all.

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AND the first daye of the seventh moneth shal be with you an holy convocation. No seruyll worke shal ye do therein, for it is the daye of youre trumpet blowinge. And ye shal offre a burnt offeringe for a sweete sauoure vnto the LORD: a yonge bullocke, a ramme, seven lambes of a yere olde without blemish. And their meat offeringes: thre tenth deales of fyne floure myngled with oyle to the bullocke, two tenth deales to the ramme, and one tenth deale vnto every lambe of the seven lambes. An he goate also for a syn offeringe, to make an attonement for you, beside & burnt offeringe of the moneth & his meat offeringe, & besyde & daylie burnt offeringe with his meat offeringe & with their drynt offeringes, accordinge to the maner of the feasts for a sweete sauoure.

m iij

Exo. 29. 8
1 Par. 17. 6
1 E. 1. 2
Heb. 9. 2

Nu. 15. 2

Leui. 22. 1

D

Leui. 23. 1

Leui. 23. 1

Exo. 12. 1
Leui. 23. 2
Deut. 16

The iiii. booke of Moses.

Leu. 15. 8 **B**e saub. This is a sacrifice vnto the LORDE. The tenth daye of this seventh moneth shalbe an holy conuocation wth you also, and ye shal humble youre soules, and do no scruple worke therin, but offre a burnt offeringe vnto the LORDE for a swete sauoure: a yonge bullocke, a ramme, seven lambes of a yeare olde without blemish, wth their meatofferings: thre tenth deales of fine floure myngled with oyle to the bullocke, two tenth deales to the ramme, & one tenth deale to every one of the seven lambes. And an he goate for a syn offeringe, besyde the syn offeringe of the attonement, and 3 daylie burnt offeringe wth his meat offeringe, and wth his drynt offeringe.

Leu. 23. 1 **C** The fiftenth daye of the seventh moneth shalbe an holy conuocation wth you, no scruple worke shal ye do therin, and seven dayes shal ye kepe a feast vnto the LORDE. And ye shal offre the LORDE a burnt offeringe for a sacrifice of a swete sauoure vnto the LORDE: thirtene yonge bullockes, two rammes, fourtene lambes of a yeare olde without blemish, wth their meatofferings: thre tenth deales of fine floure myngled with oyle to every one of the thirtene bullockes, two tenth deales to ether of the two rammes, & one tenth deale to every one of the fourtene lambes: & an he goate for a syn offeringe, besyde 3 daylie burnt offeringe wth his meat offeringe and his drynt offeringe.

On the seconde daye, twolue yonge bullockes, two rammes, fourtene lambes of a yeare olde without blemish wth their meatofferings and drynt offerings to the bullockes, to the rammes and to the lambes in 3 nombre of them accordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe wth his meat offeringe, and wth his drynt offeringe.

On the thirde daye, eleuen bullockes, two rammes, fourtene lambes of a yeare olde wth out blemish, wth their meatofferings, and drynt offerings to the bullockes, to the rammes and to the lambes in their nombre accordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe wth his meat offeringe and his drynt offeringe.

D On the fourth daye, ten bullockes, two rammes, fourtene lambes of a yeare olde wth out blemish, wth their meatofferings and drynt offerings, to the bullockes, to the rammes, and to the lambes in their nombre accordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe wth his meat offeringe, & his drynt offeringe.

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ge. On the fift daye, nyne bullockes, two rammes, fourtene lambes of a yeare olde wth out blemish, wth their meatofferings & drynt offerings to the bullockes, to 3 rammes & to the lambes in their nombre accordinge to the maner. And an he goate for a syn offeringe, besyde 3 daylie burnt offeringe wth his meat offeringe and his drynt offeringe.

On the sixte daye, eight bullockes, two rammes, fourtene lambes of a yeare olde wth out blemish, wth their meatofferings & drynt offerings to the bullockes, to the rammes, & to the lambes in their nombre accordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe wth his meat offeringe and his drynt offeringe.

On the seventh daye, seven bullockes, two rammes, fourtene lambes of a yeare olde wth out blemish, wth their meatofferings and drynt offerings to the bullockes, to the rammes, and to the lambes in their nombre accordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe wth his meat offeringe and his drynt offeringe.

On the eight daye shal ye gather the people together, No scruple worke shall ye do therin. And ye shall offre a burnt offeringe for a sacrifice of a swete sauoure vnto 3 LORDE. A bullocke, a ramme, seven lambes of a yeare olde without blemish, wth their meatofferings and drynt offerings to 3 bullocke to the ramme, and to the lambes in their nombre accordinge to the maner. And an he goate for a syn offeringe, besyde the daylie burnt offeringe wth his meat offeringe & his drynt offeringe.

These thinges shal ye do vnto 3 LORDE in youre feastes, besyde that ye vowe and geue of a freewill for burnt offerings, meatofferings, drynt offerings and health offerings. And Moses tolde the children of Israel all that the LORDE commaunded him.

The XXX. Chapter.

Deuter. 1 **A**ld Moses spake vnto the rulers of the trybes of the children of Israel, and saide: This is it that the LORDE hath commaunded: If eny man make a vowe vnto the LORDE, or sweare an ooth, so that he binde his soule, he shal not breake his worde, but do all that is proceeded out of his mouth.

If a damsell make a vowe vnto 3 LORDE, and bynde herself, whyle she is in hir fathers house, and vnmarrid, and hir vowe or bonde that she maketh ouer hir soule, cometh to hir fathers eares, & he holde his

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peace therto, the all hir vowes & bondes y she hath boude hir self withall ouer hir soule, shal stonde in effecte. But yf hir father forbyd her y same daye that he heareth it, the shal no vowe ner bonde that she hath boude hir self withall ouer hir soule, be of vayne. And the LORD shalbe mercifull vnto her, for so moch as hir father forbad her.

B If she haue an husbāde, & hath a vowe vpon her, or yf she haue letten go out of hir lippes a bōde ouer hir soule, & hir husbāde heare it, & holdeth his peace therat, the same daye that he heareth it, then hir vowe & bonde wherewith she hath boude hir self ouer hir soule, shal stonde in effecte. But yf hir husbāde forbyd her the same daye that he heareth it, the is the vowe losse y she hath vpon hir, & the bonde also that she hath letten go out of hir lippes ouer hir soule, and the LORD shalbe gracious vnto her.

The vowe of a wyddowe, & of her y is deuorced, all y she byndeth hir self withall ouer hir soule, shal stonde in effecte vpon her.

C If she vowe in hir husbādes house, or binde hir self w an ooth ouer hir soule, & hir husbāde heare it, & holde his peace therto, and forbydeth it not, the shal all y same vowe, & all y she hath boude hir self w all ouer hir soule, stonde i effecte. But yf hir husbāde disanulle it, y same daye y he heareth it, the is it of no value y is proceeded out of hir lippes, which she hath vowed or boude ouer hir soule: for hir husbāde hath made it losse, & the LORD shalbe gracious vnto her. And all vowes & ooches y bynde to humble y soule, maie hir husbāde stablisy or breake, thus: If he holde his peace therto fro one daie to another, then stablishe he all hir vowes & bondes, y she hath vpon her, because he helde his peace, the same daye y he herde the. But yf he disanulle the after y he hath herde the, then shal he take awaie hir misdēde.

These are the statutes y the LORD commaunded Moses betwene a man & his wife, & betwene the father & his daughter, whyle she is yet a damsell in hir fathers house.

The XXXI. Chapter.

Nu. 31. c **A** And the LORD spake vnto Moses, & sayde: Avenge the childre of Israel of the Madianites, y thou mayest afterwarde be gathered vnto y people. The spake Moses vnto the people, & sayde: Harnessse some men amonge you to the warre agaynst the Madianites (y they maye avenge y LORD vpon the Madianites) out of every trybe a thousande, y out of every trybe of Israel ye maye sende some to the battayll. And from

The xxxi. Chap. Fo. lxxi.

amonge the thousandes of Israel they toke one thousande out of every tribe, euen twelue thousande prepared vnto the battayll. And Moses sent them with Phineas the sonne of Eleasar the prest in to the battayll, and the holy vessels and y trompettes to blowe in his hande.

And they fought agaynst y Madianites as y LORD commaunded Moses, & slew all y males, & the kynge of the Madianites slew they also amonge the other that were slaine namely, Eui, Rekem, Zur, Hur and Reba, the fyue kynges of the Madianites. And they slew Balaam the sonne of Beor w the swer de. And y children of Israel toke the women of the Madianites prisoners, & their childre: all their catell, all their substance, and all their goodes spoiled they, and all their cities of their dwellynges & castels burne they w fyre. And they toke all y spoyles, & all y they coulde catche men & catell, and brought the vnto Moses & to Eleasar the prest, and to y congregacion of the children of Israel (namely y prisoners, and the catell y were takē, and the good that was spoiled) in to the hoost in the felde of the Moabites, which lyeth besyde Jordane ouer agaynst Jericho.

And Moses and Eleasar the prest and all the captaynes of y congregacion, wete out of the hoost to meete the. And Moses was angry at the officers of the hoost, which were captaynes ouer thousandes and hundredes, y came from the battayll, and sayde vnto the: **Gen. 14. 6** **E** haue ye saued all y women alyne? Beholde, **Num. 31. a** **N** haue not they (thorow Balaams busynes) **Apo. 1. 2** turned away y childre of Israel to synne agaynst the LORD vpon peor, & their came a plague ouer the whole congregacion of y LORD. **1. 11. b** **N**ow therfore slaie all the males amonge y childre, & kyll all y women y haue knowne men & lyen w them. But all the women childre y haue knowne no mē ner lien w them, kepe those alyne for youre selues. And lodge ye without the hoost, all y haue slayne any man, or touched the slayne, that on the thirde and seventh daie ye maie purifie y selues and those whom ye haue taken prisoners. **Nu. 19. b** And all the clothes, and all stuffe that is made of skynnes, and all maner furrres, and all vessels of wod shal ye purifie.

And Eleasar the prest sayde vnto y captaynes of the hoost, y wente out to the battayll: This is the statute of the lawe, which the LORD commaunded Moses: Golde, silver, brasse, yron, tynne and leed, and all that suffereth the fyre, shal ye cause to go thorow the fyre, and clense it, that it maye be

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purified with þe sprenglynge water. As for all soch as suffred not the fyre, ye shal cause it to go thorow þe water, and shal washe y^e clothes vpon the seventh daye, and the shall ye be cleane. After that shall ye come into the hooste.

Deu 28. b
and 29. b
101. f
8. Mac. 8. c
E And the LORDE spake vnto Moses, and sayde: Take the summe of the spoyle of those that are taken, both of women and of catell, thou and Eleasar the prest, and the chiefe fathers of the congregacion, and geue þe halfe vnto those that toke the warre vpon them, and wente out to the battayll, and þe other halfe to the congregacion. And of the men of warre that wente out to þe battayll, thou shalt haue vnto the LORDE one soule of fyue hundred, both of the women, oxen, Asses and shepe: Of their halfe parte shalt thou take it, and geue it vnto Eleasar the prest for an heueofferynge vnto the LORDE. But of the children of Israels halfe parte, thou shalt take one heade of fyfte, both of the women, oxen, Asses and shepe, and of all the catell, and shalt geue them vnto the Lewites, that wayte vpon the habitaciō of the LORDE.

And Moses and Eleasar the prest dyd as the LORDE commaunded Moses. And the spoyle and praye which þe men of warre had spoyle, was fyue hundred thousande and fyue and seuentye thousande shepe, two and seuentye thousande oxen, one and thre score thousande Asses: and the women þe had knowe no maner lyen wth them, were two and thirtie thousande soules.

S And the halfe parte which belonged vnto them that wente to the warre, was in nombre thre hundred thousande, and seuen and thirtie thousande, and fyue hundred shepe: of the which the LORDE had fyue hundred, and fyue and seuentye shepe. Item fyue and thirtie thousande oxen: wherof the LORDE had two and seuentye. Item thirtie thousande and fyue hundred Asses: wherof the LORDE had one and thre score. Item sixtene thousande soules of women: wherof the LORDE had two and thirtie. And Moses gaue this heueofferynge of the LORDE vnto Eleasar the prest, as the LORDE commaunded him.

E As for the other halfe which Moses denyded vnto the children of Israel fro þe men of warre (namely þe halfe that fell to the congregacion) it was also thre hundred thousande, and seuen and thirtie thousande, and fyue hundred shepe, sixe and thirtie thousande oxen, thirtie thousande and fyue hundred Asses, and sixtene thousande women soules.

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And of this halfe of the childre of Israel toke Moses one of every fyfte, both of the catell and of the women, and gaue them vnto þe Lewites, that waited vpon the habitaciō of the LORDE, as þe LORDE comaunded Moses.

And the captaynes ouer þe thousandes of the hoost, namely they that were ouer thousandes and ouer hundredes, came forth vnto Moses, and sayde vnto him: Thy seruantes haue taken þe summe of þe men of warre, that were vnder oure hande, and there lacked not one: therfore brynge we a present vnto the LORDE, what every one hath foude of Jewels of golde, cheynes, braceletes, rynges, earrings, and taches, that oure soules maye be reconcyled before the LORDE.

And Moses and Eleasar þe prest toke of them þe golde of all maner ornamentes. And all the golde of the heueofferynge that they heued vnto the LORDE, was sixtene thousande and seuen hundred and fyfte cycles, of the captaynes ouer thousandes and hundredes. For loke what every one had spoyle, that was his awne. And Moses wth Eleasar the prest toke the golde of the captaynes ouer thousandes and hundredes, and broughte it in to the Tabernacle of witnesse for a remembraunce of the children of Israel before the LORDE.

The XXXII. Chapter.

The children of Ruben and the children of Gad had an exceeding grea^{te} multitude of catell, and sawe the londe of Jaeser and Gilead þe it was a mete place for catell, and came and spake vnto Moses and to Eleasar the prest, and to the captaynes of the congregacion: The londe of Atroth, Dibon, Jaeser, Timra, Zefbō, Eleale, Seban, Nebo, and Beon, which the LORDE smote before þe congregacion of Israel, is a mete londe for catell, and thy seruantes haue many catell. And they sayde morouer: If we haue founde fauoure before the, the geue thy seruantes this londe in possession, and we wyl not go ouer Jordane.

Moses sayde vnto them: Your brethren shall go to the warre, and wyl ye tary here? Wherfore turne ye þe herdes of the children of Israel, that they shoulde not go ouer in to the londe that the LORDE shall geue them? Thus dyd your fathers also, whan I sent them out from Cabes Bernea, to spye out þe londe. And whan they were come vnto þe ryuer of Escol, and sawe þe londe, they turned the herdes of the children of Israel, so þe they wolde not in to the londe which þe LORDE wolde haue geuen them.

2

2

2
Num. 11. 5

The iij. boke of Moses.

Nu. 14. d

And the **LORDE** was wroth at the same tyme, & sware, & sayde: These men þare come out of **Egipte**, from twetye yeare olde & aboue, shall not se the lande which I sware vnto **Abraham**, **Isaac** and **Jacob**, because they haue not wholly folowed me: sane **Caleb** & sonne of **Jephune** & **Kenisite**, & **Josua** & sonne of **Nun**: for they haue wholly folowed & **LORDE**. So the **LORDE** was wroth w **Israel**, & let the wander in the wilderness four tye yeares, tyll all þ generation þ had done euell before the **LORDE**, was consumed.

C And beholde, ye are rysen vp in youre fathers steade, to increase the nombre of synfull men, & to augmente yet the wrath & indignacion of the **LORDE** agaynst **Israel**. For yf ye turne you backe from folowinge him, he shal yet leaue them more in the wilderness, & so shal ye destroye all this people.

Then stepte they to him, & sayde: we wyll but buylde shepescoldes here for oure shepe & catell, & cities for o' children: As for oure selues, we will go ready armed before the children of **Israel**, tyll we haue broughte them vnto their place: Oure childre shal remayne in the fenced cities, because of þ indwellers of the londe. We will not turne home agayne, tyll the children of **Israel** haue taken euery one his inheritauce in possession: for we wyll not inheret with them beyonde **Jordane**: for þ inheritauce shal fall vnto vs vpon this syde **Jordane** Eastwarde.

Josu. 1 c
and 4. c

Moses sayde vnto them: If ye wil do this, that ye wil harnessse youre selues to the warre before the **LORDE**, then go ouer **Jordane** before the **LORDE**, who so ever is harnesssed amonge you, tyll he haue dryuen out his enemies before his face, and vntyll the londe be subdued before the **LORDE**, then shal ye returne, & be vngiltye before the **LORDE**, and before **Israel**, & so shal ye haue this londe in possession before the **LORDE**. But yf ye will not do so, beholde, ye shal offende agaynst the **LORDE**, and be sure, that youre synne shal fynde you out. Buylde cities now therfore for youre children, and shepescoldes and stalles for youre shepe and catell, and do as ye haue spoken.

E The childre of **Gad**, & the childre of **Ruben** sayde vnto **Moses**: Thy seruantes shal do as my lorde hath comaunded. Oure children, wyues, substaunce, & all o' catell, shal be in þ cities of **Gilead**. But we þ seruantes will go all harnesssed for the warre vnto battail before þ **LORDE**, as my lorde hath saide.

The **Moses** comaunded **Eleazar** þ prest & **Josua** the sonne of **Nun**, & the chiefe sa-

The xxxij. Chap. Jo. lxxi.

thers of the tribes of the children of **Israel**, and saide vnto them: If the children of **Gad** & the children of **Ruben** go ouer **Jordane** w you, all prepared to fight before the **LORDE**, & whan the londe is subdued vnto you, the geue them the londe of **Gilead** in possessio. But yf they go not ouer with you in harness, then shal they inheret w you in þ lode of **Canaan**.

Jo. 4. c

The children of **Gad** and the children of **Ruben** answered, & sayde: As þ **LORDE** hath spoken vnto þ seruantes, so wyll we do: we wil go harnesssed before the **LORDE** in to þ lode of **Canaan**, and possesse oure inheritauce on this syde **Jordane**.

So **Moses** gaue vnto þ children of **Gad** and to the children of **Ruben**, and to the halfe trybe of **Manasse** the sonne of **Joseph**, þ kyngdome of **Sihon** kyng of the **Amorites** and the kyngdome of **Og** the kyng of **Basan**, the londe with the cities therof in all þ coastes of þ countre rounde aboute. The þ children of **Gad** buylde **Dibon**, **Araoth**, **Aroer**, **Atroch**, **Sophan**, **Jaaser**, & **Jegabeba**, **Bethnimra**, & **Betharan**, stronge fenced cities, & shepe foldes. The children of **Ruben** buylde **Heshbo**, **Eleale**, **Kiriathaim**, **Nebo**, **Baal Meon**, & turned þ names, & **Sibamas** & gaue names vnto þ cities which they buylde. And þ children of **Manasse** the sonne of **Joseph** wente in to **Gilead**, & conquered it, and driue out the **Amorites** þ were therin. Then **Moses** gaue **Gilead** vnto **Manasse** & sonne of **Manasse** wente and conquered the vyllagies therof, and called them **Haueoth Jair**. **Mobah** wente, and conquered **Kenath**, with the townes belonginge therto, and called it **Mobah**, after his awne name.

Deut. 3. b
Jo. 22. a. d

The XXXIII. Chapter.

These are þ iourneys of the childre of **Israel**, which were out of þ lande of **Egipte** acordinge to their armies, by **Moses** & **Aarō**. And **Moses** wrote their goe out as they iourneyed, after þ comaundement of þ **LORDE**. And these (namely) are the iourneys of their outgoinge. They departed fro **Raemeses** vpon þ fiftene daye of the first moneth (even the morow after the **Easter**) thorow an hye hande, so that all the **Egiptians** sawe, and buried then their firstborne, whom the **LORDE** had slayne amonge them: for the **LORDE** executed indgment also vpon their goddes. When they were departed from **Raemeses**, they pitched in **Sin** **coth**. And fro **Encoth** they departed, & pitched their tentes in **Ethā**, which lyeth in þ edge of þ wilderness. Fro **Ethā** they departed

Exod. 12. f

Exod. 15. f

The iij. boke of Moses.

Exo. 14. a ted, and abode in the valley of Hiroth (which lyeth towarde Baal Zephon) ⁊ pitched ouer agaynst Migdol. From Hiroth they departed, ⁊ wente in thoruw þe middes of the see in to þe wyldernes, and wente thre dayes journey in the wyldernes of Echam, ⁊ pitched in Marah. From Marah they departed, and came vnto Elim, where there were twelue welles of water, and seventye palme trees, ⁊ and there they pitched. From Elim they departed, and pitched by the reed see. From þe reed see they departed, and pitched in the wyldernesse of Sin. From the wyldernes of Sin they departed, and pitched in Daphka. Fro Daphka they departed, and pitched in Alus. From Alus they departed, and pitched in Raphidim, where the people had no water to drynke. From Raphidim they departed and pitched in the wyldernes of Sinai.

Exo. 15. a **E** From Sinai they departed, and pitched at the Lustgraves. Fro the Lustgraves they departed, and pitched in Hazeroth. * From Hazeroth they departed, ⁊ pitched in Richma. From Richma they departed, and pitched in Rimon Parez. From Rimon Parez they departed, and pitched in Libna. From Libna they departed, and pitched in Rissa. Fro Rissa they departed, ⁊ pitched in Rehelatha. Fro Rehelatha they departed, ⁊ pitched in most Sapher. From most Sapher they departed, ⁊ pitched in Harada. Fro Harada they departed, pitched in Makeheloth. From Makeheloth they departed, ⁊ pitched in Tahath. From Tahath they departed, and pitched in Tharah. From Tharah they departed, and pitched in Miska. From Miska they departed, and pitched in Hasmona. From Hasmona they departed, and pitched in Mosseroth.

D * From Mosseroth they departed, and pitched in Bne Jaeton. From Bne Jaeton they departed, and pitched in Horgadgad. From Horgadgad they departed, ⁊ pitched in Jathbatha. From Jathbatha they departed, and pitched in Abirona. From Abirona they departed, and pitched in Ezeon gaber. From Ezeon gaber they departed, and pitched in þe wyldernes of Sin, which is Cades.

Num. 20. a **E** From Cades they departed, and pitched at mount Hor, on the border of the londe of Edom. Then Aaron the prest wente vp vnto mount Hor (acordynge to the commandement of the LORDE) and died there in the fourtyeth yere, after þe children of Israel departed out of the londe of Egypte, in the first daie of the fyfte moneth, whā he was an hundred and thre and twentye yere ol-

The xxxij. Chap.

de. And Arab the kynge of the Cananites, which dwelt in the south countre of Canaan herde þe children of Israel came.

E And from mount Hor they departed, and pitched in Zalmona. From Zalmona they departed, and pitched in Phimon. From Phimon they departed, ⁊ pitched in Oboth. From Oboth they departed, and pitched in Jgim by Abarim vpon the border of the londe of þe Moabites. From Jgim they departed, and pitched in Dibon Gad. From Dibon Gad they departed, and pitched in Almon Diblathama. Fro Almon Diblathama they departed and pitched in the mountaynes of Abarim ouer agaynst Elebo. From the mountaynes of Abarim they departed, and pitched in þe felde of the Moabites besyde Jordane ouer agaynst Jericho. Fro Beth haichmoch vnto the playne of Sitim laye they in the felde of the Moabites.

S And the LORDE spake vnto Moses in the felde of the Moabites, by Jordane ouer agaynst Jericho, and sayde: Speake to the children of Israel, and saie vnto them: Whā ye are come ouer Jordane in the lande of Canaan, ye shal dryue out all the inhabiteurs before youre face, and plucke downe all their pilers, and all their ymages of metall, and destroye all their hye places: that ye maye so take the londe in possession and dwell therein. For I haue geue you the londe to enioye it.

And the londe shall ye deuide out by lotte amonge youre kynreds. Vnto those that are many, shall ye deuide the more: And vnto them that are fewe, shall ye deuide the lesse. Euen as the lotte falleth there vnto euery one, so shal he haue it, a cordinge to the trybes of their fathers.

E But yf ye wyll not dryue out the inhabiteurs of þe lande before yd face, then they whō ye suffre to remayne, shall become thornes in youre eyes, and barres in youre sydes, ⁊ shall vex you in the londe where ye dwell. Then wil it come to passe, that I shal do vnto you euen as I thought to do vnto them.

The XXXIII. Chapter.

E And the LORDE spake vnto Moses, and sayde: Commaunde the childre of Israel, and saie vnto them: Whā ye come into the londe of Canaan, the londe þe falleth to youre inheritance, shall haue his borders in the londe of Canaan. The South quarter shall begynne at the wyldernesse of Sin by Edom, so that youre South quarter be from the edge of the Salt see, which lyeth towarde the South: and that þe same quarter set a compasse from the South vp to A-

Num. 21. b

Num. 21. b

Deut. 7. a
Iosua. 8. b

* Hill di-
pels, or a
races bui-
ded vpon
hills.

E
Iudi. 1. c. f

x

crabim, & go thorow Zimma: & that his outgoynge be from the South vnto Eades Barnea, & reache vnto Hazor Adar, and go thorow Azmona, and stretch out from Azmona vnto the ryuer of Egipte, and that the ende therof be at the greete see.

But the West quarter shal be this: namely the greete see, let y be youre border toward the West.

B The North quarter shal be this: Ye shall compass from the greete see vnto mount Hor. And from mount Hor ye shall compass cyll a man come vnto Hemath, that the outgoynge therof be the coast of Zedada, and that the border of the same go out vnto Siphion, and that the goynge out of it be at Hazor Enan. Let this be youre North quarter.

And youre East quarter shall ye compass from Hazor Enan vnto Sephan, & let the coaste go downe from Sephan and Ribla on the East syde of Ain. The let it go downe, & reache vnto the syde of the see of Chinnereth Eastwarde, and come downe by Jordane, so y the goynge out of it be the Salt see. Let this be youre londe with the borders therof rounde aboute.

C And Moses commaunded the children of Israel, and sayde: This is youre londe that ye shal deuide out amonge you by lot, which the LORDE hath commaunded to geue vnto the nyne trybes, and to the halfe trybe. * For the trybe of the children of Ruben after their fathers house, and the trybe of the children of Gad accordinge to their fathers house, and the half trybe of Manasse haue receaued their porcion. Thus the two trybes and the halfe trybe haue their enheritaunce already, on this syde Jordane, ouer agaynst Jericho, Eastwarde.

D And the LORDE spake vnto Moses, and sayde: These are y names of the men, which shal deuide the londe amonge you. Eleasar the prest, and Josua the sonne of Nun. And the capayne of every trybe shal ye take, to deuide the londe.

D And these are the names of the men: Caleb the sonne of Jephune of the trybe of Iuda. Semuel the sonne of Ammihud of the trybe of Simeon. Elidad y sonne of Cision of the trybe of Ben Jamin. Buti the sonne of Jagli of the trybe of the childre of Dan. Samuel the sonne of Ephod, of the trybe of the children of Manasse amonge the children of Joseph. Remuel the sonne of Siphchan, of the trybe of the children of Ephraim. Elizaphan the sonne of Parnach, of the

trybe of the childre of Zabulon. Palthiel the sonne of Man, of the trybe of the childre of Issachar. Abihud the sonne of Selomi, of y trybe of the children of Asser. Pedahel the sonne of Ammihud, of the trybe of the children of Nephthali. These are they whom y LORDE commaunded, that they shulde deuide the inheritaunce vnto the children of Israel in the londe of Canaan.

The XXXV. Chapter.

A And the LORDE spake vnto Moses in the felde of the Moabites by Jordane ouer agaynst Jericho, & sayde: Commaunde the childre of Israel, that they geue vnto y Levites of the inheritaunce of their possession, cities to dwell in. The suburbs also aboute the cities shal ye geue vnto the Levites, that they maye dwell in the cities, and in the suburbs to haue their catell, and substance, and all their bestes.

The suburbs which ye geue vnto y Levites, shal reache fro the wall of y cite outward, a M. cubites rounde aboute. Thus ye shal measure without the cite on y East syde, two thousande cubites: & on y South syde, two thousande cubites: & on y West syde, two thousande cubites: & on y North syde, two thousande cubites, so y the cite be in the myddes. This shal be their suburbs.

* And amonge the cities which ye shal geue vnto the Levites, ye shall geue the sixe fre cities, that he which comitteth a slaughter, maye flye thither. Besydes the same ye shal geue the yet two & fourtie cities: so y all y cities which ye geue vnto y Levites, be eight & fourtye w their suburbs. And of y same ye shal geue the more, from the y haue moche in possession amonge the children of Israel: & the lesse from them, that haue litle in possession. Every one (accordinge to his enheritaunce that is deuided vnto him) shal geue of his cities vnto the Levites.

And the LORDE talked w Moses & saide: Speake to the childre of Israel, & saye vnto the: When ye come ouer Jordane in to y londe of Canaan, ye shall chose out cities to be fre cities, y who so comytteth slaughter vnawares, maye flye thither. And soch fre cities shal be amonge you because of the auenger of bloude, that he which hath commytted slaughter, dye not, cyll he stonde in iudgment before the congregacion. And of these cities which ye shal geue, there shal be sixe fre cities. Thre shal ye geue on this side Jordane, and thre in the londe of Canaan.

These are the sixe fre cities, both for y childre of Israel & for the straungers, & for soch

105. 21. a

105. 20. a

Exo. 21. b
Deut. 19. a

The iiij. boke of Moses.

as dwell amonge you, & who so ever hath slaine any soule vna warres, maye flye thither.

Exo. 21. b

The & smyteth any man wth an yron weap^o, & he dye, the same is a murtherer, & shal dye the death. If he cast at him wth a stone (wher with enymman maye be slayne) & he dye ther of, then is he a murtherer, and shal dye the death. If he smyte him wth an hand weapon of wodd (wherwith any man maie be slayne) that he dye, then is he a murtherer, and shal dye the death. The auenger of bloude shal bringe & murtherer to death. Whan he fyndeth him, he shal slaye him. If he thrust at him of hate, or cast ought at him with laienge of wayte, or smyte him of envye wth his hande, that he dye, then shal he that hath slayne him, dye the death: for he is a murtherer. The auenger of bloude shal bringe him to death, as soone as he fyndeth him.

Deu 19. a

But yf he thrust him by chaunce, & not of envye, or hurle ought at him without eny layenge of wayte, or cast at him with a stone (wherof a man maye dye, & sawe it not) & he dye, & is not his enemye, nether thought him eny euell, the shal the cōgregacion iudge betwene him & hath cōmytted & slaughter, and the auenger of bloude, in such cases. And the cōgregacion shal deliuer the deed slayer from the hande of y^e auenger of bloude, & shal let him come agayne to the fre cite, whither he was fled: & there shal he abyde vnto & death of the hye prest, which was anoynted with & hely oyle. But yf the deed slayer go out of the borders of his fre cite, that he was fled vnto, and the auenger of bloude fynde him without & borders of his fre cite, and kyll him, he shal not be gyltye of bloude. For he shulde hane bydden in his fre cite vntyll & death of the hye prest, & after & hye prestes death to come agayne vnto the londe of his enheritaunce. This shalbe a statute of the lawe vnto you amonge youre posterities in all youre dwellinges.

Deu 17. b
an. 19. c

The deed slayer shal be slayne at y^e mouth of witnesses. One witness shal not answer ouer a soule to death. And ye shal receaue none attonement ouer the soule of the deed slayer (for he is gyltye of death) but he shal dye the death. And ye shal receaue none attonement of him, which is fled to the fre cite, & he shulde come agayne to dwell in the londe, tyll the hye prest dye. And defyle not ye y^e londe wherin ye dwell. For who so is gyltye of bloude, defyleth the londe: and the londe can not be reconcyled from the bloude that is shed therein, but onely thorow the bloude of him that shed it. Defyle not ye the londe

The xxxvi. Chap.

that ye dwell in, wherin I dwell also. For I am the LORDE, which dwell amonge & children of Israel.

The XXXVI. Chapter.

Ald & these fathers of the kynred of the childre of Gilead & sonne of Machir (which was the sonne of Manasse of the kynred of the children of Joseph) came forth, and spake before Moses, and before the captaynes amonge the these fathers of the children of Israel, and saide: Syr, the LORDE hath commaunded, that ye shulde geue the londe by lott vnto the childre of Israel to inheret. And thou my lorde hast commaunded thorow the LORDE, that the enheritaunce of & brother Zelaphead shulde be geue vnto his daughters. Now yf eny men out of the trybes of Israel take them to wyues, then shal oure fathers enheritaunce be lesse: and as moch as they haue, shal come to & enheritaunce of the trybe that they come vnto. Thus shal the lott of oure enheritaunce be mynished. So whan the yeare of Jubyle commeth vnto the childre of Israel, then shal their enheritaunce come to & enheritaunce of the trybe, where they are. Thus shal oure fathers enheritaunce be mynished, as moch as they haue.

Nu. 26. f

Nu 27. a

B

Moses charged the childre of Israel (acordinge to the commaundement of the LORDE) and sayde: The trybe of the children of Joseph hath sayde righte. This is it that y^e LORDE commaundeth the daughters of Zelaphead, and sayeth: Let them mary as they like best, onely that they mary in & kynred of the trybe of their father, that the enheritaunce of the children of Israel fall not fro one trybe to another. For every one amonge the children of Israel shal cleue to the enheritaunce of the trybe of his father: & every daughter that possesseth eny enheritaunce amonge the trybes of the children of Israel, shal be maryed vnto one of the kynred of the trybe of hir father: & every one amonge the children of Israel maye enioye his fathers enheritaunce, and that the enheritaunce fall not from one trybe to another: but that every one maye cleue to his awne enheritaunce amonge the trybes of the children of Israel.

Tob 1. b
and 7. e

Leu. 21. d
Iere. 32. b
Ruth. 4. b

D

As the LORDE commaunded Moses, euē so byd & daughters of y^e Zelaphead, Mahela, Thirza, Hagla, Milca & Noa & were married vnto their fathers brothers sonnes, of y^e kynred of the children of Manasse the sonne of Joseph. So their enheritaunce remayned in the trybe of the kynred of their father.

These are the commaundementes & lawes, which γ LORDE commaunded by Moses vnto the childre of Israel, in the felde of the Moabites by Jordane ouer agaynst Jericho.

The ende of the fourth boke of Moses, called Numerus.

The fyfth boke of Moses, called Deuteronomion.

What this boke conteyneth.

- Chap. I.** Moses putteth the childre of Israel in remembraunce of the greace benefites that they haue receaued of God, and rebuketh them for their vnhauensfulnesse and mysbelene.
- Chap. II.** They are commaunded not to fighte agaynst Seir, the Moabites and Ammonites. But Sihon the kynge of the Amorrites is deliuered vnto them.
- Chap. III.** Of the kynge of Basan is slayne, the londe taken in, and destroyed. Ruben, Gad, and the halfe trybe of Manasse haue their inheritaunce on this syde Jordane. Josua is ordeyned in Moses steade.
- Chap. IIII.** After he hath rehearsed vnto them the benefites of God, he exorteth them to kepe his commaundementes, that they forget them not. Fredome for soch as committe slaughter vnawares.
- Chap. V.** He rehearseth the commaundementes of God vnto them agayne, & exorteth them earnestly to kepe them.
- Chap. VI.** He telleth them of the statutes & ordinaunces of God, exorting them to kepe them, and to teache their children the same.
- Chap. VII.** They are commaunded (whan they come in the lode of Canaan) to make no friendshipener to kepe company with the people therof, but utterly to rote them out, and not to be afrayed of them.
- Chap. VIII.** He exorteth them, nor to forget the commaundementes of God, but to remembre what singuler kindnes God hath shewed them, & from what troubles he hath deliuered them. And generly the londe that they are to go vnto, a good reposte.
- Chap. IX.** He warneth them that they ascribe not the goodnes that God hath done for them, to their awne power: for yf he had serued them after their awne deseruinge, he had destroyed them eueryone.
- Chap. X.** He proceedeth forth in telling them their wickednes, & how they departed from Be.
- Chap. XI.** Consyderinge the multitude (roth- of the benefites of God that they had receaued and the pleasaunt londe that they were to receaue, he exorteth them agayne to kepe Gods commaundementes.
- Chap. XII.** He describeth vnto them againe the statutes & ordinaunces of the LORDE.
- Chap. XIII.** How men shal knowe false prophetes and how they ought to be punished.

- Chap. XIII.** For so moch as they are a cleane people of God, they are commaunded to avoide the customes of the heythen, as in shanyng their heades, in eatinge certayne meates, &c.
- Chap. XV.** Of the seventh yeare (wherof thou redest also in the XXV. chapter of the thirde boke of Moses) & how the poore folkes and bonde men ought to be intreated.
- Chap. XVI.** The feaste of Easter, Whytson-daye, and of tabernacles.
- Chap. XVII.** Certayne statutes, The office of kynges and iudges.
- Chap. XVIII.** The porcion of the Levites. Of the prophete that is promised vnto the people, and how the false prophetes maye be knowne.
- Chap. XIX.** Of the fre cities for the deed slayers. How many witnesses are to be accepted in a matter, and how the false ought to be punished.
- Chap. XX.** A godly ordinaunce concernynge warre and stryfyng of battayll.
- Chap. XXI.** What ought to be done with one that is founde slaine in the felde, and with a woman which is taken prisoner. Children that wil not obeye father and mother, are to be stoned to death. The deed bodies maye not hange styll vpon the tre.
- Chap. XXII.** Of loue towarde a mans neygbonre, with dyuerse other commaundementes. How a man shal orde him self with his wife, whom he founde no mayden.
- Chap. XXIII.** What they are, that maye not come in to the congregacion of the LORDE, and other commaundementes.
- Chap. XXIII.** Of deuorcement, of the fredome of him that is new married, with other commaundementes concernynge loue towarde a mans neygbonre.
- Chap. XXV.** How the iudge ought to punyshe, & how one brother shulde rayse vp sede to another. Of true weightes and measures, and destructione of Amalek.
- Chap. XXVI.** Of the first frutes and tythes, how they are to be brought with prayse and thankes vnto God.
- Chap. XXVII.** Of the stones to be set vp beyonde Jordane, and the commaundementes of God to be wyrtten thereon. Of the blessinge and cursinge vpon the two mountaynes.
- Chap. XXVIII.** Swete and gracious promyses for all soch as loue the commaundementes of God to do them. A gayne, Maruelous sore and fearful plagues, threatened vnto all the that regarde not Gods worde.
- Chap. XXIX.** The couenaunt is renewed in the londe of Moab. Moses putteth them in mynde of the lounge benefites of God, that they maie be stedfast in the LORDE.
- Chap. XXX.** Of the merciful kyndnesse of God, yf men wil herken vnto his voyce, and conuert from their awne euill wayes. Of his sore punyshment, yf they wil not obeye.
- Chap. XXXI.** Josua is geue vnto the people, to be their captayne in Moses steade. A prophete that they wyl forsake the waye of God, & be punished therfore.
- Chap. XXXII.** The songe of Moses, which goeth vp to the mount, & seyth the londe of promesse, but commeth not in to it.
- Chap. XXXIII.** A sure blessinge, wherewith Moses blesseth the people before his death.
- Chap. XXXIII.** Moses goeth vp to the mount, where he dyeth. The childre of Israel make lamentacion for him.

The v. booke of Moses.

The first Chapter.

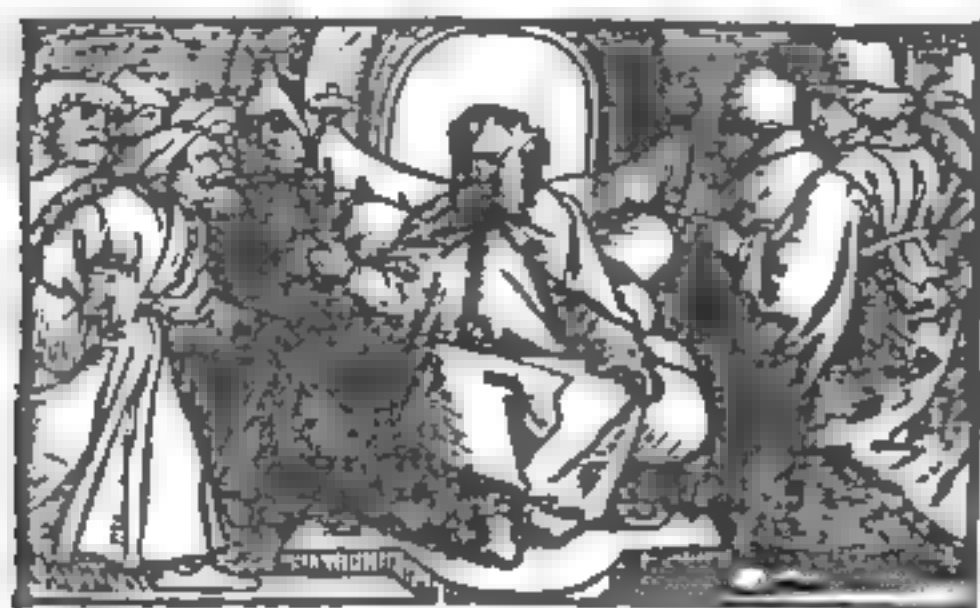
21



These are the wordes that Moses spake vnto all Israel on the other syde Iordane in the wilderness, in the playne felde toward the reed see, betwene Paran, Thophel,

Laban, Hazeroth, and Disahab, eleven daies iourney from Horeb, by the waye of mount Seir vnto Cades Bernea. And it fortuneth the first daye of the eleuenth moneth in the fortieth yere, that Moses spake vnto þe children of Israel according vnto all as þe LORDE commaunded him, after he had smyten Sihon þe kynge of the Amourites which dwelt at Hesbon: and Og the kynge of Basan, that dwelt at Astaroth, and at Edrei.

Num. 21. d



On the other syde Iordane in þe lande of the Moabites, beganne Moses to declare this lawe, and sayde: The LORDE our God spake vnto vs vpon mount Horeb, and sayde: Ye haue bene longe ynough vpon this mountayne, turne you, and departe hence, that ye maye come to the mountaynes of the Amourites, and to all their neighbours in þe felde, vpon mountaynes, and in the valleys toward the South and toward the see syde, of the lande of Canaan: and to mount Libanus, euen vnto the greate water Euphrates. Beholde, I haue deliuered you the lande, go in, and take it in possession, which the LORDE swaue vnto yo fathers, Abraham, Isaac and Jacob, that he wolde geue it vnto the, and their sede after them.

Gene. 15. d
and 17. b

Exod. 16. c

Then saide I vnto you at the same tyme: I am not able to beare you my self alone, for the LORDE your God hath increased you, so that this daye ye are as þe starres of heauen in multitude. (The LORDE God of yo fathers make you yet many thousande tymes moe, and blesse you, as he hath promysed you.) How can I alone beare soche cōbraun-

The first Chap.

ce, and charge, and stryfe amonge you: prouyde here men of wysdome and vnderstandinge, soch as are knowne amonge youre trybes, the wil I sette be heades vnto you.

Then answered ye me, and sayde: It is a good thinge, that thou sayest thou wilt do. Thentoke I þe heades of youre trybes, wyse and famous men, and set them ouer you to be heades, ouer thousandes, ouer hundredes, ouer fiftye and ouer ten: and officers amonge youre trybes.

And I charged youre iudges at þe same tyme, and sayde: Heare youre brether, and iudge righteously betwene enery man and his brother, and the stranger. Ye shall knowe no personne in iudgment, but shall heare the small as well as the greate, and be afrayed of no man: for the Iudgment is Gods. But yf eny cause be to harde for you, let it be broughte vnto me, and I will heare it. Thus commaunded I you at the same tyme, all þe ye shulde doo.

1oh. 7. k

C

Deu. 17. b
Exo. 18. d

Then departed we from Horeb, and walked thorow the whole wilderness (which is greate and terribble as ye haue sene) by the waye to þe mountaynes of the Amourites, as the LORDE our God commaunded vs, and came vnto Cades Bernea. Then sayde I vnto you: Ye are come to þe mountaynes of þe Amourites, which the LORDE our God shal geue vs. Beholde, therethe lande before the, which the LORDE our God hath geue vnto the: Go vp, and conquire it, as þe LORDE God of thy fathers hath sayd vnto the: feare not, and be not discouraged.

Deu. 30. d

Then came ye all vnto me, and sayde: Let vs sende men before vs, to spye vs out the lande, and to bringe vs worde agayne, by what waye we shal go vp, and to what cities we shal come. That pleased me well, and I toke twelue men from amonge you, of euery trybe one. Which whan they were departed, and wente vp to hye countre, and came to the ryuer Escol, they spye it out, and toke of the frute of þe lande with the, and broughte it downe vnto vs, and broughte vs worde agayne, and sayde: It is a good lande, that the LORDE our God hath geuen vs.

D

Num. 13. d

Num. 13. d

But ye wolde not go vp, and were disobedient vnto the meuth of the LORDE your God, and murmured in youre tentes, and sayde: Because the LORDE hateth vs, therfore hath he broughte vs out of the lande of Egypte, to deliuer vs in the handes of the Amourites, to destroye vs. Wtather shal we go vp? Our brethren haue discouraged

The v. booke of Moses.

Nu. 13. d our hertes, & saide: The people is greater & of hys stature the we, & cities are greete, & wailed euē vp to heauen. Moreover we haue sene there the children of Enakim.

E But I sayde vnto you: Feare not, and be not afrayed of them: for the LORD your God goeth before you, and shall fighte for you, like as he dealeth with you in Egypte before your eyes, and in the wyldernes: where thou sawest, that the LORD thy God bare the (euē as a man beareth his sonne) thorow out all the waye that ye haue walked, tyll ye came to this place. And yet for all this ye haue not beleued on the LORD your God, which wente before you, to searche you out a place, where ye shulde pitch your tentes: by night in the fyre (to shewe you the waye, wherein ye shulde go) & on the daye tyme in the cloude.

Nu. 9. c
Exod. 13. d

Psal. 91. b
Nu. 14. c
and 26. g

Iosu. 14. b

Nu. 10. b
and 14. d

Nu. 14. d

Nu. 14. f

Whan the LORD herde & voyce of yow wordes, he was wroth, and swore, and saide: There shall none of this euell generacion see that good londe, which I swore to geue vnto your fathers, excepte Caleb the sonne of Iephune, he shal see it. And vnto him wyl I geue the londe that he hath troddē vpon, & to his children, because he hath perfectly followed the LORD.

S The LORD was angrie w me also for your sakes, and sayde: Thou also shalt not go in thither. But Josua & sonne of Nun, which stondeth before the, he shal go in thither: Courage him, for he shal deuide the inheritance out vnto Israel. And your children, of whō ye sayde they shulde be a praye, and your sonnes which this daie vnderstonde nether good ner bad, they shal go in thither, vnto them wil I geue it, and they shall enioye it. But as for you, turne you, and take your iourney to the wyldernes, euē the waye to the reed see.

Then answered ye, & sayde vnto me: We haue synned agaynst & LORD, we wil go vp, and fighte, accordinge to all that the LORD hath commaunded vs. Now whan ye had prepared yow selues, euery one in his harness, & were at the poynte to go vp to the mountaynes, & LORD sayde vnto me: Speake vnto them, & they go not vp, & that they fighte not (for I am not amonge you) that ye be not smytten before your enemies. Whan I tolde you this, ye wolde not heare, & were disobedient vnto the worde of the LORD, and were presumptuous, and wente vp to & mountaynes. Then the Amorites that dwelt vpon the mountayne, came out agaynst you, and chased you, as Bees do, and smote you

The ii. Chap. Exo. lxxv.

at Seir, euē vnto Homa. Now whan ye came againe, and wepte before the LORD, he wolde not heare your voyce, and enclyned not his eares vnto you. * So ye abode in Cades a longe season.

The II. Chapter.

Then turned we vs, and toke our iourney to the wyldernes, euē the waye to the reed see (as the LORD sayde vnto me) and compassed mount Seir a longe season. And & LORD sayde vnto me: Ye haue compassed this mountayne now longe ynough, turne you Northwarde, and commaunde the people, and saye: Ye shal go thorow & coastes of your brethren the children of Esau, which dwell at Seir: & they shal be afrayed of you. But take diligent hede to your selues, that ye prouoke them not: for I wyl not geue you one fote bredth of their londe. * For mount Seir haue I geuen to the children of Esau to possesse. Ye shal bye meate of them for moneye, that ye maye eat. And water shal ye bye of them for money, that ye maye drynke. For the LORD thy God hath blessed the in all the workes of thy handes. He hath considered thy iournyes thorow this greete wyldernes: and this fortye yeares hath the LORD thy God bene with the, so that thou hast wanted nothinge.

Now whan we were departed from & brethren the children of Esau, that dwelt vpon mount Seir, by the waye of the felde from Elath & Ezion gaber, we turned vs, & wente by the waye of the wyldernes of & Moabites. Then sayde the LORD vnto me: * Thou shalt not vex the Moabites, ner prouoke the vnto battayll, for I wil not geue the of their londe to possesse. For Ar haue I geuen vnto the children of Lot in possession. * The Emims dwelt there before tyme, which were a greete stronge people, & hys of stature, as the Enakims: and were taken for giantes, like as & Enakims. And & Moabites called them Emims. * The Horites also dwelt in Seir afore tyme, & & children of Esau drove them out, and destroyed them before them, & dwelt in their steade: like as Israel dyd in & lode of his possession, that the LORD gave them.

Get you vp now, & go ouer the ryuer Sared. And we wente ouer. The tyme that we were goinge fro Cades Barnea, tyll we came ouer the ryuer Sared, was eight & thirtye yeares: tyll all the men of warre were waxsted out of the hoost, * as the LORD swore vnto them. The hande of the LORD also was agaynst them, to destroye the ouer

Nu. 10. a

Nu. 21. a

Gen. 16. a
Mal. 1. a

Iudic. 1. d

Gen. 14. b

Gen. 16. d

Nu. 14. c
and 26. g

The v. booke of Moses.

of the hoost, tyll they were consumed.

Iudic. n. f And whan all the men of warre were consumed, so þ they were deed amonge the people, the **LORDE** spake vnto me, and sayde: This daie shalt thou go thorow the coast of þ Moabites by Ar, & shalt come nye vnto þ children of Ammon, whom thou shalt not see ne provoke. For I wyll not geue the of the lode of the childre of Ammon to possesse, for I haue geue it vnto the childre of Lot in possession. It was take for a lode of giants also, & giants dwelt therein a fore tyme. And þ Ammonites callethē Samsunims, which was a people that was greete, many, and of hye stature, as the Enakims.

Gen. 14. d And these þ **LORDE** destroyed before the, and let them possesse the same, so that they dwelt in their steade. Like as he dyd with the childre of Esau, which dwell vpo mount Seir, whan he destroyed the Horites before them: and let them possesse the same, so that they haue dwelt in their steade vnto this daye. And the Caphthorims came out of Caphther, and destroyed þ Anims (þ dwell at Hazarim euen vnto Gaza) & there dwelt they in their steade.

Get you vp now, and departe, and go ouer the ryuer Arnon. Beholde, I haue geue Sihon y kynge of the Amorites at Hesbon in to thy hande: go to and conqwere, and provoke him vnto battayll. This daye wyll I begynne, so that all nacions vnder all the heauen, shal feare & drede þ: In so moch þ whā they heare of the, they shal tremble and quake for thy commynge.

Nom. 21. c
Deu. 28. b
Nu. 20. c Then sent I messaungers from þ wylder nesse of the East vnto Sihon the kynge at Hesbon: w peaceble wordes, and caused to saye vnto him: I wil go but thorow þ lode, I wil go a longe by the hye waye, I wil ne-ther turne to the righte hāde ne to þ left. Thou shalt sell me meate for money, that I maye eate: & water shalt thou sell me for money, that I maye drinke. Onely let me go thorow by fote, as the childre of Esau (which dwell at Seir) dyd vnto me: and the Moabites that dwell at Ar: vntyll I be come ouer Jordane, in to the londe which the **LORDE** oure God shal geue vnto vs.

But Sihon the kynge at Hesbon wolde not let vs go by him: for the **LORDE** þ God hardened his mynde, & made his hert rough that he mighte delyuer him in to thy hādes, as it is come to passe this daye.

And þ **LORDE** sayde vnto me: Beholde, I haue begonne to delyuer Sihon with his londe before the: go to and cōquere, and pos-

The iij. Chap.

sesse his lode. And Sihon came out w all his people to fight agaynst vs at Jahza. But the **LORDE** oure God delyuered him in to oure handes, so that we smote him with his childre and all his people.

Then toke we all his cities at the same tyme, and destroyed vterly all the cities, men, women, and childre, and let none remayne: saue the catell, which we caught to oure selues, & the spoyle of the cities that we wanne from Aror, which lyeth vpon the ryuer syde of Arnon, and from the cite on the ryuer vnto Gilead. There was no cite that coulde defende it selfe from vs: the **LORDE** oure God delyuered vs all before vs. But vnto the londe of the childre of Ammon thou camest not, ne to all that was on the ryuer Jabor, ne to þ cities vpo þ mountai nes, ne vnto what so euer the **LORDE** oure God forbad vs.

The III. Chapter.

When we turned vs, & wente vp þ waie vnto Basan. And Og y kynge of Basan, came out w all his people to fight agaynst vs at Edrei. But the **LORDE** sayde vnto me: Be not afrayed of him, for I haue delyuered him & all his people w his londe in to thy hande: & thou shalt do w him, as thou dydest w Sihon kynge of þ Amorites, which dwelt at Hesbon. Thus þ **LORDE** oure God delyuered Og y kynge of Basan in to oure handes also with all his people: so that we smote him, tyll there was no-thinge left euer vnto him.

Then wanne we at the same tyme all his cities, & there was not one cite that we toke not from him, euen thre score cities, the whole region of Argob in the kyngdome of Og at Basan. All these cities were strōge, with hye walles, gates, and barres, besyde many other vnwalled townes.

And we vterly destroyed them, as we dyd with Sihon the kynge at Hesbon. All the cities destroyed we vterly, and the men, women, and childre. But all the catell and spoyle of the cities caughte we for oure selues.

Thus toke we at the same tyme the londe out of the honde of the two kynges of the Amontes beyonde Jordane, from the ryuer of Arnon vnto mount Hermon (which the Sidons call Sirion, but the Amontes call it Senir) all the cities vpon the playne, and all Gilead, and all Basan vnto Salcha and Edrei, the cities of the kyngdome of Og at Basan. For onely Og the kynge of Basan remayned ouer of the giants. Behol-

Nu. 21. d
Deu. 29. b

Nu. 21. d

Nu. 21. e
Deu. 29. b

Deut. 1. f

Deu. 28. b

The ii. booke of Moses.

he, his yron bed is here at Rabath amonge the children of Ammon, nyne cubites longe, and foure cubites brode, after the cubite of a man.

Nam. 21. f
Deu. 29. b
Isa. 28. a

This londe conquered we at the same tyme, from Aror that lyeth on þe ryuer of Arnon. And vnto the Rubenites and Gadites I gaue halfe mount Gilead with the cities therof: but þe remmaunt of Gilead, & all Basan the kyngdome of Og, gaue I vnto the halfe trybe of Manasse. The whole region of Argob with all Basan was called the giants londe.

C Jair the sonne of Manasse toke all the region of Argob vnto the coastes of Gessuri and Maachati, and Basan called he Jarnoth Jair after his awne name, vnto this daye: But vnto Machir I gaue Gilead. And vnto the Rubenites and Gadites I gaue one parte of Gilead vnto the ryuer of Arnon (at the myddes of the ryuer is þe border) and vnto the ryuer Jabbok, which is the border of the children of Ammon: the felde also, and Jordane (which is the coaste) from Cinereth vnto the see in the felde, namely, þe Salt see vnder mount Pisga, Eastwarde.

Num. 32. d

And I commaunded you at the same tyme, and sayde: The LORDE youre God hath geuen you this londe to take possession of it, Go youre waye forth therfore harnessed before youre brethren the children of Israel, all ye that be mete for the warre. As for youre wyues, and children and catell (for I knowe that ye haue moch catell) let them remayne in youre cities, which I haue geuen you, vntyl the LORDE youre God haue broughte yo^r brethren to rest also as well as you, that they also maye take possession of the londe, which þe LORDE youre God shal geue the beyonde Jordane: and then shal ye turne agayne to youre awne possession, which I haue geuen you.

Num. 32. e

And I warned Josua at the same tyme, and sayde: Thine eyes haue sene all that the LORDE youre God hath done vnto these two kynges: enē so shal the LORDE do also vnto all þe kyngdomes whither thou goest. Feare them not, for the LORDE youre God shal fighte for you.

And I besoughte the LORDE at the same tyme, & sayde: O LORDE LORDE, thou hast begonne to shewe þe seruante thy greatnesse and thy mightie hāde. For where is there a God in heauen & earth, that can do after þe workes and after thy power? O let me go & se þe good londe beyonde Jordane, & goodly hye countre, and Libanus.

The iiij. Chap. Exo. lxxvi.

But the LORDE was angrie with me for youre sakes, and wolde not heare me, but sayde vnto me: Be content, speake nomore to me of this matter. Get the vp to the toppe of mount Pisga, and lifte vp thine eyes toward the west, and toward the north, and toward the south, and toward þe east: and beholde it with thine eyes, for thou shalt not go ouer this Jordane. And geue Josua his charge, and corage him, and bolde him, for he shal go ouer Jordane before the people, and shal deuyde vnto them the londe, that thou shalt se. And so we abode in the valley ouer agaynst the house of Peor.

Deu. 1. f
and 4. e

Num. 32. e

Num. 34. a
Iosu. 14. a
Num. 25. a

The iii. Chapter.

Now herken Israel vnto the ordinaunces and lawes, which I teach you that ye do them, & ye maye lyue, and come in, & take possession of the londe, which the LORDE God of yo^r fathers geneth vnto you. Ye shal put nothinge vnto the worde which I commaunde you, neither do oughte there from, that ye maye kepe the commaundementes of the LORDE youre God, which I commaunde you. Your eyes haue sene what the LORDE hath done to Baal Peor: all them that walked after Baal Peor, hath the LORDE thy God destroyed from amonge you. But ye that cleue vnto the LORDE yo^r God, are all alive this daye. Beholde I haue taughte you ordinaunces and lawes, such as the LORDE my God commaunded me, that ye shulde do enē so in the londe, into þe which ye shal come, to possesse it.

2

Deut. 12. d
Iosu. 23. b
Pro. 30. a

Num. 32. a
and 31. c
Exo. 23. f

Kepe than now therfore and do them: for that is youre wysdome and vnderstandinge in the sight of all nacions, which whā they haue herde all these ordinaunces, shall saye: O what a wyse and vnderstandinge folke is this? and how excellent a people? For where is there so excellent a nacion, that hath goddes so nye him, as the LORDE onre God is nye vnto vs, as oft as we call vpon him? And where is there so excellent a nacion, that hath so righteous ordinaunces and lawes, as all this lawe which I laye before you this daye.

Pla. 118. b

Pla. 144. a

Take hede to thy selfe now, and kepe well thy soule, that thou forget not the thinges which thine eyes haue sene, and that they be parte not out of thy hert all the dayes of thy life. And thou shalt teach them thy children and thy childers children, the daye whā thou stodest before the LORDE thy God by mount Horeb, whan the LORDE sayde vnto me: Gather me the people together,

Deut. 5. d

The v. booke of Moses.

Eph. 6. a that I maye make them heare my wordes, which they shal lerne, that they maye feare me all the dayes of their life vpon earth, * ⁊ that they also maye teach their children.

1. Ioh. 4. b
*** Exo. 20. a** And ye came nye, ⁊ stode vnder þ mount. But the mount burnt euē vnto the myddes of heauen, and there was darke nesse, cloudes, and myste. And þ LORD spake vnto you out of the myddes of the fyre. The voyce of his wordes ye herde, neuerthelesse ye sawe no ymage, but herde the voyce onely. * And he declared vnto you his couenaunt, which he cōmaunded you to do, namely, the ten verses, and wrote them vpon two tables of stone. And the LORD commaunded me at the same time, to teach you ordinaunces ⁊ lawes that ye might do thereafter in the londe, in to the which ye go to possesse it.

C Kepe well youre soules therfore, for ye sawe no maner of ymage, in the daye whā the LORD spake vnto you out of the fyre vpon mount Horeb, * that ye destroye not youre selues, and make you eny ymage, that is like a man, or woman, or beest vpon earth, or fethered foule vnder the heauen, or wombe vpon the ground, or fysshe in the water vnder þ earth: þ thou lifte not vp thine eyes toward heauen, and se the Sonne and the Moone ⁊ the starres, and the whole hoost of heaue, and be disceaued, and worshippe, and serue them: * which the LORD ⁊ God hath made to serue all naciōs vnder þ whole heaue.

Deut. 17. b
Sap. 11. a
Iob. 31. c
Gen. 1. b
4. Ecl. 5. e
Mar. 1. e
Deut. 5. c
And. 24. b
Nu. 37. c
Deut. 1. f
and. 1. e
Deu. 14. a But you hath the LORD taken, and broughte you out of the yron furnace, namely, out of Egypte, that ye shulde be the people of his enheritaunce, as it is come to passe this daye. And the LORD was angrie with me for youre sakes, so that he sware, þ I shulde not go ouer Jordane, ner come in to that good londe, which the LORD thy God shall geue the to enheritaunce. As for me, * I must dye in this londe, and shal not go ouer Jordane: But ye shal go ouer, and shal haue that good lōde in possession.

D Take hede therfore vnto youre selues, that ye forget not the conuenant of the LORD youre God, and that ye make no ymages of eny maner of fashio[n] * as the LORD thy God hath commaunded. For the LORD thy God is a consumynge fyre and a gelous God.

Exo. 20. a
Lev. 12. d
Deut. 8. d
1. Cor. 10. b
Deut. 10. d
and. 21. g If whan ye haue begotten children, and childers children, and haue dwelt in the londe, ye marre youre selues, * ⁊ make you ymages of eny maner of fashio[n], and do euell in the sighte of þ LORD youre God, to prouoke him: * I call heauen and earth to reco-

The iiij. Chap.

be ouer you this daie, that ye shal shortly perishe fro the londe, in to þ which ye go ouer Jordane to possesse it. Ye shal not dwell longe therein, but shal vtterly be destroyed. And þ LORD shal scatter you amonge þ naciōs and ye shal be left a small people amonge þ heytchen, whither the LORD shal brynge you. There shal ye serue goddes, which are þ workes of mens handes, euē wodd ⁊ stone, which nether se ner heare, ner eate ner smell.

Deut. 28. d
Deut. 30. a
1. Cor. 10. e But yf thou seke the LORD ⁊ God there thou shalt finde him, yee yf thou seke him w thy whole hert and with all þ soule. Whan thou shalt be strately troubled, ⁊ whā all the se thinges shal come vpo the in þ latter dayes, then shalt thou turne agayne to þ LORD thy God, and be obedient vnto his voice. For þ LORD ⁊ God is a mercifull God, he shal not forsake the, ner destroye the: ner shall he forget the conuenant with thy fathers, * which he sware vnto them.

Gen. 12. a For axe after the tymes past, which haue bene before the, sens the daie þ God created man vpon earth, from one ende of the heaue vnto the other, whether there was ener eny soch greate thinge done, or eny soch like herde, that a people hath herde þ voyce of God speake out of the fyre (as thou hast herde) ⁊ yet liued. Or whether God assaied to go ⁊ take vnto him a people out of þ myddes of a naciō, thow tentacions, thow tokens, thow wonders, thow warre, ⁊ thow a mightie hande, ⁊ thow a stretched out arme, and thow greate visiōs, accordi[n]g vnto all as the LORD youre God hath done with you in Egypte before thine eyes.

Deut. 5. b
and. 22. f
*** Exo. 19. b** Thou hast seene it ⁊ thou mightest knowe that the LORD is God, and that there is no ne other but he onely. * Out of heauen made he the to heare his voyce, that he might nureture the: and vpon earth he shewed the his greate feare, ⁊ out of þ fyre thou herdest his wordes: * because he loved þ fathers, ⁊ chose their seide after the. And he brought þ out w his presence thow his mightie power out of Egypte, to dryue out (before the) naciōs greater and mightier then thou, and to bringe þ in, þ he might geue the their lōde to enheritaunce, as it is come to passe this daye.

Eph. 1. a
Deut. 10. e
1. Reg. 10. d Therfore shalt thou knowe this daye, ⁊ turne it into thine herte, * that the LORD is God aboue in heauen, and beneth vpon earth, and that there is no mo. Kepe his ordinaunces therfore and commaundementes, which I commaunde the this daie, the shal it go well w the and thy children after the, so that thy life shal longe endure in þ londe,

The v. booke of Moses.

which the LORD the God geueth the thy life longe.

Exo 31. b
Nu 35. b
Deut. 19. a
Then separated Moses thre cities beyon-
de Jordane, towarde the Sonnerysinge, y
he might flye thither, which had slayne his
neighbour vnawarres, & hated him not a fo-
re tyme, y he might flye into one of these ci-
ties, & lyue. Bezer in y wilderness in the play-
ne countre amonge the Rubenites, & Ra-
moth in Gilead amonge y Gaddites, & Go-
lan in Basan amonge the Manassites.

Exo 31. b
Nu 35. b
Deut. 19. a
This is the lawe which Moses layed be-
fore the children of Israel: these are the testi-
monies, ordinances, & lawes, y Moses spa-
ke vnto the children of Israel (after they we-
re departed out of Egypte) beyonde Jorda-
ne in the valley ouer agaynst the house of
Peor, in y londe of Sion kynge of y Amori-
tes which dwelt at Heshbon, whom Moses
& the childre of Israel smote after they were
departed out of Egypte, & conquered his la-
de, & the londe of Og kynge of Basan, two
kynge of the Amouites which were beyon-
de Jordane towarde the Sonnerysinge fro
Arcoer (which lyeth vpon y ryuer syde of Ar-
non) vnto mount Sion, which is Hermon: &
all y playne felde beyonde Jordane eastwar-
de vnto the see in y plaine felde vnder mount
Pisga. The V. Chapter.

Exo 19. a
And Moses called all Israel, & sayde
vnto the: Heare Israel the ordinaun-
ces & lawes which I speake in yo' ea-
res this daye: lerne them, & kepe the so, that
ye dotherafter. The LORD our God ma-
de a couenaunt with vs at Horeb: he made
not this couenaunt with oure fathers, but
with vs, that are herethis daie, and lyue eve-
ry one. He talked with vs face to face out of
the fyre vpo the mount. I stode at the same
tyme betwixte the LORD and you, that I
might shewe you the worde of the LORD.
For ye were afrayed of the fyre, & wente not
vp to the mount, and he sayde:

Exo 20. a
Deu. 4. a
Deu. 34. a
Nati. 1. a
I am the LORD thy God, which haue
brought the out of the londe of Egypte, out
of the house of bondage. Thou shalt haue
none other goddes in my sighte. Thou shalt
make the no graven ymage of eny maner of
lickenesse of the thinges y are aboute in hea-
uen, & beneth vpon earth, & in the water vnder
the earth. Thou shalt not hono' them,
ner serue the. For I y LORD y God am a
gelous God, vysitinge the synne of the fa-
thers vpo the children, vnto the thirde and
fourth generacion, of the y hate me: & shewe
mercy vpon many thousandes y loue me,
and kepe my commaundementes.

The v. Chap. Fo. lxxvij.

Thou shalt not take y name of y LORD
y God in vayne: for y LORD shal not hol-
de him vngiltie, y taketh his name in vaine. **Leu. 24. b**

Kepe y Sabbath daie, that thou sancti-
fye it, as the LORD thy God hath commaun-
ded the. Sixe daies shalt thou laboure, and
do all thy worke, but vpon the seventh daie
it is the Sabbath of the LORD thy God:
No maner worke shalt thou do in it, thou,
and thy sonne, and thy daughter, and thy ser-
uaunt, and thy mayde, and thine oxe, and
thine Asse, and all thy catell, and the straun-
ger which is within thy gates, that thy ser-
uaunt and thy mayde maye rest as well as
thou. For thou shalt remembre, that thou thy-
self also wast a seruaunt in the londe of Eg-
ypte, and how that the LORD thy God
brought the out from thence with a migh-
tye hande, and a stretched out arme. Therefo-
re hath the LORD y God commaunded y
to kepe the Sabbath daie. **E**

Honoure thy father and thy mother, as
the LORD thy God hath commaunded the
that thou mayest lyue longe vpo earth, and
that it maye go well with the in the londe,
which the LORD thy God shall geue the. **E**

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt beare no false witnes against
thy neighbour.

Thou shalt not lust after y neighbours
wyfe. **Rom. 7. b**
and 13. b

Thou shalt not lust after thy neighbours
house, londe, seruaunt, mayde, oxe, Asse, or
what so euer he hath.

These are the wordes that the LORD
spoke to all youre congregacion, vpon the
mount out of the fyre of the cloude and darke-
nesse with a greete voyce, and added nothin-
ge therto. And he wrote them vpon two
tables of stone, and deliuered the vnto me. **E**

But whan ye herde the voyce out of the
darknes, and sawe the mount burne w fyre,
ye came vnto me all ye rulers amonge youre
tribes, and yeure Elders and sayde: Behol-
de, the LORD our God hath shewed vs his
glory & his greatnes, and we haue herde his
voyce out of y fyre. This daye haue we sene,
that God maie talke with a man, and he yet
lyue. And now wherfore shulde we dye, that
this fyre shulde consume vs? If we shulde hea-
re the voyce of the LORD our God enymo-
re, we shulde dye. For what is all fleshe, that
it shulde be able to heare y voyce of the ly-
uynge God speakynge out of y fyre, as we
haue done, and yet lyue? So thou and heare

The v. booke of Moses.

Exo. 19. b all þ the LORDE oure God sayeth, and tell us. All þ the LORDE sayeth vnto the, that will we heare and do. Whan the LORDE herdethe voyce of yō wordes which ye spake vnto me, he sayde vnto me: I haue herde þ voyce of the wordes of this people, which they haue spoken vnto þ. It is all good that they haue spoken. But who shal geue them soch an herte, þ they maye feare me, & kepe all my commaundementes as longe as they lyue, þ it maye go well with them, and with their childre for ener? Go & saye vnto them: Get you in to yō tentes agayne. But thou shalt stonde here before me, that I maye tell the all the commaundementes, and ordinaūces and lawes which thou shalt teach them þ they maye do therafter in the lōde, which I shal geue the to possesse. Take hede now therfore that ye do, as the LORDE yō God hath commaunded you, and turne not asyde nether to þ right hande ner to the left. ei but walke in all þ wayes which the LORDE youre God hath commaunded you, that ye maie lyue, and that it maie go well with you, and þ ye maye lyue longe in þ lōde which ye shall haue in possession.

The VI. Chapter.

Deut. 10. c **¶** These are the commaundementes, ordinaūces & lawes which þ LORDE yō God hath commaunded, þ ye shulde lerne them, & do them, in the lōde whycher ye go to possesse it, & that thou mayest feare the LORDE þ God, & kepe all his ordinaūces & commaundementes, which I commaunde the, thou and þ children, and þ childers children all þ dayes of youre life, that ye maye lyue lōge. Thou shalt heare (O Israel) & take hede, þ thou do therafter, þ it maye go well with þ, & that thou mayest multiplie greatly, as þ LORDE God of þ fathers hath promysed the a lōde þ floweth w mylke & honny. Heare O Israel, the LORDE oure God is one LORDE onely. And thou shalt loue the LORDE thy God w all thy hart, with all þ soule, & with all thy myghte. And these wordes, which I commaunde the this daie, shalt thou take to hert, & shalt whet them vpon þ children, and shalt talke of them, whā thou syttest in thyne house, & whan thou walkest by the waie: whan thou lyst downe, & whā thou rystest vp. And thou shalt bynde them for a signe vpon thine hande, and they shall be a token of remēbraunce before thine eyes, and thou shalt wyte them vpon the postes of thine house, and vpon thy gates.

Now whan þ LORDE yō God shal bringe the in to þ lōde wherof he sware vnto þ

The vi. Chap.

fathers Abraham, Isaac, & Jacob, and shal geue the greate & goodly cities, which thou hast not buylded: and houses full of all goodes, which thou hast not filled: & digged welles which thou hast not digged: and vynyardes and olyue trees, which thou hast not plantēd, so þ thou eatest and art full: then beware that thou forget not the LORDE, which brought the out of the lōde of Egipte, fro the house of bondage: but thou shalt feare the LORDE thy God, and him onely shalt thou serue, and sweare by his name. And ye shal not folowe the other goddes of the nations which are aboute you (for the LORDE thy God is a gelous God in the myddest of the) that the wrath of the LORDE thy God waxe not whore ouer the, and destroye the from the earth.

Ye shal not tempte þ LORDE youre God, as ye tempted him at Massa: but kepe the commaundementes of the LORDE yō God, and his witnesses, & his ordinaūces, which he hath commaunded the, that thou mayest do that which is right & good in þ sighte of the LORDE, þ thou mayest prospere, and þ thou mayest go in & conquere that good lōde, which the LORDE sware vnto þ fathers, that he maye chace out all thine enemies before the, as the LORDE hath sayde.

Now whan thy sonne axeth the todaye or tomorrow, and sayeth: What meane these witnesses, ordinaūces and lawes, that the LORDE oure God hath commaunded you? Then shalt thou saye vnto thy sonne: We were pharaos bondmen in Egipte, and the LORDE brought vs out of Egipte with a mightie hande, and the LORDE did greate & euill tokens & wonders in Egipte vpo pharaos and all his house before oure eyes, and brought vs from thence, to bringe vs in and to geue vs þ lōde, that he sware vnto oure fathers. And therfore hath the LORDE commaunded vs to do acordinge vnto all these ordinaūces, that we might feare the LORDE oure God, that we might prospere all the dayes of oure life, as it is cometo passe this daie. And it shall be righteounes vnto vs before the LORDE oure God, yf we kepe and do all these commaundementes, as he hath commaunded vs.

The VII. Chapter.

¶ Than þ LORDE yō God bringeth the in to þ lōde where in to thou shalt come to possesse it, & roteth out nations before the: the Hethites, Girgositēs, Amorites, Cananites, Pherezites, Hemitēs, and Jebusites, seuen nations which are grea-

C

Deut. 10. d
Mar. 4. b
Luc. 4. b
Exo. 21. f
Num. 31. b

Mat. 4. m
Luc. 4. b
Exo. 17. m
Num. 20. m

D
Deut. 4. b

X

The vii. booke of Moses.

220.23 c
and 24. b
Ios. 23 c
2 Cor. 6. c
1. Eud. 12 a
2. Re. 3. a

Nu. 25. a

Exo. 24. b
Num. 33. f

1
Deu. 14. a
and 28. d
1. Per. 2. b
Exo. 19. a

Gen. 22. c

Exo. 20. a
and 24. a

Exo. 25. c
Leui. 26. a
Deu. 28. a

ter and mightier then thou: and when the LORD thy God delyuereth the before y, that thou mayest smyte them, thou shalt utterly destroye them, so that thou make no couenaunt with them, nor shewesthem fauoure, and shalt make no mariages with them: Ne shall not geue youre daughters vnto their sonnes, ner take their daughters vnto youre sonnes. For they will make youre sonnes departe from me, to serue straunge goddes: then shall the wrath of the LORD be ware vpon you, and destroye you shortly.

But thus shal ye do with them: Ye shall ouerthrowe their altares, breake downe their pilers, cut downe their groves, & burne their ymages with fyre. For thou art an hely people vnto the LORD thy God. The hath the LORD thy God chosen, that thou shouldest be his awne peculiar people, from amonge all nacions that are vpon the earth.

It was not because of the multitude of you aboue all nacions, that y LORD had lust vnto you and chose you. (For ye were the leest amonge all nacions) but because he loued you, and that he might keepe the oath, which he sware vnto youre fathers, he broughte you out with a mightie hade, and delyuered you fro the house of bondage, out of the hande of Pharaos kynge of Egypte.

Thou shalt vnderstande now therfore, that the LORD thy God is a mightie and true God, which kepeth couenaunt and mercy vnto them that loue him, and keepe his commandementes, euen thorow out a thousande generacions: And rewardech them that hate him, before his face, that he maye destroye them: and wyll not be longe in taryenge to rewarde them (before his face) that hate him. Kepe now therfore the commaundementes, and ordinaunces and lawes, which y commaunde the this daye, that thou do the after.

And yf ye shall heare these lawes and kepe them, and do the after, then shal the LORD thy God also keepe the couenaunt and mercy with the, which he sware vnto thy fathers: and shal loue the, blesse the, and multiplye the: he shal blesse the frute of y wombe, and the frute of thy londe, thy corne, wyne and oyle, the frute of thy kyne, and the frute of thy shepe, in the londe that he swa re vnto y fathers to geue the. Blessed shalt thou be aboue all nacions, there shal no vnfutefull personne be in the, ner amonge thy catell. The LORD shall put from the all maner of dyssease, and shal brynge vpon the

The viij. Chap. Ho. lxxvij.

none of y euell sicknesses of Egypte, which thou hast sene, but shall put them vpon all those that hate the.

Thou shalt brynge to naught all the nacions, which the LORD thy God shal delyuer the. Thine eye shall not spare them, and their goddes shalt thou not serue, for that shalbe thy decaye. If thou shalt saye in thyne hert: These nacions are mo then y, how can y dryue them out? Feare them not. Remember what the LORD thy God did vnto Pharaos and to all the Egyptians, thorow grea te tentacions (which thou hast sene with thine eyes) thorow tokens and rodders, thorow a mightie hande and a stretched out arme, wherewith the LORD thy God brought the out. Euen so shal the LORD thy God do vnto all y nacions of whos thou art afrayed.

The LORD y God also shal sende hornettes amonge them, vntyll they that remayne and hyde themselves from the, be destroyed. Be not thou afrayed of them: for the LORD thy God is in the myddes of the, euen the mightie and fearfull God. He (euen the LORD thy God) shall rote out the nacions before the by lile and lile. Thou canst not consume them at one time, y the bestes of the felde increase not vpon the. The LORD thy God shall delyuer them before the, and shall finite them with a grea te slaughter, tyll they be destroyed. And he shal delyuer their kyn ges in to thine hade, and thou shalt destroye their names from vnder heauen. There shal no man make the resistance before the, vntyll thou haue destroyed them.

The ymages of their goddes shalt thou burne with fyre, & shalt not desyre the syluer or golde that is on them: or to take it vnto the, that thou snare not thy self therin: for it is abhominacion vnto the LORD y God. Therfore shalt thou not brynge the abhominacion in to thine house, y thou be not damned as it is, but shalt utterly desyre it, and abhorre it, for it is damned.

The viij. Chapter.

Al the commaundementes which y commaunde y this daye, shal ye keepe, so y ye do the after, that ye maye lyue and multiplye, and come in, and take possession of the lande, which y LORD swa re vnto youre fathers: and thynke vpon all y waies thorow the which the LORD thy God hath led the this fortye yeares in the wyldernes, that he mighte chasten the, and proue the, to wete what were in thyne herte, whether thou woldest keepe his commaundementes or no. He chastened the, and let the hunger,

Exo. 24

Deu. 20. a

Ios. 24. a

Exo. 23. d
and 25. a
Ios. 24. c

Exo. 23. d

Ios. 10. 11. 12

Deut. 10. a
2. Ios. 7. a
2. Ma. 12. f

Deut. 10. a
Iud. 2. d
and 3. a

The v. booke of Moses.

Exo. 16 d
Num. 11 b
*Mat. 4. 2
Luc. 4. 2

and fed the with Manna (which thou and thy fathers knewe not) to make the knowe, that a man lyueth not by bred onely, but by all that proceedeth out of the mouth of the LORDE. Thy clothes are not waxed olde vpon the, and thy fete are not swollē this fortye yere.

Deut. 29 B

Understonde therfore in thine hert, that as a man nurroureth his sonne, euen so hath the LORDE thy God nurrered the. Kepe therfore the commandementes of the LORDE thy God, that thou walke in his wayes, and feare him. For the LORDE thy God, bryngeth the in to a good londe: A londe where in are ryuers of water, fountaynes and sprynges, which flowe by the hilles and valleys: A londe wherin is wheate, barlye, vines, fygge trees, and pomgranates: A londe wherin growe Olyue trees and honye: A londe wherethou shalt not eat bred in scarcenes, and where thou shalt lacke nothinge: A lode where y stones are yron, wherethou shalt dygge brass out of hilles: That whā thou hast eaten and art fylled, thou mayest praise the LORDE thy God, for that good londe, which he hath genen the.

Deut. 11 b

Iob 28. 2
*Num. 13 b
1 Co. 10. 2
1 Tim 4. 4

Beware now therfore, that thou forget not the LORDE thy God, that thou woldest not kepe his commandementes, and his ordinaunces, and lawes, which I commaunde the this daye: that (whan thou hast eaten & art fylled, and hast buylded goodly houses, & dwellest therin, and whan thy beestes and shepe, and syluer, and golde, and all y thou hast, increaseth) thine hert ryse not then, and thou forget the LORDE thy God (which brought the out of the londe of Egypte, fro y house of bondage, and led y thorow this greate & terrible wyldernes, where were serpentes that spouted fyre, and Scorpions, & drought, and where there was no water, and brought the water out of the hard flynte, and fed the in the wyldernes with Manna wherof y fathers knewe not, that he might chasten the, and proue the) to do the good afterwarde) and lest thou saye in thine hert:

Deut. 31. e
Prou. 30. 2

Num. 21. 2

1 Reg. 1. b

Eze. 16 e
Phil. 4. b

My power and the mighte of myne awne hande hath done me all this good: But that thou thynke vpon the LORDE thy God. For it is HE, which geueth the power to exerceyse strengthe, that he maye perfourme the covenannt, which he sware vnto thy fathers, as it is come to passe this daye.

Deut. 4. d

But ys thou shalt forget the LORDE thy God, & folowe other goddes, and serue them, and worshippe the, I testifie ouer you this daye, that ye shal vtterly perishe. Euen

The ix. Chap.

as the Heythen whom y LORDE destroyeth before youre face, so shal ye perishe also, because ye are not obedient vnto the voyce of the LORDE youre God.

The IX. Chapter.

Hear O Israel, This daie shalt thou go ouer Iordane, that thou maiest come in to conquere the nacions, which are greater and mightier then thou, greates cities, walled vp vnto heauen, a greate people and of an hye stature, namely the childre of Enatum, whom thou hast knowne, and of whom thou hast herde saye: Who is able to stande agaynst the children of Enatum? Therfore shalt thou knowe this daye, that the LORDE y God goeth before the, & a consuming fyre. He shal destroye the, and shal subdue them before the, and shal drine them out, & shortly shal he brynge the to naught, as the LORDE hath promysed the.

2

Num. 13 e
Deut. 1 e

Deut. 4 e

2 Re. 10 e

Now whan the LORDE thy God hath expelled them out before the, saye not thou the in thine hert: The LORDE hath brought me in to take possession of this lande for myne awne righteousnes sake, where as y LORDE yet dryueth out the Heythen before the, because of their vngodlynes.

Leu. 20 d

For thou comest not in to take their londe in possession, for thine awne righteousnes sake, and because of thy right hert: but the LORDE dryueth out these Heythen, for their awne vngodlynesse sake, and that he maye perfourme the worde, which the LORDE hath sworne vnto y fathers, Abraham, Isaac, and Jacob.

Understonde now therfore, that the LORDE y God geueth not the this londe to possesse it, for thine awne righteousnes sake. For thou art a styffnecked people.

Remember and forget not, how thou displeasedest the LORDE thy God in the wyldernes. Sence y daye that thou departedst out of the londe of Egypte, tyll ye came vnto this place, haue ye bene disobedient vnto the LORDE.

For in Horeb ye angred the LORDE, so that of wrath he wolde haue destroyed you, whan I was gone vp to y mount, to receaue the tables of stone, namely the tables of the couenannt which the LORDE made w you, and I abode fortye dayes & fortye nyghtes vpon the mount, and ate no bred, & dranke no water: and the LORDE gaue me y two tables of stone, wyrtten with the fynger of God, and in them was a cordinge to all the wordes, which the LORDE sayde vnto you vpon the mount out of the fyre, in the daye

Exo. 32. e

Deut. 5 e

Exo. 19. e
and 24. e
Deut. 4 b

The vii. booke of Moses.

of the gathering together.

E And after the forty dayes and fortye
Exod. 31. d
Exo. 32. b
nightes, **J** **LORDE** gaue me **3** two tables
of stone, namely **3** tables of the couenaunt,
and sayde vnto me: vp, **z** get **3** downe quic-
ly from hence, for thy people whom thou
broughtest out of **E**gypte, haue marred the
selues, they are soone gone out of the waye,
which **J** commaunded them, and haue ma-
de them a molten ymage.

And the **LORDE** saide vnto me: **J** se this
people, that it is a styffnecked people: let me
alone, that **J** maye destroye them, and put
out their name from vnder heauē. **J** wyl ma-
ke of the a people mightier and greater thā
this is.

E And as **J** turned me, **z** wente downe frō
Exo. 32. d
the mount which brent wth fyre, **z** had **3** two
tables of the couenaunt in both my hādes,
J looked, **z** beholde, ye had synned agaynst **J**
LORDE y^e **God**, so **3** ye had made y^e a mol-
ten calfe, **z** were soone turned out of **3** waie
which the **LORDE** had commaunded you.
Then toke **J** the two tables, **z** cast them out
of both my handes, **z** brake thē before you-
re eyes, **z** **J** fell before the **LORDE** (even as
Exo. 34. d
at the first tyme) fortye dayes **z** fortye nigh-
tes, **z** nether ate bried, ner drinke water, becau-
se of all youre synnes which ye had synned,
whan ye dyd soch euell in the sighte of the
LORDE, to prouoke him vnto wrath. For **J**
was afrayed of the wrath and indignacion,
wherewith the **LORDE** was angrie wth you,
euen to haue destroyed you. And the **LORDE**
Deu. 10. b
herde me at that tyme also.

Forsooke the **LORDE** was very angrie wth
Aaron, so that he wolde haue destroyed him,
but **J** made intercession for Aaron also at **3**
Exo. 32. c
same tyme. As for youre synne (namely, the
calfe that ye had made) **J** toke it, and burne
it with the fyre, and smote it a sunder, **z** gryn-
de it in peces, euen vnto dust, and cast the
dust in to the broke that descended from the
mount.

He displeased the **LORDE** also, * at Tabe-
ra, * and at Massa, * and at the lustgranes,
* and whā he sent you from Cades Barnea,
Exo. 17. b
Nu. 11. g
Nu. 13. d
and sayde: Go vp, and conquere the lande
which **J** haue geuen you. And ye were diso-
bedient vnto the mouth of the **LORDE** you-
re **God**, and beleued not on him, and herke-
ned not vnto his voyce: * for ye haue bene dis-
obediēt vnto the **LORDE**, as longe as **J** ha-
ue knowne you.

E The fell **J** before **J** **LORDE** fortye daies
and fortye nightes, which **J** laye there. For
3 **LORDE** sayde, he wolde destroye you. But

The x. Chap. Exo. lxxix.

J made intercession vnto the **LORDE**, and
sayde: **O** **LORDE** **LORDE**, destroye not **3** peo-
ple and thine enheritaunce, which thou tho-
row thy greate power hast deliuered, and
broughte out of **E**gypte with a mightie hā-
de. Remembre thy seruantes Abraham,
Isaac and Jacob. Loke not vpon the stub-
burnesse, and vngodlynnesse and synne of this
people (that the lande wherout thou hast
broughte vs, saye not: The **LORDE** was noc-
able to bunge them in to the lande, that he
promysed them, and because he hated them,
therfore hath he broughte them out, to des-
troye thē in the wyldernessee.) For they are
thy people **z** thine enheritaunce, which thou
hast broughte out wth thy greate power, and
with thy stretched out arme.

The X. Chapter.

At the same tyme sayde the **LORDE** vnto
me: Hew **3** two tables of stone like
vnto the first, and come vp vnto me in
Exo. 34. b
to the mount, and make **3** an Arke of wod,
and in the tables **J** wyl wyte the wordes,
that were in the first, which thou biarest,
Exo. 32. c
and then shalt laye them in the Arke. So **J**
Deut. 9. c
made an Arke of fyrete, and hewed two
tables of stone (like as the first were) **z** wente
vp into the mount, and **3** two tables we-
re in my hande.

Then wrote he in **3** tables (acordinge as
the first wytyng was) the ten verses, which
the **LORDE** spake vnto you out of the fyre
vpon the mountayne, at the tyme of the ga-
theringe together. And the **LORDE** gaue thē
vnto me. And **J** turned me, **z** wente downe
from the mount, and layed the tables in the
Arke which **J** had made, that they mighte
be there, as the **LORDE** commaunded n e.

And the childre of **I**srael departed from
Broth **z** Bue Jactan vnto Mosera (there
B
Nu. 33. d
* dyed Aaron, **z** there was he buried: **z** Elea-
* Nu. 40. d
sar his sonne became prest in his steade.) Frō
thence they departed from Gadgad. From
Gadgad to Jachbath, a lande of ryuers of
water. At the same season the **LORDE** sepa-
rated out the trybe of **L**euī, to beare the Ar-
ke of the **LORDES** couenaunt, and to stonde
before the **LORDE**, to mynister vnto him, and
to prayse his name vnto this daye. Therfo-
re shal the **L**euītes haue no porcion ner en-
heritaunce with their brethren: for the **LOR**
DE is their enheritaunce, as the **LORDE** thy
God hath promysed them.

But **J** taried vpo the mount (like as a fo-
re) euen fortye dayes and fortye nightes, and
the **LORDE** herde me at that tyme also, and
wolde not destroye the. But he sayde vnto

Exo. 34. b
Nu. 4. b
Iosu. 7. b

Exo. 34. b

Exo. 32. c
Deut. 9. c

Exo. 34. d
and 34. c

Deut. 31. f

B
Nu. 33. d
* Nu. 40. d

Nu. 34. 10

Nu. 18. a
Iosu. 18. d

Deut. 2. d

The v. booke of Moses.

me: Up, & get the forth, & thou mayest go before the people, & they may come in, and conquer the lode, which I swaie vnto their fathers to geue them.

C Now Israel, what requyret the LORDE thy God of the, but & thou feare the LORDE thy God, and that thou walke in all his wayes, & loue him, & serue the LORDE & God with all thy hert, & with all thy soule: and & thou kepe the commaundementes of & LORDE, & his ordinaunces, which I commaunde the this daye, & thou mayest prospere: Beholde, the heauen & the heauen of all heaues and the earth, and all & is therin, is & LORDE & God. & Xeth hath he had a pleasure vnto & fathers, to loue the: and hath chosen their seide after the, namely you, aboue all nations, as it is come to passe this daye.

D Circumcise therfore & foreskynne of yb hert, & be nomore styffnecked. For the LORDE yor God is God of all goddes, & LORDE ouer all lordes, a greate God, mightie & terribble, which regardeth no personne, & taketh no giftes, and doeth righte vnto the fatherlesse and wedore, and loueth the straunger, to geue him sode & rayment. Therfore shal ye loue a strainger, for ye youre selues also were straungers in the londe of Egipte.

Thou shalt feare the LORDE thy God, him onely shalt thou serue, vnto him shalt thou cleue & swaie by his name. He is thy prayse & & God, which hath done for & the se greate & terribble thinges, & thine eyes haue sene. Thy fathers were downe into Egipte to xlii seuentye soules, but now hath & LORDE thy God made the & as & starres of heauen in multitude.

The XI. Chapter.

21 Therfore shalt thou loue the LORDE & God, & kepe his commaundementes, his ordinaunces, his lawes, & his preceptes all & life lōge. And vnderstōde this daye, that which youre childre knowe not: Which haue not sene the nurture of the LORDE yor God, & his greatnesse, & his mightie hande, & his stretched out arme, & his tokens and actes which he dyd amonge the Egiptians, vnto Pharaos the kynge of Egipte, & to all his londe, & what he dyd to the power of & Egiptians, & vnto their houses & charettes, whan he broughte the waters of the reed see vpo them, as they folowed after you, & how & LORDE hath broughte them to naught vnto this daye: & what he dyd vnto you in the wilderness, vntyll ye came vnto this place: what he dyd vnto Dathan and Abiram the children of Eliab the sonne of Ruben,

The xi. Chap.

how the earth opened hir mouth and swallowed them with their householdes & rees all their good that they had in the myddes amonge all Israel.

For youre eyes haue sene the greate workes of & LORDE, which he hath done. Therfore shal ye kepe all the commaundementes which I commaunde you this daye, that ye maye be stronge to come in, and to conquer the londe, whither ye go to possesse it, & that ye maye lyue longe in the londe, which the LORDE swaie vnto youre fathers, to geue vnto them and to their seide, enē a londe that floweth with mylke and hony: For the londe whither thou comest in, to possesse it, is not as the londe of Egipte, whence ye came out, where thou sowdest thy seide, and waterdest it at thy fore as a garden of herbes: but it hath hilles and valleyes, which drynke water of the rayne of heauen, a londe that the LORDE thy God careth for. And the eyes of the LORDE thy God are allwayes therin from the begynnynge of the yeare vnto the ende,

If ye shal herken therfore vnto my commaundementes, which I commaunde you this daye, & ye loue the LORDE youre God, and serue him, with all youre hert and with all youre soule & then wyl I geue rayne vnto youre lode in due season, early and late, that thou mayest gather in thy corne, thy wyne and thine oyle: and I wyl geue grasse vpon thy felde for thy catell, that ye maye eate & be fylled.

But beware, & youre hert be not disceayned, that ye go asyde, & serue other goddes, & worshiipe them, and then the wrath of the LORDE waxe whote vpo you, and he shal vpe the heauē, that there come no rayne, and the earth geue not hir increase, & ye perishe shortly from the good lode, which the LORDE hath geuen you.

Put vpon therfore these my wordes in youre hertes and in youre soules, and bynde the for a signe vpon youre handes, & they maye be a token of remembraunce before yor eyes: and teach them youre children, so that thou talke therof, whan thou syttest in thine house, or walkest by the waye: whan thou lyest downe, and whan thou rysyst vp: and wryte them vpon the postes of thine house, and vpon thy gates, that thou and thy children maye lyue longe in the londe, which the LORDE swaie vnto thy fathers to geue them, as longe as the dayes of heauen endure vpon earth.

For yf ye shal kepe all these commande

Deut. 5. a
Ios. 22. 8

Ps. 115. 8
Ier. 27. 8

Deut. 4. 5

Deut. 10. 6

Exod. 22. c

Deut. 5. c

Math. 5. d

Gen. 46. d

Gen. 15. a
Deut. 28. 2

Exo. 14. f

Num. 16. c
and 16. b

23

Exo. 25. 6

Deut. 8. b

Deut. 28. b
Ios. 1. c
Amos 4. b

Deut. 10. e
Exo. 17. 8
and 18. 8

Deut. 8. b
Pro. 1. 8

The v. booke of Moscs.

mentes which I commaunde you, so that ye do therafter, that ye loue the LORDE youre God, and walke in all his wayes, and cleue vnto him, then shall the LORDE dryue out all these nacions before you, so that ye shall cōquere greater and mightier nacions then ye youre selues are.

D All the places that the soles of youre fete treade vpon, shalbe yours, from the wyldernes, and from mount Libanus, and from the water Euphrates vnto y vtremost see shal youre coastes be. Noman shal be able to wstonde you. The LORDE youre God shal let the feare and drede of you come vpon all y londes wherin ye go, like as he hath promysed you.

Deu. 30. c
Deu. 28. a Beholde, I laye before you this daye the blessinge and the curse. The blessinge, yf ye be obedient vnto the commaundementes of the LORDE youre God, which I commaunde you this daye. The curse, yf ye wyl not be obedient to the commaundementes of the LORDE youre God, but turne out of the waye, which I commaunde you this daye, so that ye walke after other goddes, whom ye knowe not.

Deu. 27. b Whan y LORDE y God hath broughte the in to the londe, whiche thou comimest in to possesse it, then shalt thou geue the blessinge vpon mount Gaisim, and the curse vpon mount Ebal, which are beyonde Jordane the waye toward the goinge downe of the Sonne, in the lode of the Cananites, which dwell in y playne felde euer agaynst Gilgal, besyde the Oke groue of More. For ye shal go ouer Jordane, that ye maye come in to take possession of the londe, which the LORDE youre God hath geuen you, to conquire it, and to dwell therein. Take hede now therfore, that ye do acordinge vnto all the ordinaunces and lawes, which I laye before you this daye.

The XII. Chapter.

Deu. 7. a These are the ordinaunces and lawes which ye shal kepe, that ye do therafter in the londe, which the LORDE God of thy fathers hath geuen the to possesse, as longe as ye lyue vpon earth. Destroye all the places, wherin y heithen (whō ye shal conquire) haue serued their goddes, whether it be vpo hye mountaynes, vpo hilles, or amonge grene trees. And ouerthrowe their altares, and breake downe their pilers, and burne their groues with fyre, and hewe downe the ymages of their goddes, and brynge the names of them to naught out of the same place. Ye shal not do so vnto the LOR-

The xij. Chap. Ho. lxxx.

Deu. 12. a
Deu. 14. b
Deu. 15. a
Deu. 29. c
1. Reg. 1. a
and 16. a
Deu. 29. c DE youre God: but the place, which y LORDE youre God shal chose out of all y trybes (that he maye let his name dwell there) shal ye seke, and come thither, and thither shal ye brynge youre burnt sacrifices, and youre other offerynges, and youre tithes and the heueofferiunges of youre handes, and youre vowes, and youre fre wyll offerynges, and the first borne of youre oxen and shepe: and there shall ye eate before the LORDE youre God, and reioyse ouer all that ye and youre houses haue geue with youre handes, because the LORDE thy God hath blessed the. Ye shall do none of the thinges, y we do here this daye, everyman what semeth hym good in his awne eyes. For ye are not yet come to rest, ner to y inheritaunce which the LORDE thy God shal geue the.

B But ye shal go ouer Jordane, and dwell in the londe y the LORDE youre God shall denyde out vnto you, and he shal geue you rest from all youre enemies rounde aboute, and ye shal dwell safe. Now whan the LORDE thy God hath chosen a place, to make his name dwell there, ye shall brynge thither all y I haue commaunded you, namely, y burnt sacrifices, youre other offerynges, youre tithes, the heueofferiunges of youre handes, and all youre fre vowes, which ye shall vowe vnto y LORDE: and there shal ye eate, and reioyse before the LORDE youre God, ye and youre sonnes, and youre deughters, and youre seruantes, and youre maydes, and the Levites that are within youre gates, for they haue no porcioner inheritaunce with you.

Deut. 15. c Take hede vnto thy selfe, that thou offer not thy burnt offerynges in what so euer place thou seyst: but in the place which y LORDE shall haue chosen in one of thy trybes, there shalt thou offer thy burnt offerynges, and do all that I commaunde the. Notwithstandinge thou mayest tyl and eate fleshy within all thy gates, after all the desyre of thy soule, acordinge to the blessinge of the LORDE thy God, which he hath geue the: both the cleane and vncleane maye eate it, as of the Rood and herte, onely the bloude shalt thou not eate, but poure it out as water vpon the earth.

Deut. 14. c But within thy gates mayest thou not eate of the tythes of thy come, of thy wyne, and of thy oyle, ner of y first borne of thine oxen and of thy shepe, or of eny of thy vowes which thou hast vowed, or of thy fre wyll offerynges, or heueofferiunges of thy handes: but before the LORDE thy God shalt thou

The v. booke of Moses.

eatethem, in the place which the LORDE thy God choseth, thou & thy sonne, and thy daughter, thy seruante, thy mayde, and the Levite that is within y gates, & thou shalt reioyse before y LORDE thy God, ouer all y thou puttest thine hande vnto.* And beware, that thou forsake not the Levite, as longe as thou lyvest vpon the earth.

But whan the LORDE thy God shal enlarge thy bordes of thy londe (as he hath promysed the) and thou saye: I wil eat fleshy (for so moch as thy soule longeth to eat fleshy) then eat fleshy acordinge to all the desyre of thy soule. But yf the place that the LORDE thy God hath chosen (to let his name be there) be farre from the, then kyl of y oxen and of thy shepe, which the LORDE hath geuen the, as he hath commaunded the, and eat it within thy gates acordinge to all y desyre of thy soule. Euen as a Keo or Hert is eaten, maist thou eat it: both the cleane and vncleane maie eat it indifferently.* Onely beware, that thou eat not the bloude: for the bloude is the life. Therefore shalt thou not eat the life w the fleshy, but shalt poure it out like water vpon the earth, y thou mayest prospere, and y children after the, whan thou hast done that which is righte in the sighte of the LORDE.

But whan thou halowest oughte that is thine, or makest a vowe, thou shalt take it, and brynge it vnto the place, that the LORDE hath chosen, and do thy burnt offerynges with the fleshy and bloude vpon the altare of the LORDE thy God. The bloude of thine offryng shalt thou poure vpon the altare of the LORDE thy God, and eat the fleshy. Take hede, and heare all these wordes, which I commaunde the, y it maye go well with the, and thy children after y for euer, & whan thou hast done y which is righte and acceptable in the sighte of the LORDE thy God.

Whan the LORDE y God hath rote out the heithen before the, whither thou comest into conquerethem, & whan thou hast conquered them, & dwelt in their londe, beware then, y thou fall not in the snare after the, whan they are destroyed before the: & that thou are not after their goddes, & saye: Eue as these nacions haue serued their goddes, so wil I do also.* Thou shalt not do so vnto the LORDE thy God. For all that is abhominacion vnto the LORDE, & that he hateth, y same haue they done vnto their goddes. For they haue burnt euen their sonnes and their daughters with fyre vnto their goddes.

The xiiij. Chap.

All that I commaunde you, shal ye kepe, that ye do thereafter. Ye shal put nothinge thereto, ner take ought there from.

The XIII. Chapter.

Shether yse vp a prophet or dreamer amonge you, and geue the a token or wonder, and that token or wonder which he spake of, come to passe, and then saye: Let vs go after other goddes (whom thou knowest not) and let vs serue the: Thou shalt not herken vnto the wordes of soch a prophet or dreamer.

For y LORDE youre God prouerh you, to wete whether ye lone him with all youre hert, & with all youre soule. For ye shall walke after the LORDE youre God, and feare him, and kepe his commaundementes, & herken vnto his voyce, and serue him, and cleue vnto him.* As for that prophet or dreamer, he shal dye: because he hath spoken to turne you awaye from the LORDE youre God (which broughte you out of the londe of Egypte, and delyuered you from the house of bondage) to thrust the out of the waye, which the LORDE thy God commaunded the to walke in, and so shalt thou put awaie the euill from the.

If thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wyse in thy bosome, or thy frende which is vnto the as thine owne soule, entyse the secretly, and saye: Let vs go and serue other goddes (whom thou knowest not, ner yet thy father) which are amonge the nacions rounde aboute you, whether they benye vnto the or farre from the, from the one ende of the earth vnto the other: consente not vnto him, and herke not vnto him. Thine eye also shal not pytie him, and thou shalt haue no compassion vpon him, ner kepe him secrete, but shalt cause him to be slayne: thine hande shal be first vpon him, to cause him to be slayne, and then the handes of all the people. He shalbe stoned to death, because he wente aboute to thrust the awaye from the LORDE thy God, which broughte the out of the londe of Egypte from the house of bondage: y all Israel maye heare, and feare him, and do nomore soch euill amonge you.

If thou hearest in eny cite which y LORDE thy God hath geue the to dwell in, that it is sayde: There are certayne men, the children of Belial, gone out from amonge you, and haue disceaued the inhabitants of their cite, and sayde: let vs go, and serue other goddes, whom ye knowe not.* Then shalt thou seke, make search, and enquire diligently.

Eccle. 7. d

Deut. 15. c

1. Re. 14. e

Deut. 14. b
and 15. c

Deut. 18. b
Iosu. 23. c

Deut. 18. b
Ierr. 19. a
Esa. 65. a

Deut. 4. a
Iosu. 1. b

Mat. 7. b

Deut. 9. a

Ierr. 18. c
and 19. d

Zach. 13. a
Mar. 16. a
Luc. 17. b

Deut. 17. b

Deut. 19. d

Deut. 17. b

The v. booke of Moses.

C And yf it be founde of a trueth, that it is so in dede, & soch abhominacion is wroughte amonge you, then shalt thou smyte the indwellers of the same cite and their catell, with the edge of the swerde, and damne the cite with all that is therin: and all the spoyle therof shalt thou gather together in the myddes of the stretes of it, and burne with fyre, both the cite and all the spoyle therof together vnto the LORDE & God, that it maye lye vpon a heape for ever, and neuer be buylded eny more. And let nothinge of the damned thinge cleue vnto thy hande, that the LORDE maye be turned from the indignacion of his wrath, and graunte the mercy, and haue compassion on the, and multiplie the (as he hath sworne vnto thy fathers) because thou hast hearkened vnto & voyce of the LORDE thy God, to kepe all his commaundementes, which I commaunde the this daye, so that thou doest the thinge which is righte in the sighte of the LORDE thy God.

The XIII. Chapter.

YE are the children of the LORDE your God, Cut not youre selues therfore, & make you no baldnesse betwene youre eyes ouer eny deed. For thou art an holy people vnto the LORDE thy God. And the LORDE hath chosen the to be his awne peculiar people, from amonge all the nacionis that are vpon the earth.

Thou shalt eate no abhominacion. These are the beestes which ye shal eate: Oxen, shepe, Goates, Hert, Koo, Bugle, wylde goate, Unicorne, Origen, and Camelion. And every beest that denyeth his clawe, & cheweth cudd, shal ye eate. Nevertheless these shal ye not eate of them that chewe cudd, and denye de not the hofte in to two clawes: The Camell, the hayre, & the conye, for though they chewe cudd, yet denyde they not the hofte, therfore shal they be vncleane vnto you. The swyne, though he denyde the hofte, yet cheweth he not cudd, he shall be vncleane vnto you: ye shall not eate of the flesh of the, and their deed carcases shal ye not touche.

This is it that ye shall eate of all that is in the waters: All that hath fynnes and scales, shal ye eate. But what so ever hath no fynnes ner scales, that shal ye not eate, for it is vncleane vnto you.

Eate of all cleane foules. But these are they, wherof ye shal not eate: The Aegle, & Goshaute, the Comoraunte, the Ircion, the Vultur, the Rye with his kynde, & all Ravens in their kynde, the Estriche, the Night

The xiii. Chap. 30. lxxxi.

crowe, the Cocow, the Sparow hawke with his kynde, the litle Oule, the greate Oule, & Backe, the Bytture, the Swanne, the Pellicane, the pye, the Storke, the Heron, the Jaye & his kynde, the Lapwinge, & Swallowe: And all foules & crepe, shal be vncleane vnto you, and ye shal not eate them.

Ye shall eate of nothings & dyeth aloner: thou mayest geue it vnto & straunger with in & gate, that he eate it, or sell it to a stranger. For thou art an holy people vnto & LORDE thy God. Thou shalt not seeth a kydd, whyle it yet sucketh his mother.

Thou shalt separate out the tythe all the increase of thy seide, & cometh out of & selde every year: & shalt eate it before & LORDE & God in & place which he choseth, & his name maye dwell there) namely of & tythes of thy come, of thy wyne, of thy oyle, & the first boue of thine oxen, and of thy shepe, & thou mayest lerne to feare the LORDE thy God, all thy life longe.

But yf the waye be to moch for &, and the place, which & LORDE thy God hath chosen to set his name there, be to farre from the: & thou canst not cary it that & LORDE thy God hath blessed the withall, Then geue it for money, & take & money in thynne hande, and go vnto the place which the LORDE thy God hath chosen, and geue the money for all that thy soule desyareth, whether it be ore, shepe, wyne, stronge drynke, or for what so eaer thy soule desyareth, and eate there before the LORDE thy God, and be merry, thou and thine housholde, and & Lewite that is within thy gates. Thou shalt not forsake him, for he hath no porcion nor inheritaunce with the.

In the thirde yeare shalt thou brynge forth all the riches of thine increase of the same yeare, and shalt laye it within thy gates. The shal the Lewite (which hath no porcion ner inheritaunce with the) and & stranger, and the fatherlesse, and the wedowe, which are within thy gates, come and eate, and fyll them selues, that the LORDE thy God maye blesse the in all the workes of & handes which thou doest.

The XV. Chapter.

In the seneth yeare shalt thou make a Gre yeare. This is y maner of the Gre yeare. Who so ever ledeyth ough te with his hande vnto his neighbour, shal not requyre it of his neighbour or his brother: for it is called the Gre yeare vnto the LORDE. Of a stranger mayest thou requyre it: but vnto him that is thy brother, shal

Deut. 7. c
Ios. 7. a
Exo. 12. c

Leui. 10. b

Deut. 7. a
and 16. d
Exo. 19. a

Leui. 11. a

Leui. 11. b

Exod. 35. c
and 34. c

Exo. 34. c

Exo. 35. c

Deut. 12. c
Baruc. 1. c

Leui. 18. c

Deut. 16. c

Leui. 25. a
Exo. 22. c
Exo. 22. b

The v. booke of Exodus.

Eccli. 4. 2 thou remytte it. * There shall be no begger amonge you for the **LORDE** shall blesse y in the lode which the **LORDE** y God shall geue y to inheritaunce to take it in possession, one ly y thou herke vnto the voyce of the **LORDE** y God, & kepe all these comādemētes which I comāunde the this daye, that thou maiest do therafter. For the **LORDE** y God shall blesse the, as he hath promysed the. The **sha**lt thou lende vnto many nacions, & shalt borowe of noman. Thou shalt raigne ouer many nacions, & noman shall reigne ouer y.

Exo. 21. b * When one of thy brethē is waxed poore in any cite within thy londe, which y **LORDE** y God shall geue y, thou shalt not harden thine hert, ner withdrawe thine hande from thy poore brother: but shalt open thine hande vnto him, and lende him, acordinge as he hath neede.

B Bewarre, that there be not a poynte of Belial in thine hert, that thou woldest saye: The seuenth yeare, the yeare of freedome is at hande. For yf thou lokest not frēdly vpo thy poore brother, and geuest him nothinge then shall he crye ouer the vnto the **LORDE**, and it shall be synne vnto the. But thou shalt geue him, and let it not greue thine hert that thou geuest him. For because of it, shall the **LORDE** thy God blesse the in all thy workes, and in all that thou puttest thine hande vnto. The londe shall neuer be with out poore, therfore commaunde I the and saye, that thou open thine hande vnto thy brother, which is needy and poore in thy londe.

Exo. 21. a **Leui. 25. f** **1er 34. b. c** If thy brother an Hebrue or Hebruesse be soide vnto the, he shall serue the sixe yeare, in the seuenth yeare shalt thou let him go fre. And whā thou deliuere, him fre, thou shalt not let him go from the empye, but shalt geue him of thy shepe, of thy corne, and of y wyne, so that thou geue him of that, which the **LORDE** thy God hath blessed the with all. And remembre that thou alid wast a seruante in the lode of Egypte, and how that the **LORDE** thy God deliuered the, therfore commaunde I the this thinge to daye.

Exo. 21. a **C** But yf he saye vnto the: I wyll not go out awaye from the, for I loue y and thine house (in so moch as he is well at ease with the) then take a boctyn, and bore him thorow his eare to the dore, and let him be thy seruant for ever. And with thy mayde shalt thou do likewise. And let it not seme greuous vnto the, to let him go fre from the (for he hath serued the sixe yeaeres as a dubble byred seruant) then shall the **LORDE** thy

The xvi. Chap.

God blesse the in all that thou doest.

All the first borne that come of thine oren and shepe, y are males, shalt thou halowe vnto the **LORDE** thy God. Thou shalt not plowe with the first borne of thine oren, and shalt not clyppe the first borne of thy shepe: Before the **LORDE** thy God shalt thou eate the enery yeare, in the place that the **LORDE** chosech, thou and thine householde.

* But yf it haue a deformyte, so that it is lame or blynde, or hath eny other euell blemish, thou shalt not offre it vnto y **LORDE** thy God, but shalt eate it within thine awne gates, whether thou be vncleane or cleane: euen as the Koo and Hert. Onely se that thou eate not of the bloude therof, but poure it out as water vpon the grounde.

The XVI. Chapter.

Serue the moneth Abib, y thou offre Easter vnto the **LORDE** y God: for in the moneth Abib the **LORDE** thy God broughte y out of Egypte by night. And for the Easter vnto y **LORDE** thy God, thou shalt offre oren & shepe, in y place which y **LORDE** shall chose, y his name maye dwell there. Thou shalt eate no leuened bried in y feast. Seuen dayes shalt thou eate the vlenended bried of thy tribulacion: For with sorowfull haist camest thou out of the londe of Egypte, that thou mayest remembre the daye of thy departinge out of y londe of Egypte, all y life longe. In seue dayes shall there no leuēd bried be sene within all thy coastes: & of the fleshy that is offred y first daye at even, there shall nothinge be lefte ouer night vntill the mornynge.

Thou mayest not offre Easter w in eny of thy gates, which the **LORDE** thy God hath geuen the: but * in the place which the **LORDE** thy God hath chosen, that his name maye dwell there, there shalt thou offre this Easter, at even whan the Sonne is gone downe, euen in the same season that thou camest out of Egypte: and thou shalt dighte it, and eate it in the place that the **LORDE** thy God hath chosen, and then turne the on the morowe, & go home in to thy tent. Sixe dayes shalt thou eate vlenended bried, and on the seuenth daye is the gatheringe together of the **LORDE** thy God. Thou shalt do no worke therein.

Seuen weekes shalt thou nembre vnto y, and begynne to nomtre w han the syccle begynneth in the corne, and thou shalt kepe the. Feast of weekes vnto the **LORDE** thy God, that thou geue a fre wyll offeringe of thine hande, acordinge as the **LORDE** thy

Exod. 13. a
Leui. 27. d
Num. 8. b

Deu. 12. 2. d
14. b. 15. a

* **Leu. 22. c**
Deut. 17. 2

Deut. 22. b

Exod. 13. a
and 13. b
Leui. 23. a
Num. 9. a
and 28. c
Deut. 16. a
14. b. 15. c

1. Par. 28. c

B

Exo. 23. b
Leui. 23. c

Act. 2. a

The v. boke of Moses.

God hath blessed the, and shalt reioyse before the LORD thy God, thou and thy sonne, thy daughter, thy seruante, thy mayde, and the Leuite that is within thy gates, & stranger, the fatherlesse, and the widowe, that are amonge you, in the place which & LORD thy God hath chosen, that his name may dwell there. And remember, & thou wast a seruante in Egypte, so that thou feare and do these ordynaunces.

C The feast of Tabernacles shalt thou keepe seven dayes, when thou hast gathered in the frutes of thy barne & of thy wyne presse, and thou shalt reioyse in thy feast, thou and thy sonne, thy daughter, thy seruante, thy mayde, the Leuite, the stranger, the fatherlesse, and the widowe that are within & gates. Seven dayes shalt thou keepe & feast vnto the LORD thy God, in the place that he hath chosen. For the LORD thy God shall blesse the in all thy frutes and in all the workes of thine handes. Therefore shalt thou be glad.

Exo. 23. 1

Exo. 23. 1

Three tymes in the yere shall all thy males appeare before the LORD thy God (in the place that he shall chose) namely, in the feast of unleuened bread, in the frast of weekes, and in the feast of Tabernacles. He shall not appeare empty before the LORD, but every one after the gifte of his hande, according to the blessing that the LORD thy God hath geuen the.

The XVII. Chapter.

Judges & officers shalt thou ordeyne within all & gates, which & LORD thy God geueth the amonge thy trybes, & they maye iudge the people with righteous iudgment. Thou shalt not wrest the lawe. Thou shalt knowe no personne also, ner take giftes. For & giftes blynde the eyes of & wyse, & peruerter & righteous causes. Lo & what righte is, & shalt thou folowe, that thou mayest lyue & possesse the lande, which the LORD thy God shall geue the.

Deut. 16. 19
Exo. 23. 8
Eccl. 30. 4

1. Reg. 15. 6
1. Reg. 18. 4
Leu. 23. 6
Deu. 17. 6

Thou shalt plante no grove (of what so ever trees it be) nye vnto the altare of the LORD thy God, which thou makest the. Thou shalt set the vp no piler, which & LORD thy God hateth. & Thou shalt offre vnto the LORD thy God no oxe or shepe, that hath a blemish or any euell favourednesse on it: for that is abomination vnto the LORD thy God.

Exo. 23. 1
1. Reg. 18. 4
4. Reg. 10. 4

If there be founde amonge you (within any of thy gates which the LORD thy God shall geue &) a man or woman, that worketh wickednesse in & sighte of the LORD thy

The xvij. Chap. Exo. lxxxij.

God, so that he transgresseth his couenaunte and goeth, and serueth other goddes, & worshippeth them, & whether it be Sonne or Moone, or any of the hooste of heauen, which I haue not commaunded, and it is tolde the, & thou hearest of it, Then shalt thou make diligent search therfore. And yf thou fyndest that it is so of a tructh, that such abomination is wroughte in Israel, then shalt thou brynge forth the same man or & same womā (which haue done such euell, vnto thy gates and shalt stone them to death. At the mouth of two or thre witnesses shall he dye, that is worthy of death. At the mouth of one witness shall he not dye. The handes of the witnesses shall be the first to kyll him, and the & handes of all the people, that thou mayest put away the euell from the.

Deut. 17. 2

Deut. 17. 2
and 19. 4
Iosu. 7. 4

Num. 35. 6
Deut. 17. 6

If a matter be so harde for the in iudgment betwixte bloude and bloude, betwixte plee and plee, betwixte stroke and stroke, and yf there be matters of stryfe within thy gates & then shalt thou ryse, and go vp vnto & place that & LORD thy God hath chosen: and shalt come to the prestes the Leuites, & to the iudge which shall be at that tyme, and shalt aske. They shall shewe the how to iudge, and thou shalt do therafter, as they saye vnto the, in & place which the LORD hath chosen: and thou shalt take hede that thou do accordinge vnto all & they teach the. Accordinge to the lawe & they teach the, & after the iudgment that they tell &, shalt thou do & so that thou turne not asyde from & sense, nether to the righte hande ner to the lefte.

C

Deut. 17. 6
Eccl. 4. 5. 6

1. Reg. 4. 4. 6

And yf any man deale presumptuously, so that he herteneth not vnto the prest (which stoneth to do seruyce vnto the LORD thy God) or to the Iudge, the same shall dye: and thou shalt put away the euell from Israel, that all & people maye heare, and feare, and be nore presumptuous.

Deut. 17. 6

When thou art come in to & lande which the LORD thy God shall geue the, & takest it in possession, and dwellest therein, and shalt saie: I wil set a kinge ouer me, as all the nations haue aboute me, the shalt thou set him to be kyng over the, whom the LORD thy God shall chose.

1. Reg. 1. 2

One of thy brethren shalt thou sett to be kyng over the. Thou mayest not set a stranger ouer the, which is not thy brother. Onely let him not haue many horses, & he brynge not & people againe in to Egypte thorow & multitude of horses, for as moch as & LORD hath sayde vnto you, that from hence forth ye shulde come nore this waye agayne.

D

1. Reg. 4. 6
2. Pat. 9. 6

The v. booke of Moses.

3 Re. 11. a
12 Re. 10. c
Eh. 3. b

He shall not haue many wyues also, that his hert be not turned awaye. Neither shall he gather him syluer and golde to moch.

Iosu. 1. b

And whan he is set vpon the seate of his Kingdome, he shall take of the prestes the Leuites this seconde lawe, and cause it be wrytten in a booke, and that shall he haue by him, and he shall rede therein all the dayes of his life, that he maye lerne to feare the LORD his God, to kepe all the wordes of this lawe, all these ordinaunces, so that he do thereafter. He shall not lifte vp his herte aboue his brethren, and shall not turne asyde from the commaundement, neither to the right hander to the lefte, that he maye prologe his dayes in his Kingdome, he and his children in Israel.

The XVIII. Chapter.

Num. 18. b
Deu. 10. b
12 b. 14. c
Exo. 4. d

The prestes, the Leuites, all the trybe of Levi shall haue no parte ner enheritaunce to Israel. The offerynges of the LORD and his enheritaunce shall they eate. Therefore shall they haue no inheritaunce amonge their brethren, because the LORD is their enheritaunce, as he hath saide vnto the. This shall be the prestes dutye of the people, and of the that offere, whether it be ore or shepe, so that they geue vnto the prest the shulder and bech the chekes, and the brest. And the first frutes of thy corne, of thy wyne and of thy oyle, and the first of thy shepe sheringe. For the LORD thy God hath choien him out of all thy trybes, to stonde and mynister in the name of the LORD, he and his sonnes all the dayes of their life.

Num. 8. b
and 18. a

If a Leuite come out of eny of thy gates or out of eny place of all Israel, where he is a guest, and cometh with all the desyre of his soule (vnto the place which the LORD hath choien) to mynister in the name of the LORD his God, like as all his brethren the Leuites, which stonde there before the LORD, the shall he haue like porcion of meate with the other: besydes that which he hath of the solde good of his fathers.

Leu. 18. a
and 20. d
Deut. 12. d
and 17. b
4. Re. 21. a
Iere. 7. a
and 19. a

Whan thou comest in to the lande which the LORD thy God shall geue thee, thou shalt not lerne to do the abhominacions of these nations, that there be not founde amonge you, that maketh his sonne or donghter go thorow the fyre, or a prophecier, or a choser out of dayes, or that regardeth the foules cryenge, or a witch, or a coniuurer, or soothsayer, or an expounder of tokens, or that doeth any thinge of the deed.

For who so euer doth soch, is abhominacion vnto the LORD: and because of soch ab-

The xix. Chap.

ominacions both the LORD and God dryne the out before the. But thou shalt be perfect with the LORD and God. For these nations whom thou shalt conquere, whom the LORD thy God hath geuen the, herken to the chosers out of dayes, and to the soothsayers: but so shalt thou do vnto the LORD thy God.

A prophet, like vnto me, shall the LORD thy God raise the vp euen out of the, and from amonge thy brethren, vnto him shall ye herken, accordinge as thou desyrest before the LORD thy God in Horeb, (in the daye of gatheringe together) and saydest: Let me heare the voyce of the LORD my God nomore, and se nomore this greates fyre, that I dye not. And the LORD saide vnto me: They haue well spoken. I wil raise them vp a prophet from amonge their brethren like vnto the, and wil put my wordes in his mouth, and he shall speake vnto them all that I shall commaunde him. And who so euer wyl not herken vnto my wordes, which he shall speake in my name, of him wil I requyre it.

Act. 3. d
and 7. e
Mat. 17. d

Exo. 20. c
Deut. 5. c

But yf a prophete presume to speake ought in my name, which I haue not commaunded him to speake: and he that speaketh in the name of other goddes, the same prophete shall dye. But yf thou saye in thine hert: How can I knowe what word the LORD hath not spoken? Euen whan the prophete speaketh in the name of the LORD, and the thinge followeth not, and cometh not to passe, the same is the worde, the LORD hath not spoken. The prophete hath spokē it presumptuously, therefore be not afrayed of him.

Ioh. 11. f
Heb. 2. d

Num. 16. d
Deut. 12. a
Iere. 18. a
Eze. 14. a

The XIX. Chapter.

Whan the LORD thy God shall haue rote out the nations, whose lande the LORD thy God shall geue the, so that thou hast conquered them, and dwellest in their cities and houses, thou shalt appoynte the out thre cities in the myddes of the lande, the LORD thy God shall geue thee to possesse. Thou shalt prepare the waye, and parte the coastes of the lande (which the LORD thy God shall deuide out vnto the) in to thre partes, that whosoever hath commytted a slaughter, maye flye thither. And this shall be the cause, that whosoever hath committed a slaughter, maye flye thither, and lyue.

Deut. 4. d
Num. 35. b
Iosu. 20. a

Exo. 21. b

Num. 35. d
Deut. 27. d

If eny man smyte his neyghboure with awarres, and hath not hated him in tyme passed (as whan a man goeth vnto the wood with his neyghboure to hew downe tymbre, and he turneth his hande to the axe to hew downe the wood, and the yron slippeth from

The v. booke of Moses.

B the helme, and hytterh his neighbour, that he dyeth the same shal flye into one of these cities, that he maye lyue, lest the auenger of bloude folowe after the deedseyer, whyle his hert is whote, and ouertake him, whyle the waye is so farre, and slaye him, where as yet no cause of death is in hi, for so moch as he hated him not in tyme passed. Therefore commaunde I the, that thou appoynte out thre cities.

And whan the LORDE & God enlargeth thy borders, as he hath sworne vnto thy fathers, & geueth the all the lode which he promysed thy fathers to geue (so that thou kepe all these commaundementes, and do & I commaunde the this daye, & thou loue the LORDE thy God, and walke in his wayes all & life longe) the shalt thou adde yet thre cities vnto these thre, that innocent bloude be not shed in thy londe (which the LORDE & God geueth the to inheritaunce) and so bloude come vpon the.

C But yf eny man beare hate agaynst his neighbour, and layeth waite for him, and rysech agaynst him, and smyteth him that he dye, and flyeth in to one of these cities, then shall the Elders of the same cite sende thither, and cause him to be fetched from thence, and deliuer him in to the handes of the auenger of bloude, that he maye dye: thine eye shal not picie him, and the giltye bloude shalt thou put awaye fro Israel, that thou mayest prosper.

Deu. 17. c
Iob 24. a Thou shalt not remove thy neighbours march, which they of olde tyme haue set in thine inheritaunce, that thou enheret in the londe, which the LORDE thy God hath geuen the to possesse it.

Num 35. d
Mat. 18. b
Ioh. 2. b
1. Cor. 13. a One witnesse shal not stonde vp alone agaynst a man, ouer eny trespase or synne, what maner of synne so euer it be, & a man can do, but in the mouth of two or thre witnesses shal euery matter be stablished.

D But yf an vnrighteous wytnesse stonde vp agaynst eny man, to testifie eny trespase vpon him, then shall both the men that steyue together, stonde before the LORDE, before the prestes and Judges, which shall be at the same tyme. And the iudges shall make diligent inquisition: & yf the witnesse be founde false, and hath geue false witnesse agaynst his brother, then shall ye do vnto him, enen as he thoughte to do vnto his brother: that thou mayest put awaye the euill from the, that othet maye heare and feare, and take nemoze vpon him to do soch wicked poyntes amonge you. Thine eye shall

The xx. Chap. Ifo. lxxxiij.

not picie him. Soule for soule, eye for eye, to the for tothe, hande for hande, fore for fore. **Exod. 21. e**
Leui 24. d
Math. 5. e

The XX. Chapter.

Bhan thou goest out to battayll agaynst thine enemies, and seyst hostes and charrettes of the people more then thou, be not afrayed of them: for the LORDE thy God which brought & out of the londe of Egypte, is with the. Now whan ye are come nye vnto the battayll, the prest shal steppe forth, & speake to the people, and saye vnto the: Heare Israel: Ye go this daye in to the battayll agaynst youre enemies, let not yo^r hert faynte. Feare not, be not afrayed, ner a drede of them. For the LORDE youre God goeth with you, to syghte for you agaynst youre enemies, & he maye saue you.

And the captaynes shal speake to & people, and saye: Who so hath buylded a new house, and hath not dedicate it, let him go, and byde in his house, that he dye not in & battayll, and another dedicate it. * Who so hath planted a vynyarde, and hath not yet made it comen, lett him go, and byde at home, that he dye not in the battayll, and another make it comen. * Who so hath sponised a wyfe, and hath not yet brought her home, let him go, and byde at home, & he die not in the battayll, & another brynge her home.

And the captaynes shal speake further vnto the people, and saye: He that feareth and hath a faynte hert, lett him go, and byde at home, that he make not his brethens hert fainte also, like as his hert is. And whan the captaynes haue made an ende of speakinge vnto the people, they shall set the rulers of the hoost before the people in the fore fronte.

Whan thou comest nye vnto a cite to fight agaynst it, thou shalt offre them peace. If they answer the peaceably, and open vnto the, then shal all & people & is founde ther in, be tributaries vnto the, and serue &. But yf they wyl not deale peaceably wth the, and wyl warre with the, then besege it: and whan the LORDE thy God deliuereth it in to thy hande, then shalt smyte all the males that are therein, with the edge of the swerde: saue the women and the children. * As for the cattell, and all that is in the cite, and all the spoyle, thou shalt take them vnto thy selfe, and eate the spoyle of thine enemies, which the LORDE thy God hath geuen the. Thus shalt thou do vnto all the cities, that are very farre from the, and are not of the cities of these nations.

But in the cities of these nations, which

Deut. 7. d

Deut. 20. c
Num. 4. d
1. Mac. 4. a
*** Deut. 20. a**

1. Mac. 1. g

Deut. 24. a

Judic. 7. a

Num. 21. c
Deut. 2. c

Iosu. 8. a
and 11. c

The v. booke of Moses.

Deut. 20. 2
Iosu. 8. c
8 f. 10. c
Iud. 1. b
*Deut. 7. a

the LORDE thy God shall geue the to enheri-
taunce, thou shalt leaue nothinge alyue that
hath breth, but shalt utterly destroye the, na-
mely the Hethites, Amorites, Cananites,
Pheresites, Henuites, & Jebusites, as the LOR-
DE thy God hath commaunded the, & they
teache you not to do all & abhominacions,
whiche they do vnto their goddes, & so ye to
synne agaynst the LORDE youre God.

Whan thou must lye a longe season befo-
re a cite, against the which thou makest war-
re to take it, thou shalt not destroye & trees
therof that thou woldest hew them downe
w^{ch} the are, for thou mayest eat therof: and
therfore shalt thou not hew them downe. For
it is but wodde vpon the felde, and no man,
and can not come & be bullwoikes agaynst
the. But the trees which thou knowest & m^{ay}
eat not of, those shalt thou destroye, and re-
te out, and make bullwoikes therof, agaynst
the cite that warreth with the, tyll thou ha-
ue ouercome it.

The XXI. Chapter.

Whan there is one slayne founde in &
londe which & LORDE & God shall
geue & to possesse it, & lyeth in & fel-
de, & it is not knowne who hath slaine him,
then shal thy Elders & iudges go forth, and
meet from the slayne vnto the cities that lye
rounde aboute. Loke which cite is the nexte,
& Elders of the same shal take a yonge cowe,
which hath not bene laboured, ner hath
drawen in the yocke, & they shal brynge her in
to a valley, where as is nether earinge nor
sowinge, and strike of hir heade there in the
valley.

Deut. 17. b
Eccli. 4. d

Then shal the prestes & children of Leui
come forth. (* For the LORDE thy God hath
chosen them, to serue him, and to prayse his
name: and at their mouth shal all pleges and
strypes be tryed.) And all the Elders of the
same cite shal come forth vnto the slayne, &
wash their handes ouer & yonge cowe, who-
se heade is stricken of in the valley, and shal
answere and saie: Oure handes haue not shed
this bloude, nether haue oure eyes sene it. Be
mercifull (O LORDE) vnto thy people of Is-
rael, whos thou hast delynered, & laye no in-
nocent bloude vnto thy people of Israels
charge: then shal they be reconcyled from
the bloude. Thus shalt thou put awaye the
innocent bloude from the, in that thou doest
the thinge whiche is righte in the sighte of &
LORDE.

100. 1. c

Whan thou goest forth to warre against
thine enemies, & the LORDE thy God delyne-
reth them in to thine handes, so that thou

The xxi. Chap.

carriest awaye their prisoners, and seist amo-
ge the captyues a bewtyfull woman, & hast
a desyre vnto her to take her to thy wife, the
brynge her home to thine house, and let her
shave hir heade, and pare hir nayles, and
put of hir clothes that she was taken pri-
uer in, and let her sit in thine house, and meur-
ne for hir father and mother a moneth longe
after that lye with her, and marry her, and
let her be thy wife. But yf thou haue ne fa-
uoure vnto her, then shalt thou let her go
whither she wyll, and not to sell her, ner to
make chesefauour of her, because thou hast
dishonoured her.

If a man haue two wyues, one that he
loueth, and one that he hateth, and they bea-
re him children, both the beloued and the ha-
ted, so that the firstborne be hirs that is ha-
ted, and the tyme commeth that he dealeth
out the inheritaunce vnto his children, then
can he not make the sonne of & beloued first-
borne before the firstborne sonne of the ha-
ted, but he shall knowe the sonne of the ha-
ted for & first sonne, so that he geue him du-
ble of all that is at hande: for the same is &
begynnyng of his strength, & the first by h^{is}
righte is his.

Gen. 25. 26

Gen. 49. 8

* If any man haue a stubborne and dishe-
bedient sonne, which herkeneth not vnto the
voyce of his father, and mother, and whan
they teach him nurture, wyll not folowe
them, then shall his father and mother ta-
ke him, and brynge him to & Elders of the
cite, and to the gate of the same place, and
saye vnto the Elders of the cite: This oure
sonne is stubborne and disobedient, and her-
keneth not vnto oure voyce, and is a ryoter
and a diontarde. Then shal all the men of &
same cite stone him to deathe: and thus shalt
thou put awaye the euell fro the, that all Is-
rael maye heare and feare.

D
Exo. 21. 6

If a man haue commytted a synne & is
worthy of deathe, and is put to deathe, so that
he is hanged on tre, then shal not his bodye
mayne all night on tre, but thou shalt burye
him the same daye (* For cursed is he of God
that is hanged) that thou defyle not thy lon-
de, which the LORDE thy God geueth the to
enheritaunce.

Iosu. 8. f
and 10. e

Gala. 3. 13

The XXII. Chapter.

If thou se thy brothers ore or shepe,
go astray, thou shalt not withdrawe
thy selfe from them, but shalt brynge
the agayne vnto & brother. But yf & brother
be not nye vnto the, & then knowest him ner,
then shalt thou take the into thine house, &

Exod. 23. 4

The v. boke of Moses.

The xxiiij. Chap. Exo. lxxxiiij.

they maye be wth the, tyll y^e brother are after them, & then delyuer him the agayne. In like maner shalt thou do with his Assē, wth his rayment, & with enery lost thinge of y^e brother, which he hath lost, & thou hast founde it: thou mayest not with drawe thy selfe.

Mat. 23. b
Luc. 11. b

If thou se thy brothers ore or Assē fallen downe by the waye, thou shalt not wth drawe thy selfe from him, but shalt helpe him vp.

1 Cor. 11. a

A woman shall not reere y^e which pertaineth to a man, nether shal a man put on womans rayment. For who so ever doth soch, is abhominacion vnto y^e LORDE y^e God.

B If thou chaunce vpon a byrdes nest by y^e waye in a tre, or on the grounde, with yonge or with egges, and the dame syttinge vpon the yonge or vpon the egges, thou shalt not take the dame with the yonge, but shalt let the dame flye, and take the yonge, that thou mayest prospere and lyue longe.

Whan thou buyldest a new house, make a battelment aboute thy rose, that thou laide not bloude vpon thine house, yf eny man fall therof.

Leui. 19. e

Thou shalt not sowe thy vynyarde with dyuerse sedes, that thou halowe not to the fullofferynge, the sēde which thou hast sowne, with the increase of the vynyarde.

Thou shalt not plowe with an ore and an Assē together at one tyme.

Leui. 19. e

Thou shalt not weere a garnēt, y^e is mixte with wollen and linnen together.

Num. 15. d

Thou shalt make gardes vpon the foure quarters of thy garment, wherewith thou couerest thy selfe.

If a man take a wife, and hate her whan he hath lyen with her, and layeth eny shamefull thinge vnto hir charge, and bryngeeth vp an euell name vpon her, and sayeth: I receiue this wife, & whan I came to her, I founde her not a mayde. Then shall the father and mother of the damsell take her, and brynge forth the tokens of the damselfs virginite before the Elders of the cite, even vnto the gate. And y^e damselfs father shal saie vnto y^e Elders: I gaue this man my doughter to wyfe. Now hateth he her, and layeth a shamefull thinge to hir charge, and sayeth: I founde not thy doughter a mayde. And lo, these are the tokens of my doughters virginite. And they shal spiede out the clothe before the Elders of the cite. So shal the Elders of the cite take that man, and chastice him, and put a pennaunce vpon him of an hundred Sycles of syluer, and geue the same vnto the father of the damsell, because he hath brynge vp an euell name of a may-

de in Israel, and he shall haue her to wyfe, so y^e he maye not forsake her all his life longe. But yf it be of a truech, that the damself is not founde a virgin, the shal she be broughed forth vnto the dore of hir fathers house, and the mē of the cite shal stone her to death, & because she hath wrought foly in Israel, and played the whore in hir fathers house. And so shalt thou put awaye the euell from the.

Deu. 22. c

If a man be founde lienge with a womā that hath a married husbāde, they shal dye both the man, & the womā that he hath lien withall. And so shalt thou put awaye euell from Israel.

Leui. 20. b

If a mayde be handfested to eny man, & another man gettech her in the cite, & lyeth with her, ye shal brynge them both out vnto the gate of the cite, and stone them both, y^e they dye. The damself, because she cryed not, beyng in the cite. The man, because he hath brought his neighbours wife to shame. And thou shalt put awaye the euell from the.

D.

But yf a man get an handfested damself vpon the felde, and take her, and lye wth her, then the man that laye with her, shal dye also ne, and vnto the damself thou shalt do no thinge: for she hath done no synne worthy of death. It is like as yf a man rose against his neighbour, and slewe him, even so is this also. For he founde her in the felde, and the handfested damself cryed, and there was no man to helpe her.

If a man fynde a mayde that is not handfested, and take her, and lye with her, and be founde, then shal he that laye with her, geue hir father fyftee Sycles of syluer, and shall haue her to wyfe, because he hath shamed her: he maye not forsake her all his life longe.

Exo. 22. c

Womā shal take his fathers wife, ner couer his fathers couerynge.

Leui. 18. a
Deu. 22. e

The XXXIII. Chapter.

There shal none that hath his stones broken or y^e is gelded, come in to the cōgregacion of the LORDE. There shal no whores childe also come into the cōgregacion of y^e LORDE, no not after y^e tenth generaciō, but shal neuer come in to y^e cōgregaciō of y^e LORDE. The Ammonites & Moabites shal not come in to y^e cōgregaciō of y^e LORDE, no not after y^e tenth generacion, but shall neuer come in, because they met you not wth bred & water in y^e waye, whā ye came out of Egypte. And besides y^e, they hired agaynst you Balaā y^e sonne of Beor, y^e interpreter out of Mesopotamia, to curse y^e. But y^e LORDE y^e God wolde not heare Balaam,

Exo. 36. a

1. Esd. 10. a

Num. 22. a
Iosu. 24. b

The v. booke of Moses.

and turned the curse to a blessing vnto the: because the LORDE ⁊ God loued the. Thou shalt wyssh him nether prosperite ner health all thy life longe for ever. Thou shalt not abhore an Edomite: for he is thy brother.

Genas. c
B

An Egipcian shalt thou not abhore, for thou wast a straunger in his londe. The children whom they beget in the thirde generation, shal come in to the congregacion of ⁊ LORDE.

s. Co. 10. a
Eph. 6. b

* Whā thou goest out to fighte agaynst thine enemies, kepe the from all wickednesse.

If there be eny man amonge you which is uncleane, so that eny thinge is chaunced to him by nighte, the same shal go out of ⁊ hoost vntyll he haue bached himselfe with water before euen: and whan the Sonne is gone downe, he shall come in to the hoost agayne.

And without the hoost thou shalt haue place to resorte vnto for necessarye, ⁊ then shalt haue a shouell vnder the gydle: and whan thou wilt see ⁊ downe without, thou shalt dygge therewith: and whan thou hast done thine easement, thou shalt couer that which is departed from the. For the LORDE thy God walketh in thine hooste, to deliuer the, and to geue thine enemies before the. Therefore shall thy hooste be holy, that he se no uncleane thinge in the, and so turne himselfe from the.

C Thou shalt not deliuer vnto his master the seruant, which is escaped fro him vnto the. He shall dwell with the in the place that he choseth within eny of thy gates, for his wealth, and thou shalt not vex him.

Num. 35. b
Deut. 15. c
Mich. 1. b

There shal be no whore amonge ⁊ daughters of Israel, nether wherekeeper amonge the sonnes of Israel. Thou shalt not bunge ⁊ hye of an whoore ner the price of a dogg in to the house of the LORDE ⁊ God for eny maner of vowe: for they both are abhominacion vnto the LORDE thy God.

Exo 23. c
Leuit. 25. f
Eld. 3. a

Thou shalt occupye no vsury vnto ⁊ brother, nether with money, ner with fode, ner with eny maner thinge that vsury maye be used withall. (Vnto a strainger thou maiest lende vpo vsury, but not vnto thy brother) ⁊ the LORDE thy God maye blesse the in all ⁊ thou takest in hāde, in the lode whither thou comdest in to possesse it.

Num. 30. a
Eccl. 5. a
Baruc. 5. c
Act. 5. a

D Whan thou makest a vowe vnto ⁊ LORDE ⁊ God, to shalt not be slacke to perfourme it: for the LORDE thy God shal requyre it of the, and it shal be synne vnto the. If thou leave vowing, then is it no synne vnto the. But that which is proceeded out of ⁊ lyp-

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pes shalt thou kepe, and do thereafter, accordinge as thou hast vowed vnto the LORDE of a freewyll, which thou hast spoken w thy mouth.

Whan thou goest into thy neightours vyuarde, thou mayest eate of the grapes accordinge to thy desyre, tyll thou haue ynough. But thou shalt put none in to thy vessell.

* Whan thou goest in thy neightours cornefilde, thou mayest plucke the eares with thine hande, but with a sycle mayest thou not reape therein.

Mat. 23. 0

The XXIII. Chapter.

Whan a man taketh a wife, and marieth her, and she findeth no fauour in his eyes because of eny uncleanness, the shal he wyte a byll of deuorcement, and geue it her in hir hāde, and sende her out of his house. If whan she is gone out of his house, she go, and be another mans wyfe, and the same seconde man hate her also, ⁊ wyte a byll of deuorcement, and geue it her in hir hande, and sende her out of his house: Or yf the same seconde man dye, which toke her to wife, then hir first husbāde that put hir awaie, maie not take hir againe to be his wife, in so moch as she is defyled, for that is abhominacion before the LORDE: that thou make not the londe to synne, which the LORDE thy God hath geuen the to inheritaunce.

2
Leu. 21. a
Mal. 2. c
Mat. 19. a
and 1. d

Whan a man hath newly taken a wyfe, he shall not go awaie fare, nether shall he be charged withall. He shal be fre in his house one yere longe, that he maye be merry w his wife which he hath taken.

Deut 20. a

Thou shalt no take ⁊ ner hermost and vppermost mylstone to pledge, for he hat set ⁊ his lyuynge to pledge.

If eny man be founde that stealeth one of his brethren, from amonge the childre of Israel, and sette him to pledge, or selleth him soch a thefe shal dye, that thou maiest put a waye the euell from the.

Kepe the from the plage of leprosie, that thou ⁊ obserue diligently and do accordinge vnto all that the pristes the Leuites teach the, as I haue commaunded them, ⁊ shal ye obserue and do thereafter. Remembre what the LORDE thy God byd vnto Miriam ⁊ by the waye, whan ye were come out of Egypte.

Deut 17. 6
Mat. 23. 0

If thou lendest ⁊ brother eny bett, thou shalt not go in to his house, and take a pledge, but shalt stonde without: and he, to whō thou lendest, shal brynge out his pledge vnto the. But yf it be a poore body, thou shalt not lye downe to slepe, with his pledge, but

Num. 11. a

C

The xx. booke of Moses.

Shalt deliuer him his pledge agayne, when the Sonne geeth dawninge, that he maye slepe in his owne rayment, and blesse the, so shall the same be reckened vnto the for righteousness before the LORDE thy God.

Leu. 19. c
Eccli. 7. c
Tob. 4. c

Thou shalt not withdraue the hyre of y nedye and poore amonge thy brethren, or straunger that is in thy londe, or within thy gates, but shalt geue him his hyre the same daye, that the Sonne go not downe thereon, for so moch as he is nedye, and his life susteyned therewith: that he call not vpon the LORDE agaynst the, and it be synne vnto the.

Iere 31. d
4 Re 14. a
2. Para 25. a
Ecc 18. c
Deut 17. a
and 27. c

The fathers shal not dye for the children, ner the childre for the fathers, but every one shal dye for his owne synne.

Thou shalt not wrest the righte of the straunger and of the fatherlesse. And y redowes rayment shalt thou not take to pledge: for thou shalt remembre, that thou wast a seruaunte in Egypte, and how that y LORDE thy God deliuered the from thence, therfore commaunde y the to do this.

Leuit. 19. c

When thou hast reaped downe thine harvest in the felde, and hast forgotten a shefe in the felde, thou shalt not turne agayne to fetch it, but it shal be for the straunger, y fatherlesse and the wedowe, that the LORDE thy God maye blesse the in all the workes of thy handes.

When thou hast plucked thine Olyue trees, thou shalt not plucke them vp cleane afterwarde: it shal be for the straunger, the fatherlesse and the wedowe. When thou hast gathered thy vnyarde, thou shalt not gather it vp cleane afterwarde: it shal be for the straunger, the fatherlesse and the wedowe. And thou shalt remembre, that thou wast a seruaunte in the londe of Egypte: therfore commaunde y the to do this.

The XXV. Chapter.

When there is a stryfe betwene men, they shalbe brought before y lawe and iudged: and the iudges shal iustifie the righteous, and condemne the vngodly. And yf the vngodly haue deserued strypes, the iudge shal commaunde to take him downe, and they shal beate him before him, accordynge to the measure and nombre of his trespase. When they haue geue him fortye strypes, they shal beate him nomore, lest (yf there be mo strypes geuen him) he be beaten to moch, and thy brother be horrible before thine eyes.

1 Cor. 11. a

1 Cor. 9. b
1. Timo. 3. c

Thou shalt not mofell the mouth of the oxe, that treadeth out the come.

The xxv. Chap. Fo. lxxxv.

When brethren dwell together, and one of them dye without children, then shall not y wife of the deed take a straunge man with out, but hir kynsman shal go in vnto her, and take her to wyfe: and the first sonne that she beareth, shal he set vp after the name of his brother which is deed, that his name be not put out of Israel.

Rut 4. b
Mat. 22. b
Luc. 20. d

But yf the man wyl not take his kynswoman, then shal his kynswoman go vp vnder the gate to the Elders, and saye: My kynsman refusethe to steepe vp a name vnto his brother in Israel, and wyl not marye me. Then shal the Elders of the cite call him, and comen with him. If he stonde then and saye: I wyl not take her, then shal his kynswoman steppe forth vnto him before the Elders, and loose a shue fro his fete, and spyte in his face, and shal answere, and saye: Thus shal it be done vnto every man, that wyl not builde his brothers house. And his name shal be called in Israel, the vnshodd house.

If two women sryue together, and the wyfe of one renne to, to deliuer hir husbände from the hande of him that smyteth him, y put forth hir hande, and take him by the secretes, then shalt thou cut of hir hande, and thine eye shal not pitie her.

Thou shalt not haue in y bagg two manner of weightes, a greate and a small. Neither shalt thou haue in thine house dyuerse measures, a greate and a small. Thou shalt haue a perfecte and iust weighte, and a perfecte and iust measure, that thy life maye be longe in the londe, which the LORDE y God shal geue the. For who so euer doth soch (yee all they that do enell) are abhemination vnto the LORDE thy God. Remembre what the Amalechites did vnto the by the waye, whā ye were departed out of Egypte, how they buckled with the by the waye, and smote thy hymnost, euen all that were feble, which came after the when thou wast weerye and fainte, and they feared not God. Nowe whā the LORDE thy God bryngeth the, to rest fro all thine enemies rounde aboute in the londe which the LORDE thy God geueth the for inheritance to pesse, then shalt thou put out the remembrance of the Amalechites from vnder heauen. Forget not this.

Leuit. 19. g
Mich. 6. b

Exo. 17. c

The XXVI. Chapter.

When thou comest into the londe that the LORDE thy God shal geue the to inheritance, and enioyest it, and dwellest therein, thou shalt take of all

2

The v. booke of Moses.

Exo. 23. c
and 24. c
Prou 3. b

maner, first frutes of the londe, that come out of thy ground, which the LORD thy God giveth thee, and shalt put them in a maner, and go unto the place which the LORD thy God shall chose (if his name may dwell there) and thou shalt come unto the priest which shall be at that tyme, and saye unto him: I knowlege this daye unto the LORD thy God, that I am come in to the londe, which the LORD swaie unto our fathers to geue vs. And the priest shall take the maunde out of thine hande, and set it downe before the altare of the LORD thy God.

Gen. 46. a

Exod. 1. b

Exod. 3. b

Exo. 14. c

Then shalt thou answer and saye before the LORD thy God: The Syrians wolde haue destroyed my father, which were downe in to Egypte, and was a straunger there with a small folke, and became there a nation greates, mightie and full of people. But the Egyptians intreated vs euill, and troubled vs, and layed an harde bondage vpon vs. Then cried we vnto the LORD, the God of our fathers. And the LORD herde our cryenge, and looked on our aduersite, labour, and oppressing, and brought vs out of Egypte with a mighty hande, and a stretched out arme, and with greates terriblenesse thow tokens and wonders, and hath broughte vs vnto this place and hath geuen vs this londe, that floweth with mylke and hony. Therefore brynge I now the first frutes of the londe, which the LORD hath geuen vs. And thou shalt leaue them before the LORD thy God, and geue thanks before the LORD thy God, and reioyse ouer all the good, that the LORD thy God hath geuen thee, and thyne house: thou and the Levite, and the straunger that is with thee.

Leu. 19. c

Luc. 11. b

When thou hast broughte together all thy tythes of thine increase in the thirde yeare, which is a yeare of riches, thou shalt geue it vnto the Levite, to the straunger, to the fatherlesse, and to the wedowe, that they maie eate within thy gates, and be filled. And thou shalt saye before the LORD thy God: I haue broughte that halowed is, out of my house, and haue geuen it vnto the Levite, the straunger, the fatherlesse, and the wedowe, accordinge to all thy commaundement which thou hast comaunded me. I haue not transgressed thy commaundementes, ner forgotten them. I haue not eaten thereof in my heynynesse, ner taken awaye thereof in vncleynesse. I haue not geue thereof vnto the deed. I haue bene obedient vnto the voyce of the LORD my God, and haue done all as he

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hath comaunded me. * Take downe from thy holy habitation, from heauen, and blesse thy people of Israel, and this londe that thou hast geuen vs, as thou swairst vnto our fathers, a londe that floweth with mylke and hony.

In the daye when the LORD thy God comaunded thee, to do accordinge vnto all these ordinances and lawes, that thou shouldest kepe them and do thereafter with all thy heart and with all thy soule. * The same daye maydest thou a promysse vnto the LORD, that he shal be thy God, and thou woldest walke in all his wayes, and kepe his ordinances, his commaundementes, and his lawes, and to hearken vnto his voyce. * And the LORD promysed thee vpon the same daye, that thou shouldest be his awne peculiar people, like as he hath sayde vnto thee (so thou kepe all his commaundementes) and that he wolde make the hye in prayse name and honour above all nations which he hath made. * Thou mayest be an holy people vnto the LORD thy God, as he hath sayde vnto thee.

The XXVII. Chapter.

And Moses with the Elders of Israel, comaunded the people, and sayde: Kepe all the commaundementes which I comaunde you this daye. * And what time as ye go ouer Jordane, in to the londe, the LORD thy God shall geue thee, thou shalt set vp greates stones, and playster them with playster, and wryte vpon them all the wordes of this lawe: (when thou art come ouer) thou mayest come in to the londe, which the LORD thy God shall geue thee, a londe that floweth with mylke and hony, as the LORD thy God of thy fathers hath promysed thee.

Now when ye go ouer Jordane, ye shall set vp these stones (whereof I comaunde you this daye) vpon mount Ebal, and playster them with playster: and there shalt thou buylde vnto the LORD thy God an altare of stone, whereupon thou shalt lye no yron. * Of whole stones shalt thou buylde this altare vnto the LORD thy God, and offre burnt offerings thereon vnto the LORD thy God: and thou shalt offre heale offerings, and eate there, and reioyse before the LORD thy God: and vpon the stones thou shalt wryte all the wordes of this lawe manifestly and well.

And Moses with the prestes and Levites spake vnto all Israel, and sayde: Take heed and heare O Israel: This daye art thou become the people of the LORD thy God,

Bar. 2. c

Exo. 19. b
and 24. a
Deut. 5. d

Exo. 19. b
Deut. 7. a
and 14. a

Leu. 11. b

Iosu. 4. a

Iosu. 5. g

Exo. 30. d

25.

that thou mayest be obedient vnto the voyce of the LORD thy God, and do according vnto all his commaundementes and ordinances, which I commaunde the this daye.

Deut. 11. d
Ios. 2. g

* And Moses charged the people the same daye, and sayde: These shal stonde vpon mount Gufim to blesse the people, whan ye are gone ouer Iordane: Simeon, Levi, Iuda, Isachar, Joseph, and Ben Jamin. And these shal stonde vpon mount Eball to curse: Ruben, Gad, Asser, Zabulon, Dan & Nephthali. And the Levites shal begynne, and saye vnto every man of Israel, wth a loude voyce:

Exo. 20. a
Esa. 57. a

Cursed be he, that maketh eny carved Idoll or molten ymage (an abhominacion of the LORD, a worke of the handes of y^e craftsman) and putteth it in a secreete place. And all the people shal answeere and saye, Amen.

Exo. 21. b

* Cursed be he, that curseth his father and mother. And all the people shall saye, Amen.

Deut. 19. c

Cursed be he, y^e remoueth his neighbours mark. And all the people shal saye, Amen.

Leui. 19. d

Cursed be he, that maketh a blynde man go out of his waye. And all the people shal saye, Amen.

Deut. 24. c

Cursed be he, that wresteth y^e righte of y^e straunger, of the fatherlesse, & wedowe. And all the people shal saye, Amen.

Leui. 18. a
2nd 20. b
Deut. 22. d

Cursed be he, that lyeth with his fathers wife, to vncover his fathers couerynge. And all the people shal saye, Amen.

Exo. 22. c
Leui. 20. b

Cursed be he, y^e lyeth wth eny maner beast. And all the people shal saye, Amen.

Leui. 18. a
2. Re 12. d

* Cursed be he, y^e lyeth wth his sister, which is the daughter of his father or of his mother. And all the people shal saye, Amen.

Leui. 18. c

Cursed be he, y^e lyeth with his mother in lawe. And all the people shal saye, Amen.

Exo. 21. b
Leui. 24. d
Deut. 19. a
Eze. 22. b
Mich. 3. c

Cursed be he that slayeth his neighbour secretly. And all the people shal saye, Amen.

* Cursed be he, that receaueth giftes to slaye the soule of innocent bloude. And all the people shal saye, Amen.

Gal. 3. b

Cursed be he, that contynneth not in all y^e wordes of this lawe, to do them. And all y^e people shal saye, Amen.

The XXVIII. Chapter.

Leu. 26. a

Wilt thou shalt hearken vnto y^e voyce of the LORD thy God, to obserue and do all his commaundementes which I commaunde y^e this daye, then shall the LORD thy God set y^e an hye above all nacions vpon earth, and all these blessinges shal come vpon the, and ouertake the, becau

se thou hast bene obedient vnto the voyce of the LORD thy God. Blessed shalt thou be in the towne, and blessed in the felde. Blessed shalbe the frute of thy body, the frute of thy groundes, and the frute of thy catell, and the frute of thine oren, and the frute of thy shepe. Blessed shal be y^e basket, & thy store. Blessed shalt thou be whā thou goest in, and blessed whan thou goest out. * And thine enemies that rise vp agaynst the, shal y^e LORD cause to be smytten before thy face. They shal come out agaynst the one waye, & flye before the seven wayes.

Deut. 10. a

The LORD shal commaunde the blessinge to be with y^e in thy cellers, and in all that thou takest in hande, and shal blesse the in y^e londe that the LORD thy God hath geue the. The LORD shal set the vp to be an holy people vnto himselfe (as he hath sworn vnto the) yf thou kepe the commaundementes of the LORD thy God: so that all nacions vpon earth shal se, that thou art called after the name of the LORD: & they shal be afrayed of you. And y^e LORD shal make y^e plenteous in goodes, in the frute of y^e wombe, in the frute of thy catell, & in the frute of thy groundes, in the londe that the LORD sware vnto thy fathers, to geue the.

* And the LORD shal open vnto y^e his good treasure, euen the heauen, to geue raine vnto thy londe in due season, and to prosper all the workes of thine handes. * And thou shalt lide vnto many nacions, but thou shalt borowe of no man. And y^e LORD shal set the before, and not behynde: & thou shalt be aboue onely, and not benethe, yf thou be obedient vnto the commaundementes of y^e LORD thy God, which I commaunde the this daye to kepe and to do them: & yf thou bowe not asyde from eny of these wordes, which I commaunde y^e this daye, either to the righte hande or to the lefte, y^e thou woldest walke after other goddes to serue them.

Deut. 11. b

Deut. 15. a

Deut. 4. a
and 17. c

But yf thou wilt not hearken vnto the voyce of the LORD thy God, to kepe and to do all his commaundementes and ordinances, which I commaunde y^e this daye, then shall all these curses come vpon the, and ouertake the. Cursed shalt thou be in the towne, and cursed in y^e felde: cursed shal thy basket be, and thy store. Cursed shall be the frute of thy body, the frute of thy londe, the frute of thine oren, and the frute of thy shepe. Cursed shalt thou be whan thou goest in, and cursed whā thou goest out. The LORD shal sende into the, consuming, and

Leu. 26. b

Bar. 1. b
Dan. 9. b

The v. booke of Moses.

complayninge, and cursynge, in all that thou takest in hande to do, tyll he haue destroyed the & shortly broughte to the naughte, because of thy wicked inuencions, in that thou hast forsaken me.

E The LORDE shall make the pestylence to hyde longe with the, tyll he haue consumed the out of the londe, into the which thou comest to possesse it. The LORDE shall smyte the with syuellynge, feuers, heate, burnynge, venome, drouth, and palenesse, & shall persecute the, tyll he haue destroyed the. **Deut. 10. 6** Thy heaven, that is ouer thy heade, shalbe of brasse, and the earth vnder the, of yron. The LORDE shall geue thy londe dust for rayne, and a fishes from heaven vpon the, vntyll thou be broughte to naughte. The LORDE shall cause the be smytten before thine enemies. Thou shalt come out one waye agaynst them, and seven wayes shalt thou flye before them, and shalt be scattered amonge all the kyngdomes vpon earth. Thy carcase shalbe meate vnto all maner foules of the ayre, and to all the bestes vpon earth, and there shalbe no man to fraye them awaye.

The LORDE shall smyte the with 3 botches of Egipte, with the Emorodes, with scalle, and maungynesse, that thou shalt not be healed therof. The LORDE shall smyte the with madnesse, blyndnesse and dasynge of hert. And thou shalt grope at the noone daye, as 3 blynde gropeth in darknesse, and shalt not prospere in thy waye. And thou shalt suffre vyolence and wronge all thy lifelonge, & no man shal helpe 3. **Mich. 3. b** **1. on. 1. c** **3. Re. 12. c** **Deut. 30. 3** Thou shalt buylde an house, but another shall dwell therein. Thou shalt plante a vnyarde, but shalt not make it comen.

D Thine ore shalbe slayne before thine eyes, but thou shalt not eate therof. Thine asse shalbe violently taken awaye (even before 3 face) and shal not be restored 3 againe. Thy shepe shalbe geuen vnto thine enemies, and no man shal helpe the. Thy sonnes and thy daughters shalbe geuen vnto another nacion, and thine eyes shal se it, and dase vpon them all the daye longe, and thy hande shal not be able to deliuer them. The frute of 3 londe and all 3 labour, shall a nacion eate, which thou knowest not: and thou shalt but onely be he that shalbe oppressed and suffre wronge, all the dayes of thy life. And thou shalt be cleane besyde thy selfe for the sighte, which thine eyes shal se.

The xxviii. Chap.

The LORDE shall smyte the with a myscheuous botch in 3 knees & legges, so that thou canst not be healed, even from the sole of thy foete vnto the crowne of thy heade.

The LORDE shall brynge the and thy kynge (which thou hast set ouer the) vnto a nacion, whom thou knowest not, nether thy fathers: and there shalt thou serue other gods, even wodd and stone: and thou shalt go to waiste, and become a byworde, & a laughing stocke amonge all nations, whither 3 LORDE hath caryed the. **Deu. 4. d** **4. Re. 24. d** **2. Par. 15. c** **1. ere. 24. a**

Thou shalt cary out moch sede into 3 felde, and shalt gather but litle in: for the gresshoppers shal destroye it. Thou shalt plante vnyardes and dresse the, but thou shalt nether drynte of the wyne, ner gather of 3 grapes: for 3 wormes shal co: sime it. Thou shalt haue Olyue trees in all 3 coastes, but shalt not be anoynted with the oyle: for thyne Olyue trees shalbe roted out. Thou shalt get sonnes and daughters, and yet not haue them: for they shal be caried awaye captiue. All thy trees and frutes of thy londe shall be marred with blastinge. **Mich. 4. c**

The stranger that is with 3, shal clymme vp ouer the, and be allwaye aboue the: but thou shalt come downe alowe, and lye euer beneath. He shal lende vnto the, but thou shalt not lende him. He shalbe before, but thou shalt be behynde.

And all these curses shall come vpon the, and folowe the, and overtake 3, tyll thou be destroyed, because thou herkenest not vnto 3 voyce of the LORDE 3 God, to kepe his commaundementes and ordinaunces, which he hath commaunded the. Therefore shal there betokens and wonders vpon the, & vpon thy sede for euer, because thou hast not serued 3 LORDE thy God with a ioyfull and good hert, whan thou haddest abundaunce of all thinges. And therefore shalt thou serue thine enemye, which the LORDE shal sende vpon the, in hunger and thyrst, in nakednesse, and neade of all thinge: & he shal put a yocke of yron vpon thy necke, vntyll he haue broughte the to naughte.

The LORDE shall brynge a nacion vpon the from farre, euen from the ende of 3 world, as a flyenge Aegle: a people, whose speech thou canst not vnderstonde, an harde favoured people, which regarde not the personne of the olde, ner haue compassion on the yonge. And they shal eate vp 3 frute of thy catell, & the frute of thy londe, tyll they haue destroyed the, and shall leave the no-

1. ere. 9. c
2. ar. 4. d

thinge in corne, wyne, oyle, in the frute of y^e oren and shepe, vntyll they haue broughte the to naughte: and shal laye sege vnto the citie in all thy gates, tyll they cast downe thy hye and stronge walles, wherin thou trustest thow out all thy londe. And thou shalt be beseged within all thy portes, thow out all thy londe which the LORDE thy God hath geuen the.

4. Re. 5. f
Tren. 4. b
Bar 3. a

Thou shalt eate the frute of thine awne body, the fleshy of thy sonnes and of thy daughters, which the LORDE y^e God hath geue the, in that straytnesse and sege, wherewith thine enemye shal besege the: so that it shal greue the man y^e a fore hath lyued tenderly and in voluptuousnes amonge you, to loke vpon his brother and vpon his wife y^e lyeth in his bosome, and on the sonne that is left ouer of his sonnes, lest he shulde geue any of them of the fleshy of his children that he eateth, in as moch as there is nothinge left him in that straytnesse and sege, wherewith thine enemye shal besege y^e within all thy gates. And the woman that a fore hath lyued so tenderly and voluptuously amonge you, that she durste not set the sole of hir foete vpon the grounde for tendernes and voluptuousnes, shal be grieved to loke vpon hir husbande that lieth in hir bosome, and on hir sonne, and on hir daughter: enen because of hir daughters which she hath nourished betwixte hir legges in hir lappe, and because of hir sonnes that she hath borne: for she shal eate them secretly for very scarcenesse of all thinges, in the straytnesse and sege, wherewith thine enemye shal besege y^e within all thy gates.

If thou wilt not be diligent to do all the wordes of this lawe which are wrytten in this booke, that thou mayest feare this glorious and fearfull name, euen the LORDE thy God, then shal the LORDE entreate y^e wonderously, with plagues vpon y^e and thy sede, yee with greate and continuall plagues, with euell and contynuall sicknesses, and shal brynge vpon y^e all y^e sicknesses of Egypte (wherof thou wast afrayed) and they shal cleue vnto the. Therto all maner sicknesses and all maner plagues, which are not wrytten in the booke of this lawe, shal the LORDE thy God cause to come vpon the, vntyll he haue destroyed the. And there shal be left but a fewe people of you, y^e which a fore were as the starres of heauen in multitude: because thou hast not hearkened vnto the voyce of the LORDE thy God.

Deut. 10. d

And as y^e LORDE reioysed ouer you afore tyme, to do you good, and to multiplye you, euē so shal he reioyse ouer you, to destroye you, and to brynge you to naughte, and ye shal be waysted frem of the londe, whither thou goest now to possesse it. For the LORDE shal scatter the amonge all nations, frem the one ende of the worlde vnto another, and there shalt thou serue other goddes, whom thou knowest not, ner yet thy fathers, euen woodd and stone.

And amonge those same nations shalt thou haue no quyetnesse, nerther shal the sole of y^e foete haue eny rest: for the LORDE shal geue the there a fearfull hert, and dasynge of eyes, and a troubled soule, so that thy life shal hāge before the: Night and daye shalt thou feare, and shalt haue no trust in thy life. In the mornyng thou shalt saye: Who shall geue me the euenynge? And at euen shalt thou saye: Who shal geue me the mornyng? For the very greate feare of thine hert, which shal make the afrayed: and for the sighte of thine eyes which thou shalt se.

And the LORDE shal brynge the agayne into Egypte by shippe fulles, euen thow the waye wherof I sayde vnto the: Thou shalt se it nomore: and there shal ye be solde vnto youre enemies for bond seruantes and bond maidens, and there shal be no man to bye you.

Exo. 14. e

The XXIX. Chapter.

These are y^e wordes of the covenante, which the LORDE commaunded Moscs to make wth the children of Israel in the londe of the Moabites, y^e besyde y^e covenante which he made with them in Horeb. And Moscs called all Israel, and sayde vnto them: Ye haue sene all that the LORDE dyd before youre eyes in the londe of Egypte, vnto Pharaon with all his seruantes, and all his londe, the greate tentacions which thine eyes haue sene, that they were greate tokēes and wonders. And yet vnto this daye hath not the LORDE geuen you an hert that vnderstandeth, eyes that se, & eares that heare.

2

Nu. 21. c

Exo. 19. a

Deu. 10. b

Leu. 21. d

He hath caused you to walke fortye yea- res in the wyldernes. Your clothes are not waxed olde vpon you, nerther is thy shue waxed olde on thy foete. Ye haue eaten no bred, and dronken no wyne, ner stronge drynke, that ye mighte knowe, that he is y^e LORDE youre God.

Deu. 8. a

And whan ye came vnto this place, Sihon the kynge of Hesbon, and Og y^e kynge

3

Nu. 21. d. e

The v. booke of Moses.

The xxx. Chap.

Deu. 4. f
and 6. a
Deu. 4. a
of Basan, came out agaynst vs vnto bat-
taye, and we smote them, and toke their lon-
de, and gaue it to inheritaunce vnto ʒ Ru-
benites and Gaddites, and to the halfe try-
be of the Manassites. Bepe now therfore
the wordes of this couenaunt, and do ther-
after, that ye maye haue vnderstandinge in
all that ye do.

Isa. 4. d
Gen. 17. a
Restonde this daye all before the LORDE
yours God, the chiefe rulers of youre trybes,
yours Elders, youre officers, every man in
Israel, youre children, youre wyues, ʒ straun-
gers that are in thine hoost, from the hewer
of ʒ wodd vnto ʒ drawer of ʒ water: that
thou shuldest enter in to the couenaunt of
the LORDE thy God, and in to the ooth
which the LORDE thy God maketh with
the this daye, that he mighte set the vp this
daye to be a people vnto himself, and that he
mighte be thy God, as he hath sayde vnto
the, and as he sware vnto ʒ fathers, Abra-
ham, Isaac and Jacob.

Isa. 4. b
Soph. 1. c
Deu. 12. a
For I make not this couenaunt and this
ooth with you onely, but both with you ʒ
are here this daye, and stonde with vs before
the LORDE our God, and also with them
that are not here with vs this daye. For ye
knowe how we haue dwelt in the londe of
Egipte, and how we came thorow the myd-
des of the heithen, whom ye passed by, and
sawe their abhominacions and their Idols,
wodd and stone, syluer and golde, which we-
re with them: Lest there be amōge you man
or woman, or an housholde, or a trybe, which
turneth awaye his hert this daye from the
LORDE our God, to go and to serue ʒ god-
des of these nacions: and lest there be amon-
ge you some rote, that beareth gall ʒ worm
wodd: so that though he heare the wordes
of this curse, he blesse him selfe yet in his
hert, and saye: Tush, it shal not be so euell.
I wil walke after the meanynge of myne
awne hert, that the broken maye perishe
with the thyristie.

Then shall not the LORDE be mercifull
vnto him, but his wrath and gelousy shall
smoke ouer soch a man, and all the curses
that are wyrtten in this booke, shall lighte
vpon him: and the LORDE shal put out his
name from vnder heanen, and shall sepa-
te him vnto euell out of all the trybes of Is-
rael, acordinge vnto all the curses of the co-
uenaunt, that is wyrtten in the booke of this
lawe.

D So the posterities of youre childre which
shal ryse vp after you, and the straungers

that come out of farre countrees, shall saye
(whan they se the plagues of this londe, and
the diseases wherwith the LORDE hath
smytten it) that he hath brent vp all their
londe with brymstone and salt, so ʒ it can
not be sowne, ner is frutefull, necher gro-
weth there eny graspe therein. Like as So-
dom, Gomor, Adama and Seboim are ouer-
throwne, which the LORDE ouerthrowne in
his wrath and anger.

Then shall all nacions saye: Wherfore
hath the LORDE donethus vnto this lon-
de: What greace wrothfull displeasure is
this: Then shalt it be sayde: Euen because
they haue forsaken the couenaunt of ʒ LOR-
DE God of their fathers (which he made
with them whan he broughte them out of
the londe of Egipte) and they were, and ser-
ued other goddes, and worshipped the, euen
soch goddes as they knewe not, and whom
he had not denyed vnto them. Therfore
the wrath of the LORDE waxed wroth ouer
this londe, to brynge vpon it all the curses
that are wyrtten in this booke. And the LOR-
DE thrust them out of their londe w greace
wrath, indignacion ʒ displeasure ʒ hath
cast them into another londe, as it is come
to passe this daye.

These are the secretes of the LORDE our
God, which are opened vnto vs and our
children for ever, ʒ we shulde do all the wo-
des of this lawe.

The XXX. Chapter.

Now whan all this cometh vpon
the, whether it be the blessinge or ʒ
curse which I haue layed before the,
and thou goest in to thine hert, beyng amō-
ge the heithen, whither the LORDE thy
God hath thrust the, and thou turnest vnto
the LORDE ʒ God, so that thou herkenest
vnto his voyce, thou and thy children with
all ʒ hert and with all thy soule, in all that
I commaunde the this daye, then shal the
LORDE thy God turne thy captiuyte, and
haue compassion vpon the, and shal gather
thy congregacion agayne from amonge all
the nacions, whither the LORDE thy God
hath scattered the.

And though thou werest thrust out vnto
the vtremost partes of the heanen, yet shal
the LORDE thy God gather the from then-
ce, and from thence shal he fetch the, and shal
brynge the in to the londe, which thy fathers
haue possessed, and thou shalt enioye it, and
he shal do the good, and multiplye the abo-
ue thy fathers.

Gen 19. c

Iere 22. b
2. Re. 9. b

1. Cor 4. a

2
1. Re 2. a
2. Par. 28. c

Iere 40. d

D And the LORD thy God shall circumcise thine here, and the hert of thy seide, that thou mayest loue the LORD thy God with all thy hert and with all thy soule, that thou mayest lyue. But all these curses shall the LORD thy God laye vpon thine enemyes, and vpon them that hate the and persecute the. But thou shalt turne, and herten vnto the voyce of the LORD, to do all his commaundementes, which I commaunde the this daye. And the LORD thy God shall make the plenteous in all the workes of thine handes, in the frute of thy body, in the frute of thy catell, in the frute of thy londe to good.

For the LORD shall come, to reioyse ouer the to good, as he reioysed ouer thy fathers, so that thou herten vnto the voyce of the LORD thy God (to kepe his commaundementes and ordinaunces, which are wyrtten in the booke of this lawe) and turne vnto the LORD thy God with all thy hert and with all thy soule.

For the commaundement which I commaunde y this daye, is not so wonderfull for the, ner so farre, ner yet in heauen, that thou needest to saye: Who wil go vp for vs in to heauen, and brynge it vnto vs, that we maie heare it and do it? Neither is it beyonde the see, that thou needest to saye: Who wyll go ouer the see for vs, and fetch it vs, that we maye heare it, and do it? For the worde is very nye vnto the, euē in thy mouth and in thine hert, that thou do it.

Behold, I haue layed before you this daye, life and good, death and euell. For I commaunde the this daye, to loue the LORD thy God, and to walke in his wayes, and to kepe his commaundementes, ordinaunces, and lawes, that thou mayest lyue and multiplye, and that the LORD thy God maye blesse the in the londe, whither thou goest to possesse it.

But yf thou turnest awaye thine hert, so that thou wilt not heare, but fall a waye, to worshippe other goddes and to serue them, I certifie you this daye, that ye shal perishe, and not lyue longe in the londe, whither thou goest ouer Iordane to possesse it.

I take heauen and earth this daye to recorde ouer you: I haue layed before you life and death, blessinge and cursinge, that thou mayest chose life, and that thou and thy seide maye lyue, yf ye maye loue the LORD your God, and herten vnto his voyce, and cleue vnto him: (For he is thy life and thy lōge

age) that thou mayest dwell in the londe, which the LORD swaie vnto thy fathers Abraham, Isaac and Jacob, to geue them.

The XXXI. Chapter.

When Moses wente, & spake these wordes to all Israel, and saide vnto them: I am this daye an hundred and twētye yeare olde, I can nomore go out and in: the LORD also hath sayde vnto me: Thou shalt not go ouer this Iordane. The LORD thy God himselfe shal go before the ouer Iordane: and he himselfe shal destroye these nacions before the, that thou mayest conquere them: and Josua he shal go ouer before the. as the LORD hath sayde. And the LORD shal do vnto them, as he dyd vnto Sihon and Og the kynges of the Amorites and vnto their lōde, which he destroyed.

Now whan the LORD shal deliuer the before you, ye shal do vnto them accordyng vnto all the commaundementes which I haue commaunded you. Be manly and stronge, feare not, and be not a frayd of them. For the LORD thy God himselfe shal go with the, and shal not fayle the, ner forsake the.

And Moses called Josua, and sayde vnto him before all Israel: Be stronge and bolde, for thou shalt brynge this people in to the londe, which the LORD hath sworne vnto their fathers to geue them, and thou shalt parte it amonge them by lotte. But the LORD himselfe that goeth before you, euē he shal be with the, and shal not fayle the, ner forsake the: Feare not, and be not a frayd.

And Moses wrote this lawe, and deliuered it vnto the prestes the children of Leui (which bare the Arke of the couenaunt of the LORD) and vnto all the Elders of Israel.

And he commaunded them, and sayde: At the ende of seuen yeares, in the tyme of the 3^{re} yeare, in the feast of Tabernacles whan all Israel come to appeare before the LORD thy God, in the place that he shal chose, thou shalt cause this lawe to be proclaimed before all Israel in their eares, namely, before the congregacion of the people, both of men, women, children, and thy straungers which are within thy gates: that they maye heare and lerne to feare the LORD their God, and be diligent to do all the wordes of this lawe: and that their children also which knowe nothings, maye heare and

The v. booke of Moses.

lerne to feare the LORDE yo^r God, all youre lyue dayes which ye lyue in the londe, whether ye go ouer Iordane to possesse it.

D And the LORDE sayde vnto Moses: Beholde, thy tyme is come that thou must die, call Josua, and stonde in the Tabernacle of witnesse, that I maye geue him a charge. Moses wente with Josua, and stode in the Tabernacle of witnesse. And the LORDE appeared in the Tabernacle in a cloudy pyler
Exo. 33. b and the same cloudy pyler stode in the doore of the Tabernacle.

And the LORDE sayde vnto Moses: Beholde, thou shalt slepe with y^e fathers, and this people wyll rylse vp, and go a whoung after strange goddes of the londe into the which they come, and wyll forsake me, and breake the couenaunt which I haue made wth them. And then shall my wrath waxe whote agaynst them, at the same tyme, and I shal forsake the, and hyde my face fro^m them, that they maye be consumed. And so whan moch aduersitee & trouble cometh vpoⁿ the, they shal saye: Is not all this euell come vpoⁿ me, because God is not with me? But I shal hyde my face at the same tyme because of all the euell that they haue done, in that they haue turned vnto other goddes.
1. Reg. 9. b

E Wryte now therfore this songe, & teach it the children of Israel, and put it in their mouth, that this songe maye be a witnesse vnto me amonge the children of Israel. For I wil brynge them into the londe which I sware vnto their fachers, that floweth with mylke and hony. And whan they eate, and are full and fatt, they shal turne vnto other goddes, and serue them, and blasphememe, and breake my couenaunt.
Deut. 32. a

And so whan moch myschefe and tribulacion is come vpon them, this songe shall answer before them for a witnesse. It shall not be forgotten out of the mouth of their seed: for I knowe their ymaginacion, that they go aboute euen now, before I brynge them into the londe, which I sware vnto them.

S So Moses wrote this songe at the same tyme, and taughte it the children of Israel. And the LORDE gaue Josua the sonne of Nuna a charge, and sayde: Be stronge and bolde, for thou shalt brynge the children of Israel into the londe, which I sware vnto them, and I wil be with the.
Yofa 1. b and 32. c
2. Reg. 2. a

Now whan Moses had wrytten out all the wordes of this lawe in a booke, he commaunded the Leuites (which bare the Arke

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of the LORDES couenaunt) and sayde: Take the booke of this lawe, and laye it by the syde of the Arke of the couenaunt of the LORDE youre God, that it maye be there a wytnesse agaynst the: for I knowe thy stubburnesse and thy harde neck. Beholde, n hyle I am yet alyue wth you this daye, ye haue bene disobedient vnto the LORDE: how moch more after my death?

4. Reg. 17. c
Mal. 1. b

Gather now vnto me all the Elders of youre trybes, and youre officers, & I maye speake these wordes in their eares, and take heauen and earth to recorde agaynst them. For I am sure that after my death ye shall marre youre selues, and turne asyde out of the waye, which I haue commaunded you: and so shall my fortune happen vnto you her after, because ye haue done euell in the sighte of the LORDE, in prouokynge him thow the workes of youre handes.

Deut. 32. d
and 32. d

So Moses spake out the wordes of this songe euen to the ende, in the eares of all the congregacion of Israel.

The XXXII. Chapter.

Ertē (O ye heauens) I wyll speake: and let the earth heare the wordes of my mouth.

2. Esa. 1. a
Mih. 1. a

My doctryne droppe as both the raine, and my speach flowe as beth the dew.

2. Esa. 55. c

Euen as the rayne vpoⁿ the grasse, and as the droppes vpon the herbe.

For I wil call vpon the name of the LORDE, geue ye the glory vnto oure God.

Perfecte are the workes of the Stone, for all his wayes are righteous.

Gen. 1. d
Eccli. 43. d

God is true, and no wickednes is there in him, righteous and iust is he.

The frowarde and euertwarte generacion hath marred them selues to himwarde and are not his children, because of their defomyte.

Thankest thou the LORDE y^e God so, thou foolish and unwyse people?

Is not he thy father and thy LORDE? Hath he not made the, and prepared the?

Mal. 1. a
Gen. 1. d

Remember the dayes that are past, considre the yeares of the generacions afore tyme.

Are thy father, he shall shewe the: thine elders, they shal tell the.

Gen. 11. b
Act. 17. d

Whan the most hyghest deuyded y^e nations and scattered the children of men.

Then set he the borders of the nations acordinge to the nombre of the children of Israel.

Deut. 4. c

For the LORDES parte is his folke,

The v. booke of Moses.

Jacob is the meetlynge of his enheritaunce.
He founde him in the wyldernesse, even in
the drye deserte where he roared.

He led him aboute, and gaue him vnder-
standinge: He kepte him as the apple of his
eye.

Exo. 19. a As an Eagle stretcheth vp hir nest, and flo-
tereth ouer hir yonge: Euen so stretched he
out his fethers, and toke him: and bare him
on his wynges.

The LORDE only was his gyde, & there
was no straunge God with him.

Psal. 10 b He caried him ouer y height of the earth,
and fed him with the increase of the felde.

He caused him sucke hony out of the roc-
ke, and oyle out of the harde stone.

Butter of the kyne, and mylke of the she-
pe, with the fat of the lamibes, and rammes
of the sonnes of Basan, and he goates with
the fat of the kydneyes, and wheate: And
gaue him drynke of the very blende of gra-
pes.

Deu. 8 c * And whan he was fat and had ynough,
he waxed wanton.

He is fat, and thicke, and smothe, & hath
letten God go, that made him, and despyed
the rocke of his saluacion.

C He hath prouoked him to indignacion,
thorow straunge goddes, and thorow abho-
minacion hath he angred him.

Psal. 105 c They offred vnto felde deuels, & not vnto
their God.

Vnto goddes whom they knewe not, and
vnto new goddes, & came newly vp, whom
their fathers honoured not.

Thy rocke that begat y, hast thou despy-
sed: and hast forgotten God that made the.

And whan the LORDE sawe it, he was
moued vnto wrath ouer his sonnes and his
boughters.

And he sayde: I wyll hyde my face from
them, I wyll se what their ende shal be: for
it is a frowarde generacion, they are childre
in whom is no fayth.

They haue prouoked me in it that is not
God: w their vanities haue they angred me.

Rom. 10. c And I agayne wil prouoke them, by tho-
se that are no people: by a foolish nacion wil
I anger them.

For the fyre is kyndled in my wrath, and
shal burne vnto y nethermost hell, and shal
consume the londe with the increase therof,
and set the foundations of y mountaynes
on fyre.

D I wil heape myscheues vpo them, I wil
spende all myne arrowes at them.

The xxxij. Chap. Exo. lxxxix.

They shal pyne awaye thorow hunger, &
be consumed of the fevers, and of bytter sick-
nesses.

I wil sende amonge them y tette of bees: ^{lere. 9. b}
tes, and furious serpentes. ^{locl. 1. a}

Without shal the swearde robbe them, &
feare in the chambers, both the yonge man
and yonge woman, the suckynge children w
the gray headed man.

I wyll saye: Where are they? I shal ma-
ke their remembraunce to ceasse from amonge
men.

If the wrath of the enemies were not ga-
thered, lest their enemies shulde be proude, &
might saie: Oure hande is hye, and: The LOR-
DE hath not done all this.

For it is a people, wherin is no counsell,
and there is no vnderstandinge in them.

O that they were wyse & vnderstode this,
that they wolde considre what shulde happē
vnto them hereafter.

How cometh it, & one shal chace a thou-
sande of them, and y two shal put ten thou-
sande to flyghte?

Is it not so, euen because their rocke hath
solde them, and because the LORDE hath ge-
uen them ouer?

For oure rocke is not as their rocke, & of ^E
this are oure enemies indges themselves. ^{Exo. 14. c}
^{1. Reg. 5. b}

Their vyne is of the vyne of Sodem, and
of the felde of Gomora: their grapes are
the grapes of gall, they haue bytter clus-
ters.

Their wyne is the poyson of Dragons, &
the furious gall of Adders.

Is not this hid with me, and sealed vp in
my treasures?

Vengeance is myne, and I wyll rewar- ^{Rom 11. c}
de in due season. Their fore shal flyde, for ^{Heb. 10. d}
the tyme of their destrucciō is at honde, and
the thinge that is to come vpon them, ma-
keth haiste.

For the LORDE shal iudge his people,
& and shal haue compassion on his seruaun- ^{s. Ma. 7. b}
tes. For he shal considre that their power is
awaye, and that it is gone with them, which
were shut vp and remayned ouer.

And he shal saye: * Where are their god- ^{lere. 1. d}
des, their rocke wherin they trusted?

Of whose sacrifices they ate y fatt, and
dranke the wyne of their drynke offerings?
Let them ryste vp and helpe you, and be your
re proteccion.

Se now that I I am, and that there is ^g
none other God but I.

I can kyl and make alyue: what I haue ^{Deut. 4. f}
^{1. Reg. 4. b}

The v. booke of Moses.

Job 10. a smytten, that can I heale: . and there is no man able to delyuer out of my hande.

For I wil lifte vp my hande to heauen, & wyl saye: I lyue ever.

As I whet y edge of my swerde, and my hande take holde of iudgment, then wyl I auenge me on myne enemies, and rewarde them that hate me.

I wil make myne arrowes dronken with bloude, and my swerde shal eate flesh ouer y bloude of the slayne, and ouer the captiuite, and in that the enemies heade shall be discouered.

Rom. 15. a Reioyse ye heythen with his people: for he wil auenge the bloude of his seruautes, and wyl auenge him on his enemies, & wil be mercifull vnto the londe of his people.

Deut. 6. b and 11. c And Moses came and spake all the wordes of this songe in the eares of the people, he and Josua the sonne of Nun. Now whā Moses had made an ende of speakinge all these wordes vnto all Israel, he sayde vnto the: Take to hert all y wordes, which I testifie vnto you this daye, that ye commaunde youre children, to obserue and do all the wordes of this lawe. For it is no vaine worde vnto you, but it is yo' life: & this worde shal prolonge youre life in y londe, whither ye go ouer Iordane to conquere it.

Nu. 30. d And y LORDE spake vnto Moses y same daie, & sayde: Get the vp to this meunt Abarim, vpon mount Nebo, which lyeth in y londe of the Moabites ouer agaynst Jericho, & beholde the londe of Canaan, which I shall geue vnto the children of Israel in possessiō. And dye thou vpon the mount, whan thou art come vp, and be gathered vnto thy people, . like as Aaron thy brother dyed vpon mount Hor, and was gathered vnto his people: Because ye trespassed agaynst me amonge the children of Israel by the . water of stryfe at Cadis in the wilderness of Zin, and sanctified me not amonge the children of Israel. For thou shalt see the londe ouer agaynst the, which I geue vnto y children of Israel but thou shalt not come in to it.

The XXXIII. Chapter.

Exo 3. a **Exo 19. a** **2** This is the blessinge, wherwith Moses the man of God blessed y childre of Israel before his death, and saide: The LORDE came from Sinai, . and rose vp vnto the from Seir. He appeared fro mount Paran, and came w many thousande sayntes. At his righte hande is there a lawe of fyre for them: O how loued he the people: All

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his sayntes are in his hande, . they shall set them selues downe at thy fete, and receaue of thy wordes. Moses commanded vs the lawe, which is the inheritaunce of the congregacion of Jacob. And he was in the fulnesse of the kynge, & helde y rulers of y people together, with the trybes of Israel.

Let Ruben lyue, and not dye, and his people be serue in nombre.

This is the blessinge of Juda. And he sayde: LORDE heare the voyce of Juda, and brynge him vnto his people: Let his handes multiplie him, and let him be helped fro his enemies.

And vnto Levi he sayde: Thy perfectnes and y lighte be acordinge vnto the man of thy mercy, . whō thou hast tempted at Massasa, whan ye stroue by the water of stryfe. . He that sayeth vnto his father and to his mother: I se him not: and to his brother, I knowe him not: and to his sonne, I wote not of him, those haue obserued thy wordes, and kepte y couenaunt: they shal teach Jacob thy iudgmentes, and Israel thy lawe: they shal laie incense before thy nose, & burnt offeringes vpon thine altare. LORDE, blisse thou his power & accepte the workes of his handes: smyte the loynes of them y ryse vp agaynst him, & of them that hate him, that they lifte not vp them selues.

And to Ben Jamin he saide: The beloued of the LORDE shal dwell in hope on him: All the daye longe shal he wayte vpon him, and shal dwell betwene his shulders.

And to Joseph he sayde: . His londelieth in the blessinge of the LORDE, there are noble frutes of heauen, of the dew, and of the depe that lyeth beneth: There are noble frutes of the increase of the Sonne, and noble rype frutes of y monethes: And of y coppes of the mountaynes of olde, and of the hilles allwaye, and of the noble frutes of y earth, and of the fulnesse therof. The good will of him . that dwelleth in the busshes, come vpon the heade of Joseph, and . vpon y coppe of his heade that was separated fro amonge his brethren.

His bewtye is as a firstborne ore, and his homes are as y hornes of an Unicorne: with the same shal he pusshethe nacions together, euen vnto the endes of the worlde. These are the thousandes of Ephraim, and the thousandes of Manasse.

And vnto Zabulon he sayde: Reioyse Zabulon of thy outgoynge: but reioyse thou Issachar of thy tentes. They shall call the

Luc. 10. d **Sap 1. a**

B **Deut 15. b** **Mala. 2. b** **Num. 20. 2**

Math. 19. d **Luc 14. d**

C **Iosu. 16. 19**

Exod. 3. a **Gen. 49. d**

D

The v. boke of Moses.

people vnto þe hyll, and there shal they offre
þe offeringes of righteausnes. For they shal
seeke the abundaunce of the see, and the trea-
sures hyd in the sonde.

And to Gad he sayde: Blessynge haue
Gad, which maketh rowme. He dwelleth as
a lyon, and spoyleth the arme and the toppe
of the heade. And he sawe his begynnynge,
that þe heape of the teachers laye hydd the-
re, and came with the rulers of the people,
and executed the righteousnesse of the LOR-
DE, and his iudgment on Israel.

And to Dan he sayde: Dan a yonge lyon,
he shal flowe from Basan.

And to Nephtali he saide: Nephtali shal
haue abundaunce of pleasure, & shalbe full
of the blessinge of the LORDE: his posses-
sion shalbe toward the west and south. And
to Asser he sayde: Asser be blessed wth sonnes,
accepted be he with his brethren, and dyppe
his fote in oyle. Iron and brasse be on thy
shues. Thyne age be as thy youth.

There is no God as the God of the iust.
He that sitteth vpon heauen, be thy helpe.
And his glory is in the cloudes, that is the
dwellynge of God from the beginnyng, and
vnder the armes of the worlde. And he shal
dryue out thine enemye before the, and saye:
Be destroyed. And Israel shal dwell safe
alone. The eye of Jacob shalbe vpon þe lon-
de where come and wine is, heauen also shal
droppe with dewe. Happye art thou Israel,
who is lyke vnto the? O thou people þe art
saue by the LORDE, which is thy helpe, shyl-
de, and the siverde of thy glorye. Thyne ene-
mies shal pyne awaye, and thou shalt treade
vpon the height of them.

The XXIII. Chapter.

And Moses wente from the felde of þe
Moabites vp vnto mount Nebo, vpo
þe toppe of mount Pisga ouer agaynst
Jericho. And the LORDE shewed him all the
londe of Gilead vnto Dan, and all Nephta-

The xxxiiij. Chap. 30. 31.

li, and the londe of Ephraim and Manasse,
and all the londe of Juda, vnto þe uttermost
see, and toward the south, and the region of
the playne of Jericho the cite of the palme
trees even vnto Zoar. And the LORDE sayde
vnto him: This is the londe that I swaie vnto
to Abraham, Isaac and Jacob, and sayde:
I wyll geue it vnto thy sede. Thou hast se-
ne it with thine eyes, but thou shalt not go
ouer thither.

So Moses y^e seruaunt of the LORDE died
there in the londe of the Moabites, accordin-
ge vnto the worde of þe LORDE. And he bu-
ried him in a valley, in the londe of the Moa-
bites ouer agaynst the house of Peor. And
noman knewe of his graue vnto this daye.
And Moses was an hundred and twentye
yeare olde whan he dyed: his eyes were not
dymme, and his chekes were not fallen. And
the children of Israel weped for Moses in þe
felde of the Moabites thirtie daies, and the
dayes of the wepyng and mournynge for
Moses were fulfilled.

And Josua the sonne of Nun was filled
with þe spere of wysdome (for Moses had
layed his hande vpon him) and the children
of Israel herkened vnto him, and dyd as the
LORDE commaunded Moses. And there aro-
se no prophet more in Israel, like vnto Mo-
ses, whom the LORDE knewe face to face in
all tokens and wonders (which the LORDE
sent him to do in þe londe of Egypte, vnto
pharao, and to all his seruaun-
tes, and his londe) and in
all this mightie han-
de and greate
visions
which Moses
dyd in the sighte of
all Israel.

The ende of the fift boke of Mo-
ses, called Deuterio-
nomion.

Nu. 10. b

3

C
Nu. 27. d

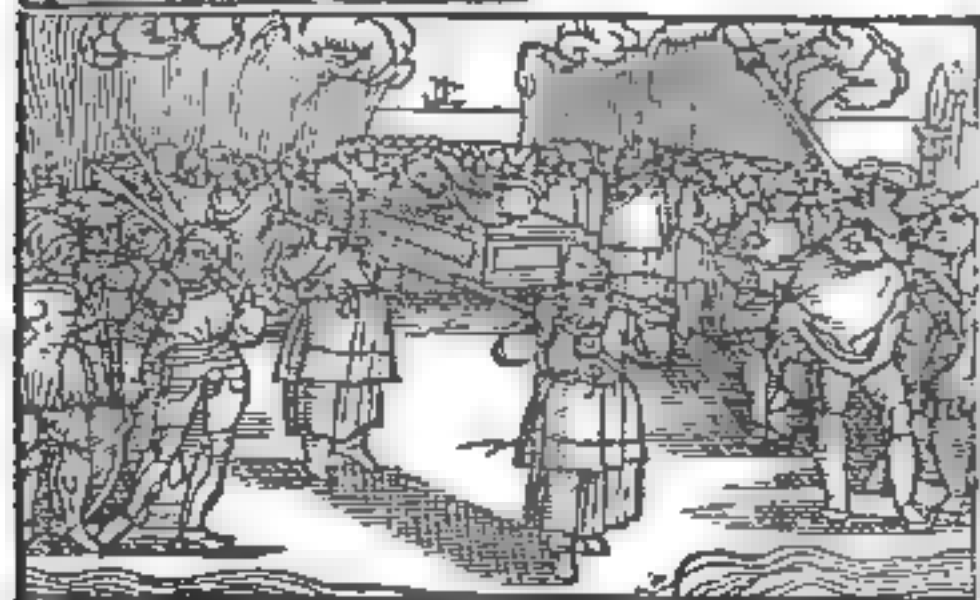
Jerem. 23. b

2
Num. 17. c
4. Ma. 7. a



The seconde parte of the olde Testament.

The booke of Josua.
 The booke of the Judges.
 The booke of Ruth.
 The first booke of the Kynghes.
 The seconde booke of the Kynghes.
 The thirde booke of the Kynghes.
 The fourth booke of the Kynghes.
 The first booke of the Cronicles.
 The seconde booke of the Cronicles.
 The first booke of Esdras.
 The seconde booke of Esdras.
 The booke of Hester.



The v. booke of Moses.

The booke of Josua.

What this booke conteyneth.

- Chap. I.** After the death of Moses, God commaundeth Josua to get him vp, and to go with the people ouer Iordane in to the londe of promes.
- Chap. II.** Two spyes are sent vnto Jericho, and Rahab lodgeth them.
- Chap. III.** Josua goeth forth with the people vnto Iordane: The Leuites are ordeyned to go before with the Arke The one parte of Iordane stondesth styll, the other rennerth downe, and the people go thorow it drye shodd.
- Chap. IIII.** Twelue stones doth Josua cause to be taken out of Iordane, and setteth them vp at Gilgall for a remembraunce.
- Chap. V.** The kynges beyonde Iordane are afrayed. The people in Gilgall are circumcysed. They eate the Pascheouer and unleuened bred.
- Chap. VI.** How Jericho is wonne and taken.
- Chap. VII.** The Israelites are put to flight before their enemies, because one of the had stolen of it that shoulde haue bene damned and utterly destroyed. The trespasser is stoned vnto death.
- Chap. VIII.** The cite of Gais wonne, the people slayne, the kyng taken alyue and hanged, the cite brent. Josua buyldeth an altare vnto the LORD. The blessinges and curses are red.
- Chap. IX.** The Hethen kynges prepare the

The xxx. Chap.

selues agaynst Israel. The Gabaonites saue their lyues by crafte and surtyllie.

- Chap. X.** The Hethen laye sege to Gabaon, but Josua helpeth them, and wynneth a grea te felde, commaundeth the Sonne to stonde styll, hangeth vp fyue kynges, and taketh the cities.
- Chap. XI.** The Hethen kynges gather the selues together agaynst Israel: but they are discomfited, and their cities wenne.
- Chap. XII.** The names of the kynges whom Josua and the Israelites slewe, are here rehearsed, even one and thirtie.
- Chap. XIII.** The remnaunt of the londe on this syde Iordane.
- Chap. XIII.** The dealinge out of the londe.
- Chap. XV.** The londe that fell vnto Iuda by lot.
- Chap. XVI.** The lot of Ephraim.
- Chap. XVII.** The lot and porcion of Manasse.
- Chap. XVIII.** Men are sent out of the seuen tribes, to consyder the londe, and to deale it out. The porcion of Ben Jamin.
- Chap. XIX.** The porcion of Simeon, Zabulon, Issachar, Aser, Nephthali and Dan.
- Chap. XX.** The partinge out of the fre cities.
- Chap. XXI.** Of the cities and suburbs of the Leuites.
- Chap. XXII.** The two tribes and a halfe are sent home agayne, with a charge to be diligent in keepyng Gods commaundement. Of the altare of witnessse.
- Chap. XXIII.** Josua calleth the people together before his death, & exorteth them to cleue fast to the commaundementes of the LORD.
- Chap. XXIII.** He calleth the people together in Shihem, and rehearceeth the benefites of God vnto the. The couenaunt with God is renewed. Josua dyeth, and so doth Eleasar.



The first Chapter.

21



After the death of Mo-
ses the seruaunt of the
L O R D E, spake the
L O R D E vnto Josua
& some of the chiefe
of Mo-
ses mynister: My ser-
uaunt Moses is deed,
vp now, and go ouer

this Iordane, thou and all this people in to
the londe that I haue geuen the children of
Israel. All the places that the soles of you-
re fete shal treade vpon, haue I geuen vnto
you, as I sayde vnto Moses: From the wyl-
dernesse and this Libanus vnto the greate
water Euphrates: all the londe of the he-
thites vnto the greatesce toward the west,
shal be youre border. There shall noman be
able to withstande & all thy life longe. And
like as I was with Moses, so wil I be with
thee al. I will not fayle thee nether forsake
the. Be stronge and bolde: for vnto this peo-
ple shalt thou deuyde & londe, which I sware
vnto their fathers, to geue it them.

Deut. 11. d

Josu. 9. d

Deut. 31. b
Heb. 12. a

Deu. 11. b

Deut. 5. d

Deut. 17. d

Be stronge therfore and very bolde, that
thou mayest kepe and do euery thyng accord-
ing to the lawe, that Moses my seruaunt
commaunded the. Turne not asyde from it,
nether to the righte hande ner to the lesce, &
thou mayest deale wysely whiche so euer
thou goest. And let not the boke of this
lawe departe out of thy mouth, but exerce-
se thy selfe therein daie and nighte, that thou
mayest kepe and do euery thyng accord-
ing to it that is wyrtten therein: Then shall thou
prosper in thy waies, and deale wysely. Lo,
I haue commaunded the to be stronge and
bolde. Feare not, and be not afrayed: for the
L O R D E thy God is with &, whiche so euer
thou goest.

Then commaunded Josua the officers of
the people, and sayde: Go thorow the heest,
and charge & people, and saye: Prepare you
vytailes, for ouer thre dayes shal ye go ouer
this Iordane, that ye maye come in and ta-

ke possession of the londe, which the L O R D E
your God shal geue you.

And to the Rubenites, Gadites, and to
the halfe trybe of Manasse, sayde Josua:
Thynke vpon the worde, that Moses the
seruaunt of & L O R D E spake vnto you, and
sayde: The L O R D E your God hath broughte
you to rest, and geuen you this londe. Let
your wyues and children and catell remayne
in & londe, that Moses gaue you on this
syde Iordane: But ye your selues (as ma-
ny as be fightingemen) shal go forth before
your brethren in harnessse, and helpe them,
till the L O R D E haue broughte your bre-
thren to rest also as well as you: that they al-
se maye take possession of the londe, which
the L O R D E your God shal geue them: Then
shal ye turne agayne in to the londe of your
possession, that ye maye enioye it, which
Moses the seruaunt of the L O R D E hath
geuen you on this syde Iordane toward &
Easte. And they answered Josua and sayde:
All that thou hast commaunded vs, wyl
we do: and whither so euer thou sendest vs,
we wyl go thither. Like as we haue obeyed
Moses, so wyl we be obedient also vnto the:
Onely that the L O R D E thy God be with
&, like as he was with Moses. Who so euer
disobeyeth thy mouth, and herkeneth not
vnto thy wordes in all that thou hast com-
maunded vs, shal dye: Onely be thou stron-
ge and bolde.

Num. 32. d

Deut. 4. d
1. Mac. 2. d
1. Cor. 4. a. 2

The II. Chapter.

Josua the sonne of Nun sent out two
spyes preuely from Secim, and say-
de vnto them: Go your waye, loke
vpon the londe and Jericho. They wente
forth, and came in to & house of an harlot,
called Rahab, and laye there. Then was it
tolde the kynge of Jericho: Lo, there are
men come in this nighte from the childre of
Israel, to spy the londe. Then sent the kyn-
ge of Jericho vnto Rahab, saynge: Delyuer
the men forth that are come vnto the in to
thy house, for they are come to spye out the
whole londe. Now as for the twomen, the
woman had hyd them, and sayde: There ca-
me men in vnto me in deede, but I knewe not
whence they were. And at the shutting in
of the gate whan it was darcke, they wente
out, so & I can not tell whither they be go-
ne: folowe soone after them, for ye shal ouer-
take them. But she had caused them to clym
me vp vnto the house toppe, and hyd them
vnder the staites of flaxe, that she had pre-
pared her vpon the toppe of the house. Now
beit the men folowed after them in & waye

Heb. 11. e
Iac. 2. c

The booke of Josua.

towarde Jordane, euen vnto the ferye: and whan they that folowed vpon them were gone forth, the gate was shut.

D And ouer the men layed them downe to slepe, she wente vp to them vnto the house toppe, and sayde vnto the: I knowe that the LORDE shal deliuer you the londe, for the feare of you is fallen vpon vs, and all the inhabiteurs of the londe are discouraged at youre commynge. For we haue herde, how the LORDE dried vp the water in the reed see before you, whā ye departed out of Egipte: and what ye dyd vnto the two kynges of the Amorites, Sihon and Og beyonde Jordane, how ye rote them out, and destroyed them. And sence we herde therof, oure hert hath failed vs, nether is there a good stomacke more in eny man, by the reason of youre commynge. For the LORDE ys God is both the God aboue in heauē and beneth vpon earth.

C Swear now then vnto me: euen by the LORDE (for so moch as I haue dealte mercifully with you) that ye wyl also shewe mercy vpon my fathers house: and geue me a true token, that ye wyl let my father lyue, and my mother, my brethien, and my sisters, and all that they haue, and deliuer oure soules from death. The men sayde vnto her: If we shewe not mercy and faithfulnessse vpon the, whan the LORDE genereth vs the londe, then let oure soule dye for you, so farre as thou betrayest not oure deuycce. Then let she them downe thorow the wyndowe by a coarbe: for hir house was in the wall of the cite, and in the wall was hir dwellinge. And she sayde vnto them: Go youre waye vp to the mountaynes, lest they mete you that folowe vpon you: and hyde youre selues there thre dayes, tyll they be come againe & folowe after you: and then get you youre waye.

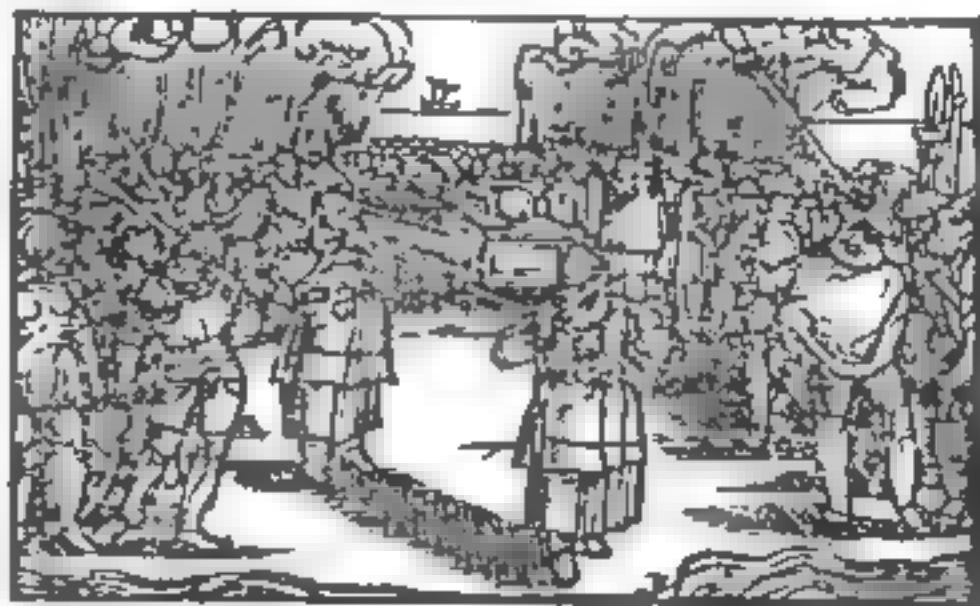
D But the men sayde vnto her: As for this ooth that thou hast taken of vs, we wyl be discharged of it whan we come in to & londe, excepte thou knyttest in the wyndowe & lyne of this rosecoloured rope (& thou hast lettē vs downe with all) & gatherest vnto & into the house, thy father, thy mother, & brethien & all thy fathers house. And loke who so euer goeth out at the dore of thy house, his bloude be vpon his owne heade, and we guileffe. But of all those & are in & house, ys a hande be layed vpon the, their bloude shalbe vpo o' heade. And ys thou betrayest eny of this deuycce of ours, the wil we be discharged of the ooth & thou hast takē of vs. She sayde: Let it be so as ye saye, and she let

The iij. Chap.

the go. And they wente their waye. And she knyt the rose coloured lyne in the wyndowe.

They wente on their waye, and came to the mountaynes, and remayned there thre dayes, tyll they that folowed vpon them were come agayne: for they soughte them thorow every strete, & yet they founde them not. So the two men turned agayne, and departed from the mountaynes, and passed ouer (Jordane) and came to Josua the sonne of Nun, and tolde him every thinge, as they had founde it, & they sayde vnto Josua: The LORDE hath genē vs all the londe in to oure handes, and all they that dwell in the londe, are sore afrayed of vs.

The III. Chapter.



Ald Josua rose vp early, and they departed from Secim, & came vnto Jordane, he and all the children of Israel, and remayned there all night, afore they wete ouer. But a fter thre dayes wente the officers thorow & hoost, and commaunded the people, and sayde: Whan ye se the Arke of & couenant of the LORDE youre God, and the prestes from amōge the Levites bearinge it, departe ye then out of youre place, and folowe after (but so, that there be rowme betwene you and it by two thousande cubites, & that ye come not nye it) & ye maye knowe what waye ye shulde go: for ye neuer wente that waye afore.

And Josua sayde vnto the people: Followe youre selues, for tomorrow shal & LORDE bunge wonderous thinges to passe amōge you. And vnto the prestes he sayde: Beare ye the Arke of & couenant, and go before the people. Then bare they the Arke, and wente before the people. And the LORDE sayde vnto Josua: This daye wyl I begynne to make the greate in the sighte of all Israel, that they maie knowe, how that like as I was with Moses, so am I with the also. And commaunde thou the prestes that beare the Arke, and saye: Whan ye come before in the water of Jordane, stonde styll.

A

B

Leui. 10. 5
Nu. 11. d
1. R. 16. 27

Nu. 7. b

The booke of Josua.

C And Josua sayde vnto the children of Israel: Come hither, & heare the worde of the LORD your God. He sayde moreover: By this shall ye perceane, that the lynyng God is amonge you, and that he shall drye out before you & Cananites, Hethites, Hivites, Pherezites, Girgoshites, Amorites and Jebusites. Beholde, the Arke of the couenaunt of him & hath domynion ouer all londes, shall go before you in Iordane. Take now therfore twelue men out of y^e trybes of Israel, out of euery trybe one. And whan the soles of the fete of the prestes that beare & Arke of the LORD the gouernoure of all londes, are set in the water of Iordane, then shall & water of Iordane withdraue it selfe from the water that floweth from aboue, that it maye stonde on a heape.

D Now whan the people departed out of their tentes, to go ouer Iordane, & the prestes bare the Arke of the couenaunt before the people, and came into Iordane, & dypte their fete before in the water (as for Iordane on all his bankes it was full of all manner waters & of the londe) then the water that came downe frō aboue, stode straight vp vpon one heape, very farre from the cite of Adom, that lyeth on the syde of Iordan: But the water that ranne downe to the see (euen to the salt see) fell awaye, and decreased.

Some
re. 102.
of the
haruest.

Psal. 45. a

So y^e people wente thowen ouer agaynst Jericho. And the prestes that bare the Arke of the LORDS couenaunt, stode drye in & myddes of Iordane, readye prepared: & all Israel wete thowen drye shod, vntyll y^e whole people were all come ouer Iordane.

The III. Chapter.

Deu. 27. a

AND & LORD sayde vnto Josua: Take you twelue men, out of euery trybe one, & comaunde them, & saye: Take vp twelue stones out of Iordane, from the place where the fete of the prestes stode in their araye: & cary them with you, & ye maie leaue them in & lodginge, where ye shall lodge this night. The Josua called twelue mē which were prepared of the children of Israel, out of euery trybe one, & sayde vnto the: Go youre waye ouer before the Arke of the LORD your God in the myddes of Iordane, & take euery man a stone vpon his shulder, after the nombre of the trybes of & children of Israel, & they maye be a token amonge you. And whan youre children are their fathers here after, and saye: What do these stones there? That ye maye then saye vnto them, how that the water of Iordane cla-

The iiij. Chap. Jos. iiij.

ue in sunder before the Arke of the LORDS couenaunt, whan it wente thowen Iordane, & that these stones are set for a perpetuall remembraunce vnto the children of Israel.

Then dyd the children of Israel as Josua commaunded them, and bare twelue stones out of the myddes of Iordane (as the LORD had sayde vnto Josua) accordinge to the nombre of the trybes of the children of Israel, and broughte the same with them in to the lodginge, and leste them there. And Josua set vp twelue stones in & myddes of Iordane, & here & fete of the prestes stode, that bare & Arke of the couenaunt: and there they be yet vnto this daye. As for & prestes that bare & Arke, they stode in the myddes of Iordane, vntyll all was perfourmed that the LORD charged Josua to saye vnto & people: accordinge as Moses gaue Josua in commaundemēt. The people also made haist, and wente ouer. Now whan all the people was gone ouer, the Arke of the LORD wente ouer also, and the prestes wente before the people.

1. Re. 15. d

Deu. 27. a

And the Rubenites, & Gadites, and y^e halfe trybe of Manasse wente harnesssed before the childre of Israel, like as Moses had sayde vnto the: Aboute a fortye thousande men ready harnesssed to the warre, wente before the LORD to the battayll, vpon & felde of Jericho. In that daye the LORD made Josua greate in the sighte of all Israel: and like as they feared Moses, so stode they in awe of him, all his life longe.

Num. 31. e
Josua. 1. c

Josua. 1. c

And the LORD sayde vnto Josua: Commaunde the prestes which beare the Arke of witness, that they come vp out of Iordane. So Josua comaunded the prestes, & sayde: Come vp out of Iordane. And whan the prestes & bare the Arke of the couenaunt of & LORD were come out of Iordane, and trode with the soles of their fete vpon the drye londe, & water of Iordane came agayne in to his place, and flowed (like as afore tyme) vpon all his bankes.

It was y^e tenth daye of the first moneth, whan the people came vp out of Iordane: & they pitched their tentes in Gilgall vpon & East syde of y^e cite of Jericho. And & twelue stones which they had taken out of Iordane, dyd Josua set vp at Gilgall, & saide vnto the children of Israel: Whan youre children are their fathers here after, & saie: What meane these stones? Ye shall tell the, & saye: Israel wete drye thowen Iordane, what tyme as & LORD your God dyed vp & water of Iordane before you, vntyll ye were ouer:

Exo. 15. d

as iiij

The booke of Iosua.

Exo. 14. c like as the **LORDE** y^e God dyd in the reed see, which he dryed vp before vs, & we might go thorow: that all the people vpon earth might knowe the h^ade of the **LORDE**, how mightie it is, to the intent that ye shulde all- waye feare the **LORDE** youre God.

The V. Chapter.

Ios. a. b **W**hen all the kynges of y^e Amorites that dwelt beyonde Jordane westwarde, and all the kynges of y^e Canaanites by the see syde herde, how y^e **LORDE** had dryed vp the water of Jordane before the children of Israel, tyll they were come ouer: their hert sayled them, nether was there eny more corage in them at the presence of the children of Israel.

Exod. 4. c At the same tyme sayde y^e **LORDE** vnto Iosua: Make the knyues of stone, & circuncyse the children of Israel agayne the seconde tyme. Then Iosua made him knyues of stone, and circuncysed the childre of Israel vpon the toppe of the foresayd kynnes. And the cause why Iosua circuncysed all the males of the people y^e were come out of Egypte, is this: for all the men of warre dyed in y^e wil- dernesse by the waye, after they were depar- ted out of Egypte: for all the people that came forth, were circuncysed.

Nu. 14. d But all the people that were borne in y^e wyldernesse by the waye (after they depar- ted out of Egypte) were not circuncysed: for the children of Israel walked fortye yea- res in the wyldernesse, vntyll all the people of the men of warre that came out of Egip- te, were consumed, because they hardened not vnto the voyce of the **LORDE**, like as the **LORDE** swaue vnto them, that they shulde not see the londe, which the **LORDE** swaue vnto their fathers to geue vnto vs, enen a londe that floweth with mylke & ho- nye: their children which were come vp in their steade, dyd Iosua circuncyse: for they had the foresayd kynne, and were not circuncy- sed by the waye.

Exod. 16. a And when all the people were circuncy- sed, they abode in their place, euē in y^e tētes, tyll they were whole. And y^e **LORDE** saide vnto Iosua: To daie haue I turned y^e shame of Egypte awaye from you, & the same pla- ce was called Gilgall vnto this daye. And whyle the children of Israel laye thus at Gilgall, they kepte Easter: the fourteenth daye of the moneth at euē in the felde of Je- richo. And they ate of the come of the lōde the seconde daye of the Easter: namely, unle- uended bread, & symentye of y^e yeare, euē the same daye. And vpon the morow, the y^e Man

The vi. Chap.

na sayled, when they ate of the come of y^e londe, so that the children of Israel had no- more Manna, but ate of the come of the lon- de of Canaan the same yeare.

And it fortuneth that whā Iosua was by Jericho, he listē vp his eyes, & was awarē, that there stode a mā agaynst him, and had a naked swerde in his hande. And Iosua wē te to him, & sayde vnto him: Art thou one of vs, or of oure enemies? He sayde: No, but I am: the prynce of the **LORDES** hoost, and now am I come. Then fell Iosua downe to the earth vpon his face, & worshipped him, and sayde vnto him: What sayeth my **LORDE** vnto his seruaunt? And the prynce ouer the **LORDES** hoost sayde vnto him: Put y^e shues of y^e fete, for the place wher vpon thou stondest, is holy. And Iosua dyd so.

Dan. 10. b

Exod. 3. a
Acto. 7. d

The VI. Chapter.

As for Jericho, it was shut & kepte be- cause of the childre of Israel, so that no man mighte go out ner in. But the **LORDE** sayde vnto Iosua: Beholde, I ha- ue giuen Jericho with y^e kyng and men of warre therof, into y^e hande. Let all the men of warre go once rounde aboute y^e cite, and do so sixe dayes. But vpon the seuenth daye let the prestes take the seven trompettes of the yeare of Iubilye before the Arke, and go the same seuenth daye seven tymes aboute the cite, and let the prestes blowe the trom- pettes. And when the hōrne of the yeare of Iubilye bloweth and maketh a sounde, so that ye heare the trompettes, all the people shal make a greate shēute, then shal the wal- les of the cite fall downe, and y^e people shal fall in, every one straight before him.

B Then Iosua the sonne of Nun called y^e prestes, and sayde vnto them: Beare ye the Arke of the couenaut, and let seven pres- tes take the seven trompettes of the yeare of Iubilye before the Arke of the **LORDE**. But vnto the people he sayde: Get you hen- ce, and go rōnde aboute the cite: and let him that is harnessid, go before the Arke of the **LORDE**. When Iosua had spoken this vnto the people, the seven prestes bare the se- uen trompettes of the yeare Iubilye before the Arke of the **LORDE**, and wente & blew the trompettes, and the Arke of the **LORDES** couenaut folowed after them: and who so was harnessid, wente before the prestes that blew the trompettes, and the multitu- de folowed the Arke. And all was ful of y^e noyse of the trompettes. But Iosua com- manded the people, and sayde: Ye shal ma- ke no shēute, ner let youre voyce be herde, ne-

The booke of Josua.

ther shall ye geue one worde out of yonre mouth, vntyll the daye & I saye vnto you: Make a shoute, then make a shoute.

C So the Arke of the LORDE wente once rounde aboute the cite, and came agayne into & hoeste, & remayned therein: for Josua used to ryse vp early in the mornynge. And the prestes bare the Arke of the LORDE: so dyd the seuen prestes beare the seuen trompettes of the yere of Iubilie before & Arke of the LORDE, and wente and blew the trompettes: and who so was harnesssed, wente before the, but & multitude folowed & Arke of the LORDE. And all was full of the noyse of the trompettes.

The seconde daye wente they once aboute the cite also, and came agayne into the hoest. Thus dyd they sixe dayes. But vpon the seuen daye whan the mornynge sprynge arose, they gat them vp early, and wente after the same maner seuen tymes aboute & cite, so that vpon the same one seuen daye they wente seuen tymes aboute the cite.



D And at the seuen tyme whan the prestes blew the trompettes, Josua sayde vnto the people: Make a shoute, for & LORDE hath deliuered you the cite: Howbeit this cite, & all that is therein, shalbe damned vnto the LORDE: onely the harlot Rahab shall lyue, & all that are with her in & house, for she hyd the messaungers, whom we sent forth. Onely beware of it that is damned, lest ye damne youre selues (yf ye take ought of it which is damned) and make the hoest of Israel to be damned, and brynge it into mysfortune. But all the syluer and golde, with the ornamente of brasse & yron, shalbe sanctified vnto the LORDE, that it maye come to the LORDES treasure.

Then made the people a greate shente, and the prestes blew the trompettes (for whan the people herde the noyse of the trompettes, they made a greate shoute) and the walles fell, and the people clym-

The vij. Chap. Ho. iij.

med vp in to the cite, every one straight before him. Thus they wanne & cite, and destroyed all that was in the cite with the edge of the swerde, both man and woman, yonge and olde, ore, shepe, and Asses.

But Josua sayde vnto & two men which had spied out the londe: Go in to the house of the harlot, and bringe out the woman fro theuce with all that she hath, accordynge as ye haue sworne vnto her. Then & yonge men (the spies) wente in, and brought forth Rahab with hir father and mother, & brethren, and all that she had, and all hir kynred, and caused her to dwell without the hoest of Israel. As for the cite, they brent it with fyre, & all that was therein: onely the syluer and golde, and the ornamente of brasse and yron put they vnto the treasure in the house of & LORDE: but Josua let the harlot Rahab lyue, with hir fathers house, and all that she had: & she dwelt in Israel vnto this daie, because she had hyd the messaungers who Josua sent vnto Jericho to spye.

At the same tyme swore Josua, and sayde: Cursed be that man before the LORDE, which setteth vp this cite of Jericho & buyldeth it: Whan he laieth y ffoundaciō therof, let it cost him his first sonne: And whā he setteth vpon the gates of it, let it cost him his yōgest sonne. Thus the LORDE was with Josua, so that he was spoken of in all londes.

The VII. Chapter.

When the children of Israel had comyt a synne in the chynge & was damned: for Achan the sonne of Charmi the sonne of Sabdi the sonne of Serah, of & trybe of Juda, toke some of it & was dāned. Then was the wrath of the LORDE feared over the children of Israel.

Now whan Josua sent out men from Jericho vnto Hai, which lyeth besyde Bethan on & east syde of Bethel, he sayde vnto the: Go vp, and spye the londe. And whan they had gone vp, and spied out Hai, they came agayne to Josua, and sayde vnto him: Let not all the people go vp, but vpon a two or thie thousande, that they maye go vp and smyte Hai, lest all the people weere them selues there, for they are but fewe.

So there wente vp, of the people vpon a thie thousande men, and they fled before the men of Hai, and they of Hai smote vpon a fyre and thyrty men of them, and chased them from the porte vnto Sebarim, and smote them downe the waye. Then was the hert of the people discouraged, and

as iij

Deut. 20.6

12

Heb. 11. e
Iacob. 2. d

1 Re. 18. d

Deut. 9. e
Ios. 6. d
1. Ma. 12. f

Ios. 2. e

Ios. 7. a

Heb. 11. e

The booke of Iosua.

• Psa. 11. b became like water. As for Iosua he rente his clothes, and fell vpon his face vnto the earth before the Arke of the LORDE, vntill the eueninge, with the Elders of Israel, and cast dust vpon their heades.

¶ And Iosua sayde: Oh LORDE LORDE, wherfore hast thou broughte this people o-uer Jordane, to delyuer vs in to the handes of the Amorites to destroye vs? O that we had taried beionde Jordane, as we begane. Oh my LORDE, what shal I saye, whyle Israel turneth his backe vpon his enemies? Whā the Cananites heare of this, they shal compasse vs rounde aboute, yee and rote out oure names from of the earth. What wylt thou do then vnto thy greate name?

Then sayde the LORDE vnto Iosua: Stō. de vp, why lyeſt thou so vpon thy face? Israel hath offended, and trasgressed ouer my couenaut, which I commaunded the. They haue taken also of the thinge that was dam- ned, and haue ſcolled, and dyssembled, and layed it amonge their ornaments. The chil- dren of Israel are not able to stonde before their aduersaries, but must turne their bac- kes vpon their enemies: for they are a cursed. I wyll nomore be with you from hēce forth yf ye put not out the damned from amonge you.

1. Re. 18. a

Re 12. 13. c
and 17. b

Stoude vp, and sanctifie the people, and saye: Sanctifie yo' selues agaynst temerow for thus sayeth the LORDE God of Israel: There is a damned thinge in the O Israel, therfore canst thou not stonde before thine enemies, tyll ye put awaye the damned from amonge you. And ye shall ryse vpearly, one trybe after another: and loke which trybe so ener the LORDE taketh, the same shal come forth, one kynred after another: and loke which kynred the LORDE taketh, the same shal come forth, one house after another. And loke what house the LORDE taketh, the same shal come forth, one household after another. And who so euer is founde in y curse, the same shaibe burnt in the fyre with all that he hath: because he hath gone beyon- de the couenaut of the LORDE, and commit- ted folye in Israel.

Then Iosua gat him vp by tymes in the mornynge, and brought forth Israel, one try- be after another, and y trybe of Iuda was taken. And whan he had brought forth the kynreds in Iuda, y kynred of the Serahites was taken. And whan he had brought forth the kynred of the Serahites, one household after another, Sabdi was taken. And whā he had brought forth his house, one hous-

The vii. Chap.

holder after another, Achan the sonne of Charmi y sonne of Sabdi the sonne of Se- rah of the trybe of Iuda, was taken.

And Iosua sayde vnto Achan: My son- ne, geue the glory vnto the LORDE the God of Israel, and geue him the prayse, and tell me, what thou hast done, and hide nothinge frome.

Then answered Achan vnto Iosua, and sayde: Verely I haue synned agaynst y LOR- DE God of Israel, thus & thus haue I done: I saue amōge y spoiles a costely Babilonish garment, and two hūdieth Sycles of syluer and a tūge of golde, worth fiftye Sycles in weight, vnto the which I had a lust, and to- ke it: and beholde, it is hyd in the grounde in my tente, and the syluer vnder it.

Then Iosua sent messaungers thither, which ranne to the tente, and beholde, it was hyd in his tente, and the syluer vnder it. And they toke it out of the tente, and broughte it vnto Iosua, and to all the children of Israel and poured it before the LORDE. Then Jo- sua and all Israel with him, toke Achan the sonne of Serah with the syluer, the garment and goldē tūge, his sonnes and doughters, his oren and asses, and shepe, and all that he had broughte they in to y valley of Achor.



And Iosua sayde: For so moch as thou hast troubled vs, the LORDE trouble the this daye. And all Israel stoned him, and burned him with fyre with all that he had. And whan they had stoned him, they made ouer him a greate heape of stones, which remay- neth vnto this daye. (So the LORDE turned from the rigorousnes of his wrath.) Therfo- re is the same place called y valley of Achor vnto this daye.

The viii. Chapter.

¶ And y LORDE saide vnto Iosua: Feare not, and be not a frayd. Take all the men of warre with the, and ryse, and get the vp vnto Hai. Beholde, I haue geuen

Deut. 7. d

The booke of Iosua.

Iosua. 6. 2 in to thy hande, the kynge of Hai with his people in his cite & countre. And thou shalt do with Hai and the kynge of it, as thou dydest with Jericho and the kynge thereof, saynge that ye shal deale amonge you their spoyle & catell: but set thou a preuy watch behynde the cite.

Iosua. 6. 3 Then Iosua arose, and all þ men of warre, to go vp vnto Hai: and Iosua chose thirtie thousande fightinge men, and sent them out by night, and commaunded them, and sayde: Take hede, ye shal be þ preuy watch behynde the cite, but go not to farre from the cite, and se that ye be redye alltogether. As for me and all the people that is with me, we wyll make vs to the cite. And whan they come forth agaynst vs (* as afore) we wyll flye before them, that they maye folowe out after vs, tyll we haue prouoked them forth of the cite: for they shal thinke that we flye before them, like as at þ first. And whyle we flye before them, ye shal get you vp out of the preuy watch, and wyne the cite. For þ LORDE your God shal deliuer it in to your handes. But whan ye haue wonne the cite, set fyre vpon it, doinge * acordinge vnto the worde of the LORDE. Beholde, I haue commaunded you.

Iosua. 7. 1 So Iosua sent them awaye, & they wente vnto the place of the preuy watch, and laye betwixte Bethel and Hai, on the west syde of Hai. But Iosua abode that night amonge the people. And in the mornynge he arose early, and set the people in order, and wente vp with the Elders of Israel before the people towarde Hai: and all the men of warre that were with him, wente vp, & gat them forth, and came ouer agaynst the cite, and pitched their tentes on the north syde of Hai, so þ there was but a valley betwene him and Hai.

Iosua. 7. 2 He had taken aboute a fyue thousande men, and set them in the hynder watch betwene Bethel and Hai, on the west syde of the cite, and they ordred the people of the whole hoost that was on the north syde of the cite, so that the vttemost of the people reached vnto the west ende of the cite. So Iosua wente the same nighte in to the myddes of the valley.

But whan the kynge of Hai sawe that, he made haist, and gat him vp early, and the men out of the cite, to mete Israel to þ battayll, with all his people, euen righte before the felde: for he wist not that there was a preuy watch behynde him on the backe syde of the cite. But Iosua and all Israel were

The viij. Chap. Iosua. v.

Iosua. 8. 1 feble before them, and fled by the waye to þ wyldernesse. Then cried all the people in the cite, that they shulde folowe vpon them, and they folowed after Iosua and rushed out of the cite, so that there remayned not one man in Hai and Bethel, which wente not out to folowe vpon Israel, and they left the cite stondinge open, that they mighte persecute Israel.

Then sayde þ LORDE vnto Iosua: Reach out the speare that thou hast in thine hande, towarde Hai: for I wyll deliuer it in to thy hande. And whan Iosua reached out the speare that was in his hande, towarde y cite, y hynder watch brake vp out of their place, and ranne (whan he had stretched out his hande) and came in to the cite, and wanne it, and made haist, & set fyre vpon it. And the men of Hai turned them, and looked behynde them, and the smoke of the cite wente vp towarde heauen, and they had no place to flie vnto, nether hither ner thither: and the people that fled towarde the wyldernes turned aboute, to folowe vpon them.

And whan Iosua and all Israel sawe, þ the hynder watch had wonne the cite (for þ smoke of the cite ascended) they turned agayne, and smote the men of Hai. And they in the cite came forth also agaynst them, so þ they came in the myddes amonge Israel on both the sydes, and they slew them, so that there was not one man of them left ouer or escaped: and they toke the kynge of Hai alyue, and broughte him vnto Iosua. And whā Israel had slayne all the inhabiteurs of Hai, which had folowed vpon them in the felde and in the wyldernesse: and whan they were all fallen thorow the edge of the swerde, tyll they were destroyed, the turned all Israel vnto Hai, and smote it with the edge of þ swerde. And of all them which fell that daye from man vnto womā, there were twelue thousande, all men of Hai.

But Iosua withdrew not his hande (wher with he reached out the speare) tyll all the inhabiteurs of Hai were vtterly destroyed, & saynge the catell and the spoyle of þ cite, dyd Israel parte amonge themselves, acordinge vnto the worde of the LORDE, which he commaunded Iosua. And Iosua burned vp Hai and made an heape thereof for euer, which is there yet vnto this daye. And the kynge of Hai caused he to be hanged on a tre vntyll the euen.

But whā the Sonne was gone downe, he commaunded to take his body from the tre, and to cast it vnder the gate of the cite,

Iosua. 8. 2
Num. 31. 8
Deut. 20. 4
Iosua. 8. 2
and 11. 6

Iosua. 10. 1
Deut. 20. 6
Iosua. 10. 1

The booke of Josua.

and made vpon him a greate heape of stones, which is there yet vnto this daye.

G Then buylded Josua an altare vnto the **LORDE** God of Israel vpon mount Ebal acordinge as Moses the seruauit of **J** **LORDE** commanded the children of Israel, as it is wrytten in the booke of the lawe of Moses euen an altare of whole stone, wherupon there was no yron lifted: and he offred burnt-offerings and health offerings, and there vpon the stones he wrote the seconde lawe of Moses, which he wore before the childre of Israel.

Deu. 27. b And all Israel with their Elders and officers and iudges, stode on both the sydes of the Arke, right ouer agaynst the prestes **J** bare the Arke of the couenaunt of the **LORDE**, the straunger as well as one of them selues, the one halfe besyde mount Gaysim, and the other halfe beside mount Ebal, as Moses the seruauit of the **LORDE** commanded afore, to blesse the people of Israel. Afterwarde caused he to proclame all the wordes of the lawe of the blessinge and cursynge, as it is wrytten in the booke of the lawe. There was not one worde that Moses commanded, but Josua capsed it to be proclaimed before all the congregation of Israel, and before the women, and children, and strangers which walked amonge them.

The IX. Chapter.

A Now whan all the kynges that were beyonde Jordane vpon the mountaynes, and in the lowe countrees, and in all the hauens of the greate see, and besyde mount Libanus, herde this (namely, **J** Hethites, Amorites, Cananites, Pherezites, Hemitites and Jebusytes) they gathered the selues together with one acorde, to fighte agaynst Josua, and agaynst Israel.

But whan the inhabitants of Gibeon herde, what Josua had done with Jericho and Hai, they dealede craftely, wete on their waite, and made a message, and toke olde sacces vpon their asses, and olde rente wyne botels, and olde mended shues vpon their fete, and put on olde and peced garmentes, and all **J** bried of their vytayles was harde and moulded, and they wente vnto Josua in to **J** hoost at Gilgall, and sayde vnto him, and to euery man in Israel: We are come out of a farre countre, therfore make now a couenaunt w vs. Then sayde eueryman in Israel vnto **J** Heuyte: Peradventure thou dwellest amonge vs, how can I then make a couenaunt with the?

The ix. Chap.

They saide vnto Josua: We are **J** seruantes. Josua sayde vnto them: What are ye, and whence come ye? They sayde: Thy seruantes are come out of a very farre countre, because of the name of the **LORDE** thy God: for we haue herde the reporte of him, and all that he dyd in Egypte, and all that he dyd vnto the two kynges of the Amorites beynde Jordane, Sihon the kyng at Heshbo, and Og the kyng of Basan, which dwelt at Ashtaroth. Therfore sayde oure Elders and all the inhabitants of oure countre: Take foode with you for youre iourney, and go meete them, and saye vnto them: We are youre seruantes, therfore make now a bonde with vs: This oure bried that we toke out of oure houses for oure foode, was new whan we toke **J** iourney towarde you: but now lo, it is harde and moulded. And these bottels fylled we new, and lo, they are rote. And these oure clothes and shues are waxed olde, by **J** reason of the soe longe iourney.

Then the captaynes toke their vytayles, and axed not the mouth of the **LORDE**. **C** And Josua made peace with them, and set vp a couenaunt with them, that they shulde be saued alyue, and the rulers of the congregation swaie vnto them. But thre dayes after that they had made a couenaunt with them, they herde, that they were their neighbours, and drele amonge them: For as the children of Israel wente forth on their iourney, they came on the thirde daye vnto their cities, which are called Gibeon, Caphira, Beeroth, and Cirath Jearim, and smote the not, because that the rulers of the congregation had swome vnto them by the name of the **LORDE** the God of Israel. **C** **2 Reg. 21. a**

But whan all the congregation murmured agaynst the rulers, all the rulers sayde vnto the whole congregation: We haue swome vnto them by the **LORDE** the God of Israel, therfore maye we not touch them. But this wil we do vnto them: Let them lyue, that there come no wrath vpon vs, because of the ooth that we haue made vnto them.

And the rulers sayde vnto them: Let them lyue, that they maye be **J** hewers of wodd and bearers of water for the whole congregation, as the rulers haue sayde vnto them. Then Josua called them, and commened with them, and sayde: Wherfore haue ye disceaued vs, and sayde, that ye were farre from vs, where as ye dwell amonge vs? Therfore shall ye be cursed, so that of you there shall not cesse seruantes to **D** **Deu. 29. b**

The booke of Josua.

her wodd and to beare water for the house of my God.

They answered Josua, & sayde: It was tolde thy seruantes, that the LORD thy God commaunded Moses his seruant, that he shulde geue you the whole lode, and that he wolde destroye all the inhabiteres of the londe before you: therefore were we sore afrayed of oure lynes before you, and thus haue we done. But now lo, we are in thy handes: loke what thou thinkest good and righte to do vnto vs, that do.

And he dyd euen so vnto them, and deliuered them from the children of Israels hande, that they shulde not slayethem. So vpon the same daye Josua made them hewers of wodd and water bearers for the congregation, and for the altare of the LORD vnto this daye, in the place that he shall chose.

The X. Chapter.

A Han Adonisedech the kynge of Jerusalem herde, that Josua had wonne Hai, and dammed it, and done vnto Hai and y^e kynge of it, like as he dyd vnto Jericho and to the kynge thereof, - and that they of Gibeon had made peace with Israel, and were come vnder them, they were sore afrayed. For Gibeon was a greete cite, like as one of the kynges cities, and greater then Hai, and all the citelynes thereof were men of armes. Therefore sent he vnto Hoham the kynge of Hebron, and to Pinea the kynge of Jarmuth, and to Japhia the kynge of Lachis, and to Debir the kynge of Eglon, and caused to saie vnto them: Come vp vnto me, and helpe me, that we maie smyte Gibeon, for they haue made peace with Josua and the children of Israel. Then came the fyue kynges of the Amorites together, and wente vp, the kynge of Jerusalem, the kynge of Hebron, y^e kynge of Jarmuth, the kynge of Lachis, the kynge of Eglon, with all their armies, & layed sege vnto Gibeon, and foughte agaynst it.

B Howbeit they of Gibeon sent vnto Josua to Gilgall, and caused to saie vnto him: Withdrawe not thine hande from thy seruantes, come vp soone vnto vs: deliuer and helpe vs, for all the kynges of the Amorites that dwell vpon the mountaynes, are gathered together agaynst vs. Josua wente vp from Gilgall, and all the warryers and all the men armes with him. And the LORD sayde vnto Josua: Feare them not, for I haue geue them in to thy hande. There shall not one of them be able to stonde before the.

The x. Chap. Ho. vi.

So Josua came sodenly vpon them, for all that might wente he vp from Gilgall. And the LORD discomfited the before Israel, and smote them with a greete slaughter at Gibeon: & they chased them the waie downe to Beth Horon, and smote them vnto Aska and Makeda.

And whan they fled before Israel, the waie downe to Bethoron, the LORD caused a greete hayle from heauen to fall vpon them, vnto Aska, so that they dyed: & many mo of them dyed of the hayle, then the children of Israel slew with the swerde.

Then spake Josua vnto the LORD (the same daye that the LORD gaue ouer the Amorites before the children of Israel) and sayde in the presence of Israel: Sonne, holde styll at Gibeon, and thou Moone in the valley of Aialon.

Then the Sonne helde styll, and y^e Moone stode, vntyll the people had auenged the selues on their enemies. Is not this wrytten in the booke of the righteous? Thus the Sonne stode styll in the myddes of heauen, and dyfferred to go downe for the space of a whole daye after. And there was no daye like vnto this (nether before ner after, whan the LORD herkened vnto the voyce of one man: for the LORD feught for Israel. And Josua wente agayne to Gilgall in to the retes, and all Israel with him. As for the fyue kynges, they were fled, and had hyd the selues in the caue at Makeda.

Then was it tolde Josua: We haue founde the fyue kynges hyd in the caue at Makeda. Josua sayde: Rolle greete stones then before the hole of the caue, and set men there to kepe them.

As for you, stonde not ye styll, but folowe after youre enemies, and smyte them behynde, and let them not come in their cities, for the LORD youre God hath deliuered the in to youre hande. And whan Josua and y^e children of Israel had ended the sore greete slaughter vpon them, so y^e they were brought to naught, the remnaunt of them came in to the stronge cities.

So all the people came agayne to the hoost vnto Josua to Makeda in peace, and no man durst moue his tunge agaynst the children of Israel. Josua sayde: Open the mouth of the caue, and brynge the fyue kynges forth vnto me. They dyd so, and broughte the kynges vnto him out of the caue: the kynge of Jerusalem, the kynge of Hebron, the kynge of Jarmuth, the kynge of Lachis, the kynge of Eglon.

22. 22. d

Eccli. 46 a

Josu. 9. c

Josu. 8. a

The booke of Iosua.

When these fyue kynges were broughte forth vnto him, Iosua called every man of Israel, and sayde vnto the rulers of the men of warre that wente with him: Come forth and treade vpon the neckes of these kynges with yourre fete. And they came forth, and trode vpon their neckes with their fete. And Iosua saide vnto them: Be not afrayed, and feare not: be stronge and bolde, for thus shal the LORDE do vnto all yo^r enemies, agaynst whom ye fighte.

And Iosua smote them afterwarde, and put them to death, and hanged them vpon fyue trees. And they hanged styll vpon the trees vntyll the euenynge. But when the Sonne was gone downe, he commaunded to take them of from the trees: and they cast them in the caue, wher in they had hyd them selues, & before the hole of the caue they layed greates stones, which are there yet vnto this daye. The same daye wanne Iosua Makeda also, and smote it with the edge of the swerde, and the kyng thereof, and damned it, and all the soules that were therein, and let none remayne escaped: and dyd vnto the kyng of Makeda as he dyd vnto the kyng of Jericho.

Then Iosua and all Israel with him departed from Makeda vnto Lybna, & foughte agaynst it. (And the LORDE gaue it with the kyng thereof into the hande of Israel) and smote it and all the soules that were therein, with the edge of the swerde, and let not one remayne in it: and dyd vnto the kyng thereof as he had done vnto the kyng of Jericho.

Afterwarde wente Iosua and all Israel with him from Lybna vnto Lachis, and layed sege vnto it, and foughte agaynst it. And the LORDE delyuered Lachis also into the hande of Israel, so that they wanne it vpon the seconde daye, and smote it with the edge of the swerde, and all the soules that were therein, acordinge to all as he had done vnto Lybna. At the same tyme Horam the kyng of Gazer wente vp, to helpe Lachis. But Iosua smote him with all his people, tyll there remayned not one.

And Iosua wente with all Israel from Lachis, vnto Eglon, and layed sege vnto it, and foughte agaynst it, and wanne it the same daye, and smote it with the edge of the swerde, and damned all the soules that were therein the same daye, acordinge vnto all as he had done vnto Lachis.

After that wente Iosua with all Israel from Eglon vnto Hebron, and foughte agaynst it, and wanne it, and smote it with the

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edge of the swerde, and the kyng of it, and all the cities therof, and all the soules that were therein, and let not one remayne, acordinge vnto all as he had done vnto Eglon: and damned it, and all the soules that were therein.

Then turned Iosua agayne with all Israel towarde Debir, and foughte agaynst it, and wanne it, with the kyng of it, and all the cities therof, and smote them with the edge of the swerde, and damned all the soules that were therein, and let not one remayne ouer. Euen as he had done vnto Hebron and Lybna with their kynges, so dyd he also vnto Debir, and the kyng thereof.

Thus Iosua smote all the londe vpon the mountaynes, and toward the south, and in the lowe countrees, and by the ryuers, with all their kynges, and let not one remayne ouer and damned all that had birth, as the LORDE God of Israel had commaunded. And Iosua smote them from Cades Bernea vnto Gaza, and all the londe of Gosen vnto Gibeon, and toke all these kynges with their lorde at one tyme: for the LORDE God of Israel foughte for Israel. And Iosua wente agayne with all Israel to the tentes vnto Gilgal.

The XL Chapter.

When Jabin the kyng of Asor heard this, he sent vnto Iabob the kyng of Madon and to the kyng of Samron, and to the kyng of Achsaph, and to the kynges that dwelt toward the north vpon the mountaynes, and in the playne on the southsyde of Elneroth, and in the lowe countrees, and in the lordshippes of Debay the see syde: and to the Cananites toward the east and west, to the Amorites, Hethites, Pherezites, and Jebusites, vpon the mountaynes and to the Hivites, vnder mount Hermon in the londe of Mispa. These were out with all their armies, a greates people, as many as the sonde of the see, and exceeding many horses and charettes. All these kynges gathered themselves, and came, and pitched together by the water of Meram, to fighte with Israel.

And the LORDE sayde vnto Iosua: Feare them not, for to morrow aboute this tyme wil I delyuer them all slayne, before the children of Israel: thou shalt lame their horses, and burne their charettes with fire. And Iosua came sodenly vpon them, and all the men of warre with him by the water of Merom, & fell vpon them. And the LORDE delyuered them into the handes of Israel, and they smote them, and chased them vnto greates Sidon.

The booke of Iosua.

and to the warme water, and to the playne of Mispa towarde þ̄ east: and smote them, vntyll there remayned not one.

Then dealte Iosua with them as þ̄ LORDE had saide vnto him, & lamed theis horses, & brent their charettes. And he returned backe at the sametyme, & wanne Hasor, & smote þ̄ Kyng of it w̄ the swerde (for Hasor was a fo- re tyme y head cite of all these Kyngdomes) and smote all the soules that were therein w̄ the edge of the swerde, and damned it, & let nothinge remayne that had breth, & dam- ned Hasor with fyre. All the cities of these Kyngdomes wane Iosua also, and smote the with the edge of the swerde, and damned them, & a cordinge as Moses the seruante of the LORDE commaunded.

Howbeit the cities that stode vpon the hilles, dyd not the children of Israel burne with fyre: but Hasor onely dyd Iosua bur- ne. And all the spoyle of these cities and the catell, dyd the children of Israel deale a- monge them, but smote all the men with the edge of the swerde, tyll they had destroyed them, and let nothinge remayne that had breth. As the LORDE commaunded his ser- uant Moses, and as Moses commaunded Iosua, even so dyd Iosua, so that there was nothinge vndone of all that the LORDE co- mmaunded Moses.

So Iosua toke all this lode vpon þ̄ moū- taines, & all þ̄ lyeth towarde the south, & all the londe of Gosen, and the lowe countre, & the playne felde, and the mountayne of Is- rael with the valley therof, from the moun- tayne that parteth the londe vp towarde Seir, vnto Baalgad, in the playne of mount Libanus beneth mount Hermon. All their Kynges toke he, and smote them, and put the to death. & Howbeit he warred a longe sea- son with these Kynges.

Yet was there not one cite, that yelded it selfe peaceably vnto the children of Israel (excepte the Heuites, which dwelt at Gibe- on) but they wanne them all with battayll. And this was done so of the LORDE that their hert was so hardened, to come agaynst the children of Israel with battayll, þ̄ they mighte be dāned, & no fauoure to be shewed vnto them, but to be destroyed, & as the LORDE commaunded Moses.

At the same tyme came Iosua, and roted out the Enakims from þ̄ mountayne, from Hebron, from Debir, from Anab, from every mountayne of Iuda, and from every moun- tayne of Israel, and damned the with their cities, and let none of the Enakims remay-

The xij. Chap. Ios. vij.

ne in the londe of the children of Israel, sa- ue at Gasa, & at Gath, at Asdod, there remay- ned of them.

Thus Iosua conquered all the londe aco- ding to all as the LORDE sayde vnto Moses, & gaue it vnto Israel to inheritaun- ce, & vnto every trybe his porcion, and þ̄ lon- de rested from warre.

The XII. Chapter.



These are þ̄ Kynges of the londe, whō the childre of Israel smote, & conque- red their lode, beyonde Jordane, east- warde, frō the water of Arnon, vnto mount Hermon, and vnto all þ̄ playne felde towar- de the east: & Sihon the Kyng of the Amori- tes, which dwelt at Hesbon, and had domi- nion from Aroer that lieth by the water sy- de of Arnon, and vnto the myddes of þ̄ wa- ter: and ouer halfe Gilead, vnto the water of Iabok, which is the border of the childre of Ammon: and ouer the playne felde, vnto the see of Cyneroth eastwarde, and vnto the see of the playne felde, namely the Salt see towarde the east, the waye vnto Beth Jesi- moth: and from the south beneth by the ry- uers of mount Pisga.

And the border of Og the Kyng of Ba- san, which remayned yet of Raphaim, and dwelt at Ashtaroth and Edrei, and had the dominion ouer mount Hermon, ouer Salcha, and ouer all Basan vnto the border of Ges- sari & Maadati, & of halfe Gilead, which was the border of Sihon the Kyng at Hes- bon. Moses the seruante of the LORDE and the childre of Israel smote them. And Mo- ses the seruante of þ̄ LORDE gaue it vnto the Rubentes, Gaddites and to the halfe trybe of Manasse in possession.

These are the Kynges of the lode, whom Iosua & the childre of Israel smote on this syde Jordane westwarde, frō Baalgad vpō the playne of mount Libanus, vnto þ̄ moū- t that parteth the londe vp towarde Seir, & that Iosua gaue vnto the trybes of Israel in possession, vnto every one his parte, what

bb

Deut. 20. c

C

Num. 31. d

Exo. 23. d

D

Iosu. 9. a

Deut. 20. c

1. R. 17. a

Num. 26. f

21

Num. 21. d
Deut. 2. f

Num. 21. e
Deut. 3. a

Num. 21. d
and 14. e
Deut. 2. b
Iosu. 11. b

The booke of Iosua.

so ener was in þe moūtaines, valleyes, playne felde, by the ryuers, in þe wyldernes and towarde the south, the Hethites, Amorites, Cananites, Pherezites, Hewites, and Jebusites.

C The kynge of Jericho, the kynge of Hai, which lyeth besyde Bethel, the kynge of Jerusalem, the kynge of Hebron, the kynge of Jarmoth, the kynge of Lachis, the kynge of Ekron, the kynge of Gazer, the kynge of Debir, the kynge of Geder, the kynge of Horma, the kynge of Arad, þe kynge of Libna, the kynge of Abdulla, the kynge of Madaba, the kynge of Bethel, the kynge of Tappuah, the kynge of Shepher, the kynge of Aphel, the kynge of Lasaron, the kynge of Madan, the kynge of Hasor, the kynge of Simron Meron, the kynge of Achsaph, the kynge of Tehenah, the kynge of Megido, the kynge of Cades, the kynge of Jathneam by Carmel, the kynge in the lordshippes of Dor, the kynge of the Hethites at Gilgal, the kynge of Thirza. These are one and thirtie kynges.

The XIII. Chapter.

A Now when Iosua was olde and wel stricken in age, the LORDE sayde vnto him: Thou art olde and well aged, and there remaineth yet much of the londe to conquer, namely all Galilee of the Philistynes, and all Gessuri, from Sihon which floweth before Egypte, vnto the border of Ekron, northwarde, which is rekened vnto the Cananites: syne lordes of the Philistynes, namely, the Gassites, the Asdodites, the Ascalonites, the Gethites, the Ekronites and the Harnites. But from the north it is all þe londe of the Cananites, and Maara of the Sidonians vnto Aphel, even vnto the border of the Amorites. Moreover the londe of the Gubites eastwarde, from Baalgad vnder mount Hermon, tyll a man come vnto Hamath. All they that dwell vpon the mount, from Libanus vnto the warme waters, and all the Sidonians. I wyl dryue them out before the children of Israel: Only let them be dealt out amonge Israel, as I have commanded the.

B Deuyde thou this lode now to inheritaunce amonge the nyne trybes and þe halfe trybe of Manasse. For the Rubenites and Gadites with þe halfe trybe of Manasse, have receaved their inheritaunce, which Moses gaue the beyonde Jordane Eastwarde, accordinge as Moses the seruaunt of the LORDE gaue them the same, from Aroer which lieth vp by the water syde of Arnon, and the cite

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in the myddes of the water, and all the coastes of Medba vnto Dibon, and all the cities of Sihon the kynge of the Amorites, which dwelt at Heshbon, vnto the border of the children of Ammon: and Gilead and þe border of Gessuri and Maachati, and all mount Hermon, and all Basan vnto Salcha: all þe kyngdome of Og at Basan, which dwelt at Astaroth and Edrei, that remained yet ouer of Raphaim. But Moses smote them and drewe them out.

The children of Israel drewe not out the Gessurites and Maachathites, but both Gessur and Maachath dwelt amonge the children of Israel vnto this daye. But vnto þe trybe of the Leuites he gaue no inheritaunce: for the offeringe of the LORDE God of Israel is their inheritaunce, accordinge as he hath promysed them.

So Moses gaue vnto the trybe of þe children of Ruben after their kynreds, so that their border was Aroer, which lyeth vpon the water syde of Arnon, and the cite in the myddes of the same water, with all the playne felde vnto Medba: Heshbon, and all the cities therof which lye in the playne felde: Dibon, Bamoth Baal, and Beth Baal Meon, Jahza, Kedemoth, Mephaath, Kiriat-haim, Sibama, Zeretha Sabar, vpon mount Emet, Beth Prior: the ryuers by Pisga, and Beth Jesimoth, and all the cities vpon the playne, and all the realme of Sihon kynge of the Amorites, which dwelt at Heshbon, whom Moses smote with the prynces of Madian, Eui, Rekem, Zur, Hur, and Reba, the mightie men of kynge Sihon, which were inhabitors of the londe. And Balaam the sonne of Beor the prophecier, dyd the children of Israel kill with the swerde amonge the other that were slayne: and the border of þe children of Ruben was Jordane. This is the inheritaunce of the children of Ruben amonge their kynreds, cities and villages.

Vnto the trybe of the children of Gad amonge their kynreds gaue Moses, so that their border was, Jahesar and all the cities in Gilead, and the halfe londe of the children of Ammon, vnto Aroer, which lyeth before Rabbath: and from Heshbon vnto Ramath Misphe and Betonim: and fro Mahanaim vnto the border of Debir. But in the valley, Beth Haram, Beth Nimra, Sanchoth and Zaphon (which remaine yet of the realme of Sihon kynge of Heshbon) and was by Jordane, vnto the edge of the see of Cynroth, on this syde Jordane eastwarde.

Iosua. 12. a

Nu. 16. d
Iosua. 14. a

C
Nu. 11. E

Nu. 21. d
and 21. a

Iosua. 12. b

Nu. 12. d

The booke of Iosua.

This is the inheritaunce of the children of Gad in their kynreds, cities & vyllagyes.

Iosua. 17. a
1. Par. 5. d
Vnto the halfe trybe of the children of Manasse after their kynreds, gaue Moses, so that their border was fro Mahanaim, all Basan, all the kyngdome of Og kyng of Basan, and all the townes of Jair which lye in Basan, namely thre score cities. And halfe Gilead, Astaroth, Edrei, the cities of the kyngdome of Og at Basan, vnto the children of Machir the sonne of Manasse. This is the halfe porcion of the children of Machir after their kynreds.

Iosua 17. b
and 18. a
This is it that Moses deale out vpon the felde of Moab beyonde Jordane ouer agaynst Jericho eastwarde. * But vnto þ trybe of Levi gaue Moses no inheritaunce: for the LORDE God of Israel is their inheritaunce, as he hath promysed them.

The XIII. Chapter.

2
Nu. 34. c
Nu. 26. f
and 33. f
Iosua. 13. b
Gen. 48. c
Nu. 33. a
His is it that the children of Israel haue enhereted in the londe of Canaan, * which Elcasar the prest, and Iosua the sonne of Nun, and the chiefe of the fathers amonge the trybes of the children of Israel parted out amonge them. * But by lot dyd they denyde it out amōge them, acordinge as the LORDE cōmaunded Moses to geue vnto the nyne trybes and þ halfe: for vnto the two trybes and the halfe dyd Moses geue inheritaunce beyonde Jordane. * But vnto the Levites he gaue no inheritaunce amonge them. * For of the childre of Joseph there were two trybes, Manasse and Ephraim. Therfore gaue they the Levites no porcion in the londe, but cities, to dwell therein, and suburbs for their catell and goodes. * Euen as the LORDE cōmaunded Moses, so dyd the childre of Israel, and denyded the londe.

3
Nu. 14. c
Nu. 13. a
Then came forth the children of Iuda to Iosua at Gilgall: and Caleb þ sonne of Jephunne the Benisite sayde vnto him: Thou knowest what þ LORDE * sayde vnto Moses the man of God, concerninge me and the in Cades Bernea. I was fortye yeare olde, whan Moses the seruaunt of the LORDE * sent me out from Cades Bernea, to spye out the londe, and I broughte him worde agayne, euen as I had it in my hert. Howbeit my biechienthat wente vp with me, discoraged the hert of the people: but I folowed þ LORDE my God vnto the vttemost.

4
Then sware Moses vnto me the same daye, and sayde: The londe wher vpon thou hast troden with thy fote, shalbe thine inheritaunce and thy childrens for ever, becau

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se thou hast folowed the LORDE my God vnto the vttemost. And now hath the LORDE letten me lyue, * acordinge as he sayde. It is now syue and fortie yeare sence þ LORDE spake this vnto Moses, whā Israel walked in the wilderness. And now lo, this daie am I syue and foure score yeare olde * and am yet as stronge to daye, as I was in that daye whan Moses sent me out: euen as my strength was then, so is it now also to fighte, and to go out and in.

No. 14. a
2cd. 45. b
Geue me now therfore this mountayne, wherof the LORDE spake in that daye, and thou herdest it the same days: for now the Enatims dwell thereon, and it hath greate and stronge cities: yf happily the LORDE wyl be with me, that I maye dryue the out, as he hath sayde. Then Iosua blessed him, * and so gaue Hebron vnto Caleb the sonne of Jephunne. Therfore was Hebron the inheritaunce of Caleb the sonne of Jephunne the Benisite, vnto this daye, because he folowed the LORDE God of Israel vnto the vttemost. * But afore tyme was Hebron called Atriatharba, & greate people were there amonge the Enatims. And the lode ceased from warre.

The XV. Chapter.

2
The lot of the trybe of the children of Iuda amonge their kynreds, was þ coaste of Edom by the wyldernes of Sin, which bordereth southwarde on the edge of the south countrees. Their south borders were from the vttemost syde of the salt see, that is, from the coast that goeth southwarde, and commeth out from thēce towarde þ eastsyde of Acrabbim, and goeth forth thorow Sinna, and yet goeth vp from the south towarde Cades Bernea, and goeth thorow Hesron, and goeth vnto Abara, & fetcheth a compase aboute Carcaa, & goeth thorow Asmona, and commeth forth to the ryuer of Egipte, so that the see is the ende of þ border. Let this be youre border southwarde.

But the east border is from the salt see to the vttemost parte of Jordane.

The border northwarde, is from the see coaste which is on þ edge of Jordane, and goeth vp vnto Beth Hagla, and stretcheth out from the north vnto Betharaba, and commeth vp vnto the stone of Bohen the sonne of Ruben, and goeth vp vnto Debir from þ valley of Achor, and from the north coaste that is towarde Gilgall, which lyeth euer agaynst Adummim vprewarde, which is on the north syde of the water. Then goeth

The booke of Josua.

2. Reg. 1. b it vnto þ water of Ensemes, and commeth out vnto the well of Rogell. Then goeth it vp to the valley of the sonne of Hinnam, a longe besyde the Jebusite that dwelleth from þ southwarde, that is Jerusalem: and commeth vp vnto the toppe of the mount which lyeth before the valley of Hinnam from the westwarde, that bordereth on the edge of the valley of Raphaim toward the north.

C Then commeth it from the toppe of the same mount vnto the water well of Nephtoah, and commeth out vnto the cities of mount Ephron, and boweth toward Baala, that is Ririath Jarim, and fetcheth a compass aboute from Baala westwarde vnto mount Seir, and goeth by the north syde of the mount Jarim, that is Chessalon: and cometh downe to Bethsemes, and goeth thorow Thimna, and breaketh out on the north syde of Aeron, and stretcheth forth toward Sicon, and goeth ouer mount Baala, and commeth out vnto Jabuel: so that their uttermost border is the see.

10. 1. 14. d The weste border is the greatesee. This is the border of the children of Juda round aboute in their kynreds. Caleb the sonne of Jephune had his porcion geue him amonge the children of Juda (as the LORD commaunded Josua) namely. Ririatharba of the father of Enak, that is Hebron.

Judic. 1. b And Caleb dyed from thence the three sonnes of Enak, Sesai, Ahiman, and Thalmas begotten of Enak. And from thence he wente vp to the inhabitants of Debir. (As for Debir, it was called Ririath Sepher afore tyme.) And Caleb sayde: Who so smytheth Ririath Sepher and wyrmeth it, I wyll geue him my daughter Achsa to wyfe. Then Achiel the sonne of Aenas the brother of Caleb wanne it: and he gaue him his daughter Achsa to wyfe.

1. 1. 17. c And it fortuneth whan they wente in, that she was counceiled of hir housbande, to aue a pece of londe of hir father. And she fell downe from the asse. Then sayde Caleb vnto her: What ayleth the? She sayde: Geue me a blessinge, for thou hast geue me a south (and drye) londe: geue me welles of water also. Then gaue he her welles aboue and beneth.

E This is the enheritaunce of the trybe of Juda amonge their kynreds. And the cities of the trybe of the children of Juda, from one to another by the coastes of the Edomites toward the south, werethese: Cabzeel, Eder, Jagur, Bina, Dimona, Adada,

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Bedes, Hazor, Jethnam, Siph, Telem, Bealot, Hazer Hadatha, Ririath Hebron that is Hazor: Ama, Sema, Melada, Hazor Gad, Hesmon, Beth palet, Hazer Sual, Beer Seba, Bisiorthia, Baala, Jim, Azem, Elcho lad, Chesil, Harnia, Zilag, Madmanna, San Sana, Lebaoth, Silhim, Ain, Rimô. These are nyne and twenty cities & their villages. **10. 1. 19. a**

But in the lowe countrees was Esthaol, Zaren, Asna, Saroah, Engannim, Thapua, Enam, Jarmoth, Adullam, Socho, Meka, Saaraim, Adithaim, Gedera, Giderothim. These are fourtene cities & their villages.

J Zena Hadasa, Migdal Gad, Dilean, Nispa, Jakthiel, Lachis, Bazeth, Eglô, Chabon, Lachma, Chichlis, Gedoroth, Beth Dagou, Maama, Makeda. These are sixtene cities and their villages.

Libna, Echer, Asen, Jephthah, Asna, Mezib, Beila, Achsib, Maresa. These are nyne cities and their villages. Ekron with hir daughters and villages. From Ekron vnto the see, all that reacheth vnto Asdod and the villages therof. Asdod with the daughters and villages therof. Gasa with hir daughters and villages vnto the water of Egipte. And the greatesee is his border.

But vpon the mount was Samir, Jaitir, Socho, Danna, Ririath Sanna, that is Debir: Anab, Esthemo, Aninim, Gosen, Holon, Gilô. These are eleven cities and their villages. Maon, Carmel, Siph, Jata, Jetrach, Jakdea, Sanoah, Rain, Gibe, Thimna. These are ten cities and their villages. Halhul, Bethzur, Gedor, Maarath, Beth Anoth, Elcheton. These are fixe cities and their villages. Ririath Baal (that is Ririath Jearim) Harabba, two cities & their villages. And in the wyldernes was Betharaba, Middin, Sedachia, Libian, and the Salt cite, and Engaddi. These are fixe cities and their villages. But the Jebusites dwelt at Jerusalem, and the children of Juda coude not dryue them awaye. So the Jebusites remayne with the children of Juda at Jerusalem vnto this daye.

The XVI. Chapter.

Ald the lot fell vnto the children of Ephraim fro Jordane ouer agaynst Jericho, vnto the water on the east syde of Jericho, and the wyldernes, & goeth vp from Jericho thorow the mountayne of Bethel, and commeth out from Bethel vnto Lus, and goeth thorow the coast of Arciataroth, and stretcheth downe westwar.

The booke of Iosua.

de vnto þe coaste of Japhletico þe border of the lower Bethoron, and vnto Gaser: and the ende therof is by the greatesee. This the children of Ioseph (Manasses & Ephraim) receaued to inheritaunce.

B The Border of the children of Ephraim amonge their kynreds of their inheritaunce from the east, was Ataroth Adar vnto the vpper Bethoron, & goeth out westwarde by Michmethath that lyeth towarde the north, there fetcheth it a compasse toward the east syde of the cite Thaanath Silo, and goeth there thorow from the east vnto Janoha, and commeth downe from Janoha vnto Ataroth and Naaratha, and bordereth on Jericho, and goeth ouer at Iordane. From Chapuah goeth it westwarde vnto Naalkama, and the out goinge of it is at the see.

This is the inheritaunce of the trybe of the children of Ephraim amonge their kynreds. And all the borders, cities with their vyllages of the childre of Ephraim laye scattered amonge the inheritaunce of the children of Manasse. And they drewe not out þe Cananites, which dwelt at Gaser. So þe Cananites remayned amonge Ephraim vnto this daye, and became tributaries.

The XVII. Chapter.

Gen. 48. c **A**ND the lot fell vpon the trybe of Manasse (for he is Iosephs first sonne) and it fell vpon Machir the first sonne of Manasse þe father of Gilead: for he was a man of armes, therfore had he Gilead and Basan. It fell also vnto the other children of Manasse, namely vnto þe childre of Zabiezer, the children of Helek, the children of Asriel, the children of Sechem, the children of Zepher, and the children of Semida: These are the childre of Manasse the sonne of Ioseph, males, amonge their kynreds.

Nu 37. a
and 36. d

But Zelaphead the sonne of Zepher the sonne of Gilead, the sonne of Machir, the sonne of Manasse, had no sonnes, but daughters, and their names are these: Mahala, Noa, Hagla, Milca, Tirza, and they came before Eleasar the prest, and before Iosua the sonne of Nun, and before the rulers, and sayde: The LORDE commanded Moses, to geue vs inheritaunce amonge oure brethien. And so they had inheritaunce geuen them amonge their fathers brethien, accordinge to the commaundement of the LORDE.

B There fell vpon Manasse ten meetlynes without the londe of Gilead and Basan,

The xvij. Chap. Ho. ix.

which lyeth beyöde Iordane. For y daughters of Manasse receaued inheritaunce amonge his sonnes: but the other children of Manasse had the londe of Gilead. And the border of Manasse was fro Affer south vnto Michmethath, that lyeth before Sichem, and reacheth vnto the righte syde of them of En Tapuah: for the londe of Tapuah fell vnto Manasse, and the border of Manasse is vnto the childre of Ephraim. Then commeth it downe to Naalkama toward the south syde of the ryuer cities, which are Ephraims amonge the cities of Manasse. But from the north is the border of Manasse by the ryuer, and goeth south by the see syde, south warde vnto Ephraim, and to Manasse northwarde, and the see is his coaste. And it shal border on Affer from the north, and on Isachar from the east.

C So (amonge Isachar and Affer) Manasses had Beth Sean and the townes therof, and Jeblaam and the townes therof, and them of Dor and their townes, and them of En Dor and their townes, & them of Taanach and their townes, and them of Maggedo and their townes, and the thirde parte of (the cite) Nophet. And the children of Manasse coude not dryue awaye the inhabitants of these cities, but the Cananites beganne to dwell in the same londe. Howbeit when the children of Israel were able, they made the Cananites tributaries, and drewe them not out.

Then spake the children of Ioseph vnto Iosua, and sayde: Wherfore hast thou geue me but one porcion and one meetlyne of inheritaunce, and I am yet a greate people, as the LORDE hath blessed me so largely? Then sayde Iosua vnto them: For so much as thou art a greate people, go vp therfore into þe wodd, and make thy selfe ron me there in the londe of the pherisites and Raphaim, seynge mount Ephraim is to narrowe for the.

D Then sayde the children of Ioseph: We shal not be able to attayne vnto the mountaynes, for there are yron charettes amonge all the Cananites, that dwell in the londe of Emek, by whom lyeth Beth Sean and the vyllages therof, and Jesrael in Emek. Iosua sayde vnto the house of Ioseph, even to Ephraim and Manasses: Thou art a greace people, & for so much as thou art so greace, thou must not haue one lot, but the mountayne where þe wod is, shal be thine rote þe out for þe, so shal it be the outgoinge of thy

The booke of Iosua.

porcion, whan thou dygest out the Cananites, which haue y^e charrettes, & are mightie.

The XVIII. Chapter.

AND all the multitude of the children of Israel gathered them selues together vnto Silo, and they set vp γ Tabernacle of witnesse, and the londe was subdued vnto them. But there were yet seven trybes of the childre of Israel, vnto whom they had not deuyled their enheritaunce. And Iosua sayde vnto the children of Israel: How longe are ye so slowe, to go and conquer the londe, which the LORD God of youre fathers hath geuen you? These you thre men out of every trybe, γ I maye sende them, and that they maye get them vp and go thorow the londe, and descrybe it acordinge to the enheritaunces therof, and come vnto me.

Deuyde the londe in seven partes. Iudas shal remayne vpon his borders of the south syde, and the house of Ioseph shal remayne vpon his borders of the north parte: but descrybe ye the londe in seven partes, and brynge them vnto me, then shal I cast γ lot for you before the LORD our God. For the Levites haue no porcion amonge you, but the priesthode of the LORD is their enheritaunce. As for Gad & Ruben and γ halfe trybe of Manasse, they haue receaued their enheritaunce beyonde Iordane eastwarde, which Moses the seruaunt of the LORD gaue them.

Then the men gat vp, to go their waye. And whan they were aboute to go for to descrybe the londe, Iosua commaunded them, and sayde: Go youre waye, and walke thorow the londe, and descrybe it, and come agayne vnto me, that I maye cast γ lot for you before the LORD at Silo. So the men departed, and wente thorow the londe, and descrybed it in seven partes vpon a letter acordinge to the cities, and came to Iosua in to the hoost at Silo. Then Iosua cast the lot ouer them at Silo before the LORD, and there distributed the londe amonge the children of Israel, vnto euery one his parte.

And the lot of the trybe of the children of Ben Jamin fell acordinge to their kynreds, and the border of their lot wente out betwene the children of Iuda & the children of Ioseph. And their border was on γ north quarter of Iordane, and goeth vp from the north syde of Jericho, and commeth vnto the mountayne westwarde, and goeth out by the wyldernesse of Bethauen, and goeth

The xviij. Chap.

from thence towarde Lus, euen by the south syde of Lus (that is Bethel) and commeth downe vnto Ataroth Adar by the mountayne which lyeth on γ south syde of the lower Bechozon. Then boweth it downe, and setteth a compasse vnto the south west quarter from the mount that lyeth ouer agaynst Bechozon towarde the south, and goeth out vnto Kiriath Baal, γ is Kiriath Jearim, a cite of the children of Iuda. This is the west border.

But the south border is from Kiriath-Jearim forth, and goeth out towarde the west, and commeth forth vnto γ water well of Nepthoah: and goeth downe by the edge of the mount, that lyeth before the valleye of the soune of Ginnam: and goeth downe thorow the valley of Ginnam on γ south syde of the Jebusites, and commeth downe to the well of Rogell, and stretcheth from the northwarde, and commeth out vnto En Simes, and commeth forth to the heapes that lye vnto towarde Adumim, and cometh downe vnto the stone of Bohen the sonne of Ruben, and goeth a longe besyde γ playne felde which lyeth northwarde, and commeth downe vnto γ playne felde, and goeth besyde Beth Hagla that lyeth towarde the north, and his ende is at the north border of the Salt see, vnto γ edge of Iordane southwarde. This is the south border.

But Iordane shal be the ende of the east quarter. This is the enheritaunce of γ children of Ben Jamin in their borders rounde aboute, amenge their kynreds.

The cities of the trybe of the children of Ben Jamin amēgetheir kynreds are these: Jericho, Beth Hagla, Emek Keziq, Betharaba, Zemaraim, Bethel, Avim, Gaphar, Aphia, Caphar Amonai, Aphni, Gaba: these are twolue cities and their vyllages.

Gibeon, Rama, Beeroth, Mispa, Capharsa, Moza, Rekem, Jeerpeel, Thareala, Zela, Eleph, and the Jebusites, that is Jerusalem, Gibeath, Kiriath: these are fourtene cities and their vyllages. This is the enheritaunce of the children of Ben Jamin in their kynreds.

The XIX. Chapter.

Then fell the seconde lot of the trybe of the children of Simeon acordinge to their kynreds, and their enheritaunce was amonge the enheritaunce of γ children of Iuda. And to their enheritaunce they had Beer Seba, Melada, Hazar Sual, Baala, Azem, El Tholad, Bethul,

Iosu 13 d
and 14 a

Iosu 13. b

2 PAR. 13

The boke of Josua.

Harma, Zittag, Betha Markaboth, Hazar Sussa, Beth Lebaoth, and Saruben: these are thirrene cities and their villages. Ain, Rimmon, Echer, Asan: these are foure cities and their villages. And all þe villages that lye aboute the cities vnto Balath Beer Ramath towarde the south. This is the enheritaunce of the trybe of the children of Simeon in their kynreds: for the enheritaunce of the children of Simeon is vnder the porcion of the children of Juda. For so much as the enheritaunce of the children of Juda was to greate for them, therfore inhereted the children of Simeon amonge their enheritaunce.

B The thirde lot fell vpon the childre of Zabulon after their kynreds. And the border of their enheritaunce was vnto Sarid, and goeth vp westwarde to Marcala, and bordieth vpon Dabath, and reacheth vnto the ryuer that floweth ouer agaynst Jatneam: and turneth from Sarid eastwarde vnto the border of Elishoth Thabor, and cometh out vnto Dabath, and reacheth vp to Japia, and from thence goeth it westwarde thorow Githa Shepher, and Jcha Razim, and cometh out towarde Rimmon, Hamthoar Hanea, and fetcheth a compasse aboute from the north vnto Nathon, and the goynge out of it is in the valley Jephtha El, Katath, Mahalal, Simron, Jedea, and Bethlehem: These are twelue cities and their villages. This is the enheritaunce of the childre of Zabulon in their kynreds: these are their cities and villages.

The fourth lot fell vpon the childre of Issachar after their kynreds, and their border was Jesraela, Chesulloth, Sunem, Hapharaim, Ston, Anaharath, Raabith, Kision, Abes, Remeth, En Ganim, Enhada, Beth Pazez, and bordieth vpon Thabor, Sahazima, Beth Semea, and þe outgoinge of it was at Jordane. These are sixtene cities and their villages. This is the enheritaunce of the trybe of the children of Issachar in their kynreds, cities and villages.

The fift lot fell vpon the trybe of the children of Asser, after their kynreds. And their border was Helkath, Hali, Beten, Achsaph, Alamelech, Amead, Misael, and bordieth on Carmel vnto the see, and on Sihor, and Libnath, and turneth towarde the east vnto Beth Dagon, and bordieth on Zabulon, and on the valley of Jephthael, and towarde the north syde of Beth Emet and Megiel: and cometh out vnto Cabul on the lefte syde of Ebron, Rehob, Hamon and

The xix. Chap. Fo. x.

C Cana, vnto greete Sidon. And turneth toward Rama, vnto the stronge cite of Zor, and turneth toward Hossa, and goeth out vnto the see, after þe meetlyne toward Achsib, Dma, Apher, Rehob.

These are two and twentye cities and their villages. This is the enheritaunce of the trybe of the children of Asser in their kynreds cities and villages.

The syxe lot fell vpon the children of Nephtali in their kynreds. And their border was fro Helph Elon thorow Zaanaim, Adai Melech, Jabneel vnto Latum, and goeth out vnto Jordane, and turneth westwarde to Asnoth Thabor, and cometh out from thence vnto Hutot, and bordieth on Zabulon towarde the south, and on Asser towarde the west, and on Juda by Jordane towarde the east: and hath stronge cities, Sidimzer, Hamath Rakach, Chinnaret, Adama, Rama, Hazor, Kedesh, Edrei, En Hazor, Jercon, Migdal Elhar, Beth Anath, Beth Sames. These are nyentene cities and their villages. This is the enheritaunce of the trybe of the children of Nephtali in their kynreds, cities, and villages.

D The seventh lot fell vpon the trybe of the children of Dan after their kynreds. And the border of their enheritaunce was Zarea, Eshtaoth, Jesames, Saalabin, Aialon, Jechla, Elon, Chinnata, Ekron, Elchete, Giberth Baalath, Jehud, Bnerbarak, Gat Rimmon, Me Jarcon, Rakon with the border by Japho, and on the same goeth the border of the children of Dan out. And the children of Dan wente vp, and foughte agaynst Leshem, and wanne it, and smote it with the edge of the swerde, and toke it in possession, and dwelt therein, and called it Dan, after þe name of their father. This is the enheritaunce of the trybe of the children of Dan in their kynreds, cities, and villages.

And whan þe lode was all parted out with the borders therof, the children of Israel gaue Josua the sonne of Nun, an enheritaunce amonge them, and (acordynge to the commaundement of the LORDE) they gaue him þe cite that he requyred, namely, Thinnath Serah, vpon mount Ephraim: there buylded he the cite, and dwelt therein.

These are the enheritaunces which Eleazar the prest and Josua þe sonne of Nun, and the cheif of the fathers amonge þe tribes, demded out by lot vnto the childre of Israel at Silo before the LORDE, when before the doore of the Tabernacle of wytnes, and so they ended the deuynge out of the londe.

The booke of Iosua.

The XX. Chapter.

AND the LORD spake vnto Iosua, and sayde: Speake to the children of Israel: Geue amonge you fre cities, wherof I spake vnto you by Moses, that a deed-slayer which sleyleth a soule vnawarres and unwittingly, maye flye thither, & they maye be fre amonge you from the avenger of bloude. And he that flyeth to one of those cities, shal stonde without before the porte of the cite, and shewe his cause before the Elders of the cite, then shall they take him to them in to the cite, and geue him place to dwell with them.

B And yf the auenger of bloude folowe vpon him, they shall not deliuer the deed-slayer in to his handes, for so much as he hath slayne his neighbour vnawarres, and was not his enemye afore: but he shall dwell in yf cite, tyll he stonde before the congregacion in iudgment, vntyll the hye priest dye, which shall be at that tyme. Then shall the deed-slayer returne, and go vnto his awne cite, and vnto his house to the cite, from whence he was fled.

C Then appoynted they Kedesh in Galile vpon mount Naphtali, and Sechem vpon mount Ephraim, and Biriatharba, that is Hebron vpon mount Iuda. And beyonde Iordane on the east syde of Jericho, they gaue Bezer in the wilderness vpon the playne out of the trybe of Ruben, and Ramoth in Gilead out of the trybe of Gad, and Bisan in Basan out of the trybe of Manasse.

These were the cities appoynted for all yf children of Israel, and for the straungers which dwelt amonge them, that whosoever had slayne a soule vnawarres, might flye thither, that he shulde not be put to death by the auenger of bloude, tyll he had stonde before the congregacion.

The XXI. Chapters.

AND then the chiefe fathers amonge the Levites came forth vnto Eleazar the priest and to Iosua the sonne of Nun, and to yf auncient fathers amonge the trybes of the children of Israel, and spake vnto them at Silo in the londe of Canaan, and sayde: The LORD commaunded by Moses, that we shulde haue cities geuen vs to dwell in, and the suburbs of the same for oure catell. Then the children of Israel gaue of their inheritaunce these cities and the suburbs therof, vnto the Levites, accordyng to the commaundement of the LORD.

The xxi. Chap.

And the lot fell vpon the kynred of the Rahabites, and the children of Aaron the priest amonge the Levites, had by the lott thirtene cities of the trybe of Iuda, of the trybe of Simeon, and of the trybe of Benjamin. The other childre of Rahab of the same kynred, had by the lott ten cities, of the trybe of Ephraim, of the trybe of Dan, and of the halfe trybe of Manasse.

But the children of Gerson of the same kynred had by the lott thirtene cities, of the trybe of Issachar, of the trybe of Asser, of yf trybe of Naphtali, and of the halfe trybe of Manasse at Basan.

The children of Merari of their kynred had twelue cities, of the trybe of Ruben, of the trybe of Gad, and of the trybe of Zabulon. So the children of Israel gaue the se cities and their suburbs vnto the Levites by lott, as the LORD commaunded by Moses.

Of the trybe of the children of Iuda, and of the trybe of the children of Simeon, they gaue these cities (which they named by name) vnto the children of Aaron of the kynred of the Rahabites amonge the children of Levi: for the first lot was theys.

So they gaue them Biriatharba, which was the fathers of Enak, that is Hebron vpon the mount Iuda, and the suburbs therof rounde aboute. But the felde of the cite and the villages therof, gaue they vnto Caleb the sonne of Iephune for his possession.

Thus gaue they vnto the children of Aaron the priest, the fre cite of the deed-slayers, Hebron and the suburbs therof, Libna and the suburbs therof, Jathir and the suburbs therof, Esihuma and the suburbs therof, Holon and the suburbs therof, Debir and the suburbs therof, Ain and the suburbs therof, Iuta and the suburbs therof, Beth Semes and the suburbs therof, euen nyne cities of these two trybes.

But of the trybe of Benjamin they gaue foure cities, Gibeon and yf suburbs therof, Gaba, and the suburbs therof, Anathot and the suburbs therof, Almon and the suburbs therof: so that all the cities of the children of Aaron the priest were thirtene with their suburbs.

The kynreds of the other children of Rahab the Levites, had by their lott foure cities, of the trybe of Ephraim, and they gaue the fre cite of the deed-slayers, Sechem and the suburbs therof vpon mount Ephraim Gaser and the suburbs therof, Buzaim

Exo. 21. b
Deut. 19. c

Iosua. 14. d
1. Par. 7. d

Num. 35. a

The booke of Josua.

and the suburbs therof, Beethon and the suburbs therof.

D Of the trybe of Dan foure cities, Eltheke and y suburbs therof, Gibthion and the suburbs therof, Aialon and the suburbs therof, Gath Rimon and the suburbs therof. Of the halfe trybe of Manasse two cities, Thaenach and the suburbs therof, Gath Rimon and the suburbs therof: so that all the cities of the other children of y kynred of Rahath, were ten with their suburbs.

But vnto the children of Gerson amonge the kynreds of the Leuites were geuen, Of the halfe trybe of Manasse two cities, the fre cite for the deedslayer, Gola in Basan and the suburbs therof, Beasthria, and the suburbs therof. Of the trybe of Issachar foure cities, Kisien and the suburbs therof, Dabiach and the suburbs therof, Jarnuth and the suburbs therof, Engannim and the suburbs therof. Of the trybe of Asser foure cities, Misael, Abdon, Helkath and Rehob with the suburbs therof. Of the trybe of Nephthali thre cities, the fre cite Kedesh (for the deedslayer) in Galile, Hamoth, Dor, and Rarchan with the suburbs therof: so that all the cities of the kynred of the Gersonites were thirtene w their suburbs.

E Vnto the kynreds of Merari the other Leuites were geuen, Of the trybe of Zabulon foure cities, Jakneam, Rarcha, Dimna and Mahalal w y suburbs therof. Of the trybe of Ruben foure cities, Bezer, Jahza, Kedemoth and Mephath with their suburbs. Of the trybe of Gad foure cities, the fre cite for the deedslayer, Ramoth in Gilead, Mahanaim, Hesbon and Jafer with their suburbs: so that all the cities of the children of Merari amonge their kynreds of y other Leuites, were twelue. Thus all the cities of the Leuites amonge y possession of the children of Israel, were eight and fortye with their suburbs. And these cities were so dealt out, that euery one had their suburbs rounde aboute, the one as the other.

G Thus the L O R D E gaue the children of Israel all the londe, which he had sworne vnto their fathers to geue: & they toke possession of it, and dwelt therein. And the LORDE gaue the rest before all those y were aboute them: like as he swaie vnto their fathers, & none of their enemies stode agaynst the, but all their enemies deliuered he in to their hande. And their myssed nothinge of all the

The xxij. Chap. Jo. xi.

good that the L O R D E had promysed vnto the house of Israel, it came euery whyt.

The XXII. Chapter.

Then Josua called y Rubenites and Gaddites, and y halfe trybe of Manasse, and sayde vnto them: Ye haue kepte all, & that Moses the seruauit of the L O R D E commaunded you, and haue hearkened vnto my voyce in all y I haue commaunded you. Ye haue not forsaken youre brethre a longe season, vnto this daye, and haue wayted vpon the commaundement of the L O R D E youre God. For so moch now as the L O R D E youre God hath broughte youre brethre to rest, as he promysed them, turne you now, and go youre waye to youre tentes in to the londe of youre possession, which Moses the seruauit of the L O R D E gaue you beyonde Jordane.

But take diligent hede now, that ye do accordinge to the commaundement and lawe which Moses the seruauit of the L O R D E hath commaunded: That ye loue the L O R D E youre God, and walke in all his wayes, and kepe his commaundementes, and cleue vnto him, and serue him with all youre hert and with all youre soule. So Josua blessed them, and let them go. And they wente vnto their tentes.

Vnto the halfe trybe of Manasse had Moses geuen possession at Basan: vnto the other halfe gaue Josua amonge their brethrien on this syde Jordane westwarde. And whan he let them go to their tentes and blessed them, he sayde vnto them: Ye come home agayne with greate good vnto youre tentes, with exceedyng much catell, syluer, golde, brasse, yron and rayment, & distribute therfore the spoyle of youre enemies amonge youre brethrien.

So the Rubenites, Gaddites, and the halfe trybe of Manasse returned, and wente from the children of Israel out of Silo (which lyeth in the londe of Canaan) to go in to the countre of Gilead to the londe of their possession, that they mighte possesse it, accordinge to the commaundement of the LORDE by Moses.

C And whan they came vnto the heapes by Jordane, which lye in the londe of Canaan, the same Rubenites, Gaddites, and the halfe trybe of Manasses buylded there besyde Jordane, a fayre greate altare. But whan the children of Israel herde saye: Beholde, the children of Ruben, the children of Gad, and the halfe trybe of Manasse haue buylded an altare ouer agaynst the lon-

Num. xi. f
Deut. 10. 6
Josua 11. 2

Deut. 10. 6

Deut. 10. 6
Num. 11. d
Josua 11. f
1. Re. 10. 6

The booke of Iosua.

de of Canaan vpon the heapes by Iordane on this syde the children of Israel, they gathered them selues together with the whole congregacion at Silo, to go vp agaynst the with an armye. And (in the meane season) they sent to them in to the londe of Gilead, Phineas the sonne of Eleasar the prest, and with him ten chiefe prynces amonge the houses of their fathers, out of euery tribe in Israel one. And they came to the children of Ruben, to the children of Gad, and to the halfe trybe of Manasse in the londe of Gilead, and sayde:

Iudi. 20. b **D** Thus sayeth the whole congregacion of the LORDE vnto you: What trespasse is this, ¶ ye haue trespassed agaynst the God of Israel, that ye shulde turne backe from ¶ LORDE this daye, to builde you an altare, for to fall awaye from the LORDE?

Num. 25. 2 ¶ Have we not ynough of the wickednesse of Peor: from the which we are not yet clenfed this daye, and there came a plague amonge the congregacion of the LORDE: and ye turne you backe this daye from the LORDE, and this daye are ye fallen awaye from the LORDE, that he maye be wroth to daye or to morow at the whole congregacion of the LORDE.

Iosu. 7. 2 If the londe of youre possession be vncleane, then come ouer in to the londe that the LORDE possi sseth, where the dwellynge of the LORDE is, and take possi sions amonge vs, and fall not awaye from the LORDE and from vs, to builde you an altare with out the altare of the LORDE oure God. Did not Achan the sonne of Serah trespasse in the thinge that was damned, and the wrath came ouer ¶ whole congregacion of Israel and he wente not downe alone for his mysdede?

ge Then answered the children of Ruben, and the children of Gad, and the halfe trybe of Manasse, and sayde vnto the heades and prynces of Israel: The mightie God ¶ LORDE, the mightie God the LORDE knoweth, and Israel knoweth also, yf this be a transgressynge or trespacynge agaynst the LORDE, then let it not helpe vs this daye: If we haue buylded the altare, because we wolde turne awaye backe from the LORDE, to of fre burntofferynge or meatofferynge ther on, or to make eny deedofferynge vpon it, then let the LORDE requyre it: And yf we haue not done it rather for very feare of this thinge, and sayde: To daye or to morow mighte youre children saye vnto oure children:

The xxij. Chap.

What haue ye to do with the LORDE the God of Israel: The LORDE hath set Iordane for a border betwene vs and you ye children of Ruben and Gad, ye haue no porcion in the LORDE: By this shulde youre children make oure children to turne awaye from the feare of the LORDE.

Therefore sayde we: Let vs make oure **S** children an altare, not for sacrifice, ner for burntofferynge, ¶ but that it maye be a tokē betwene vs and you, and oure posterities, that we maye serue the LORDE in his sighte with oure burntofferings, deedofferings, and other offeringes: and ¶ youre children to daye or to morow neade not to saye vnto oure children: We haue no parte in the LORDE.

And we sayde: But yf they shulde speake so vnto vs, or to oure posterities to daye or to morow, then maye we saye: Beholde the symilitude of ¶ altare of the LORDE, which oure fathers made, not for sacrifice, ner for burntofferynge, but for a wytnesse betwene vs and you.

God forbydde, that we shulde fall awaye from the LORDE, to turne backe from him this daye, and to buylde an altare for sacrifice, for burntofferynge and for eny present, without ¶ altare of the LORDE oure God, that stondech before his habitation.

But whan Phineas the prest, and the **G** chiefe of the congregacion, the prynces of Israel which were with him, herde these wordes, that the children of Ruben, Gad, and Manasse had spoken, they pleased them well. And Phineas the sonne of Eleasar the prest sayde vnto the children of Ruben, Gad and Manasse: This daye we knowe, that ¶ LORDE is amonge vs, in that ye haue not trespassed agaynst the LORDE in this dede. Now haue ye delyuered the children of Israel out of the hande of the LORDE.

Then Phineas the sonne of Eleasar the prest, and the rulers returned out of the londe of Gilead, from the children of Ruben and Gad, vnto ¶ londe of Canaan to the children of Israel, and brought them worde agayne of the matter.

Then were the children of Israel well contente with the thinge. And they praysed the God of Israel, and sayde nomore that they wolde go vp agaynst them with an armye, to destroye the londe that the childre of Ruben and Gad dwelt in. And ¶ childre of Ruben and Gad called the name of the altare: This altare be wytnesse betwene vs, that the LORDE is God.

Gen 22. 2
Deu 10. 4
Iosu. 24. 6

The booke of Josua.

The XXIII. Chapter.

After a longe season, when the LORD had broughte Israel to rest from all their enemies rounde aboute: and Josua was now olde and well stricken in age, he called all Israel and their Elders, heades, iudges, and officers, and sayde vnto them: I am olde and well aged, and ye haue sene all that the LORD your God hath done vnto all these nacions in youre sighte. For the LORD your God himself hath foughte for you. Beholde, I haue parted amonge you y^e remnant of the nacions by lot, vnto euery trybe his enheritaunce from Iordane south, and all the nacions whom I haue rote out vnto the greatesee westwarde.

B And the LORD your God shal thrust them out before you, and dryue them awaye from you, that ye maye haue their londe in possession, as the LORD your God hath promysed you. Be ströge nowtherfore, that ye maye obserue and do all that is wrytten in the booke of the lawe of Moses: so that ye turne not asyde from it, nether to the righte hande ner to the lefte: that ye come not amonge y^e remnant of these nacions, which are with you: And se that ye make no mention ner sweare by the names of their goddes, nether serue them, ner bowe youre selues vnto them: But cleue vnto the LORD your God, as ye haue done vnto this daye: the shal the LORD dryue awaye greates and mightie nacions before you, like as there hath no man bene able to stonde before you vnto this daye. One of you shall chace a thousande: for the LORD your God fighteth for you, accordinge as he promysed you. Take diligent hede therfore vnto youre selues, that ye loue the LORD your God.

C But yf ye turne backe, and cleue vnto the se other nacions, and make mariages with them, so that ye come amonge them, and they amonge you, be ye sure then, that the LORD your God shal nomore dryue out all these nacions before you, but they shal be vnto you a snare and net, and prickes in youre sydes, and thornes in youre eyes, vntyll he haue destroyed you from the good löde, which the LORD your God hath geuen you.

Beholde, this daye do I go the waye of all the worlde, and ye shal knowe even from all youre hert and from all youre soule, that there hath not fayled one worde of all the good that the LORD your God promysed you. Nowe like as all the good is come that the LORD your God promised you:

The xxiii. Chap. Jo. xij.

• euen so shal the LORD cause all euell to come vpon you, tyll he haue destroyed you from this good löde, which the LORD your God hath geuen you: yf ye transgresse y^e couenaunt of the LORD your God, which he hath commaunded you. And yf ye go y^e waye and serue other goddes, and worshipecthe, then shal the wrath of the LORD beare where over you, and shal shortly destroye you out of the good löde; y^e he hath geuen you.

The XXIII. Chapter.

Josua gathered all the trybes of Israel together vnto Sichem, and called the Elders of Israel, the heades, iudges and officers. And when they were come before God, he sayde vnto all the people: Thus sayeth the LORD the God of Israel: y^e fathers dwelt afore time beyöde y^e water, Abrahā and Nahor wth Tarah their father and serued other goddes. Then toke I y^e father Abrahā beyönde the water, and caused him to walke in the löde of Canaan, and multiplied his scde, and gaue him Isaac, and vnto Isaac I gaue Jacob and Esau, and gaue Esau mount Seir to possesse. As for Jacob, and his childre, they wente downe in to Egypte.

Then sent I Moses and Aaron, and plagued Egypte as I haue done amonge the. After y^e broughte I you and youre fathers out of Egypte. And when ye came to y^e see, and the Egyptians folowed vpon youre fathers with charrettes and horse men vnto the reed see, then cryed they vnto the LORD, which put a darcknesse betwene you and the Egyptians, and broughte the see vpon them, and ouerwhelmed them. And youre eyes haue sene what I dyd to y^e Egyptians, and ye dwelt in y^e wilderness a löge season. And I broughte you in to y^e löde of the Amorites, which dwelt beyönde Iordane: and when they fought agaynst you, I delyuered them into y^e hande, that ye mighte haue their countre in possession, and I destroyed them before you. Then Balac the sonne of Ziphor the kynge of the Moabites gat him vp, and foughte agaynst Israel: and he sente and bad call Balaam the sonne of Beor, to curse you, neuertheles I wolde not heare him, but I blessed you, and delyuered you out of his hande.

And when ye wente over Iordane, and came vnto Jericho, the citesyns of Jericho foughte agaynst you, the Amorites, Phere-sites, Cananites, Hethtes, Girgositcs, Hcnites, and Jebusites: howbeit I delyuered the into youre hande. And I sent hornettes before you, which droue them out before you, na

Leut. 18. d

Gen. 11. d

Gen. 12. a

Gen. 21. a

Gen. 25. c

Gen. 27. a

Gen. 45. a

Exod. 14. a

Exod. 14. a

Exod. 14. a

Num. 31. d

Num. 22. a

Deut. 25. a

Exod. 23. a

Deut. 7. d

The booke of Iosua.

Deut. 5. b
1 Reg. 7. a
Tob. 14. c
mely the two kynges of the Amorites: not thou with thy swerde, ner thou with thy bowe. And I haue geuen you a lande wherupon ye bestowed no labour, and cities which ye haue not buylded, that ye might dwell therein, and that ye might eate of the vynyardes and olyue trees which ye haue not planted. Feare the LORDE now therefore, and serue him perfectly and in the trueth, and let go the goddes, whom youre fathers serued beyonde the water and in Egypte, and serue ye the LORDE.

But yf ye like not to serue the LORDE, then chose you this daye whom ye wyll serue: the God whom youre fathers serued beyonde the water, or the goddes of the Amorites, in whose lande ye dwell. As for me and my house, we wyll serue the LORDE. Then answered the people, and saide: God forbidde, that we shulde forsake the LORDE, & serue other goddes. For the LORDE oure God brought vs and oure fathers out of the lande of Egypte fro the house of bondage, and did soch greates to vs before oure eyes, and preserved vs all the waye that we wente, and amonge all the nations, whom we trauayled by. And the LORDE thrust out before vs all the people of the Amorites that dwelt in the lande. Therefore wyll we also serue the LORDE, for he is oure God.

Iosua sayde vnto the people: Ye can not serue the LORDE: for he is an holy God, mighty, and gelous, which spareth not youre transgressions and synnes. But yf ye forsake the LORDE, and serue a straunge god, then shall the LORDE turne him, and do you euell, and consume you, after that he hath done you good. The people sayde vnto Iosua: Not so, but we will serue the LORDE. Then sayde Iosua vnto the people: Ye are witnesses ouer youre selues, that ye haue chosen you the LORDE, to serue him. And they sayde: Yee. Then put awaye from you (sayde he) the straunge goddes which are amonge you, and enclyne youre hert vnto the LORDE the God of Israel. And the people sayde vnto Iosua: We wyll serue the LORDE oure God, and be obedient vnto his voyce. So Iosua made a coneuant with the people the same daye, and laied statutes & lawes before them at Sichem.

Iosua wrote this acte in the booke of the lawe of God, and toke a greates stone, & set it vp there vnder an oke, which was in the Sanctuary of the LORDE, and sayde vnto all the people: Beholde, this stone shall be witnesse ouer you: for it hath herde all the wordes of the LORDE, which he hath spoken

The xxiiij. Chap.

vnto vs, and shall be a witnesse ouer you, that ye denye not youre God. So Iosua let the people go euery one to his inheritaunce.

And it fortuned after these aetes, that Iosua the sonne of Nun & seruaunt of the LORDE dyed, when he was an hundred and ten yeare olde, and was buried in the border of his inheritaunce at Thimnath Serah, which lyeth on the mount Ephraim, on the north side of mount Gaas. And the children of Israel serued the LORDE as long as Iosua lyued, and the Elders (that lyued longe after Iosua) which knewe all the workes of the LORDE, that he had done vnto Israel. The bones of Ioseph, which the children of Israel had broughte out of Egypte, buried they at Sichem, in the peece of the lande, which Iacob boughte of the children of Hemor & father of Sichem for an hundred pens, and was the inheritaunce of the children of Ioseph. Eleasar the sonne of Aaron

died also, and they buried him at Gibeath, which was Phineas his sonnes, that was geuen him vpon mount Ephraim.

The ende of the booke
of Iosua.

The booke of the Judges called, Iudicum.

What this booke conteyneth.

Chap. I. Judas is made captayne of the people subdueth the Cananytes, and wynerth Jerusalem. Israel reuerteth not out the Cananytes as God commaunded them.

Chap. II. The angell of God punyssheth them, because they cōsentre to their enemies. The childre of Israel serue Baal, for the which cause God geneth them ouer in to captiuyte.

Chap. III. God punyssheth Israel, and yet delyuereth them wonderously.

Chap. IIII. Debboia the prophetesse with Barach ouercōmeth Sissara, and delyuereth the people of the LORDE.

Chap. V. The songe of prayse which Debboia and Barach songe because of the victory.

Chap. VI. For their synnes God geneth them ouer in to the handes of the Madianites, from

Iudic. 1. b

Iosua. 19. d

1. Paral. 14. f

Gen. 50. d

Exo. 16. d

Acto. 7. b

1. Gen. 33. d

Iosua. 23. d

4. Reg. 23. a

1. Reg. 7. c

The boke of the Judges.

- the which Gedeon delyuereth them.
- Chap. vii. How Gedeon parteth his hoost, & discomfith the Madianites.
- Chap. viii. Gedeon punysherh the at Sichoth, dyeth, and is buried.
- Chap. ix. Abimelech seth the superiourite, slayeth his seuentye bierhen, wynerh Sichoth and Thebes.
- Chap. x. Thola & Jaic rule the people. The Israelites synne, and are punyshed.
- Chap. xi. Jephthe is made ruler of the people, and ouercometh Ammon in Maspha.
- Chap. xii. The Ephraimites rise vp against Jephthe, and there are slayne of them two and forty thousande.
- Chap. xiii. The byrth of Samson is shewed vnto his father and mother by an angell.
- Chap. xiiii. Samson taketh a wife i Timnath, renteth a yonge Lyon in peces, and putterh forth a durt sentence vnto his companyons.
- Chap. xv. How Samson hurterh the Philistynes with the fores. He slayeth a thousande mē with the cheke bone of an asse.
- Chap. xvi. Samson taketh both the portes of the gate of the cite vpon his backe, & beareth them vp to the mount. Dalila the harlot buyeth him in dorage, so that he telleth her his secretes, and is blynded of his enemies.
- Chap. xvii. Of Michas and his ymage &c
- Chap. xviii. Dan senderh out men to spyre the lode, which take Michas ymage, & carie awaye the prest.
- Chap. xix. How shamefully the Gabeonites deale with the Leuites wife.
- Chap. xx. How the same synne is punyshed.
- Chap. xxi. The Ben Jamites optayne wyues in Israel, whō the Israelites had sworne not to geue them.

The first Chapter.

21



After the death of Joshua the children of Israel axed the LORDE, and sayde: Who shall go vp & be o' caprayne of warre against y Cananites? The LORDE sayde: Juda shall

Iosu. 13. 2

go vp. Beholde, I haue delyuered the londe in to his hande. Then sayde Juda vnto his brother Simeon: Go vp w me in to my lot, and let vs fighte against the Cananites, then wyl I go agayne with the in to y lot: So Simeon wente with him.

Now whan Juda wente vp the LORDE delyuered the Cananites and Pheresites in to their hādes, & they slawe tē thousande mē at Beseke: & they foude Adoni Beseke at Beseke, & foughte agaynst him, and slawe the Cananites and Pheresites. But Adoni Beseke fled, and they folowed after him: and whan they had overtaken him, they cut of the thōbes of his handes and fete.

Then sayde Adoni Beseke: Thie score and ten kynges w the thembes of their hādes &

The first. Chap. Ho. xiiij.

fete cut of, gathered vp the meate y was left vnder my table. Now as I haue done, so hath Ged rewarded me agayne. And he was broughte vnto Ierusalē, where he dyed.

Leu. 24. d
Iudic. 15. c

But y childre of Juda foughte agaynst Ierusalem, and wāne it, & smote it with the edge of the swerde, and set fyre vpon the cite. Then wente the childien of Israel downe, to fighte agaynst y Cananites, y dwelt vpon the mount, and towarde the south, and in the valleys. And Juda wente agaynst the Cananites, which dwelt at Hebron. (As for Hebron, it was called Kiriatharba afore tyme) and they smote Sesai, & Achiman, and Thalmai.

Deu. 20. c

Iosu. 15. d

And from thence he wente agaynst y inhabitors of Debir (but Debir was called Kiriath Sepher afore tyme.) And Caleb sayde: He y smyteth Kiriath Sepher, & wynerh it, I wyl geue him my daughter Achsa to wife. Then Arhniel the sonne of Kenas, Calebs yongest brother wāne it. And he gaue him his daughter Achsa to wife. And it fortuned y whan they wēre in, she was counceled of hir housbande, to are a pece of londe of hir father. And she fell from the asse. The sayde Caleb vnto her: What ayleth y? She sayde: Geue me a blessinge, for thou hast geuen me a south & drye londe, geue me also a watery londe. Then gaue he her a londe that was watery a boue and beneth.

C
Iosu 15. d
& Par. 12. 2
1 Re. 17. c

And the childre of y Kenyte Moses brother in lawe, wente vp out of the palme cite, with the childien of Juda in to the wyldernes of Juda, that lyeth on y south syde of the cite Arad: and wente their waye, & dwelt amonge the people. And Juda wente with his brother Simeon, & they smote the Cananites at Zephath, & damned them, & called the name of the cite Horma. Juda also wanne Gasa with the borders therof, & Ascalon with hir borders, & Accaron with the coastes therof. And the LORDE was w Juda, so that he conquered the mountaynes: but then that dwelt in the valley coulde he not conquere, because they had yron charettes. And accordinge as Moses had sayde, they gane Hebron vnto Caleb, which droue out the thre sonnes of Enak. Hewbeit y childien of Ben Jamin droue not out y Jebusites which dwelt at Ierusalem, but y Jebusites dwelt amonge the childien of Ben Jamin at Ierusalem vnto this daye.

D
Deu. 34. 2

Num. 10. d
1. Re. 15. d

Num. 21. 2
& Iosu. 15. 2

Iosu. 14. d
Iosu. 15. 2

Likewyse the childien of Joseph wēre vp also vnto Bethel, & the LORDE was w the. And the house of Joseph spyed out Bethel (which afore tyme was called Luso) and the

E
Iosu. 16. 2

The booke of the Judges.

The ii. Chap.

Iosu. 1. c

watch men sawe a man goinge out of the cite, and saide vnto him: Shewe vs where we maye come in to the cite, & we wyll shewe mercy vpon the. And whan he had shewed them where they mighte come in to the cite, they smote y^e cite wth the edge of the swerde: but they let the man go & all his frendes.

Na. 31. 2

Iosu. 17. c

S

Then wete the same man vp in to y^e countre of the Hethites, & buylded a cite, and called it Lus, & so is the name of it yet vnto this daye. And Manasses dreue not out Beth Sean wth the villages therof, ner Chaenah wth the villages therof, ner the inhabiteres of Dor wth the villages therof: ner the inhabiteres of Jebelam wth the villages therof, ner the inhabiteres of Mageddo wth the villages therof, and y^e Cananites beganne to dwell in the same londe. But whan Israel was mightie, he made the Cananites tributaries, and dreue them not out.

Iosu. 16. b

In like maner Ephraim dreue not out y^e Cananites that dwelt at Gaser, but the Cananites dwelt amonge them at Gaser.

Zabulon also dreue not out the inhabiteres of Kitron and Nahalol, but y^e Cananites dwelt amonge them, & were tributaries.

E

Asser dreue not out y^e inhabiteres of Aco, & y^e inhabiteres of Sidon, of Ahelab, of Achsib, of Helba, of Aphik & of Rehob, but y^e Asserites dwelt amonge the Cananites that dwelt in the lode, for they dreue the not out.

Nephthali dreue not out y^e inhabiteres of Beth Semes, ner of Beth Anath, but dwelt amonge the Cananites which dwelt in the londe: howbeit they of Beth Semes and of Beth Anath were tributaries.

And the Amorites subdued the childre of Dan vpon the mountaine, and suffred them not to come downe in to the valley. And the Amorites beganne to dwell vpon mount Heres at Aiolon and at Saalbin. Howbeit y^e hande of y^e house of Joseph was to sore for them, and they became tributaries. And the border of the Amorites was, as a man goeth vpon towarde Acrabim, and from the rocke, & from the toppe.

The ii. Chapter.

21

When there came vp a messenger of y^e LORDE from Gilgall vnto Bochim, and sayde: I haue caried you vp hither out of Egypte, and broughte you in to the londe that I sware vnto youre fathers, & saide: I wyl neuer breake my couenaunt wth you, that ye shulde make no couenaunt wth the indwellers of this londe, but breake downe their altares: Nevertheless ye haue not hearkened vnto my voyce. Wherefore haue ye

Deut. 7. 1
and 12. 2

done this? Then saide y^e morouer: I wil not dryue them out before you, that they maye be a fall vnto you, and their geddes a snare. And whan y^e messenger of the LORDE had spoken these wordes vnto all the children of Israel, the people leste vp their voyce, & wepte, and called y^e name of the place Bochim, and offred there vnto the LORDE.

For whan Josua had sente awaye y^e people, and the childre of Israel were gone, euery one to his enheritaunce, for to take possession of the londe, & the people serued the LORDE as long as Josua lyued and y^e Elders, which lyued longe after Josua, and y^e sawe all the greates workes of the LORDE, which he dyd for Israel.

Iosu. 24. f

Now whan Josua the sonne of Nun, the seruaunt of the LORDE, was deed (whan he was an hundred and ten yere olde) they buried him in y^e border of his inheritaunce at Timnath Heres vpon mount Ephraim on the north syde of mount Gaas. And whan all the same generacion was gathered vnto their fathers, there came vp after them another generacion, which knew not the LORDE, ner the workes that he had done for Israel.

Iosu. 24. f

Then wroughte the children of Israel euell before the LORDE, and serued Baalim, and forsoke y^e LORDE the God of their fathers (which broughte them out of the londe of Egypte) and folowed other geddes & the geddes of the nations that dwelt rounde aboute them, & worshipped them, & displeased the LORDE: for they forsoke y^e LORDE euery more and more, and serued Baal and Astaroth.

Iud. 1. 2
4. 2. 2. 2

Then y^e wrath of the LORDE waxed roghte vpon Israel, & he delynered the in to y^e handes of the, & spoyled the, that they mighte spoyle them, & sold the in to the handes of their enemies rounde aboute, & they were not able to withstonde their enemies any more, but what waye so euer they wolde out, y^e hande of the LORDE was agaynst the to their hurte (euery as the LORDE sayde and sware vnto them) and they were sore oppressed.

Deu. 28.

Now whan the LORDE raysed them vp iudges, which helped them out of the hande of such as spoyled the, they folowed not the iudges nether, but wente a whoringe after other geddes, & worshipped them, and were soone gone out of y^e waye y^e their fathers walked in, to heare the commaundementes of the LORDE, & dyd not as they dyd.

But whan y^e LORDE raysed vp iudges vnto them, the LORDE was wth y^e iudge,

The booke of the Judges.

and helped them out of the hande of their enemies, as longe as the iudge lyaed. * For the LORDE had pitie of their complaynte, which they made ouer those y^e subdued the and oppressed them.

Nevertheless whan the iudge dyed, they turned backe, and marred all more the their fathers, so that they folowed other goddes to serue them and to bowe them selues vnto them: they wolde not fall from their purposes, ner from their obstinate waye.

Therefore waxed the wrath of the LORDE allwaie so whote ouer Israel, that he sayde: For so moch as the people haue transgressed my couenaunt, which I commaunded their fathers, & folowe not my voyce, I wil from hence forth dryue out none of the heythen, whō Josua lefte behynde him, whā he dyed, * that by them I maye proue Israel, whether they wil kepe the waye of the LORDE, to walke therein, as their fathers dyd, or not. Thus the LORDE suffred all these nacions, so that in a shorte tyme he droue them not out, whom he had not geuen ouer in to Josuas hande. The III. Chapter.

These are the nacions, whom the LORDE suffred to remayne, y^e by them he mighte proue Israel, which had no vnderstandinge in the warres of Canaan: onely because y^e the trybes of the childre of Israel might knowe & lerne to warre, which afore had no knowlege therof, namely: The fyue lordes of y^e Philistynes, & all the Canaanites, & Sidonians, & the Hethites y^e dwelt vpon mount Libanus, fro mount Baal Hermon, vntyll a man come vnto Hemath. The same remayned, that Israel mighte be proued by them, that it mighte be knowne whether they wolde herten to the commaundementes of the LORDE, which he commaunded their fathers by Moses.

Now whan the children of Israel dwelt thus amōge the Canaanites, Hethites, Amorites, Pherecites, Heuites & Jebusites, they toke their daughters to wyues, & gaue their daughters vnto their sonnes, & serued their goddes, and wroughte wickednes before the LORDE, & forgat the LORDE their God, & serued Baalim & Astaroth. Then y^e LORDE waxed whote ouer Israel, & he solde the vnder the hāde of Cusan Rishathaim kynge of Mesopotamia, & so y^e childre of Israel serued Cusan Rishathaim viij. yea-

The childre of Israel vnto (re. the LORDE, & the LORDE raysed the vp a saviour whiche delyuered the, namely * Achniel y^e sonne of Benas, Calebs yongest brother.

The iii. Chap. Ho. xiiij.

And the sperte of the LORDE came vpon him, & he was indge in Israel, & wente out a warre fare. And y^e LORDE delyuered Cusan Rishathaim the kynge of Syria in to his hāde, so y^e his hande was to stroge for him. * Then was the londe in rest fortye yeares. And Achniel the sonne of Benas dyed.

But the children of Israel dyd yet more euell before the LORDE. Then the LORDE strengthed Eglon the kynge of y^e Moabites agaynst y^e childre of Israel, because they wrought wickednesse before y^e LORDE. And he gathered vnto him y^e childre of Ammon, & the Amalechites, & wete and smote Israel, and conquered the cite of the palme trees. And the children of Israel serued Eglon y^e kynge of y^e Moabites eightene yeares. The childre of Israel vnto the LORDE. And the LORDE raysed the vp a saviour, namely Ehud the sonne of Gera y^e sonne of Jammi, which was a man that mighte do nothinge with his righte hande.

And whā the childre of Israel sent a present by him vnto Eglon the kynge of the Moabites, Ehud made him a two edged dagger of a spanne longe, & gyrded it vnder his garmēt vpo his righte thye, & broughte y^e present vnto Eglon the kynge of y^e Moabites. As for Eglon, he was a very fat man.

And whan he had delyuered the present, he let the people go that had caried the present, and he himselfe turned backe from the Idols at Gilgall, & caused to saye thus (vnto the kynge:) I haue a secreete thinge to tell the O kynge. And he commaunded to kepe sylence, & all they that stode aboute him, wente out from him.

And Ehud came in vnto him. He sat in a sylled Sommer perler, which was for him selfe alone. And Ehud saide: I haue som what to saye vnto the of God. The rose he vp fro his seate. But Ehud put forth his lefte hande, & toke the dagger from his righte thye, & thrust it in to his bely, so y^e the heste wente in also after the blade, & the fette closed the heste: for he diue not y^e dagger out of his bely, & y^e fylthines departed fro him. But Ehud gat him out at the backe dore, & put to y^e dore after him, and lockte it.

Now whan he was gone, his seruantes came in, and sawe that the dore of the Sommer perler was lockte, and they sayde: peradventure he is gone to the priuie in the sylled Sommer perler.

But whan they had wayted so lōge tyll they were ashamed (for no man opened the perler dore) they toke the keye, and opened it.

The boke of the Judges.

Beholde, then laye their lordē deed vpo the earth. As for Ehud, he was gotten awaye, whyle they made so longe tarynge, & he wente ouer by the Idols, and ranne his waye vnto Seirath.

Nu. 10. 2

And whan he came in, he blewē & trompet vpo mount Ephraim, and the children of Israel wente with him from the mount, and he before them, and he saide vnto them: Followe me, for the LORD hath deliuered the Moabites youre enemies in to yo^r hande. And they folowed him, & wanne y^e ferye of Jordane, & goeth towarde Moab, & suffred no man to go ouer, and at y^e sametyme they smote of the Moabites vpo a tenthousandē men, all nobles and men of armes, so that there escaped not one. Thus were the Moabites broughte vnder the hande of the children of Israel at that tyme, and the londe was in rest foure score yeares.

Jud. 3. 2

Afterwarde was Samgar y^e sonne of Anath, which slewe sixe hundred Philistynes with an oxes gadd, and deliuered Israel also.

The III. Chapter.

21 **W**hiche children of Israel dyd yet more euell before y^e LORD, whan Ehud was deed. And the LORD solde the in to the hande of Jabin the kynge of the Canaanites, which dwelt at Hazor, & the chiefe capteyne of his hooste was Sissera, and he dwelt at Haroseth of the Heythen. And the childre of Israel cried vnto the LORD: for he had nyne hundred yron charrettes, and subdued the children of Israel by violence twentye yeaere.

d. 3. b

At y^e sametyme was Judgesse in Israel the prophetisse Debboia, the wyfe of Lapidoth, and she dwelt vnder y^e palme of Debboia betwene Rama & Berhel, vpon mount Ephraim, and the children of Israel came vp vnto her to the lawe. She sent forth, & called for Barak the sonne of Abi Noam of Kedes Neptali, and sayde vnto him: Hath not y^e LORD the God of Israel commaunded the: Go thy waye, and get the vp vnto mount Thabor, & take wth the tenthousandē men of the children of Neptali & Zabulon? For I wil make Sissera the chiefe capteyne of Jabin's hoost to come to the vnto y^e water of Cyson, with his charrettes and with his multitude, and I wyll deliuer him into thy hande. Barak sayde vnto her: If thou wilt come wth me, I wil go: but yf thou wilt not come with me, I wil not go.

Psal. 91. 2

She sayde: I wyll go with the: neuertheless the prayse shal not be thine in this iour

The iiij. Chap.

ney that thou goest, but y^e LORD shal deliuer Sissera in to a womā's hande. So Debboia gat hir vp, and wente with Barak vnto Kedes. Then Barak called Zabulon and Neptali vnto Kedes, and wēt on fote wth ten thousandē men. And Debboia wente wth him also. As for Heber the Kenyte he was departed from the Kenytes from the children of y^e Hobab Moses brother in lawe, and had pitched his tent by y^e Oke of Zaanaim besyde Kedes.

Nu. 10. 6

Then was it tolde Sissera, & Barak the sonne of Abi Noam, was gone vp vnto mount Thabor: & he gathered all his charrettes together, nyne C. yron charrettes, & all the people y^e was with him from Haroseth of the Heythē, vnto the water Cyson. Debboia sayde vnto Barak: Up, this is the daie wherein the LORD hath deliuered Sissera in to y^e hande: for y^e LORD shal go forth before y^e. So Barak wente fro mount Thabor, and y^e ten thousandē men after him.

But the LORD discomfited Sissera wth all his charrettes & hoost, & made the a frayd of the edge of the swerde before Barak, so y^e Sissera leapt of his charret, & fled on fote. Neuertheless Barak folowed vpon the charrettes & the hoost vnto Haroseth of the Heythen, & all Sissers hoost fell thorow y^e edge of the swerde, so y^e not one escaped. As for Sissera, he fled on fote vnto the tente of Jael, y^e wife of Heber y^e Kenite. For there was peace betwene kynge Jabin at Hazor, & the house of Heber the Kenite.

Jael wēt forth to mete Sissera, & sayde vnto him: Turne in my lordē, turne in to me, & be not a frayd. And he turned in vnto her in to the tente, & she couered him with a tarmēt. She sayde vnto her: I praye y^e geue me a litle water to drynke, for I am a chyist. The opened she a mylke pot, & gaue him to drynke, and couered him. And he sayde vnto her: Stode in the tente doze, & yf one come & aske, is there eny man here? saye No man.

Jud. 4. 18

Then Jael the wife of Heber toke a nale of the tente, and an hammer in hir hande, & wente in piously vnto him, & smote the nale in thorow the temples of his heade, so y^e he sancte to y^e earth. As for him, he was fallen on a slomber, and weery, and so he dyed.

But whā Barak folowed after Sissera, Jael wente for to mete him, and sayde vnto him: Come hither, I wil shewe the the man, whom thou sekest. And whan he came in vnto her, he sawe Sissera deed, & the nale sticke in his temples. Thus God broughte downe Jabin the kynge of the Canaanites

The booke of the Judges.

before the children of Israel at that tyme, & the hande of the children of Israel wente & subdued Jabin & kynge of the Canaanites, tyll they had rote him out. Then Debboia and Barac the sonne of Abi Noam, sange at the same tyme, and sayde:

The V. Chapter.

Now that ye are cometo rest, ye quye te men in Israel, prayse & LORDE, amonge soch of the people as be fre wyllinge.

Hear ye kynges, & herten to ye prynces: I wyl, I wyl synge to the LORDE, even vnto the LORDE & God of Israel wil I playe.

Exo. 19. c
Deut. 4. b * LORDE, when thou wentest out from Seir, & camest in from the felde of Edom, & earth quaked, the heauen dropped, and the cloudes dropped with water.

Psal. 96. n * The hilles melted before the LORDE, Sinai before the LORDE the God of Israel.

Jud. 1. d
Jud. 4. e In the tyme of * Sanger the sonne of Anath: In the tyme of * Jael the wayes fayled: and they that shulde haue gone in paches, walked thorow croked wayes.

There was scarcenesse, there was scarcenesse of housbande men in Israel, vntyll J Debboia came vp, vntyll I came vp a mother in Israel.

God hath chosen a new thinge. He hath overcome & portes in battayll: and yet was there sene nether shyld nor speare amonge fortyethousande in Israel.

5 My herber loueth & teachers of Israel: ye & are fre wyllinge amonge the people, prayse the LORDE.

Ye that ryde vpon sayre Asses, ye that syt in iudgment and geue sentence, ye that go by the waye, prayse the LORDE.

Whā y archers cried betwene y diawers of water, then was it spokē of y righteousnes of the LORDE, of the righteousnes of his husbāde men in Israel: then ruled the people of the LORDE vnder the gates.

Jud. 4. n Up Debboia vp, get the vp, get the vp, & rehearse a songe. * Arise Barak, & catch him & caught the, thou sonne of Abinoam.

Then had the desolate the rule with the mightie of the people. The LORDE had & dominion thorow the giauntes.

Jud. 3. d * Out of Ephraim was their rote against Amalek, and after him Ben Jamin in thy people.

Out of Machir haue teachers ruled, and out of Zabulon are there become gouernours thorow the wytyng penne.

And out of Issachar there were prynces with Debboia, and Issachar was as Barak

The v. Chap. Fo. xv.

in y valley, sent with his people on fote: As for Ruben, he stode hye in his awne consayte, and separated him selfe from vs.

Why abodest thou betwixte the borders, when thou herdest the noyse of the flockes? because Ruben stode hye in his awne consayte, and separated him selfe from vs.

Gilead abode beyonde Jordane, and why dwelt Dan amonge the shippes? Asser las in the haue of the see, and taried in his possessions.

But Zabulons people ioperde their life vnto death: Naphtali also in the toppes of y felde of Merem.

The kynges came & foughte, then foughte & kynges of the Canaanites at Theanah by the water of Megiddo, but spoyle of money broughte they not there from.

From heane were they foughte agaynst, the starres in their comises foughte with Siffera.

The broke Cyson ouerwhelmed them, the broke Kedumim, yee the broke Cydon. My soule treade thou vpon the mightie.

Then made the horse fete a rufshinge together, for the greates violence of their mightie horse men.

Curse the cite of Meros (sayde & angell of the LORDE) curse the citesyns therof, because they come not to helpe & LORDE, to helpe the LORDE to the giauntes.

Blessyng amonge women haue Jael the wife of Heber the Kenite: blessing haue she in the tente amonge the women.

* When he axed water, she gaue him mylk & broughte forth butter in a lordly dyshe. Jud. 4. e

She toke holde of the nale w hir hande, & the smyth hammer with hir righte hande, and smote Siffera, cut of his heade & pearfed and bored thorow his temples.

He bowed him selfe downe at hir fete, he fell downe, and laye there. He sank downe, and fell at hir fete: when he had soncke downe, he laye there destroyed.

His mother looked out at the wyndowe, & cried piteously thorow the trallace: Why tarieth his charet out so longe, that he cometh not? Wherfore do the wheles of his charet make so longe tarienge?

The wysest amonge his labies answered, & sayde vnto her: Shulde they not finde & deubte the spoyle, vnto euery man a sayre mayde or two for a pray, & partye coloured garmentes of neble woike to Siffera for a spoyle, partye coloured garmentes of neble woike aboute the necke for a pray?

Thus all thine enemies must perishe
cc iij

The booke of the Judges.

LORDE: but they that loue the, shal be enen as the Sonne rysinge vp in his myghte.

And the londe had peace fortye yeares.

The VI. Chapter.

AND whan the children of Israel dyd dwell in the sighte of the LORDE, the LORDE deliuered them vnder the hande of the Madianites vij. yeares. And whā the hande of the Madianites was to myghtie ouer the children of Israel, the children of Israel made them clyffes in y^e mountaynes, and caves and holdes, to defende them selves from y^e Madianites. And whan Israel sowed eny thinge, y^e Madianites and Amalechites, and the children towarde the south came vp vpon them, and pitched their tētes agaynst them, and destroyed the increase of the londe downe vnto Gaza, & let nothinge remayne ouer of the beestes in Israel, nether shepe, ner oxen, ner asses. For they came vp with their catell and tentes, as it had bene a greate multitude of greshoppers (so that neither they ner their camels myghte be nombred) and fell in to the londe, that they myghte destroye it. Thus was Israel excedinge small before the Madianites. Then cried the children of Israel vnto the LORDE.

BUT whan they cried vnto the LORDE the cause of y^e Madianites, y^e LORDE sent the a prophet, which sayde vnto the: Thus saith the LORDE the God of Israel: I caried you out of Egypte, & broughte you out of y^e house of bondage, & deliuered you from the hande of the Egipcians, & from the hāde of all them that oppressed you, and I haue thynst them out before you, & geuen you their lōde and sayde vnto you: I am the LORDE youre God. Feare not ye the goddes of the Amorites, in whose londe ye dwell: neuertheles ye haue not hearkened vnto my voyce.

And there came an angell of the LORDE, & sat him downe vnder an Oke at Aphia, which belonged vnto Joas the father of y^e Efrites, and his sonne Gedeon was thosfhyng wheate in the barne, that he myghte flye awaye before the Madianites.

CThen appeared vnto him the angell of y^e LORDE, and sayde vnto him: The LORDE with y^e thou myghtie gaunte. But Gedeon sayde vnto him: Syr, yf the LORDE be wth vs, wherfore is all this then happened vnto vs? And where are all the wonders, which oure fathers tolde vs, & sayde: The LORDE brought vs out of Egypte? But now hath the LORDE forsaken vs, and deliuered vs in to the hande of the Madianites.

The LORDE turned him vnto him, & say

The vi. Chap.

de: Go thy waye in this thy strength, thou shalt deliuer Israel out of the hande of y^e Madianites. I haue sent the. But he sayde: My LORDE, wherwithall shal I deliuer Israel? Beholde, my kynred is the smallest in Manasse, & I am the leest in my fathers house. The LORDE sayde vnto him: I will be wth the, so y^e thou shalt smyte the Madianites, even as though they were but one man.

He sayde vnto him: If I haue founde grace in thy sighte, then make me a token, that it is thou, which speakest wth me: go not awaye, tyll I come to y^e, and brynge a meat-offerynge, to set before the. He sayde: I wyll tary, tyll thou comest agayne. And Gedeon wōte, and made ready a kydd, and an Ephā of unleuended floure, and layed the flesh in a maunde, and put the broth in a pot, and broughte it forth vnto him vnder the Oke, and came nye. But the angell of God sayde vnto him: Take the flesh and the unleuended bried, & set it vpon the stonye rocke that is here, and poure the broth thereon. And he dyd so. Then the angell of the LORDE stretched out the staffe that he had in his hande, and with the ende of it he touched the flesh and the unleuended floure: and the fyre came out of the rocke, and consumed the flesh and the unleuended floure. And the angell of the LORDE vanysht out of his sighte.

Now whā Gedeon sawe that it was an angell of y^e LORDE, he sayde: O LORDE LORDE, haue I thus sene an angell of y^e LORDE face to face? The LORDE sayde vnto him: Peace be wth the, feare not, thou shalt not dye. The Gedeon buylded an altare there vnto y^e LORDE, & called it: The LORDE of peace. The same stondeth yet vnto this daye at Aphia, y^e belōgeth vnto the father of y^e Efrites.

And in y^e same nyghte sayde y^e LORDE vnto him: Take a fedd bullocke frō amōgethy fathers oxen, & another bullocke of seven yeare olde, and breake downe the altare of Baall which is thy fathers, and cut downe the groue that stondeth by it, and buylde thou an altare vnto the LORDE y^e God aboue vpon the toppe of this rocke, and make it ready, and take the other bullocke, and offre a burnt offerynge wth the wodd of the groue that thou hast hewen downe. Then toke Gedeon ten men of his seruantes, and dyd as y^e LORDE sayde vnto him: but he was afrayed to do this by daye tyme, for his fathers house and the people in y^e cite, and so he dyd it by nyghte.

Now whan the people in the cite rose vp early in the mornynge, beholde, Baals alta-

4 ne. 17 g
1 ecc. 10. a

jud. 11 d

Gen. 17 d
1. R. c. 18. a

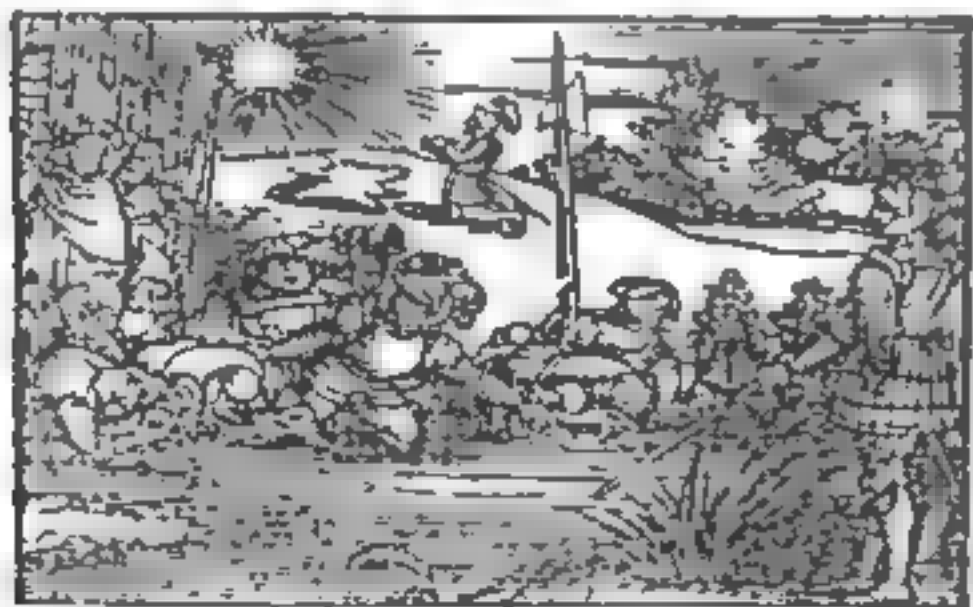
Exo. 31 d
jud. 11. d

g

The booke of the Judges.

re was broken, and the groue hewen downe by it, and the other bullocke a burnt offering vpon the altare that was buylded, & one sayde vnto another: Who hath done this? And whan they soughte & made searche, it was sayde: Gedeon the sonne of Joas hath done it. The sayde the people of γ cite vnto Joas: Brynge forth γ sonne, he must dye, because he hath broken Baals altare, and hewen downe the groue therby. But Joas sayde vnto all them that stode by him: Wyl ye sturue for Baal? Wil ye deliuer him? he γ sturue for him, shal dye this mornynge. If he be God, let him auenge him selfe, because his altare is broken downe. From γ daye forth was he called Jerubaal, because it was sayde: Let Baal auenge him selfe, that his altare is broken downe.

G Whan γ Madianites now & γ Amalechites, & the childre towarde the south had gathered the selues together, & were passed the row (Iordane) & had pitched their tentes in the valley of Jesrael, the spere of the LORDE endued Gedeon. & he caused the trompet to be blowne, & called (the house of) Abieser, that they shulde folowe him: & he sent messengers vnto all Manasse, & called them, & they shulde folowe him also: and he sent messengers likewise vnto Asser & Zabulon & Nephthali, which came vp to meete him.



And Gedeon sayde vnto God: If thou wilt deliuer Israel thorow my hande, as thou hast saide, the wil I laye a fiese of woll in the court: yf γ dew be onely vpon γ fiese, & drye vpon all the grounde, then wyll I perceaue, that thou shalt deliuer Israel thorow my hande, as thou hast sayde. And it came so to passe. And whan he rose vp early on the morow, he wrage γ dew out of the fiese, and fylled a dyshe full of water. And Gedeon sayde vnto God: Be not wroth at me, that I speake yet this one tyme. I wyll proue yet but once with the fiese, let it be drye onely vpon the fiese, and dew vpon all the grounde. And God dyd so the same night:

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so that it was drye onely vpon the fiese, and dew vpon all the grounde.

The VII. Chapter.

Then Jerubaal (that is Gedeon) gat him vp early, and all the people that was with him, and pitched their tentes besyde the well of Harod, so that he had the hoost of the Madianites on the north side behynde the hyll of More in the valley. But the LORDE sayde vnto Gedeon: The people that be with γ are to many for me to deliuer Madian in to their hande, lest Israel boost them selues agaynst me, and saye: My hande hath deliuered me. Cause a proclamation now to be made in the eares of the people, and saye: He that feareth, and is a fray-ed, let him turne backe, and get him soone from mount Gilead. Then returned there of the people aboute a two and twenty thousande so that there was left butten thousande.

And the LORDE sayde vnto Gedeon. The people are yet to many: brynge them downe to the water, there wyll I proue them for γ : and of whom I saye that he shal go w the, the same shal go with the: but of whō I saie that he shal not go with the, the same shal not go. And he broughte the people vnto γ water. And the LORDE sayde vnto Gedeon: Whosoever licketh of the water with his tūge, as a dogg licketh, make him stonde asyde and lyke wyse who soeuer falleth downe vpon his knees to drynke. Then was the nombre of them that had licked out of the hande to the mouth, thre hundred men. And the LORDE sayde vnto Gedeon: Thorow the thre hundred which haue licked, wyll I deliuer you, and geue ouer the Madianites in to thy hande: As for the other people, let them go euery one vnto his place.

And they toke vytayles with them for γ people, and their trompettes: but the other Israelites let he go, euery one vnto his tent. And he strengthened himselfe with the thre hundred men, and the Madianites hoost laye before him beneth in the valley. And the same night sayde the LORDE vnto him: Up, and go downe in to the hoost, for I haue geuen them ouer in to thy hande. But yf thou be afrayed to go downe, then let γ seruant Pura go downe with the vnto the hoost, & thou maiest heare what they saie: after that shalt thou be bolde, and thy honde stronge, that thou mayest go downe in to the hoost.

Then wente Gedeon downe with his seruant vnto γ watchme of γ watchme of armes γ were in γ hoost. And γ Madianites and Amalechites, and all the children

The booke of the Judges.

of the south, had layed them selues beneth in the valley, as a multitude of greschoppers, and their Camels were not to be nombred for multitude, euē as the sonde on y^e see shore. Now whan Gedeon came, beholde, one tolde another his dreame, & sayde: Beholde, I haue dreamed a dreame: We thoughte a battē barlye lose came rollinge downe to y^e hoost of y^e Madianites: and whan it came to the tente, it smote it, and ouerthrew it, and turned it vpsyde downe, so that the tente fell. Then answered the other: That is nothinge els then y^e swerde of Gedeon the sonne of Ioas y^e Israélite: God hath genē ouer the Madianites with all the hoost in to his hande.

E Whan Gedeon herde this dreame tolde, & the interpretation of it, he worshipped, and came agayne in to the hoost of Israel, and sayde: Up, for the LORDE hath deliuered y^e hoost of the Madianites in to youre hāde. And he deuēded the thre hundred men in to thre partes, and gaue every one a trompet in his hande, and emptye pytchers, and lampes therin, and sayde vnto them: Loke vnto me, and do ye euē so, and beholde, whā I come to the vttemost parte of the hoost, euē as I do, so do ye also. Whan I blowe y^e trompet, and all that are wth me, then shal ye blowe y^e trōpettes also rounde aboute all the hoost, and saye: Here the LORDE & Gedeon. Thus came Gedeon and the thre hundred men with him vnto the vttemost parte of y^e hoost (aboute the tyme whan the mydwatch begynneth) and waked vp the watchmē, and blew with the trompettes, and smote asunder the pitchers in their handes.

J So all the thre companies blew with y^e trompettes, and brake the pitchers. But the lampes helde they in their lefte hande, and the trompettes in their righte hāde, so that they blew, and cried: Here the swerde of the LORDE and Gedeon. And every one stode in his place aboute the heest. Then ranne all the hoost, and cried and fled. And whyle the thre hundred men blew the trompettes, y^e LORDE broughte it so to passe, that every mans swerde in all y^e hoost was agaynst another, and the hoost fled vnto Bethsicha Bereratha, and vnto the border of the playne of Mehobab besyde Tabath. And y^e men of Israel of Ephraim, of Asser, & of Manasse cried, and folowed vpon the Madianites.

And Gedeon sent messengers vp vnto all mount Ephraim, sayenge: Come downe agaynst the Madianites, and stoppe the water from them vnto Bethbara and Jordane. And then cryed all they that were of E-

The viij. Chap.

phraim, and stopped the water from them vnto Bethbara and Jordane, and toke two prynces of the Madianites Oreb and Zeb, and slewe Oreb vpon the rocke of Oreb, and Zeb in the wynepresse of Zeb, and folowed vpon the Madianites, and broughte the heades of Oreb and Zeb, vnto Gideon ouer Jordane.

The VIII. Chapter.

When the men of Ephraim sayde vnto him: Wherfore hast thou done this vnto vs, that thou hast not called vs, whā thou wentest forth to fight agaynst y^e Madianites? and they chode sore with him. But he sayde vnto them: What haue I done now that is like youre acte? Is not the eftergadderynge of Ephraim better then the whole harvest of Abieser? God hath deliuered y^e prynces of the Madianites Oreb and Zeb in to youre hande, how coulde I do that ye haue done? Whā he had sayde this, their blast was swaged from him.

Now whan Gedeon came vnto Jordane, he wente ouer with the thre hundred mē that were with him, and they were weery, and folowed vpon their chace. And he sayde vnto the men of Succoth: I praye you geue the people that are with me, some loanes of bried (for they are weery) that I maye folowre vpon Zebia and Salmana the kinges of the Madianites.

But the rulers of Succoth sayde: Are the handes of Zebia and Salmana in thy handes already, that we must geue bried vnto thy men of warre? Gedeon sayde: Well, whan the LORDE deliuereth Zebia and Salmana in to my hāde, I wyll chrefshe youre flesh with thornes of the wyldernesse and with breares. And from thence he wente vp vnto Penuel, and spake euē so vnto them. And the mē of Penuel gaue him like answeere as they of Succoth. And he sayde also vnto the men of Penuel: If I come peaceably agayne, I wil breake downe this tower.

As for Zebia and Salmana, they were at Rarkar, and their hoost with them vpon a systenethousande, which were all that were lefte of the whole hoost of the children of the Easte: for there were fallen an hundred and twentye thousande, that coulde drawe the swerde.

And Gedeon wente vp by the waye, where they dwell in the tentes on the east side of Nobah and Jatbea, & smote the hoost, for the hoost was carelesse, and mystrosted nothinge. And Zebia and Salmana fled, but he folowed after them, and toke y^e two kyn-

Jud. 9. 5

lu 1. 5

23

1. Re. 14. c
2. Pa. 30. d

The booke of the Judges.

ges of the Madianites Zebea and Salmana, and put all the hoost in feare.

Now whan Gedeon y sonne of Joas came agayne fro the battayll out of y east, he toke a lad of the men of Sucoth, & examyned him, which wrote him vp the names of the rulers of Sucoth, and their Elders, enē thre score and seuentene men.

D And he came to the men of Sucoth, & sayde: Beholde, here is Zebea & Salmana, cōcer nyngē whō ye laughēd me to scorne, & sayde: Are the handes of Zebea and Salmana in thy hādes all ready, that we must geue bried vnto thy men which are weery? And he toke the Elders of the cite, and thornes out of the wildernes, and bieres, and causēd y men of Sucoth to be tome therwith. * And the tower of Penuel brake he downe, and slewe the men of the cite.

2. Re. 12. d

And he saide vnto Zebea and Salmana: What maner of mē werethey whō ye slewe at Tabor? They sayde: They were euen like the, & goodly men, as yf they had bene a kynges childrē. He sayde: They were my brethren, euen my mother sonnes: As truly as the LORDE lyueth, yf ye had lettē them lyue, I wolde not slaye you.

E And he saide vnto his first borne sonne Jether: Stonde vp, & slaye them. Howbeit the lad dre not out his swerde, for he was a frayd, for so moch as he was yet but a lad. Zebea & Salmana sayde: Stonde thou vp, & slaye vs, for as the man is, soch is also his strength. So Gedeon arose, and slewe Zebea and Salmana, and toke the ornaments that were aboute their Camels neckes.

Then sayde certayne in Israel vnto Gedeon: Bethou lorde ouer vs, thou and thy sonne, and thy sonnes sonne, for so moch as thou hast deliuered vs from y hande of y Madianites. Nevertheless Gedeon saide vnto them: I wil not be lorde ouer you, nether shal my sonne be lorde ouer you, but the LORDE shal be lorde ouer you.

S Gedeon sayde vnto them: One thinge I desyre of you, Every man geue me the earring that he hath spoyled. (For in so moch as y men were Ismaelites, they had earringes.) They sayde: Them wyll we geue the. And they spred out a cloth, and every man cast the earring theron that he had spoyled. And the golden earynges which he requyred, had in weight, a thousande and seven hundred Syckles of golde, besyde the spanges and cheynes, and scarlet rayment which the kynges of the Madianites dyd weere, and besyde the neckbandes of their Camels. And

The ix. Chap. Fo. xvij.

Gideon made a cote armour therof, and set it in his cite at Aphra. And all Israel wente there a whoringe after it, and it turned to an occasion of fallinge vnto Gedeon and his house.

Thus were y Madianites brought downe before the children of Israel, and lifte vp their heade nomore: and the londe was in rest fortye yeares, as lōge as Gedeon lyued.

And Jerubaal the sonne of Joas wēt & dwelt in his house. And Gedeon had thre score & ten sonnes, which were come out of his thye: for he had many wyues. And his concubyne which he had at Sichē, bare him a sonne also, whom he called Abimelech. And Gideon the sonne of Joas dyed in a good age, & was buried at Aphra in y sepulchre of his father Joas the father of the Esrites.

4. Re. 10. a

But whan Gedeon was deed, the childrē of Israel turned backe, and wente awhoringe after Baalim, and made a couenaunt wth Baal Berith, y he shulde be their God. And y childrē of Israel thoughte not on y LORDE their God, which had deliuered them fro the hande of their enemies rounde aboute: and they shewed not mercy vnto the house of Jerubaal Gedeon, acordinge to all the good that he had done vnto Israel.

The IX. Chapter.

A Bimelech the sonne of Jerubaal, wente vnto Sichē to his mothers brethren, & spake vnto them, & to all the kynred of his mothers fathers house, and sayde: I praye you speake in the eares of all the men at Sichem: What is better for you, that thre score and ten men all children of Jerubaal shulde be lordes ouer you, or that one man shulde be lorde ouer you? Remembre also that I am youre bone and youre flesh.

Then spake his mothers brethre all these wordes for him, in y eares of all y men at Sichem. And their hert enclyned to Abimelech, for they thoughte: He is oure brother: and gaue him thre score and ten syluerlinges out of y house of Baal Berith. And wth them Abimelech hyred men that were vagabundes and of light condicions, which followed him. And he came to his fathers house vnto Aphra, and slew his brethren the childrē of Jerubaal, euen thre score men and eū vpon one stone. But Jorham the yongest sonne of Jerubaal remayned ouer, for he was hydd. And all the men of Sichem, and all the house of Millo gathered them selues together, and wente and made Abimelech kyng by the Oke that stondech at Sichem.

2

1. Par. 11. a

The booke of the Judges.

B When this was tolde Jotham, he wente, and stode vpon the coppe of mount Gussim, and lifte vp his voyce, cried, and sayde: Heare me ye men of Sichem, that God maye heare you also. The trees wente to anointe a kinde ouer them, and sayde vnto the Olyue tree: Bethou oure kynge. But the Olyue tree answered them: Shall I go and leane my fatnesse (which both God and men commende in me) and go to be puse vp aboute the trees? Then sayde the trees vnto the fygge tree: Come thou and be kynge ouer vs. But the fygge tree sayde vnto the: Shal I leane my sweetnes and my good frute, and go to be puse vp aboute the trees? Then sayde the trees vnto the vyne: Come thou and be oure kynge. But the vyne sayde vnto them: Shal I leane my sweete wyne, which reioyseth God and men, and go to be puse vp aboute the trees? The sayde all the trees vnto the thorne busshie: Come thou, and be kynge ouer vs. And the thorne busshie sayde vnto the trees: If it be true, & ye anoynte me to be kynge ouer you, the come, and put youre trust vnder my shadowe. If no, then go fyre out of the thorne busshie, & consume & Cedar trees of Liban.

C If ye haue done right now and iustly, & ye haue made Abimelech to be kynge: and yf ye haue done well vnto Jerubaal and to his house, and haue done vnto him as he deserued vnto you. Which (euen my father) foughte for youre sakes, and ioperde his lyfe, to deliuer out of the Midianites hande, euē you, which are rysen vp this daye agaynst my fathers house, & haue slaine his childre, the score personnes & ten vpon one stone, and haue made you a kynge (euen Abimelech the sonne of his handmaide) ouer the men at Sichem, for somoch as he is youre brother.

If ye haue done right now and iustly vnto Jerubaal and his house this daye, then reioyse ouer Abimelech, and let him reioyse ouer you. If no, then go fyre out from Abimelech, and consume the men of Sichem and the house of Millo: And fyre go out also fro the men of Sichem, and from the house of Millo, and consume Abimelech. And Jotham (whan he had spoken this out) fled, and gat him out of the waye, and wente vnto Ber, and dwelt there because of his brother Abimelech.

D Now whan Abimelech had reigned thre yeare ouer Israel, God sent an euell mynde betwene Abimelech and the men of Sichem (for the men of Sichem despyed Abimelech, and rehearsed the wronge done to the sonnes of Jerubaal, and their bloude,

The ix. Chap.

and layed it vpon Abimelech their brother which slewe them, and vpon the men of Sichem that strenghted his hande therto, that he mighte slaye his brethren.

And the men of Sichem set an hynder watch vpon the toppes of the mountaynes, and spoyled all them that walked nye them by the waye, and it was tolde Abimelech. But there came Gaal the sonne of Ebed and his brethien, and entred into Sichem, and the men of Sichem put their trust in him, and wete out in to the felde, and gathered their vynyardes, and pressed them, and made a daunse, and wente in to their gods house, and ate and dranke, and cursed Abimelech.

And Gaal & sonne of Ebed sayde: Who is Abimelech? and what is Sichem, that we shulde serue him? Is he not the sonne of Jerubaal, and hath set Sebul his sernaunt ouer the men of Sichem? Wherfore shulde we serue him? Wolde God the people were vnder my hande, & I mighte put downe Abimelech.

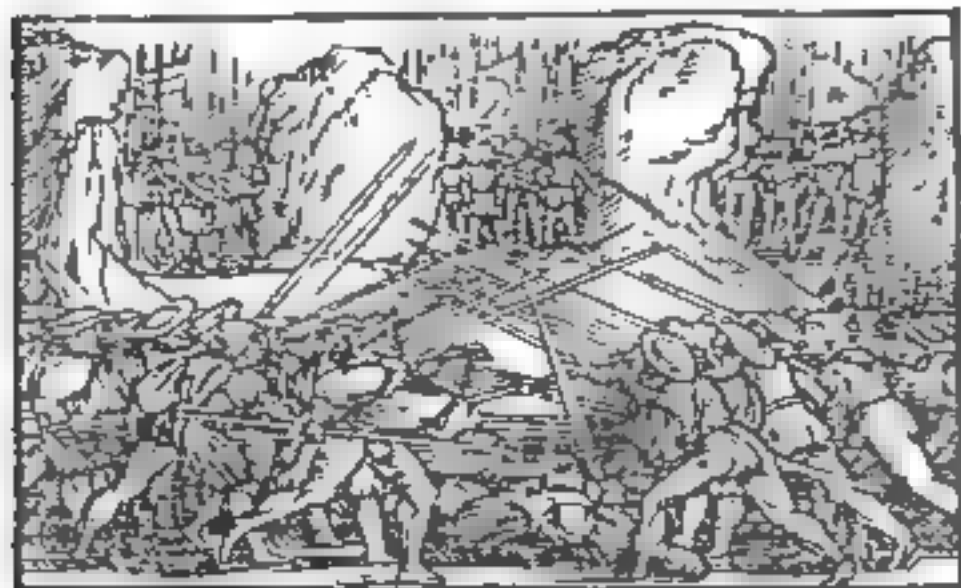
And it was tolde Abimelech: Increase thine hooste, and departe. For Sebul the chiefe ruler of the cite, whan he herde the wordes of Gaal & sonne of Ebed, he was wroth fully displeased, and sente message secretly to Abimelech, and caused to saye vnto him: Beholde, Gaal the sonne of Ebed and his brethien are come to Sichem, and make the cite to be agaynst the.

Arise therefore by nyght, thou and thy people that is with the, and laye wayte for the in the felde: and tomorrow whan the Sonne aryseth, get the vp soone, and fall vpon the cite: and yf he and the people that is with him come out vnto the, the deale with him, as thynne hande fyndeth.

Abimelech stode vp by nyght, and all the people that was with him, and layed wayte for Sichem with foure companies of men of warre. And Gaal the sonne of Ebed wete out and stode at the dore of the gate of the cite. But Abimelech gat him vp out of the hinder watch, and the people that was with him. Now whan Gaal sawe the people, he sayde vnto Sebul: Beholde, there cometh a people downe from the toppe of & mount. Sebul saide vnto him: Thou seist & shadowe of the mountaines as though they were men. Gaal spake yet more and sayde: Beholde, there cometh a people downe from & myddes of the londe, & one bonde of men cometh by the waye to & witch Oke. The sayde Sebul: Where is now & mouth & sayde: Who

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is Abimelech, that we shulde serue him? Is not this y people, whom thou hast refused? Go forth now, and fighte with him.



Gaal wente forth before the citsens of Sichem, and foughte with Abimelech. But Abimelech chased him, so that he fled, and there fell many slayne even vnto the gate of the cite. And Abimelech abode at Arma. But Sebul droue away Gaal and his brethren, so that they must not remayne at Sichem. Vpon the morowe wente the people forth into y felde. Whā this was tolde Abimelech, he toke the people, and parted them into thre bōdes of men, and wayted for thē in the felde. Now whan he sawe y the people wēte out of the cite, he rose agaynst thē, and smote them.

G Abimelech and y company of men that was with him, fell vpon them, and stepte vnto the dore of the poire: but the other two companies fell vpon all them that were in the felde, and slewe them. Thē foughte Abimelech agaynst the cite all y same daye, and wanne it, and slewe the people that was there in, and brake downe y cite, and sowed salt thereon.

Whan all the men of the tower of Sichem herde this, they wente into a stronge holde of y house of their God Berich. But whan Abimelech herde, that all the men of the tower of Sichem had gathered thē selues together, he wente vp vnto mount Zelmon, and all the people that was with him, and toke an are in his hāde, and hewed downe a braunch of a tre, and toke it vp, & layed it vpon his shulder, and sayde vnto all the people that was with him: As ye haue seene me do, make ye haist, and do even so as I. Then all the people hewed downe euery one a braunch, and folowed Abimelech: and they layed them to the holde, and set fyre vpon them agaynst them and the holde: and all the men of the tower of Sichem dyed thorough the smoke and fyre, vpon a thousande men and women.

The x. Chap. Ho. xviij.

As for Abimelech, he wēte vnto Thebez, and layed sege vnto it, and wanne it. But in the myddes of the cite, there was a stronge tower, vnto the which all the men and women, and all the citsens of the cite fled, and shutt it after them, and clymmed vp to the toppe of the tower. Then came Abimelech vnto the tower, and soughte agaynst it, and came nye vnto the dore of the tower, that he might burne it with fyre. But a woman cast a pece of a mylstone vpon Abimelechs heade, and brake his brane panne. Then Abimelech in all the haist, called the seruaunt that bare his wapen, and sayde vnto him: Drawe out thy swerde, and kyll me, that it be not sayde of me: A woman hath slayne him. Then his seruaunt thrust him thorow, and he dyed. Whan the Israelites which were with him, sawe, y Abimelech was deed, they gat them awaye euery one vnto his awne place.

Thus God recompenced Abimelech the euell that he had done vnto his father, whā he slewe his thre score and ten brethren: like wyse all the euell of the men of Sichem, dyd God rewarde them vpon their heade: and so the curse of Jochem y sonne of Jerubaal came vpon them.

The X. Chapter.

After Abimelech there rose vp another sauoure in Israel, Thola a man of Isachar, and the sonne of Pua, the sonne of Dodo. And he dwelt at Samir vpon the mount Ephraim, and iudged Israel thre and twentye yere, and died, and was buried at Samir.

After him stode vp one Jair a Gileadite, and iudged Israel two and twentye yere, and had thirtie sonnes, rydinge vpon thre asses soales: and had thirtie cities, whose names are Hauoth Jair (that is, the cities of Jair) vnto this daye, and lye in Gilead. And Jair dyed, and was buried at Camon.

But the children of Israel wrought wickednes in the sighte of the LORDE, and serued Baalim and Astaroth, and the goddes of Siria, and the goddes of Sidon, and the goddes of Moab, and the goddes of y children of Ammon, and the goddes of the philistines, and forsoke y LORDE, and serued him not. Then was y wrath of y LORDE seare vpon Israel, and he gaue thē ouer vnder the hāde of the philistynes, and of the children of Ammō. And they vexed and oppressed y children of Israel eightene yere longe, all the children of Israel that were beyonde Jordane in the londe of the Moabites, which

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lyeth in Gilead. The children of Ammon also wente ouer Jordane, and fought agaynst Juda, Ben Jamin, and agaynst the house of Ephraim, so that Israel was very sore troubled.

C Then cryed the children of Israel vnto the LORDE, and sayde: We haue synned agaynst the, for we haue forsaken oure God, & serued Baalim. But the LORDE sayde vnto the childre of Israel: Did not the Egipcians, the Amorites, the children of Ammon, & Philistines, the Sidonians, the Amalechites and Moabites oppresse you, and I helped you out of their hande, whan ye cryed vnto me? Yet haue ye forsaken me, and serued echer goddes? Therefore wyll I helpe you no more. Go youre waye, and crye vpon the goddes whom ye haue chosen, let them helpe you in the tyme of youre trouble.

Deut. 32. e
Ier. 2. d

D But the childre of Israel sayde vnto the LORDE: We haue synned, do thou vnto vs what pleaseth the, onely deliuer vs at this tyme. And they put the straunge goddes fro them, and serued the LORDE, And his soule had pytie on the mysery of Israel.

And the children of Ammon called themselves together, and pitched in Gilead: But the children of Israel gathered them selues together also, and pitched at Mispa. And 3 people of the chiefe of Gilead sayde amōge them selues: Who so euer begynneth to fight agaynst the children of Ammon, shalbe heaue ouer all them that dwell in Gilead.

The XL Chapter.

A Jephthae a Gileadite was a valiant man of armes, but an harlots child. Gilead begat Jephthae. But whan the wyfe had borne children vnto Gilead, and the same wyues childre were waxe greate, they thrust out Jephthae, and sayde vnto him: Thou shalt not be here in oure fathers house, for thou art another womans sennet. The fled he from his birth, and dwelt in the londe of Tob. And there resorted vnto him vagabondes, and were cut with him. And after a certayne tyme foughte the children of Ammon with Israel.

Now whā the childre of Ammon foughte thus with Israel, the Elders wente from Gilead to fetch Jephthae out of the londe of Tob, and sayde vnto him: Come, and be oure capayne, and fight agaynst the children of Ammon. But Jephthae sayde vnto the Elders of Gilead: Are not ye they that hate me and haue thrust me out of my fathers house, and now come ye to me whan ye are in trouble?

The xi. Chap.

The Elders of Gilead sayde: Therefore come we now againe vnto the, that thou mayest go with vs, and fighte agaynst the children of Ammon, and be oure capayne ouer all that dwell in Gilead. Jephthae sayde vnto the Elders of Gilead: If ye seech me agayne to fighte agaynst the childre of Ammon, and the LORDE deliuer them before me, shal I then be youre heade? The Elders of Gilead saide vnto Jephthae: The LORDE be hearer betwene vs, yf we do not as thou hast sayde. So Jephthae wrote with the Elders of Gilead. And the people made him heade and duke ouer them. And Jephthae spake all this before the LORDE at Mispa.

Then sente Jephthae messaungers to the kynge of the children of Ammon, and caused to saye vnto him: What hast thou to do with me, that thou comest vnto me to fighte agaynst my londe? The kynge of the childre of Ammon answered Jephthaes messaungers Because that Israel toke awaye my londe (whan they departed out of Egypte) from Arnon vnto Jabock, and vnto Jordane: geue it me agayne now therefore peaceably.

But Jephthae sent yet mo messaungers to the kynge of the children of Ammon, which sayde vnto him: Thus sayeth Jephthae: Israel hath taken no londe, neither from the Moabites ner from the children of Ammon: for when they departed out of Egypte, Israel walked thorow the wyldernes vnto the reed see, and came to Cades, and sent messaungers to the kynge of the Edomites, and sayde: Let me go thorow thy londe. But the kynge of 3 Edomites wolde not heare the. They sent lykewyse vnto the kynge of the Moabites, which wolde not also. Thus Israel abode in Cades, and compassed the lode of the Edomites and Moabites, and came on the east syde of the londe of the Moabites and pitched beyonde Arnon, and came not within the coaste of the Moabites. For Arnon is the border of the Moabites.

And Israel sent messaungers vnto Sihon the kynge of the Amorites at Heshbon, and caused to saye vnto him: Let me go thorow thy londe vnto my place. Neuertheles Sihon wolde not trust Israel to go thorow the border of his londe, but gathered all his people, and pitched at Jahza, and foughte with Israel. Howbeit the LORDE God of Israel gaue Sihon with all his people in to Israels hande, so that they slew them. Thus Israel conquered all the londe of the Amorites that dwelt in 3 same countre. And they toke possessiō of all the borders of the Amō

B

C

Deu. 32. e

Num. 32. b

Num. 31. e

Deut. 2. d

The booke of the Judges.

rites, from Arnon vnto Iabok, & from þe wyl-
dernesse vnto Iordane. So þe LORDE God
of Israel droue awaye the Amorites before
his people of Israel, and wile thou coquere
them? Is it not so, yf thy God Camos gaue
the oughte to possesse, woldest thou not pos-
sesse it? What so euer the LORDE oure God
hath geue vs before vs to possesse, that shal
we conquere and take in possession.

Nu. 22. a
Deut. 32. a

Hast thou better right (thinkest thou) the
+ Balac the sonne of Ziphor, the kynge of þe
Moabites? Dyd he euer go to lawe or figh-
te agaynst Israel? Though Israel haue
dwelt now vpon a thie hundreth yere in Hes-
bon, and in the villages therof, in Arcoer and
in the villages therof, and in all the cities
that lye by Arnon. Why dyd not ye rescue it
at the same tyme? I haue not offended the,
& thou doest me euell to fighte agaynst me?
The LORDE geue sentence this daie betwe-
ne Israel and the children of Ammon.

Nevertheless the kynge of the children of
Ammon wolde not heare yf wordes of Jeph-
thae, which he sent vnto him. Then came þe
spere of the LORDE vpon Jephthae, and
he wente thorow Gilead and Manasse, and
thorow Mispa which lieth in Gilead, and
fro Mispa that lieth in Gilead, vnto þe chil-
dren of Ammon.

Mar. 6. c

And Jephthae vowed a vowe vnto the
LORDE, and sayde: * If thou wilt deliuer
the childre of Ammon into my hande, what
so euer cometh (first) out at the dore of my
house in my waye, whan I returne agayne
peaceably from the childre of Ammon, that
same shalbe the LORDES, and I wyl offre
it for a burnt offeringe.

So Jephthae wente vpon the children of
Ammon, to fighte agaynst them. And yf LOR-
DE gaue them in to his hande, and he smote
the from Arcoer tyll thou comest vnto Min-
nich, euen twentye cities, and vnto the play-
ne of þe vynyardes a very greate slaughter,
and thus were the children of Ammon sub-
dued before the children of Israel.

Now whan Jephthae came to Mispa
vnto his house, beholde, his daughter wente
out to mete him with tabrettes and daun-
ces: and she was his onely childe, & he had
els necher sonne ner daughter. And whan he
sawe her, he rente his clothes, & sayde: Alas
my daughter, thou makest my hert sorowfull,
and discomfortest me: for I haue opened my
mouth vnto the LORDE, and can not call it
agayne.

She sayde: My father, yf thou hast ope-
ned thy mouth vnto the LORDE, then do

The xij. Chap. Ho. xix.

vnto me as it is proceeded out of þe mouth, &
acordinge as the LORDE hath aneged the
of thyne enemies the children of Ammon.
And she sayde vnto hir father: Do this for
me, geue me leue to go downe vpon the moun-
taynes two monethes, that I maye bewepe
my virginite with my playsecres. He sayde:
Go thy waye. And he let her go two mone-
thes. Then wente she with her playsecres,
and bewayled hir mayden heade vpon the
mountaynes. And after two monethes she
came agayne vnto hir father. And he dyd
vnto her acordinge as he had vowed. And
she had neuer bene in daunger of eny man.
And it was a custome in Israel, that the
doughters of Israel shulde go every yere,
and mourne for the daughter of Jephthae
the Gileadite, foure dayes in the yere.

The XII. Chapter.

And they of Ephraim made insurrec-
cion, & wente northwarde, & sayde vnto
Jephthae: * Wherfore watest thou Iud. 9. a
to the battayll agaynst the children of Am-
mon, & hast not called vs, that we mighte go
with the? We wil burne thy house and the
with fyre. Jephthae sayde vnto the: I and
my people had a greate matter with þe chil-
dren of Ammon, and I cried vpon you, but
ye helped me not out of their handes. Now
whan I sawe yf there was no helper, I put
* my soule in my honde, and wente agaynst
the children of Ammon, and the LORDE de-
lynered them in to my hande. Wherfore co-
me ye vp to me, to fighte agaynst me? Psal. 118. 9

And Jephthae gathered all the men in
Gilead, & foughte agaynst Ephraim. And
the men in Gilead smote Ephraim, because
they sayde: Ye Gileadites are as they þe fle
awaye before Ephraim, (and dwell) amonge
Ephraim & Manasse. And the Gileadites to-
ke yf ferye of Iordane from Ephraim. Now
whan one of yf fugityue Ephraimites dyd saye:
Let me go over, yf men of Gilead sayde: Art
thou an Ephraimite? yf he answered: No, they
bad him saye: Schiboleth, & he sayde: Sib-
oleth, & coulde not speake it righte: then they
toke him, & slew him at þe ferye of Iordane,
so yf the same tyme there fell of Ephraim two
& fortye. Jephthae iudged Israel sixe yea-
res. And Jephthae yf Gileadite dyed, & was
buried in one of the cities of Gilead.

After him iudged Israel one Elhan of
Bethleem, which had thirtie sonnes and as
many daughters: and his thirtie daughters
gaue he forth to mariage, and thirtie daugh-
ters toke he from without for his sonnes,
and iudged Israel seven yere, and died, and

The boke of the Judges.

was buried at Bethleem.

After him iudged Israel one Elon a Zabu-
lonite, & he iudged Israel ten yere, & was bu-
ried at Aialon in the londe of Zabulon.

Jud 10. a

After him iudged Israel one Abdo a son
ne of Hillel, a Pirgathonite, which had for-
tye sonnes, & thirtie newies (which rode vpo
seventye Asses foales) and he iudged Israel
eighthe yere, and dyed, & was buried at Pir-
gathon in the londe of Ephraim vpon the
moun of the Amalechites.

The XIII. Chapter.

Jud 10. b

And the children of Israel wroughte
more euill before the LORDE, & the
LORDE gaue them ouer into the ha-
des of the Philistynes fortye yeres.

But there was a man at Zarga, of one of
y kynreds of the Danites, named Manoah,
and his wife was vnfrutefull & bare him no
children. And the angell of the LORDE ap-
peared vnto y woman, & sayde vnto her: Be-
holde, thou art baren, & bearest not: but thou
shalt conceaue, & beare a sonne. Take hede
therfore, y thou drynte no wyne ner stronge
drynke, and y thou eate no vncleane chinge,
for thou shalt conceaue, and beare a sonne,
& vpo whose heade there shal come no rasou-
re: for y childe shal be a Nazaree of God, e-
uen from his mother wombe, and shall be-
gynne to deliuer Israel out of the hande of
the Philistynes.

1. Reg 1. b

B Then came y woman and tolde hir hus-
bande, & sayde: There came a ma of God vn-
to me, & his propoicion was to loke vpon as
an angell of God, very terrible, so y I axed
him not whence he came, & whither he wol-
de: nether tolde he me h. s name. But he say-
de vnto me: beholde, thou shalt conceaue &
beare a sonne: drynke no wyne therfore ner
stronge drynke, & eate no vncleane chinge: for
the childe shal be called a Nazaree of God,
euen fro his mother wombe vnto his death.

Matw 2. d

Then Manoah prayed the LORDE, & say-
de: Oh LORDE, let y man of God whom thou
hast sent, come to vs agayne, y he maye en-
fourme vs what we shall do vnto the childe
which shalbe borne. And God herde the voy-
ce of Manoah, & the angell of God came to
his wife agayne. But she sat in y felde, and
hir husbāde Manoah was not w her. The
ranne she in all the haist, & tolde hir husban-
de, & saide vnto him: beholde, y man hath ap-
peared vnto me, y came to me to daye.

C Manoah gat him vp, & wente after his
wife, and came to the man, and sayde vnto
him: Art thou y man that spake to the wo-
man? He sayde: Yee. And Manoah sayde:

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whā it commeth to passe that thou hast say-
de, what shal be the maner and worke of y
childe: The angell of the LORDE sayde vn-
to Manoah: Heshal kepe him from all chas-
I tolde the woman: he shal not eate chas-
which commeth of the vyne, and shal dryn-
ke no wyne ner stronge drynke, and eate no
vncleane chinge: & all that I haue coman-
ded her, shal he kepe.

Manoah sayde vnto y angell of the LOR-
DE: let vs holde the here (I praye the) we
will prepare a kydd for the. Neuertheles y
angell of the LORDE answered Manoah:
• Though thou kepest me here, yet wyll I
not eate of chy bried. But yf thou wilt make
a burnt offeringe vnto the LORDE, thou
mayest offre it. (For Manoah wist not that
it was an angell of the LORDE.) And Ma-
noah sayde vnto the angell of the LORDE:
What is thy name, that we maye prayse y,
whan it commeth now to passe, that thou
hast sayde? But the angell of the LORDE
sayde vnto him: • Why axest thou after my
name, which is wonderfull?

Tob. 12. d

Gen. 22. e
Exo. 5. e

D

Psal 71. c
and 115. a

Then toke Manoah a kyb and a meat of-
ferynge, & layed it vpo a rocfe vnto the LOR-
DE, which doth y wonders him selfe. But
Manoah and his wife behelde it. And whā
the flamme wente vp from y altare towar-
de heaven, the angell of the LORDE ascēded
vp in the flamme of the altare. Whan Ma-
noah & his wife sawe y, they fell downe to y
earth vpo their faces. And the angell of y
LORDE appeared nomore vnto Manoah &
his wife. The knewe Manoah, that it was
an angell of the LORDE, and he sayde vnto
his wife: • We must dyethe death, because
we haue sene God. But his wife answered
him: If the LORDE wolde haue slaine vs, he
had not receaued the burnt offeringe and
meat offeringe of oure handes: nether had
he shewed vs all theses chinges, ner letten vs
heare soch as is now come to passe.

Exo 22. d
Jud. 6. a

And the woman broughte forth a sonne,
and called his name Samson. And the chil-
de grewe, and the LORDE blessed him. And
the spiete of the LORDE begāne to be w him
in the tentes of Dan, betwene Zarga and
Eschaol.

The XIII. Chapter.

Samson wente downe vnto Thim-
nath, & there he sawe a woman amō-
ge the daughters of y Philistynes. And
whan he came vp, he tolde his father
& his mother, & sayde: I haue sene a woman
amōge the daughters of the Philistynes, I
praye you geue me the same to wife. His fa-

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ther z his mother sayde vnto him: Is there not a woman amonge the daughters of y brethren, z in all y people, but thou must go z take a wife amonge the philistynes, which are vncircumcised?

Samson sayde vnto his father: Gene me this womā, for she pleaseth myne eyes. But his father z his mother knewe not y it came of the LORDE, z that he soughte an occasi on agaynst the philistynes. For the philistynes reigned ouer Israel at y same tyme. So Samson wente downe with his father and with his mother vnto Thimnath.

B And whan they came to the vynyardes of Thimnath, beholde, there came a yonge rearinge lyon agaynst him. And the sprete of the LORDE came vpon him, and he rente him in peces, euen as a kydd is parted a sun der, and yet had he nothinge at all in his hā de, and he tolde it not vnto his father z his mother.

Now whan he came downe, he spake w the woman, and she pleased Samsons eyes. And after certayne dayes he came agayne, to receaue her, z wente out of y waye, that he mighte se y deed carcas of the lyon: and beholde, in y lyons carcas there was a swar me of beyes, and hony: and he toke of it in his hande, and ate therof by the waye: and wete vnto his father and to his mother, and gaue them to eat also. But he tolde them not, that he had taken the hony out of the lyons carcas.

C And whan his father came downe to the woman, Samson made a feast there, as the yonge men vsed to do. And whan they sawe him, they gaue him thirtie companyons to be with him. Samson sayde vnto them: I wil expresse a darke sentence vnto you, yf ye expounde me the same wch in these seven dayes of the feast, I wyll geue you thirtie shertes, and chirtie chaunge of rayment. But yf ye can not expounde it, then shall ye geue me thirtie shertes, z chirtie chaunge of rayment. And they sayde vnto him: Shewe forth thy ryddle, let vs heare it. He sayde vnto them: Meate wente out from the denou- rer, and sweetenesse from the mightie. And in thre dayes they coude not expounde the ryddle.

Vpon the seventh daye they sayde vnto Samsons wife: Persuade thy husbāde, that he tell vs what the ryddle meaneth, or els we shal burne the and thy fathers house with fy re. Haue ye called vs hither, to brynge vs to pouerte? Then wepte Samsons wife before him, and sayde: Thou art displeased at me,

The xv. Chap. Fo. xx.

and lonest me not: thou hast expressed a dar- ke sentence vnto the children of my people, and hast not tolde it me.

But he sayde vnto her: Beholde, I ha- ue not tolde it vnto my father and mother, and shulde I tell it the? And she wepte befo re him those seven dayes, whyle they had y feast. But on the seventh daye he tolde it her, for she was so importune vpon him. And she expounded the darke sentence vnto the chil- dren of her people. Then sayde the men of the cite vnto him vpon the seventh daye or- euer the Sonne wente downe: What is swe- ter then hony? What is stronger then the lyon? But he sayde vnto the: Xf ye had not ploxed w my calfe, ye shulde not haue foun- de out my ryddle. And the sprete of y LOR DE came vpon him, and he wente downe vnto Ascalon, and slewe thirtie men of them, z toke their spoyle, and gaue chaunge of ray- ment vnto the, y had expounded the ryddle. And he was wrothfully displeased, z wente vp vnto his fathers house. As for Samsons wife, she was geuen vnto one of his compa- nyons, which belonged vnto him.

The XV. Chapter.

Sfortuned after certayne daies abou te the wheate harvest tyme, y Sam- son visited his wife w a kydd. And whā he thoughte, I wil go to my wife in to the chamber, hir father wolde not let him in; and sayde: I thoughte thou wast displeased at her, and I gaue her vnto thy frende. But she hath a yonger sister which is more beuty full then she, let y same be thine for her. The sayde Samson vnto the: I haue once gottē a righte occasion agaynst the philistynes, I wil do you displeasure.

And Samson wete and caughte thre hun- drieth foxes, and take fyre brandes, and feste- ned one rayle to another, and put ever a fyre brande betwene two rayles, and kynled the same with fyre, and let them go amonge the philistynes corne, and thus he brient y stou- tes and the stondinge corne, and y vynyar- des, and the olyue trees.

Then sayde the philistynes: Who hath done this? And they sayde: Samson the hus- bande of the Thimnites daughter, because he toke awaye his wife from him, and gaue hir vnto his frende. Then wente the philis- tynes vp, and brient her and hir father also with fyre.

But Samson sayde vnto them: I can suf- fre you to do this, neuertheles I wil be auē ged vpon you my selfe, and then wil I lea- ue of. And he smote them sore both vpo the

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shoulders & loynes: and were downe, & dwelt in the stone clyffe at Etam. Then wente the Philistynes vp, and layed sege vnto Iuda, & pitched at Lechi. But they of Iuda sayde: Wherfore are ye come vp against vs? They answered: we are come vp to bynde Samson, & we maye do vnto him, as he hath done vnto vs.

C Then wete there thre M. men of Iuda downe to the stone clyffe of Etam, & sayde vnto Samson: Knowest thou not that the Philistynes raigne ouer vs? Wherfore hast thou done this then vnto vs? He sayde: As they dyd vnto me, so haue I done vnto the agayne. They sayde vnto him: We are come downe to bynde the, & to deliuer & into the hande of the Philistynes. Samson sayde vnto the: Then sweare & promyse me, & ye wyll not slaye me. They answered him: We wyll not kyll the, we wil but bynde the, & deliuer the in to their hande, & wyl not slaye &. And they bounde him with two new coardes & caried him from the stone. And whan he came vnto Lechi, the Philistynes shouted, and rane vnto him. But & spere of & LORDE came vpon him, & the coardes aboute his armes were like thredes burnt in the fyre, so & the bondes were lowsed from his handes.

D And he founde the cheke bone of a deebasse: then put he forth his hande, and roke it, & slewe a thousande men therewith: And Samson sayde: With an olde asses cheke bone, yee euē with the cheke bone of an asse haue I slayne a thousande men. And whan he had sayde &, he cast & cheke bone out of his hande, & called the place Ramath Lechi. But whā he was sore a thyist, he called vpo the LORDE, & saide: Soch greate healtch hast thou geue by the hande of thy seruaunt, but now must I dye a thyist, & fall in to & hande of y vncircūcised. Thē God opened a gome to the in & cheke bone, so & water wete out: & whan he dranke, his spere came agayne, & he was refreshed. Therfore vnto this daye it is yet called & well of & cheke bone of him & made intercession. And he iudged Israell in the tyme of the Philistynes twetye yere.

The XVI. Chapter.

A Samson wente vnto Gasa, & there he sawe an harlot, & laye with her. Thē was it saide vnto the Gasites: Samson is come hither. And they compassed him aboute, & caused to laye wayte for him preuely, & watched alle the nighte in the gate of & cite, & all that nighte they helde them styll, & sayde: Abyde, tomorrow whan it is lighte, we wyll slaye him. But Samson laye vnto

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mydnighte, then rose he at mydnighte, & toke holde on both & syde portes of & gate of the cite, w both the postes, & listethem out with the barres, & layed them vpon his shulders, & bare them vp to & toppe of & mount ouer agaynst Hebron.

After this he fell in to the loue of a woman by & broke of Sorke, whose name was Dalila, vnto whom the prynces of the Philistynes came vp, and sayde vnto her: Persuade him, and loke wherin he hath soch greate strength, & how we maye encreme him, & we mighte bynde him & subdue him, so wyll we geue the every man a M. and an C. syluerlinges. And Dalila sayde vnto Samson: I praye the tell me, wherin thy greate strength is, & how thou mightest be bounde to be subdued. Samson sayde vnto her: If I were bounde with seue roapes of fresh senowes, which are not yet dried vp, I shulde be weake, and as another man. Thē the prynces of the Philistynes broughte vp vnto her seuen new roapes, which were not yet dried vp. And she bounde him therewith. (But there was wayte layed for him besyde her in the chamber) and she sayde vnto him: The Philistynes vpon the Samson. Nevertheless he brake the roapes in sunder, euē as a twyned threde breaketh, whan it hath catched the heate of the fyre. And it was not knowne wherin his strength was.

C Then sayde Dalila vnto Samson: beholde, thou hast begyled me & dyssembled with me: tell me yet, wherewithall mayest thou be bounde? He answered her: If they bounde me with new coardes, wherewith no labo hath bene done, I shulde be feble, & as another man. Then toke Dalila new coardes, & bounde him withall, and sayde: The Philistynes vpo the Samson (but there was wayte layed for him in the chamber.) And he brake them from his armes, euē as it had bene a threde.

Dalila sayde vnto him: Yet hast thou begyled me & dessembled w me: O tell me yet, wherewithall mightest thou be bounde? He answered her: If thou playtest seue hayue lockes of my heade together in a fyllet, and fastenest them in with a nayle (I shulde be weake.) And she saide vnto him: The Philistynes vpo the Samson. But he awaked out of his slepe, & dide cut & playted hayrie lockes with the nale and the fyllet.

D Thē sayde she vnto him: How cast thou saye & thou louest me, where as thine hert is not yet with me? Thre tymes hast thou disceined me, and not tolde me wherin thy

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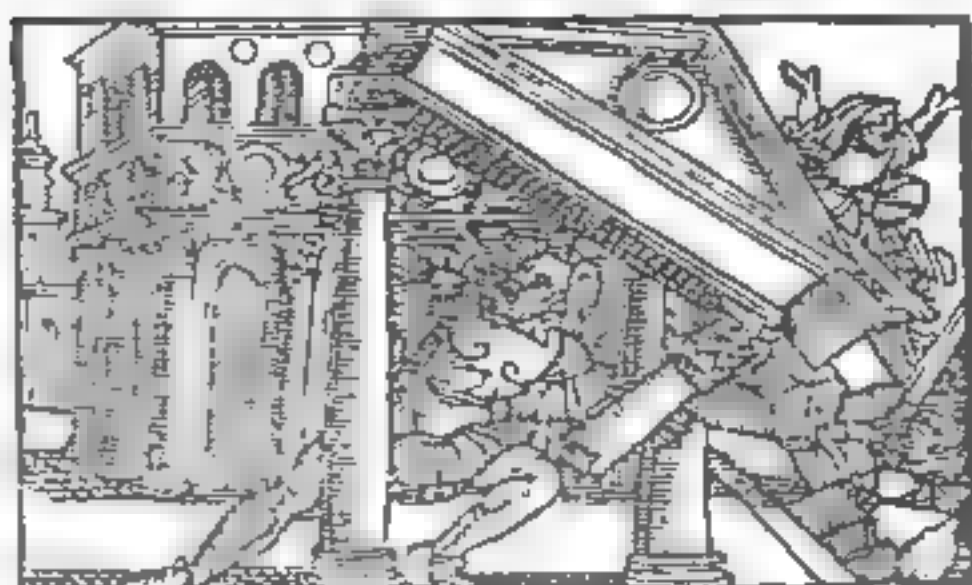
Num. 6. 2
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greate strength is. So whan she was every daye importune vpon him wth her wordes, & wolde not let him haue rest, his soule was faynte enen vnto the death, & he shewed her his whole hert, & sayde vnto her: There came neuer rasoure vpon my heade, for I am a Nazaree of God fro my mothers wombe. If I were shaven, my strength shulde departe from me, so that I shulde be weake, and as all other men. Now whan Dalila sawe that he had opened all his hert vnto her, she sent & called for the prynces of the philistynes, & sayde: Come yet once vp, for he hath opened his whole hert vnto me.

E The came the prynces of the philistynes vp vnto her, & broughte the money wth them in their handes. And she made him to slepe vpon hir lappe, & called one which shoue of the seuē hayne lockes of his heade. And she begaune to vexe him. The was his strength departed fro him. And she sayde vnto him: The philistynes vpon the Samson. Now whā he awoke out of his slepe, he thought: I wil go forth as I haue done aforetyme, & ease my selfe, & knewe not y^e the LORDE was departed from him. But the philistynes toke him, & put out his eyes, and broughte him downe to Gasa, & bonnde him wth fetters, and made him to grynde in the prison. But the heer of his heade begaune to growe agayne, where it was shaven of.

S Whan y^e prynces of the philistynes were gathered together, to make a greate sacrifice vnto Dagon their god, and to be ioyfull, they sayde: Oure god hath delyuered Samson of enemye into o^ur hande. Like wyse whan y^e people sawe him, they praysed their god, & sayde: Oure god hath delyuered in to oure handes oure enemye, y^e destroyed oure londe, & slewe many of vs. Now whan their hert was ioyfull, they sayde: Let vs fetch Samson, that he maye make some pastyme before vs. Then fetched they Samson out of the prison, & he made pastyme before them. And they set him betwene two pilers. But Samson sayde vnto the lad y^e led him by the hande: Let me touche the pilers wher vpon the house stonderth, y^e I maye leane ther vnto. As for y^e house, it was full of men & women. All the prynces of the philistynes were there also, and vpon the rose were aboute a thie thousande men and women, which behelde what pastyme Samson made.

But Samson called vpon the LORDE, & sayde: O LORDE LORDE, thynke vpon me, & strength me but this once O God I beseeke the, y^e for both myne eyes I maye auēge me



on the philistynes. And he toke holde of y^e two mydpilers, that the house stode vpon & was holden by, the one in his righte hāde, & y^e other in his left, & saide: My soule dye wth the philistynes, & he bowed him selfe mightely. Then fell the house vpon the prynces & vpon all the people that were therein, so that there were mo of y^e slayne which dyed in his death, thē he slewe whyle he lyled. Then came his biethren downe and all his fathers house, and toke him, and caried him vp, and buried him in the grane of his father Manoah betwene Zarga and Eschaol. He indged Israel twentye yeare.

The XVII. Chapter.

There was a man vpo mount Ephraim, named Mich. which sayde vnto his mother: The thousande and hundred syluerlinges which thou hast taken vnto the, & sworne, and spoken of before myne eares: beholde, y^e same money is by me, I haue taken it vnto me. Then sayde his mother: The blessinge of the LORDE haue thou my sonne. So he gaue his mother the thousande & hundred syluerlinges agayne. And his mother saide: That money haue I sanctified vnto the LORDE wth my hande for my sonne, to make a molten ymage: therefore I gene it the agayne. Neuertheles he delyuered y^e money agayne vnto his mother.

Then toke his mother two hundred syluerlinges, & put them forth to y^e goldsmith, which made a molten ymage, y^e was afterwarde in Michas house. And thus the man Micha had a gods house, & made an ouerbo dy cote, & Idols, and fylled y^e handes of one of his sonnes, y^e he mighte be his prest. At y^e tyme was there no kynge in Israel, & every man dyd the thinge y^e was righte in his awne eyes. There was a yōgemā of Bethleem Juda, amēgethe kynreds of Juda, and he was a Leuite, and was a stranger there. The same wente out of the cite of Bethleem Juda, to walke whither he coude.

And whā he came vp to mount Ephraim

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unto the house of Micha, to go on his journey. Micha asked him: Whence comest thou? He answered him: I am a Leuite of Bethleem Juda, and am walkynge where I can. Micha sayde vnto him: Tary with me, thou shalt be my father and my prest, I will geue the every yere ten syluerlinges and thy appointed raymēt, and meate and drynke: and the Leuite wete on. And the Leuite agreed to abyde with the man: and he helde the yongema, as one of his owne sonnes. And Micha fylled the Leuites hande, that he might be his prest, and so he was in Michas house. And Micha sayde: I am sure the LORDE wyll do me good now, that I haue a Leuite to my prest.

The XVIII. Chapter.

At that tyme was there no kynge in Israel. And y trybe of Danentes soughte them an enheritaunce to dwell in, for vnto that daie there was no enheritaunce fallen vnto them amonge the trybes of Israel. And the childre of Dan sent out of their kynreds fyue captaynes (which were men of armes) from Zarga and Esthaol, to spye and search out the londe. And they sayde vnto them: Go youre waie, and search out the londe. And they came vp to mount Ephraim in to y house of Micha, and taried there all night. And whyle they were there to Michas hussholde, they knewe y voyce of the yonge man the Leuite, and sayde vnto him: Who broughte y hither? What makest thou here? and why woldest thou come hither?

He answered the: Thus & thus hath Micha done vnto me, & hath hyed me to be his prest. They sayde vnto him: Ware at God, y we maye perceaue, whether oure iourney which we go, shal prospere well or not. The prest answered them: Go youre waye in peace, youre iourney y ye go, is before the LORDE. Then the fyue men wente their waye, & came vnto Laia, and sawe that the people which was therein, dwelt sure, even as y Sidonians, at rest, and carelesse, and that there was no lorde in the londe to vex them, and were farre from the Sidoniās, and had nothynge to do with eny man.

And they came to their brethre to Zarga and Esthaol. And their brethrien saide vnto them: How is it to you? They sayde: Arise, let vs go vp vnto them, for we haue sene the londe, y it is a very good londe: make haist therfore, & be not slacke to go, that ye maye come to take possession of the londe. Whan ye come, ye shall come to a carelesse people, and the londe is wyde: for God hath deliue

The xviij. Chap.

red this place in to yoʒ hande, where nothynge wanteth of all y is vpon earth.

Then wente there thence out of the kynreds of Dan from Zarga and Esthaol, sixe hundred men ready wapened to y battayll, and wente vp, and pitched at Kiriath Jearim in Juda: therfore called they the same place, y hoost of Dan, vnto this daye, which is behinde Kiriath Jearim.

And fro thence they wete vp vnto mount Ephraim, and came to the house of Micha. Then answered the fyue men that wete out to spye the londe of Laia, & sayde vnto their brethrien: Knowe ye not that in these houses there is an overbody cote, Idols, & molten ymages? Now maye ye loke what ye haue to do. They departed thence, and came to the house of the yonge man the Leuite in Michas house, and saluted him frendly. But the sixe hundred men, which were of y childre of Dan, stode ready harnesssed before y gate. And the fyue men that were gone out to spye y londe, wete vp, and came thither, and toke the ymage, the overbody cote, & the molten Idols. In the meane whyle stode y prest at the gate, with the sixe hundred ready harnesssed.

Now whā these were come in to Michas house, and toke the ymage, the overbody cote, and the molten Idols, the prest sayde vnto them: What do ye? They answered him: Holde thy peace, and laye thine hande vpon thy mouth, and go with vs, y thou mayest be oure father & prest. Is it better for the to be prest in one mans house, then amonge a whole trybe & kynred in Israel? This pleased the prest well, & he toke both the overbody cote, and the Idols, and the ymage, and came in amonge the people. And whan they turned them and wente thence, they sent their childre, and catell, and sodch precious thynges as they had, before them.

Whan they were come farre now from the house of Micha, the men y were in Michas houses gathered the together by Michas house, & folowed y childre of Dan, and cried vpon the childre of Dan. They turned their faces aboute, and sayde vnto Michas: What ayleth the, y thou makest sodch a crien ge? He answered: Ye haue taken awaye my goddes, and the prest, & are goinge yoʒ waie, and what haue I behynde? What is here? And yet ye saye vnto me: What ayleth the? But the childre of Dan saide vnto him: Let not thy voyce be herde amōge vs, that seme wrothfull me thrust not at the, and so y soule and the soule of y house be destroyed. So

The booke of the Judges.

the childre of Dan wete on their waye. And Micha, whan he sawe y they were so stronge for him, turned backe, and came agayne to his house.

But they toke that Micha had made, & the prest whom he had, & came vnto Laish, to a quyet carelessse people, and slewe them with the edge of the swerde, and burnt the cite with fyre, and there was no man to deliuer them: for they laye farre fro Sidon, and had to do with no man. And they laye in the valley, which is besyde Beth Rehob. Then bnylded they the cite, & dwelt therin, & called it Dan, after name of their father Dan, whom Israel begat. And y cite was called Laish afore tyme.

4-Re. 17. a And the children of Dan set vp the ymage for them, and Jonathan y sonne of Ger son the sonne of Manasse, & his sonnes were prestes amoge the trybe of y Danites, vnto the tyme y they were led awaye captiue out of the londe. And thus they set amonge the ymage of Micha, which he had made, as lōge as y house of God was at Silo.

The XIX. Chapter.

At the same tyme was there no kynge in Israel, and there was a man of Leui, which was a straūger besyde mount Ephraim, and had taken him a concubine of Bechleem Juda to wife. And whā she had played the harlot besyde him, she ranne fro him to hir fathers house vnto Bechleem Juda, & was there foure monethes longe. And hir husbāde gat him vp, & wente after her, to speake frendly w her, & to fetch her agayne, & had a seruante & a couple of asses w him. And she led him into hir fathers house. But whan the damfels father sawe him, he was glad, & receaued him: & his father in lawe, y the damfels father kepte him, so y he taried thre dayes w him: thus they ate and drōke, and remayned there all nighte.

But on y fourth daye he gat him vp early, & wolde go his waye. Then sayde y damfels father vnto his sonne in lawe: Refresh thine hert first w a morsell of bried, and then shal ye go. And they sat them downe, & ate and drōke both together: Then sayde the damfels father vnto the man: Oh tarye all nighte, y we waie refresh thine hert. But y mā arose, & wolde nedes go. And his father in lawe constrayned him to tarye all nighte. On the fift daye in the momynge he gat him vp, and wolde be gone. Then sayde the damfels father: I praye the comfort thine hert, & let vs tarye tyll y daye be farther past, and so they ate both together.

The xix. Chap. Fo. xxij.

E And the man gat him vp, and wolde go with his concubine and with his seruante. But his father in lawe the damfels father, saide vnto him agayne: Lo, the daye is spent, & it begynneth to be even, tary all nighte: beholde, here is lodginge yet this daye, abyde here this night, it shal refresh thine hert: to morow by times get you vp, and go youre waye vnto thy tent. Nevertheless the man wolde not tary, but gat him vp, and wete his waye, and came ouer agaynst Jebus (that is Jerusalem) and his couple of asses ladē, and his concubine with him.

D Now whan they were come nye vnto Jebus, the daye fell fast awaye. And y seruante saide vnto his master: I praye you go on, and let vs turne in to this cite of the Jebusites, and tarye therin all night. Not withstandinge his master sayde vnto him: I wil not turne in to y cite of the aleauntes, that are not of the children of Israel, but I wyl go ouer vnto Gibeā. And he sayde vnto his seruante: Go thou before, that we maye come to some place, and tarye at Gibeā or at Ramah all night. And they wente on and walked, and the Sonne wente downe vpon the harde by Gibeā, which lyeth in the trybe of Ben Jamin: and they turned in there, y they mighte come in, and tarye at Gibeā all nighte. But whan he came in, he sat him downe in y strete of the cite: for there was noman that wolde lodge them in his house that night.

E And beholde, then came there an olde mā from his worke out of the felde in the eueninge: and he was also of mount Ephraim, and a straūger at Gibeā: but y mā of that place were y childre of Jemini. And whan he liſte vp his eyes, & sawe the straūger in the strete he sayde vnto him: Whither wilt thou go? & whence comest thou? He answered him: We are goinge on oure iourney from Betleā Juda, vntyll we come besyde mount Ephraim, whēce I am, and wente vnto Bechleem Juda, and now I go vnto y house of y LORDE & no mā wil harborow me. Wellhaue strawe and prouēder for oure asses, and bried and wyne for me and thy handmayden, and for the yonge man which is with thy seruante, so y we wante no thinge.

S The olde man sayde: Peace be with the: what soener thou wantest, thou findest it w me, onely tarye not in the strete all nighte. And he broughte him into his house, and gaue the asses prouender: and they washed their fete, and ate & drōke. And whā their hert was now ioyfull, the men of the cyte, the childre of Belial, came, and compassed

The booke of the Judges.

the house rounde aboute, and ruffhed at β doie, and sayde vnto β olde man, which was the good man of β house: Bynge out the mā which is come in to thy house, that we maye knowe him.

Gen. 19. b

But the good man of the house wente forth to them, and sayde vnto them: Oh no my brethien, do not so wickedly, consideringe this man is come in to my house: Oh do not soch folye. Beholde, I have a doughter yet a virgin, and this man hath a concubine, these wil I brynge forth vnto you, that ye maye humble them, and do with them as ye lyke: but do not soch foly vnto this man. Nevertheless the men wolde not herken vnto him. Then toke β man his concubine and broughte her forth vnto them: and they knewe her, and dealee shamefully with her all β nyght vntill the mornynge. And whan the mornynge brake on, they let her go.

Then came the woman early in the mornynge, and fell downe at the doore of the mā's house that her lorde was in, and laye there tyll it was light. Now whan hir lorde rose vppon the mornynge, and opened the doore of the house, and wente forth to go on his iourney, beholde, his concubine laye at the doore of the house, and hir handes vpon the threshold. He saide vnto her: stande vp, let vs go, Nevertheless she gave him no answer. Then toke he her vp vpon his asse, gat him vp, and wente vnto his place.

Now whan he came home, he toke a swerde, and helde his concubine, and cut her w the bones and all in to twolve peces, and sent them in to all the coastes of Israel. Who so ever sawe it, sayde: Soch a thinge hath not bene done ner sene, sence the tyme that β children of Israel departed out of the londe of Egypte, vnto this daye. Now as concerninge this, take youre advysment, and geue y β counsell, and shew it forth.

The XX. Chapter.

A Then wente the children of Israel out and gathered a congregacion together as one man, fro Dan vntill Bersaba, and from the londe of Gilead vnto the LORDE to Mispa: and there came together of all the quarters of the people, and of all the trybes of Israel in to the congregacion of the people of God, foure hundred thousande fote men that drewe out β swerde. But the children of Ben Jamin herde, how that β children of Israel were gone vp vnto Mispa. And the children of Israel sayde: Tell vs, how happened this euell?

Then answered the Leuite the husbände

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of the woman that was slayne, and sayde: I came to Gibeā in Ben Jamin with my concubine, to tary there all nyght, then the cytesins of Gibeā gat them vp agaynst me, and compassed me aboute in the house by nyght, and thoughte to slaye me, and defyled my concubine, so that she dyed: then toke I my concubine, and cut her in peces, and sent the peces in to every countre of the inheritance of Israel: for they have done an abhominacion and folye in Israel. Beholde, here are ye children of Israel: aduise you well, and take this matter in hande.

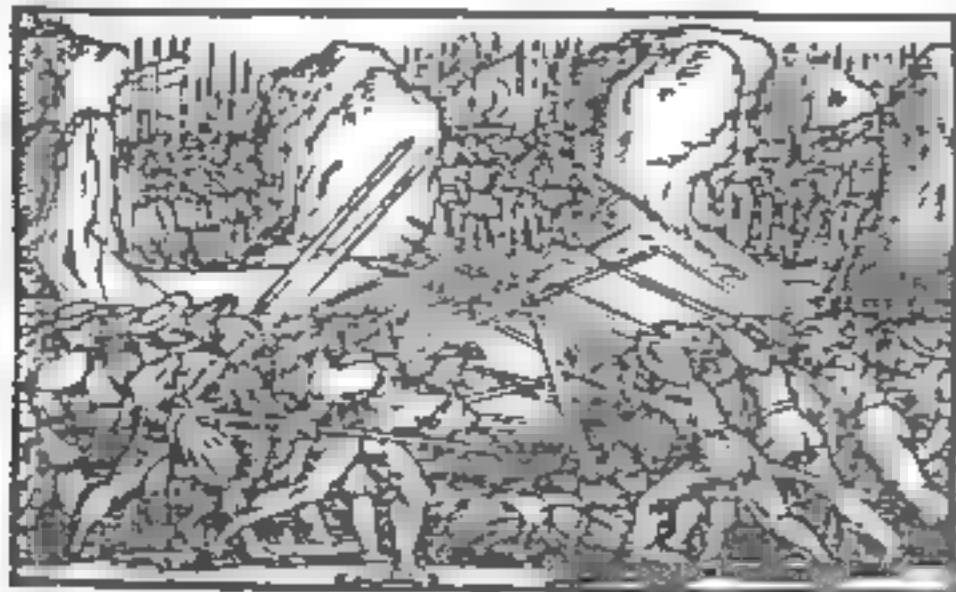
So all the people gat them vp as one mā, and sayde: Gomā shal go in to his tente, ner departe to his house, but this wil we do now agaynst Gibeā: Let vs cast lot, and take ten men of an hundred, and an hundred of a thousande, and a thousande of ten thousande, out of all β trybes of Israel, β they maye take fode for β people, to come & do with Gibeā Ben Jamin, acordinge to their folye which they haue done in Israel. Thus all the men of Israel beyngc considerate, gathered them selues together as one man vnto the cite: and the trybes of Israel sent men vnto all the kindreds of Ben Jamin, and caused to saye vnto them: What maner of wickednes is this, that is done amonge you? Deluyet her therfore the men the children of Belial at Gibeā, that we maye put them to death, and do awaye the euell out of Israel. Nevertheless the children of Ben Jamin wolde not followe the voyce of their brethien the children of Israel, but gathered them selues out of β cities vnto Gibeā, to go forth in battayll agaynst the children of Israel.

And the same daye were there nombred of the children of Ben Jamin out of the cities, fyfe and twenty thousande men, that drewe the swerde, beside the cytesins of Gibeā of whom there were tolde seue hundred chosen men. And amonge all this people there were chosen out seuen hundred men, which vsed not the right hande but the lefte, and yet w the slynge couide they touch an heer, and not mysse. But the men of Israel, beside them of Ben Jamin, were nombred foure hundred thousande, which drewe the swerde, & were all men of armes. And the children of Israel arose, and wente vp to the house of God (in Silo) and axed at God, and sayde: Who shal go vp for vs to beginne the battayll with β children of Ben Jamin? The LORDE saide: Iuda shal begynne.

So the children of Israel gat the vp in β mornynge, & pitched ouer agaynst Gibeā, & every

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man of Israel wete out to fighte with Ben Jamin, and set them selues in araye to fighte agaynst Gibeā. Then fell the children of Ben Jamin out of Gibeā, and slewe the same daye amonge Israel two & twentye thousande to the grounde.



But the people of the men of Israel comforted them selues, and made them ready to fighte yet more in the same place, after they had prepared them selues the daye afore. And the children of Israel wente vp, and wepte before the LORDE vntyll the enenynge, and axed at the LORDE, & sayde: Shall we go enymore to fighte with oure brethien the children of Ben Jamin? The LORDE sayde: Go vp vnto them. And whan the children of Israel gat them vp to the childre of Ben Jamin on þ next daye, the Ben Jaminites fell out of Gibeā agaynst them the same daye, and slewe yet eightene thousande of þ children of Israel to the grounde, which all dide the swerde.

Then wente all the children of Israel vp, and all the people, and came to the house of God, and wepte, and taried there before the LORDE, & fasted that daye vntyll the euen, and offred burnt offerynges and deed offerynges before the LORDE. And the children of Israel axed at the LORDE (the Arke of the couenaunt of God was there at that tyme, and phineas the sonne of Eleasar the sonne of Aaron stode before him at the same tyme) & they sayde: Shal we go forth enymore to fighte with oure brethien the childre of Ben Jamin, or shal we leaue of? The LORDE sayde: Go vp, to morow wyll I deliuer them into youre handes.

And the children of Israel set a priuy watch agaynst Gibeā rounde aboute, and so the children of Israel wente vp to the children of Ben Jamin on the thirde daye, and set them selues in araye agaynst Gibeā like as the other two tymes afore. The children of Ben Jamin out agaynst the people, & brake out of the cite, & beganne to slaye

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certaine wounded of the people (like as the other two tymes afore) in the felde vpon two stretes: wherof one goeth towarde Bethel, the other vnto Gilcad vpon a thirtie men in Israel. Then thought the childre of Ben Jamin: They are synnten before vs like as afore. But the childre of Israel sayde: Let vs flye, that we maie prouoke them out of the cite in to the hye stretes.

Then all the men of Israel gat them vp from their place, and prepared them selues vnto Baal Thamar. And the hinder watch of Israel brake out of their place, from þ caue of Gaba, and came vnto Gibeā, twentye thousande chosen men out of all Israel, so that it was a sore battayll: but they knewe not that the euell shulde happen vnto them. Thus the LORDE smote Ben Jamin before the children of Israel, so that the same daye the children of Israel destroyed fyue & twentye thousande and an hundred men in Ben Jamin, which all dide the swerde.

For whan the childre of Ben Jamin sawe that they were smitten, the men of Israel gat them rowme (to flye). For they trusted to the watch, which they had sett by Gibeā. And the watch made haist also, & brake forth vnto Gibeā, and wente vpon it, and smote all the cite with the edge of þ swerde. They were appoynted betwene them selues the men of Israel and the hynder watch, to flye vpon them with the swerde, whan the smoke of the cite arose. Now whan the men of Israel turned them in the battayll, and Ben Jamin beganne to synnte the wounded in Israel vpon a thirtie men, and thoughte, they are synnten before vs, like as in the battayll afore, then beganne there a piler of smoke to arise vp from the cite. And Ben Jamin looked behinde them: and beholde, the flamme of þ cite wente vp vnto heauen. And the men of Israel turned them, and were scarce vpon þ men of Ben Jamin: for they sawe that the euell wolde happen vnto them.

And they turned them before the men of Israel in the waye to the wyldernesse, but the battayll folowed vpon them. And them of the cite destroyed they amonge them. And they compased Ben Jamin rounde aboute, and folowed vpon them vnto Mennah, and trode them downe tyll afore Gibeā eastwarde. And there fell of Ben Jamin eightene thousande men, which were all men of armes.

Whan the remnaunt of Ben Jamin sawe that, they turned them and fled towarde the wyldernesse vnto the stonye rocke of Rimmon.

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But in the same fyre they slewe fyne thousande men, and folowed vpon them vnto Gideon, and slewe two thousande of the: and so there fell the same daye of Ben Jamin fyue and twenty thousande men which dreue & swerde, and were all mē of armes. Onely sixe hundred men turned backe, and fled toward the wyldernesse vnto the stonye rocke of Rimmon, and abode in the rocke of Rimmon foure monethes. And the men of Israel came agayne to the children of Ben Jamin, and smote them that were in the cite with & edge of the swerde, both mē and catell and all that was founde: and what soeuer was founde in the cite, they cast it into the fyre.

The XXI. Chapter.

A The men of Israel had sworn at Mispah, and sayde: Noman shal geue his daughter to the Ben Jaminites to wyfe. And the people came to the house of God (in Silo) & abode there before God vntill the enenynge, and lifte vp their voyce, and wept sore, and sayde: O LORDE God of Israel, wherfore is this come to passe in Israel this daye? But on the morow the people gat the vp early, and builded there an altare, and offered burnt offerings and deed offerings.

And the children of Israel sayde: Where is there eny mā of the trybes of Israel, that is not come vp with the congregacion vnto the LORDE? For there was a greate oath made, that who so came not vp to Mispah vnto the LORDE, shulde dye the deeth. And the children of Israel were sory for Ben Jamin their brother, and sayde: This daye is there one trybe lesse in Israel. How wyll we do that the remnant maye haue wyues? For we haue sworne by the LORDE, that we wyl not geue the wyues of oure daughters. And they saide: Where is there eny mā of the trybes of Israel, that is not come vp to the LORDE vnto Mispah? And beholde, there was not one man of the citesyns of Jabes in Gilead.

Then sent the congregacion twelue thousande men of armes thither, and commaunded them, and sayde: Go youre waye, and smite the citesyns of Jabes in Gilead with the swerde, the women also and the children, but so that ye do after this maner: * Se that ye damne all them that are males, and all the women that haue lyen with men. And amonge the citesyns of Jabes in Gilead they founde foure hundred damselfe, which were virgins, and had lyen with noman: those they broughte into the hoost vnto Silo, which lyeth in the londe of Canaan.

Num. 31 c

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Then sent the whole congregacion, and caused to talke with the children of Ben Jamin, which were in the stonye rocke of Rimmon, and called vnto them frendly. So the children of Ben Jamin came agayne at the same tyme, and they gaue them women which they had of the women of Jabes in Gilead, and founde no more after that maner. Then were the people sory for Ben Jamin, that & LORDE had made a gappe in the trybes of Israel. And the Elders of the congregacion sayde: What wil we do, that the remnant maye haue wyues also? for the weyre in Ben Jamin are destroyed, and they sayde: The inheritance of them of Ben Jamin that are escaped, must nedes remayne, that there be not a trybe destroyed out of Israel: & we can not geue them oure daughters to wyues. For the children of Israel haue sworne and sayde: Cursed be he that geueth a wyfe to the Ben Jaminites.

And they sayde: Beholde there is a yearly feast of the LORDE at Silo, which lieth on the northsyde of the Gods house, and on the eastside of the strete as a mā goeth from Bethel vnto Sichem, and lieth on the south side of Libona. And they commaunded the children of Ben Jamin, & sayde: Go youre waye, and wayte in the vynyardes. And whan ye se that the daughters of Silo go forth by companyes to daunce, get you out of the vynyardes, and every man take him a wyfe of the daughters of Silo, and go youre waye in to the lode of Ben Jamin. As for their fathers and brethren, whan they come to lawe with vs, we wyll saye vnto them: Be favourable to them, for they haue not taken the in battail: but ye gaue the not vnto them by time, and it is youre faulte.

The children of Ben Jamin did so, and accordinge to their nombre toke them wyues from the daunce, whom they caught by violence, and wente their waye, & dwelt in their awne inheritance, and buylded cities and dwelt therein. The children of Israel also gat them vp from thence at the same time, every one to his trybe and to his kinred, and departed thence, every man to his awne inheritance.

At & time was there no kynge in Israel, and every man dyd & thinge & was right in his awne eyes.

The ende of the booke of the Judges, called Iudicum.

Iud. 17. b
and. 10. a

The boke of Ruth.

The boke of Ruth.

What this boke conteyneth.

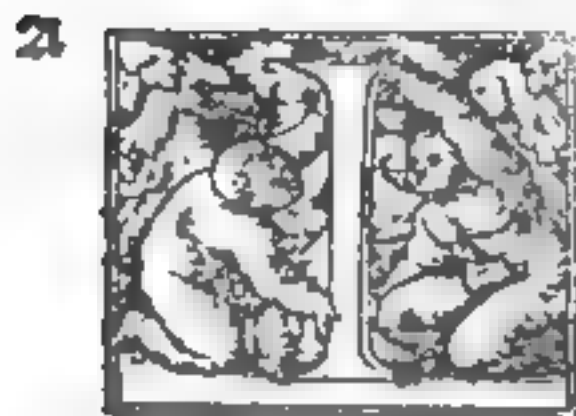
Chap. I. Elimelech departeth from Bethle-
em with his wife and two sonnes in to the lon-
de of the Moabites, where the father dyeth
and both the sonnes Ruth the wife of the one
sonne goeth home with hir mother in lawe.

Chap. II. Ruth gathereth vp eares of corne
in the felde of Boos hir housbandes kynsmā.

Chap. III. Ruth lyeth her downe in the barne
at Boos fere, and he geueth her good wordes,
and laboureth her with six measures of barley.

Chap. IIII. Boos marieth Ruth, which bea-
reth him Obed Dauids graundfather.

The first Chapter.



At y tyme whan the
Judges ruled, there
was a derth in the lon-
de. And there wente a
mā from Bethleē Ju-
da to take his iourney
into the londe of the
Moabites wth his wi-

fe and two sonnes, which man was called
Elimelech, and his wife Naomi, z his two
sonnes, the one Mahlon, and the other Chi-
lion: these were Ephrātes of Bethleem Ju-
da. And whan they came into the londe of
y Moabites, they dwelt there. And Elime-
lech Naomis husbāde dyed, z she was left
behinde wth hir two sonnes, which toke Moa-
bitish wyues: the one was called Arpa, the
other Ruth. And whan they had dwelt the-
re ten yere, they dyed both, Mahlon and
Chilion, so that the woman remayned deso-
late of both hir sonnes and hir husbāde.

When gat she her vp wth both hir sonnes
wyues, z wente agayne out of the lōde of y
Moabites (for she had herde in the londe of
the Moabites, y the LORDE had visited hir
people z geuen them bred) z so she departed
from y place where she was, z both hir son-
nes wyues wth her. And as they wēte by the
waye to come agayne into the londe of Ju-
da, she sayde vnto both hir sonnes wyues:
Go y^o waye, z turne backe ether of you to
hir mothers house: the LORDE shewe mercy
vpon you, as ye haue done on the y are deed
z on me. The LORDE graunte you, y ye maie
fynde rest ether of you in hir husbādes hou-
se (whom ye shal get) and she kyssed them.

Then list they vp their voyce, and wepte,
z sayde vnto her: We wil go with the vnto

The first Chap. Ho. xxiiij.

y people. But Naomi sayde: Turne agayne
my doughcers, why wolde ye go with me?
How can I haue children eny more in my bo-
dy, to be youre husbādes? Turne agayne
my doughcers, and go youre waye, for I am
now to olde to take an husbāde.

E And though I shulde saye: I hope this
night to take an husbāde z to brynge forth
children, yet coulde ye not tary till they were
growne vp: for ye shulde be to olde, so that ye
coulde haue no husbādes. To my dough-
cers, therfore am I sory for you, for y haue of
the LORDE is gone forth ouer me.

Then list they vp their voyce, and wep-
te yet more, and Arpa kyssed hir mother in
lawe (and turned backe agayne) but Ruth a-
bode styll by her. Nevertheless she sayde: Be-
holde, thy syster in lawe is turned backe vn-
to hir people and to hir god, turne thou agai-
ne also after thy syster in lawe. Ruth answe-
red: Speake not to me therof, that I shulde
forsake the, and turne backe from the: whi-
cher so euer thou goest, thither wil I go also:
and loke where thou abydest, there wil I abi-
de also: Thy people is my people, z thy God
is my God. Loke where thou diest, there wil
dye, and even there wil I also be buried. The
LORDE do this and that vnto me, deach one
ly shal departe vs.

Now whan she sawe, that she was sted-
fastly mynded to go with her, she spake no-
more to her therof. So they wente on both
together, till they came vnto Bethleem. And
whan they were come in to Bethleem, the
whole cite was moued ouer them, and sayde
Is not this Naomi? Nevertheless she say-
de vnto them: call me not Naomi, but Ma-
ra: for the Allmightie hath made me very so-
ry. I departed full, but the LORDE hath
brought me home agayne emptye. Why call
ye me then Naomi? whā the LORDE hath
brought me lowe, and the Allmightie hath
made me sory?

It was aboute the tyme of the begynnin-
ge of the barley harvest, whan Naomi and
his sonnes wife Ruth y Moabitisse, came
agayne from the londe of the Moabites vn-
to Bethleem. There was a kinsman also of y
kynred of Elimelech Naomis husbāde,
whose name was Boos, which was an ho-
nest man. The II. Chapter.

Ald Ruth the Moabitisse saide vnto
Naomi: Let me go in to y felde, z ga-
ther eares of corne, after him, in whose
sight I shal finde sand. She sayde vnto her:
Go y waie my daughter. She wēte on, z ca-
me z gathered after y reapers in y felde. And

The booke of Ruth

it fortuneth that the same felde was the enheritance of Boos, which was of the kynred of Elimelech, and beholde, Boos came from Bethleem, and sayde vnto the reapers: The **LORDE** be with you. They answered: The **LORDE** blesse the. And Boos sayde vnto his yongman which had the oversight of 3 reapers, Whose damsell is this? The yongman that was set ouer 3 reapers, answered and sayde: It is the damsell the Moabitisse, which came agayne with Naomi from the

Blonde of the Moabites. And she sayde: Let me plucke vp and gather (I prae the) betwene the sheues after the reapers: and thus is she come, and hath stonde here ever sence the mornynge, and within a litle whyle she wolde haue bene gone home agayne.

Then sayde Boos vnto Ruth: Hearst thou my daughter? Thou shalt not come vpon another mans londe to gather, and go not awaye from hence, but tary with my dausels, and loke where they reape in 3 felde, go thou after them: for I haue commaunded my seruantes that no man touch the. And yf thou be a thyrist, go thy waye to the vessell & drynke, where my seruantes drinke. Then fell she downe vpon hir face, and bowed hir self downe to the earth, and sayde vnto him: How haue I founde this fauoure in 3 sighte, that thou woldest knowe me, which am yet a straunger?

C Boos answered and sayde vnto her: It is tolde me altogether, what thou hast done vnto thy mother in lawe after thy husbands death, how that thou hast left 3 father and thy mother, and thy native countre, and art come to a people, whom thou hast not knowne afore. The **LORDE** recompence the thy doinge, and thy rewarde be perfecte wth the **LORDE** God of Israel, vnto whom thou art come to put thy trust vnder his wynges. She sayde: let me fynde fauoure (say) before thyne eyes, for thou hast comforted me, and spoken frendly vnto thy handmayde, where as I am not yet like one of 3 handmaydes.

Boos sayde vnto her: Whan it is eatinge tyme, come hither, and eate of the bried, and dyppe thy morsell in the vyneger. And she sat hir downe besyde the reapers. And he set parched come before her, and she ate, & was

Dsatisfied, and lefte ouer. And whā she rose to gather, Boos commaunded his seruantes, and sayde: Let her gather betwene the sheues also, and do her no dishonestye: and cast of the sheues vnto her, and let it lye that she maye gather it vp, and se that noman reprove her for it.

The iii. Chap.

So she gathered in the felde vntyll even and she shakid out what she had gathered, and it was almost an Epha of barley: and she toke it vp, and came in to the cite, and shewed hir mother in lawe what she had gathered. She toke southe also, and gaue her of that which was left, whereof she was satisfied. The sayde hir mother in lawe vnto her Blessinge haue the man that hath knowne the, where thou hast gathered and laboured this daye.

She tolde hir mother in lawe by whom she had laboured, and sayde: The mans name, by whom I haue wroughte to daye, is Boos. Naomi sayde vnto hir daughter in lawe: The blessinge of the **LORDE** haue he, for he hath not lefte of to be mercifull vnto the lyuynge - and to the deed. And Naomi sayde vnto her: The same man belongeth vnto vs, and is oure nye kynsman. Ruth the Moabitisse saide: He saide more ner vnto me: Thou shalt resorte vnto my seruantes, tyll they haue made an ende of all my harvest. Naomi sayde vnto Ruth hir daughter in lawe: It is better my daughter, that thou go forth with his damfels, lest any man withstode the in another felde. Thus she kepte herselfe with Boos damfels, so that she gathered vntill the barley harvest and the wheate harvest was out, and came agayne to hir mother in lawe.

E

Tobi. 2 a

The III. Chapter.

N Naomi hir mother in lawe sayde vnto her: My daughter, I wyll prouyde rest for the, that thou maiest prosper. Boos oure kynsman, by whose damfels thou hast bene, casteth vp barley now this night in his barne. Wether thy selfe therfore, and a messell the, and put on thy clothes, and go downe vnto the barne, so 3 nomā knowe the, tyll they haue all eaten and dronken.

A

Whan he layeth him downe then to sleape, make 3 place where he lyeth downe, and come thou, and take vp the couerynge at his fete, and laye the downe, so shall he tell the what thou shalt do. She sayde vnto her: what so ever thou saiest vnto me, I wil do it.

Some reader Annoynte the

She wente downe to the barne, & dyd all as hir mother in lawe had commaunded her. And whā Boos had eatē & dronkē, his hert was mery, & he came and layed him downe behynde a heape of sheues. And she came secretly, and toke vp the couerynge at his fete, and layed hir downe. Now whā it was mid night, the man was a frayed, and groped aboute him, and beholde, a woman laye at his fete. And he sayde: Who art thou? She an-

B

The boke of Ruth.

swered: I am Ruth thy handmayden, spredde y^e wynges ouer thy hādmayden: for thou art the nexte kynsman.

C He sayde: The LORDES blessinge haue thou my daughter. Thou hast done a better mercy here after then before, y^e thou art not gone after yonge men, necher riche ner poore. Seare not now my daughter: All y^e thou hast sayde, will I do for the: for all the cite of my people knoweth, y^e thou art a vertuous woman. Trueth it is now, y^e I am a nye kynsman, but there is one nyer then I. Tarye then all nighte. Tomorrow yf he take the, well: yf he like not to take y^e, then wil I take y^e my selfe, as truly as y^e LORDE lyueth. Slepe thou tyll y^e mornynge. And she slepte at his fete vntyll y^e morow. And she rose vp ouer one coude knowe another. And he thoughte thus: That no mā knowe now y^e there hath come a woman in to the barne, and he sayde: Reach me the cloke y^e thou hast on the, z holde it forth. And she helde it forth. And he meet her sixe measures of barlye, and layed it vpon her, z she wente in to the cite, z came to hir mother in lawe, which sayde: How is it wth the my daughter? And she tolde her all y^e the mā had done vnto her, z sayde: These sixe measures of barlye gaue hente, for I sayde: Thou shalt not come empyre vnto y^e mother in lawe. She sayde: Abyde my daughter, tyll thou se what y^e matter wil growe to: for the man wil not ceasse, tyll he brynge it to an ende this daye.

The III. Chapter.

2 Boos wente vp to y^e gate, and sat him downe there: z beholde, whan y^e nye kynsman wente by, Boos spake vnto him, z sayde: Come z syt the downe here (and called him by his name.) And he came z sat him downe, z he toke ten men of the Elders of y^e cite, z sayde: Syt yon downe here. And they sat the downe. The sayde he to the nye kynsman: Naemi which is come agayne fro the lode of the Moabites * offreth to sell y^e pece of londe, y^e was oure brothers Eli Melech, therfore thoughte I to shewe it before thine eares, z to tell the: If thou wilt redeme it, then bye it before the citesyns z before the Elders of my people: but yf thou wilt not redeme it, then tell me, y^e I maie knowe: for there is no nye kynsman excepte thou, and I nexte after the.

3 He sayde: I wil redeme it. Boos saide: In the daye y^e thou byest the lode out of y^e hande of Naemi, thou must take Ruth also the Moabitisse the wife of the deed, that thou mayest rayse vp a name to y^e deed in his inhe-

The iiij. Chap. Ho. xxv.

ritauce. The sayde he: I can not redeme it, lest I haplye destroye myne awne inheritance. Redeme thou y^e I shulde redeme, for I can not redeme it. But this was an olde custome in Israel concernynge the redemynge z chaūginge, y^e all matters mighte be stable, the one put of his shue, z gaue it vnto y^e other: y^e was the testimony in Israel.

And the nye kynsman sayde vnto Boos: Bye thou it, z he put of his shue. And Boos sayde vnto the Elders and to all the people: Ye are witnesses this daie, y^e I haue boughte cut of the hande of Naemi, all that belenged to Eli Melech, and all that was Chilion and Mahelons: And Ruth the Moabitisse Mahelons wife, take I to wife, * that I maye rayse vp a name vnto y^e deed in his inheritance, and that his name be not rote out from amonge his brethren, and out of the gate of his place: Of this are ye witnesses. And all the people that was in the gate wth the Elders, saide: We are witnesses. The LORDE make the woman that cometh in to thy house, as Rachel and Lea (* which both haue buylded vpon the house of I^{sr}el) that she maye be an ensample of vertue in Ephraim, and haue an honorable name in Bethleem. And thy house be as y^e house of Phares (* whō Thamar bare vnto Iuda) wherow the sede, that the LORDE shall geue the of this damsell.

So Boos toke Ruth, and she becam his wife. And whan he laye with her, the LORDE graunted her y^e she conceaued, and bare a sonne. The sayde the women vnto Naemi: Praises be the LORDE, which hath not suffred a kynsman to ceasse from the arch's eye, that his name maye conynue in Israel: he shal restore thy life agayne, and prouyde for thine age. For y^e sonnes wife which hath loued the, hath borne him that is better vnto the, then seven sonnes.

And Naemi toke the childe, and layde it vpon hir lappe, and became the nurse of it, and hir neighbours gaue him a name z sayde: There is a childe borne vnto Naemi, and they called his name Obed. The same is the father of Isai, which is y^e father of Dauid.

This is y^e generation of Phares. * Phares begat Hesrom. Hesrom begat Aram. Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon. Salmon begat Boos. Boos begat Obed. Obed begat Isai. Isai begat Dauid.

The ende of the boke
of Ruth.

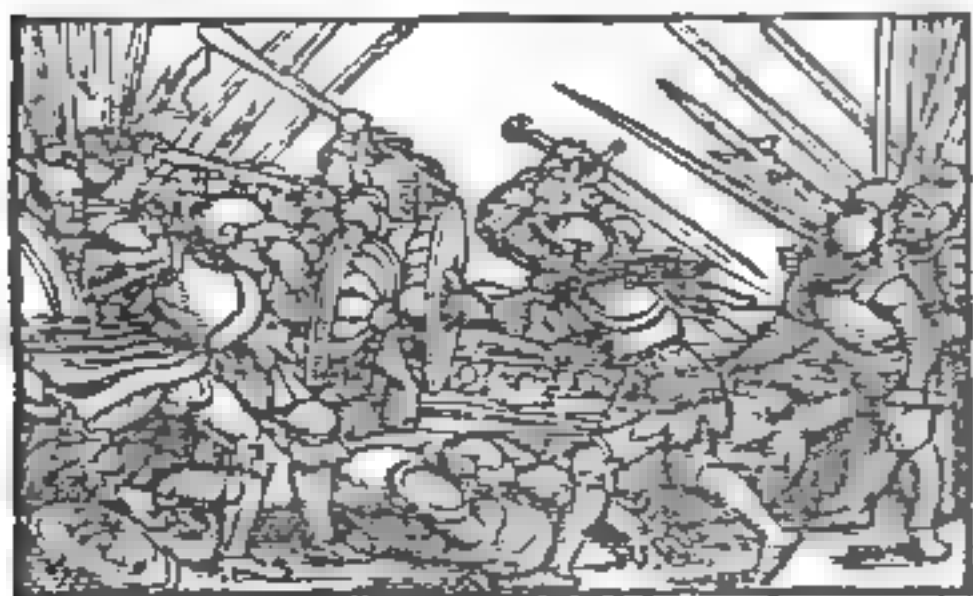
The first boke The first boke of the kynges, otherwysc cal led the first boke of Samuel.

What this boke conteyneth.

- Chap. I.** Of Elcana and his two wyues. Vn-
to Anna geneth God Samuel, which is appo-
priated vnto the L O R D E.
- Chap. II.** The thankfull songe of Anna. The
sonnes of Eli do wickedly, their father resour-
meth them not, therfore is the presthode take
from him and his sonnes.
- Chap. III.** The reuelacion shewed vnto Sa-
muel, and vnto Eli.
- Chap. IIII.** Israel fighteth agaynst the Philis-
tynes, loseth the victory, and is smytten the se-
conde tyme. The Philistynes wyne the Arke
of the L O R D E: The two sonnes of Eli perishe,
the father fallerh downe and breaketh his
necke.
- Chap. V.** The Philistynes bringe the Arke of
the L O R D E into the temple of Dagon, which
fallerh downe before it.
- Chap. VI.** The Philistynes sende the Arke a-
gayne vnto the people of God, with certayne
giftes and offerynges.
- Chap. VII.** The Arke is broughte in to Amina-
dabs house. Samuel exhorteth the people to
amendment.
- Chap. VIII.** Samuels sonnes rule not well. The
people desyre to haue a Kyng.
- Chap. IX. X.** Saul seeketh his fathers asses, and
cometh vnto Samuel, which (at the commaun-
dement of the L O R D E) anoynteth him Kyng,
and sheweth him vnto the people.
- Chap. XI.** Saul defendeth Jabes from Na-
has the Ammonite.
- Chap. XII.** Samuel sheweth his innocency vn-
to the people, and geueth them a godly exhor-
tacion.
- Chap. XIII.** The Philistynes gather them sel-
ues agaynst Israel. Saul is disobedient vnto
to the L O R D E. Samuel reproveth him.
- Chap. XIII.** Jonathan discouereth the enemies
by sorcerye, Saul helperh him: the father wol-

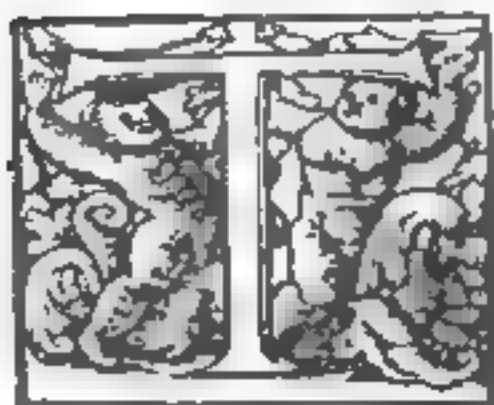
of the kynges.

- deplaye the sonne, the people deliuer him.
- Chap. XV.** Samuel commaundeth Saul to dam-
ne Amalek and utterly to destroye him. Saul
is disobedient, & therfore is he deposed from
the kyngdome.
- Chap. XVI.** David is anoynted Kyng. The euill
spere vereth Saul, David easeth him with
playenge at the harpe.
- Chap. XVII.** David destroyeth Goliath the giant
re The Philistynes fle.
- Chap. XVIII.** Jonathan and David are sworne lo-
uers. David behaueth himselfe wysely in all
thinges. The people loue him. Saul geueth
him his doughter of purpose, that the Philis-
tynes mighte destroye him.
- Chap. XIX.** Saul commaundeth to Fyll David.
Jonathan geueth him warnyng. David fly-
eth his waye. His wife deliuereth him.
- Chap. XX.** David auoydeth from the kynges
displeasure. Jonathan warneth him.
- Chap. XXI.** David sleeth vnto Noba to the prest
Ahimelech, and eaterh of the shewbread.
- Chap. XXII.** Davids frendes helpe him. Doeg the
Edomite slayerh Ahimelech & the other pres-
tes of the L O R D E.
- Chap. XXIII.** Saul layeth wayte for David. Za-
getterh him out of the waye, and the L O R D E
defendeth him.
- Chap. XXIIII.** Saul commeth into Davids hande,
which wil not slaye him, but cutteth of a pece
of his garment, &c.
- Chap. XXV.** Samuel dyeth. Nabal displeaseth
David. Abigail pacifieth him.
- Chap. XXVI.** David fyndeth Saul slepyng, and
whereas Abisai wolde slaye him, he wil not suf-
fer him, but taketh awaye his speare and the
cuppe of water.
- Chap. XXVII.** David flyeth vnto Achis the Kyng
at Geth.
- Chap. XXVIII.** David is made Achis captayne.
Saul arerh counsell at the Soothsayer. Sa-
muel appeareth vnto him and rebuketh him.
- Chap. XXIX.** The Philistynes are not contente,
that David shoulde be their captayne. The Kyng
senderh him home agayne.
- Chap. XXX.** The Amalechites fall vpon Steele.
David foloweth vpon them, and recovereth
the spoyle agayne.
- Chap. XXXI.** The Philistynes fygte agaynst Is-
rael. Sauls sonnes are slayne, & he wounded,
and slayerh him selfe.



The first Chapter.

A



e. Par. 7. b

Exo. 23. b
Deut. 10. a

Gen. 29. d
and 30. a

There was a man of Ramathaim Sophim of mount Ephraim, whose name was Elcana y sonne of Jeroham, y sonne of Elihu, y sonne of Tohu, y sonne of Zuph, y

was an Ephraite. And he had two wyues, y one was called Anna, y other Peninna. As for Peninna, she had children, but Anna had no child. And y same man wete vp fro his cite at his tyme, to worshippe and to offer vnto the LORDE Zebaoth at Silo. There were the prestes of the LORDE Ophni and Phineas, the two sonnes of Eli. Now whan it came vpon a daye that Elcana offered, he gaue partes vnto his wife Peninna, and to all his sonnes and daughters. But vnto Anna he gaue one deale henely, for he loued Anna. Neuertheles the LORDE had closed hir wombe, y hir adversary cast her in the tette with hir vnfructefulnes, because the LORDE had closed hir wombe: thus dyd she enery yere, whan they wente vp to the house of the LORDE, and thus she provoked her. So she wepte, and ate no thinge. But Elcana hir husbände sayde vnto her: Wherfore wepest thou? and why eatest thou not? And wherfore is thine hert so greued? Am not I better vnto the then ten sonnes?

Then stode Anna vp, whan she had eaten and dronken at Silo. But Eli the prest sat vpon a stole by the poste of the temple of the LORDE. And she was full of herynes in hir herte, and prayed vnto the LORDE, and wepte, and vowed a vowe, and sayde: O LORDE Zebaoth, yf thou wilt loke vpon the aduersite of thy handmayden, and thynke vpon me, o id not forget thy handmayden, and wilt geue thy handmayden a sonne, I wil geue him vnto the LORDE all

his life longe, and there shal no rasoure come vpon his heade.

Iud. 13. a
Num. 6. a

And whā she had prayed longe before y LORDE, Eli toke hede to hir mouth, for Anna spake in hir hert, hir lippes onely moued, but hir voyce was not herde. Then thoughte Eli she had bene dronken, and sayde vnto her: How longe wilt thou be dronken? Let come from the the wyne that thou hast by the. Neuertheles Anna answered and sayde: No my lord, I am a sorowfull woman, wyne and stronge drynke haue I not dronken, but haue poured out my hert before y LORDE. Counte not thy handmayden a daughter of Belial: for out of my hery thoughte and sorow haue I spoken hitherto.

Psal. 41. a

Eli answered her, and sayde: Go y waye in peace, the God of Israel shal graunte y thy peticion that thou hast desyred of him. She sayde: Let thy handmayden fynde fauoure in thy sighte. So the woman wente hir waye and ate, and loked nomore so sorowfully: and on y morow they gat them vp by tymes. And whan they had worshipped before y LORDE, they returned, and came home vnto Ramatha.

And Elcana laye with Anna his wife, and the LORDE remembred her. And after certayne dayes, she coeained and bare a sonne, and called his name Samuel, for I haue desyred him (sayde she) of the LORDE. And whan the man Elcana wente vp with all his housholde to offre sacrifice and his vowe vnto the LORDE at soch tyme as y custom was, Anna wente not vp, but sayde vnto hir husbände: (I wil not go vp) tyll y childe be weened: then will I brynge him, that he maye appeare before the LORDE, and coe tynue there for ever.

Num. 8. d

Elcana hir husbände sayde vnto her: The do as thou thynkest best, tary tyll thou haue weened him: but the LORDE perfourme that he hath spoken. So the woman abode, and gaue hir sonne sucke, tyll she weened him. And whan she had weened him, she broughte him vp with her, with the bullockes, with an Ephie of fyne floure, and a bottell of wyne, and broughte him in to y house of the LORDE at Silo.

Neuertheles the childe was yet but yonge. And they slewe a bullocke, and broughte the childe vnto Eli. And she sayde: O my lord, as truly as thy soule lyneth my lord, I am the woman that stode here by y, and made intercession vnto the LORDE, whan I prayed for this childe. Now hath y LORDE graunted me my peticion, which I desy-

The first booke of the kynges.

red of him, therefore haue I geuen him ouer vnto the LORDE, as longe as he is lent vnto the LORDE. And they worshipped y^e LORDE there.

The II. Chapter.

And Anna prayed, and sayde:

My hert reioyseth in the LORDE, & my home is exalted in the LORDE.

My mouth is opened wyde vpon myne enemies, for I am glad of thy saluacion.

There is no man holy as the LORDE, for without the is nothinge, and there is no coforte like vnto oure God.

Let go yo^r greate boostinge of hye thynges, let go out of youre mouth that olde byworde: for the LORDE is a God y^e knoweth all thynges, & he hath set all workes in order.

The bowe of the mightie is broken, and the weake are gyded aboute with strength.

They that were fylled afore, are solde for bryd: and they that were hongrie, are satisfied: vntyll the baren bare seuen, and tyll she that had many childre, was become weake.

The LORDE slayeth, and geueth life: he ledeth vnto hell, and bryngeth out agayne.

The LORDE maketh poore and maketh riche: he bryngeth lowe and exalteth.

He taketh vp the mealy out of the dust, and lifseth vp y^e poore out of the myre, that he maye set them amonge the prynces, and to let them inheret the seate of honoure: for the foundations and corners of the worlde are the LORDES, and he hath set the compass of the earth thereon.

He shall preserve the fete of his sayntes, but y^e vngodly shal be put to sylence in darrenesse. For there is no man that can do oughte of his owne power.

The LORDES enemies shal be put in feare before him, he shal chode vpon the in heauē.

The LORDE shall iudge the endes of the worlde, & shal geue strenght vnto his kynge, & shal exalte the home of his anoynted.

Eleana wente his waye to Ramath vnto his house. And the childe became the LORDES mynister before Eli the prest. But Elis sonnes were the childre of Belial, and knewe not the LORDE, ner the dutye of the prestes vnto the people: but whan eny man wolde offere oughte, the prestes boye came, whyle the flesh was seethinge, and had a thre forked fleshete in his hande, and thrust it in to the cauldren, or fetell, or panne, or pot: and toke what he dwe forth with the fleshete, that toke the prest therof. Thus dyd they vnto all Israel which came thither vnto Silo.

Like wyse, or euer they burned the fatt, the prestes lad came, and sayde vnto him that broughte the offerynge: Geue me the

The ij. Chap.

flesh, that I maye roste it for the prest, for he wyl receaue no sodden flesh of y^e, but rawe. If eny man sayde then vnto him: Let the fat burne as it oughte to do this daye, and afterwarde take what thine hert desyret, then sayde he vnto him: Thou shalt geue it me euen now: yf no, I wyl take it from the by violence. Therefore was the synne of y^e childre very greate before the LORDE, for y^e people spake euell of y^e meat offerynge of y^e LORDE. But Samuel was a mynister before the LORDE, and the childe was gyded with an ouer body cote of linnen. His mother also made hym a litle cote of sylke, and broughte it vp vnto him at couenient tymes, whan she wente vp with hir husbande to offer y^e offerynge in due season.

And Eli blessed Eleana & his wife, and sayde: The LORDE geue the seide of this woman, for this good that thou hast lent vnto the LORDE. And they wete vnto their place. And the LORDE vysited Anna, so that she conceaued and bare thre sonnes and two daughters: but the childe Samuel grewe vp with the LORDE.

As for Eli, he was very olde, and herde of all that his sonnes dyd vnto all Israel, and how they laye with the women that serued God before the doore of the tabernacle of witnesse, and he sayde vnto them: wherfore do ye this? For I heare of youre euell conuersacion of all this people. Not so my childre, this is no good reporte that I heare, ye cause the people of the LORDE to offende. If eny man synne agaynst a man, the iudge can redresse it. But yf eny man synne agaynst y^e LORDE, who can redresse it? Nevertheless they herkened not vnto the voyce of their father, for the LORDES wyll was to slaye them. But the childe Samuel wente and grewe vp, & was accepted of the LORDE & of men.

There came a man of God to Eli, and sayde vnto him: Thus sayeth the LORDE: I shewed my selfe vnto thy fathers house, whan they were yet in Egypte vnder y^e house of pharao, and chese him there vnto my selfe before all the trybes of Israel, for the presthode, that he shulde offer vpon myne altare, and burne incense, and wete the ouerbody cote before me, & vnto thy fathers house I gaue all the offeringes of the children of Israel. Why layest thou thy selfe then agaynst my sacrifices and meat offeringes, in which I commaunded (to offer) in the habitacion: and thou honourest thy sentres more then me, that ye myghte fede youre selues with the firstlinges of all the meat offeringes of my people of Israel?

Deut. 18. f
1 p 18. c
100 18. a

Psalm. 114. a

Deut. 8. d

Matt. 23. e

Leu. 20. d
Deut. 12. b

The i. booke of the kyniges.

Therefore sayeth the **LORDE** God of **Israel**: I haue spoken, that thy house and thy fathers house shulde walke before me for ever. But now sayeth the **LORDE**: That be farre fro me. But who so ever honoureth me, him wil I hono^r also: as for those þe despise me, they shal not be regarded. Beholde, * the tyme shal come, that I wyll breake thyne arme in two, and the arme of thy fathers house, so that there shal no oldeman be in thy house. And thou shalt se thine aduersaries in the habitation, in all the good of **Israel**, and there shal neuer be olde man in thy fathers house. Yet wyll I not rote out every man of the fro myne altare, but þe thyne eyes maye be consumed, & that þe soule maye be fory: * & a greate multitude of thy house shal dye, whan they are come to be men.

And this shalbe a token vnto the, that shal come vpon thy two sonnes **Ophni** and **Phineas**: They shal both dye in one daye. * But vnto my selfe I wyll rayse vp a faithfull prest, which shal do acordinge as it is in my hert & in my soule: vnto him wyll I buylde a sure house, that he maye allwaye walke before myne annoynted. And who so ever remaineth of thy house, shal come and worshipe him for a syluer peny and for a pece of bled, and shal saye: I praye the leaue me to one prestes parte, that I maye eate a morsell of bled. The iii. Chapter.

When the childe **Samuel** mynistred vnto the **LORDE** vnder **Eli**, the worde of þe **LORDE** was deare at the same tyme, nether was there eny sure & manifest vision. And it fortunied at the same tyme, that **Eli** laye in his place, * and his eyes beganne to be dymme, so that he coulde not se. And **Samuel** had layed him downe in þe temple of the **LORDE** (where the **Arke** of **God** was) before þe lampe of **God** was put out. And the **LORDE** called **Samuel**. He answered: Beholde, here am I. And he ranne vnto **Eli**, & sayde: Beholde, here am I, thou hast called me. But he saide: I haue not called the, go thy waye agayne, and laye the downe to slepe. And he wente his waye, and layed him downe to slepe.

The **LORDE** called agayne: **Samuel**. And **Samuel** arose, & wente vnto **Eli**, & sayde: Beholde, here am I, thou hast called me. Neuer theles he sayde: My sonne, I haue not called the. So thy waye agayne, and laye the downe to slepe. As for **Samuel**, he knewe not the **LORDE** as yet, & the worde of þe **LORDE** was not yet shewed vnto him. And þe **LORDE** called **Samuel** þe thirde tyme. And he arose, & wente vnto **Eli**, & sayde: Beholde, here am

The iiij. Chap. Fo. xxvij.

I, thou hast called me. Then perceaued **Eli** þe **LORDE** called þe childe, & he sayde vnto him: Go thy waye agayne, & laye the downe to slepe: and yf the **LORDE** call the enymors, then saye: Speake **LORDE**, for þe seruant heareth. **Samuel** wote his waye, and layed him downe in his place. The came þe **LORDE**, & stode, and called like as afore: **Samuel**, **Samuel**. And **Samuel** sayde: Speake (**LORDE**) for thy seruant heareth. And the **LORDE** saide vnto **Samuel**: Beholde, I do a thinge in **Israel**, þe who so ever shal heare it, both his eares shal glowe. In þe daie will I rayse vp vpon **Eli** * all þe I haue spokē coⁿcernynge his house. I will take it in hande, & perfourme it: for I haue tolde him, þe I wilbe Judge ouer his house for ever, because of the wickednes, þe he knewe how shamefully his childre behaued the selues, and hath not onceloked somerly therto. Therefore haue I swome vnto þe house of **Eli**, þe this wickednes of þe house of **Eli** shal not be recocyled nether wth sacrifice ner wth meut offringe for ever. And **Samuel** laye vnto þe morow, & opened the dores of the house of the **LORDE**.

But **Samuel** was afrayed to tell the vision vnto **Eli**. Then **Eli** called him & sayde: **Samuel** my sonne. He answered: Beholde, here am I. He sayde: What is þe worde þe the **LORDE** hath spokē vnto the: hyde it not fro me. **God** do this & that vnto þe, yf the hyde oughte fro me, of all that he hath talked wth the. Then **Samuel** tolde him altogether, & hyd nothinge from him. He sayde: It is the **LORDE**, let him do what pleaseth him.

Samuel grewe vp, & the **LORDE** was wth him, & there fell none of all his wordes vpoⁿ the earth. And all **Israel** fro **Dan** vnto **Bersaba**, knewe þe **Samuel** was faithfull to be a prophet of the **LORDE**. And the **LORDE** appeared agayne at **Silo**: for the **LORDE** shewed himselfe vnto **Samuel** at **Silo**, tho^{ro} the worde of the **LORDE**.

The iii. Chapter.
When all **Israel** spake of **Samuel**. And **Israel** wente forth to the battayll against the **Philistynes**, & pitched besyde the. * **Helpe stone**: As for the **Philistynes**, they pitched at **Aphel**, and prepared them selues agaynst **Israel**. And whan the battayll beganne, the hoost was denyded, so that **Israel** was smytte before the enemies, & in the edga in the feld they slewe aboute a foure thousande men. And whan the people came in to the hoost, the **Elders** of **Israel** sayde: Wherefore hath the **LORDE** caused vs to be smytten this daie before the **Philistynes**? Let vs take vnto vs the **Arke** of the **LORDE** & co-

The i. booke of the kynges.

remaine from Silo, and let it come amonge vs, that it maye helpe vs from the hande of oure enemies. And the people sent vnto Silo, and caused to set thence the Arke of y^e couenaunt of the LORDE Zebaoth, that sitteth vpon the Cherubins. And with the Arke of the couenaunt of God there were the two sonnes of Eli, Ophni and Phineas.

B And whan the Arke of the couenaunt of the LORDE came in to the hoost, all Israel shouted wth a greate shoute, so that the earth sounded withall. But whan the Philistynes herde y^e noyse of y^e shoute, they sayde: what noyse is this of soch greate shoutinge in the tentes of the Hebrewes? And whan they perceaued y^e the Arke of the LORDE was come in to the hoost, they were afayed and sayde: God is come in to the hoost. And they sayde morouer: Wo vnto vs, for it hath not bene thus afore tyme. Wo vnto vs. Who wil deliuer vs fro the hande of these hye goddes? These are the goddes that smote Egyp^t wth ail maner of plagues in the wyldernesse. Be stronge now and manly ye Philistynes, that ye serue not the Hebrewes: as they haue serued you. Be manly and fighte.

Iud. 19. 2

C Then foughte the Philistynes, and Israel was smytten, and every one fled vnto his cite, and there was a very greate slaughter, so that there fell of Israel thirtie thousande fore me, and the Arke of God was take, and the two sonnes of Eli, Ophni and Phineas dyed.

1. Re. 3. 8

Then rane there one of Ben Jamin out of the fore fronte of the battayl, and came vnto Silo the same daye, and had his clothes rent, and had earth vpon his heade. And whan he came in, Eli sat vpon the seate, that he mighte loke rowarde the waye: for his herte was fearfull aboute y^e Arke of God. And whan the man came in to the cite, he tolde it forth: and all the cite cried. And whan Eli herde y^e noyse of the crynge, he ased: What noyse of busynes is this? The man came haistely, and tolde Eli. (As for Eli, he was fourescore and eightene yere olde, and his eyes were dymme, so that he coulde not se.) The man sayde vnto Eli: I come and am fled this daye out of the hoost. He sayde: How is it my sonne?

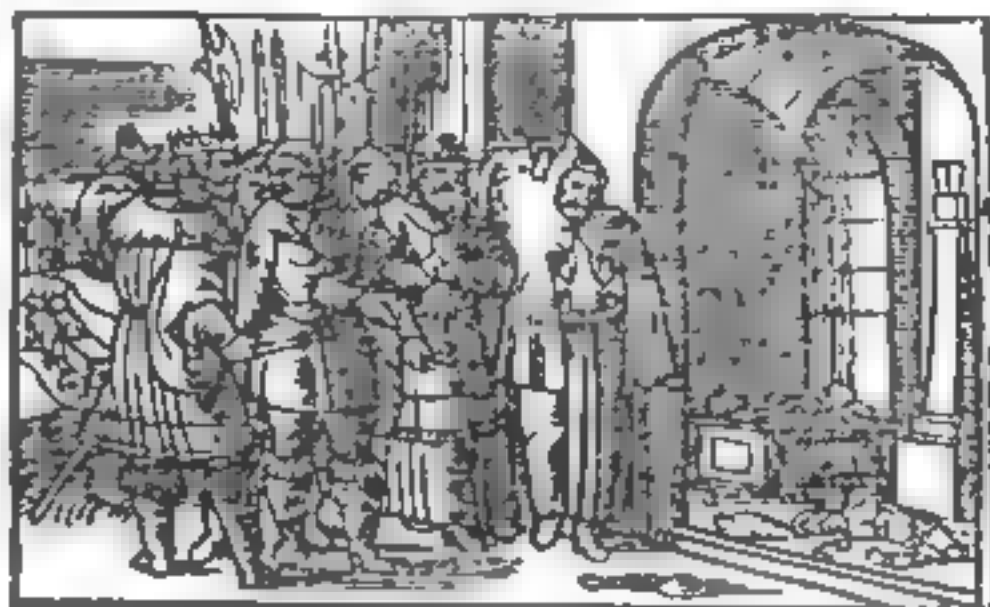
1. Reg. 2. 2

D Then answered the tydinge bringer, and sayde: Israel is fled before the Philistynes, and a greate slaughter hath there bene amonge the people, and thy two sonnes Ophni and Phineas are deed, yee and the Arke of God is take awaye. Whan he had made mencien of the Arke of God, he fell dorene backwarde from the seate by the gate, and brake his neck, and dyed: for he was olde, and an heny man. He iud

The v. Chap.

ged Israel fortie yeres. The wife of his sonne Phineas was wth childe, and shulde shortly be deliuered, whan she herde the tydinges y^e the Arke of God was taken, and y^e hir brother in lawe and hir husbāde were deed, she bowed hir selfe and trauayled: for hir payne came vpon her. And whan she was now at the poynte of death, the women that stode by her, sayde: Feare not, thou hast a yonge sonne. But she gaue no answer, nether regarded it, and she called the childe Icabod, and sayde: The glory is gone from Israel, because the Arke of God was taken awaye, and hir brother in lawe and hir husbāde. And she sayde morouer: The glory is gone from Israel, for the Arke of God is take awaye.

The V. Chapter.



AS for the Arke of God, the Philistynes toke it and broughte it from the stone of helpe vnto Asdod in to the house of Dagon, and set it besyde Dagon. And whan they of Asdod rose vp early on the morowe, they founde Dagon lyenge on his face vpon the earth, before the Arke of the LORDE. But they toke vp Dagon, and set him agayne in his place. Nevertheless whan they rose vp early on the nexte morowe, they founde Dagon lyenge on his face agayne vpon the earth before the Arke of the LORDE: but his heade and both his handes weren of vpon the threshold, so that the block laie there onely. Therefore the prestes of Dagon, and all they that go in to his house, treade not vpon the threshold of Dagon at Asdod vnto this daye.

2

But the hande of the LORDE was heuy vpon them of Asdod, and destroyed them, and smote Asdod and all the borders therof in secrete places. Whan the men of Asdod sawe that they were so plagued, they sayde: Let not the Arke of the God of Israel tarry with vs, for his hande is to harde vpon vs and vpon y^e god Dagon. And they sent forth and gathered all the prynces of the Philistynes vnto them, and sayde: What shal we do with the Arke of the God of Israel? Then

Deut. 32. 3

The i. booke of the kynges.

answered they of Beth: Let the Arke of the God of Israel be borne aboute. And they carried the Arke of the God of Israel rounde aboute.

C But whā they bare it aboute, there was a very greate rumoure in the cite thow the hande of the LORDE, and smote the people of the cite, from the smallest vnto the greatest, and destroyed them in the secrete places. Then sent they the Arke of the LORDE vnto Ekron. But whā the Arke of the LORDE came vnto Ekron, they of Ekron cried: They haue caried the Arke of God aboute vnto me, to slaye me and my people.

D Then sente they forth, and gathered all þe prynces of the philistynes together, and sayde: Sende awaye the Arke of the God of Israel agayne vnto hir place, that it slaye not me & my people: for there is a very greate rumoure with the deed in all the cite, and the hande of God is there. And the people that dyed not, were smytten in secrete places, so that the noyse of the cite wote vp vnto heauen. The VI. Chapter.

A Thus was the Arke of the LORDE in the londe of the philistynes seven monethes. And the philistynes called their prestes and soythsayers, and sayde: What shal we do with the Arke of the LORDE? Shewe vs, whir with shal we sende it vnto hir place? They sayde: If ye wyll sende awaye the Arke of the God of Israel, sende it not awaye emptye, but giue a trespase offerynge: so shal ye be made whole, and ye shal knowe, why his hande departeth not from you.

They sayde: What is the trespase offerynge that we shall geue him? They answered: fyue hynder partes of golde, and fyue golden myce, acordynge to the nombre of the fyue prynces of þe philistynes. For there hath bene one maner of plage vpon you all, and vpon youre prynces. Therefore must ye make youre hynder partes of one fashon and youre myce, which haue destroyed youre londe, that ye maye geue the God of Israel the honoure: peradventure his hāde shal be the lighter vpon you and vpon youre God, and vpon youre lende. Why harden ye youre hert, as the Egipcians and Pharaos hardened their hert? Whan he shewed him selfe vpon them * dyd not they let them departe to go their waye?

Exo. 12. 6

So to now therefore, and make a new cart, and take two mylke kyne, vpon þe which there neuer came yock, and yocke them to þe cart, and let their calues rary behynde them at home: and take ye the Arke of the LORDE

The vi. Chap. 30. xxvii.

and laye it vpon the cart: and the Jewels of golde that ye geue him for a trespase offerynge put in a coffer beside it, & sende it awaye and let it go. And loke well: yf it go the waie of hir awne coaste Beth Sames, thē hath he done vs all this greate euell: If no, then shal ye knowe that his hande hath not touched vs, but þe it is happened vnto vs by chauce.

The men dyd so, and toke two yonge mylke kyne, and yocked them to a cart, and helde their calues at home, and layed the Arke of the LORDE vpon the cart, and the coffer with the golden myce, and with the ymagines of their disease. And the kyne wente straight waye vnto Beth Sames vpon one hye strete, and wente on blearynge, and turned nether to the righte hande ner to the left. And the prynces of the philistynes wente after them vnto þe coast of Beth Sames.

The Beth Samites were euen reapyng downe their wheate harvest in the valley, and lyfte vp their eyes, and sawe the Arke, and reioysed to se it. The cart came in to the felde of Josua the Beth Semite, and there it stode styll. And there was a greate stone, and they claued the tymber of the cart, and offred the kyne vnto the LORDE for a burnt-offerynge.

But the Levites toke downe the Arke of the LORDE, and the coffer that was by it, wherein the Jewels of golde were, and set the vpon the greate stone. The men of Beth Sames offred burnt offerynges, and other offerynges also vnto the LORDE the same daye. And whan the fyue prynces of the philistynes had sene it, they departed agayne the same daye towards Ekron.

These are the golden diseases, that the philistynes offred for a trespase offerynge vnto the LORDE: Asdod one, Gasa one: Ascalon one, Gath one, and Ekron one: and golden myce, acordynge to the nombre of all the cities of the philistynes amonge the fyue prynces, from the walled cite vnto the vyl lage, and vnto the greate playne felde, wher vpon they set the Arke of the LORDE (which was vnto this daye vpon the felde of Josua the Beth Semite.

And certaine of Beth Sames were slaine because they had sene þe Arke of the LORDE, and he slewe fyfthe thousande and seuentye men of the people. Then mourned the people, because the LORDE had done so greate a slaughter in the people. And the men at Beth Sames sayde: Who maye stode before the LORDE so holy a God? And to whō shal he go frō vs? And they sent messaungers to þe inhabitants of Kiriat Jearim, sayng: The

The i. boke of the kyniges.

Philistynes haue brought the Arke of God agayne, come downe, & fetch it vp vnto you.

The VII. Chapter.

And the men of Kiriath Jearim came downe, & fetched vp the Arke of the LORD, & brought it in to the house of Abinadab at Gibeā, & they consecrated Eleazar his sonne, for he might keepe the Arke. And from that daye that the Arke of the LORD abode at Kiriath Jearim, the tyme extended forth so longe tyll it came to twentye yeares: and all the house of Israel wepte after the LORD.

But Samuel sayde vnto all the house of Israel: * If ye turne you withall youre hert vnto the LORD, then put away from you the straunge goddes and Astaroth, and directe youre hert vnto the LORD and serue him onely, so shall he deliuer you out of the hande of the Philistynes. Then the childre of Israel put away Baalim and Astaroth from them, and serued the LORD onely.

And Samuel saide: Gather all Israel together vnto Mizpa, that I maye praye for you vnto the LORD. And they came together vnto Mizpa, and drue water, & poured it out before the LORD, and fasted the same daye, and there they sayde: We haue synned vnto the LORD. So Samuel iudged the children of Israel at Mizpa.

But when the Philistynes herde that the children of Israel were come together vnto Mizpa, the prynces of the Philistynes wrote vp against Israel. When the childre of Israel herde that, they were afrayed of the Philistynes, & sayde vnto Samuel: Ceasse not to crye vnto the LORD our God for vs, for he maye helpe vs out of the hande of the Philistynes.

Samuel toke a fat lambe, & offered an whole burnt offering vnto the LORD, & cried vnto the LORD for Israel, and the LORD herde him. And whyle Samuel was offering the burnt sacrifice, the Philistines came to fight agaynst Israel. But the LORD thondred a thonder vpon the Philistynes the same daye & discōfytēd thē, so that they were smytēd before Israel. Thē wente the men of Israel forth, & chased the Philistynes, & smote them till vnder Beth Car. Then toke Samuel a stone, & set it vp betwene Mizpa & Sen, & called it the help stone, & sayde: Hither to hath the LORD helped vs. Thus were the Philistynes brought downe, & came nomore within the border of Israel. And the hande of the LORD was agaynst the Philistynes, as longe as Samuel liued.

So Israel gat the cities agayne, that the Philistynes had conquered, from Ekron vnto Gath, with the borders therof. Those did Israel rescue out of the hande of the Philistynes.

The viij. Chap.

Israel had peace with the Amouites. Samuel iudged Israel as longe as he liued, & wētte aboute euery yeare vnto Bethel & Gilgal & Mizpa: & whā he had iudged Israel in all these places, he came agayne vnto Ramath for there was his house, & there he iudged Israel, & builded an altare there vnto the LORD.

The VIII. Chapter.

When Samuel waxed olde, he set his sonnes to be iudges ouer Israel. His firstborne sonne was called Joel & the secōde Abia, & they were iudges at Bersaba. Neuertheles his sonnes walke not in his wayes, but enclyned vnto couetousnes, & toke gifies, & wiaysted the lawe. Then all the Elders in Israel gathered thē selues together, & came to Ramath vnto Samuel, & said vnto him: Beholde, thou art waxen olde, & thy sonnes walke not in thy wayes, set a kynge now ouer vs therfore, to iudge vs, as all the Gentē haue. Thē was Samuel displeased whā they sayde: Geue vs a kynge, to iudge as. And Samuel prayed before the LORD.

The LORD saide vnto Samuel: Herten vnto the voice of the people in all that they haue sayde vnto the. For they haue not refused the, but me, for I shulde not be kynge ouer them. They do vnto the as they haue done euery sence the daie that I brought them out of the lande of Egypte vnto this daye, and haue forsaken me, and serued other goddes. Her tē now therfore vnto their voyce. Yet testifie vnto them, and shewe them the lawe of the kynge that shall raigne ouer them.

And Samuel tolde all the wordes of the LORD vnto the people, that requyred a kynge of him. This shal be the lawe of the kynge that shal raigne ouer you: * Your sonnes shall he take for his charettes, and for horsmen to runne before his charettes, and to be rulers & captaines, to be plowemen to tyll his lande and to be reapers in his harvest, and to make his harnesse, and soch thinges as belonge to his charettes. As for yō doughters, he shall take thē, to be Apotecaries, cōkes and bakērs. Your best lande and vynyardes, and oylegardens shall he take, and geue vnto his seruautes: Of youre sedes also and vinyardes shal he take the Tithes, & geue vnto his chamberlaynes and seruautes. And youre seruantes and youre maydes, and youre best yongemen, and youre asses shal he take, and do his busynes withall. Of youre flockes shal he take the Tithes, and ye shal be his seruantes. When ye shal crye then at the same tyme ouer youre kynge, whom ye haue chosen you, the LORD shal not heare you at the same tyme. Neuerthelesse the people refused to

The i. boke of the kynges.

heare the voyce of Samuel, and sayde: Not so, but there shall be a kyng over vs, & we maye be as all other heithē, & a kyng maie iudge vs, & go forth before vs, and gouerne oure warres. The hertened Samuel vnto all & people sayde, & tolde it before & cares of the LORDE. The LORDE sayde vnto the: Herken thou vnto their voyce, and make them a kyng. And Samuel sayde vnto the men of Israel: Go youre waye euery one vnto his cite.

The IX. Chapter.

2
i. Par. 9. a

There was a man of Ben Jamin named Cis, the sonne of Abiel, the sonne of Zeor, the sonne of Bethorah, & sonne of Apiah, the sonne of a man of Jemini, a valeant man, which had a sonne named Saul, which was so goodly a yonge man, that there was not a goodlier amonge the children of Israel, higher by the heade then all the people. Cis the father of Saul had lost his asses, and he sayde vnto Saul his sonne: Take one of the children with the, get the vp, go thy waye, and seeke the asses. And he wente his waye thorow mount Ephraim, and thorow the lode of Solisa, and founde them not. They wente thorow the lode of Saalum, & there they were not. They passed thorow & lode of Jemini, & founde the not. But whā they came in to the londe of Zuph, Saul sayde vnto the childe that was with him: Come, let vs go home agayne, lest my father let go the asses, and take care for vs. He sayde: Beholde, here is an honorable man of God in this cite, all that he sayeth, cometh to passe. Let vs go thither now, peradventure he maye shewe vs oure waye which we go. But Saul saide vnto his childe: Though we shulde go, what brynge we the man? For the bried is gone out of & water, and els haue we no giste to brynge the man of God, what haue we? The childe answered agayne, and sayde: Beholde, I haue the fourth parte of a syluer Sycle by me, & same wyll we geue the man of God, that he maye shewe vs oure waye.

23

(Afore tyme in Israel, whan a man wente to axe counsell at the LORDE, he sayde: Come, let vs go to the Seer: for they that now are called prophetes, were called Seers afore tyme). Saul sayde vnto his childe: Thou hast well spoken, come let vs go. And whan they wente vnto the cite where the man of God was, and came vp to the cite, they founde damfels which were gone forth to drawe water, vnto them they sayde: Is the Seer here? They answered them and sayde: Yee. Beholde, he is there, make haist, for he came in to the cite this daye, because the

The ix. Chap. Fo. xxix.

people haue a sacrifice to do to daye in the hye place. Whan ye come in the cite, ye shal fynde him, afore he go vp to the hye place for to eate: for the people wyll not eate tyll he come. For he shall blesse the offerynge, then shal they eate that are called. Therefore go yō waie vp, for euē now shal ye fynde him.

And whan they came vp to the cite, and were euē in the myddes of the cite, behelde, Samuel came forth in their waye, and wolde go vp to the hye place. (But the LORDE had opened Samuels eare the daye afore, or ever Saul came, and sayde: Tomorrow aboute this tyme wyll I sende a man vnto the out of the lode of Ben Jamin, him shalt thou anoynte so be pryncē ouer my people of Israel, that he maye belyuer my people from the hande of the philistynes: for I haue looked vpon my people, and their crye is come before me.) Now whan Samuel behelde Saul, the LORDE answered him: lo, & is the man of whom I tolde the, that he shulde raigne ouer my people.

Then came Saul vnto Samuel vnder & gate, and sayde: Tell me (I praye the) where is the Seers house? Samuel answered Saul, and sayde: I am the Seer. Go vp before me vnto the hye place: for ye shall eate with me to daye, tomorrow wyll I lett the go, and all that is in thynne here, wyll I tell the: and as for the Asses which were lost the dayes ago, care not thou for them, for they are founde. And to whom shall belonge all that is pleasant in Israel? Shall it not belonge vnto the and to all thy fathers house? Saul answered: Am not I a sonne of Jemini, and of the smallest trybe, and my kynred the leest amonge all the kynreds of & trybe of Ben Jamin? Why speakest thou so the vnto me? Samuel toke Saul & his childe & brought them in to the perler where they shulde eate, and satt them aboue those that were called, of whom there were aboute a thirtie men. And Samuel sayde vnto the coke: Geue me the porcion that I gaue the, and had the kepe it by the. Then the coke toke vp a shulder, and bare it forth, and set it before Saul. And (Samuel) sayde: Beholde, this is left, laye it before the, and eate: for it was kepte for the agaynst this tyme, whan I called the people. Thus Saul ate with Samuel the same daye.

And whan they were gone dorone from the hye place vnto the cite, he talked with Saul in the chamber. And they rose vpearly on the morow. And whan the mornynge sprynge arose, Samuel called Saul in the chamber, and sayde: Up, & I maye sende

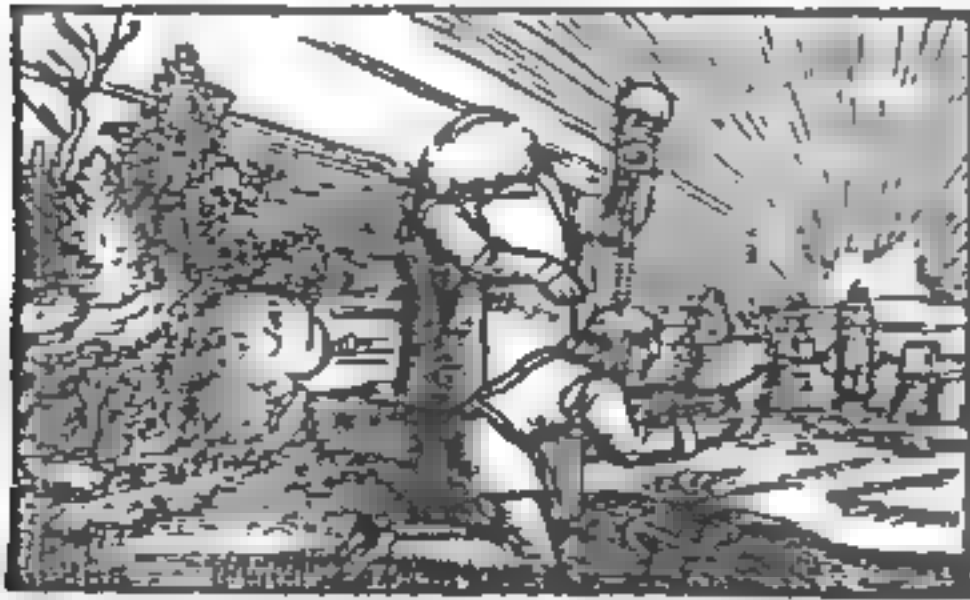
1. Reg. 15. 3

Iudi. 20. 6
1. Reg. 15. d

The i. boke of the kynge.

the thy waye. And Saul gat him vp: & they both wete forth together, he and Samuel. And whan they came downe to the ende of the cite, Samuel sayde vnto Saul: Speake vnto y childe, that he go on forth before vs, but stode thou styll now, that I maie shewe the what God hath sayde:

The X. Chapter.



21 **T**hen toke Samuel a glasse of oyle, and poured it vpo his heade, and blessed him, and sayde: Seist thou that the LORDE hath anoynted the, to be the prince ouer his enheritaunce? Whan thou goest now fro me, thou shalt fynde two men besyde. Rachels graue in the coast of Ben Jamin at Zelzah, which shal saie vnto the: The asses are founde, whom thou wentest to sette: and beholde, thy father hath put the asses out of his mynde, and catcheth thoughte for the, and sayeth: What shall I do for my sonne?

And whan thou goest on forth from thence, thou shalt come to the Oke of Tabor, there shall thre men fynde the, which go vp vnto God towarde Bethel: one beareth thre kiddes, another thre loanes of bried the thyrde a bottel with wyne: and they shall salute the, and geue the two loanes, which thou shalt take of their hande. After that shalt thou come to the hyll of God, where the Philistynes watch is: and whā thou comest there in to the cite, there shall meete the a company of prophetes commynge downe from the hye place, and before them a psaltery, and tabier, a pype and a harpe, and they them selues prophesie. And the spiete of the LORDE shall come vpon the, and thou shalt prophesye with them, and shalt be chaanged in to another man.

Whan these tokens now come vnto the, then do what so euer cometh vnder thyne hande: for God is with the. Thou shalt go downe before me vnto Gilgall: Beholde, thither wyl I come downe vnto the, that

The x. Chap.

thou mayest offre burnt offerynges and deed offerynges. Seven dayes shalt thou tarye till I come to the, and shewe the what thou shuldest do. And whan he turned his shulder to go from Samuel, God chaunged him another hert, and all these tokens came the same daye.

And whan they came vnto the hill, beholde, there met him a company of prophetes: and the spiete of God came vpon him, so that he prophesied amonge them. But whā they which knewe him before, sawe him that he prophesied with the prophetes, they sayde all amonge them selues: What is hapened vnto the sonne of Cis? Is Saul also amonge the prophetes? And one y was there, answered and sayde: Who is their father? Hereof came the prouerbe: Is Saul also amonge the prophetes? And whā he had lest of prophesyinge, he came vp to the hyll.

Sauls vncle sayde vnto him and to his childe: Whither wente ye? They answered: To sette the asses. And whan we sawe that they were awaye, we came vnto Samuel. Then sayde Sauls vncle: Tell me, what sayde Samuel vnto you? Saul answered his vncle: He tolde vs, y the asses were foude. But of y kyngdome he tolde him nothinge what Samuel had sayde.

Samuel called the people together vnto the LORDE to Mispa, and spake vnto the chuldren of Israel: Thus saierh y LORDE the God of Israel: I broughte Israel out of Egypte, and deliuered you from the hande of y Egipcians, and from the hande of all the kyngdomes that oppressed you. But now haue ye refused y God, which hath helped you out of all youre sorowes and troubles, & ye haue saide vnto him: Set a kinge ouer vs. Well, stonde ye now before y LORDE accordinge to youre trybes and kynreds.

Now whan Samuel had brought forth all the trybes of Israel, the trybe of Ben Jamin was taken. And whan he had broughte forth the trybe of Ben Jamin with his kynreds, the kynred of Natri was take, & Saul the sonne of Cis was take. And they sought him, but they founde him not.

Then aied they further at the LORDE, whether he was for to come thither. The LORDE answered: Beholde, he hath hyd him selfe amonge y vessels. Then ranne they thither, and fetched him. And whan he stode amonge the people, he was hygher by the heade then all the people. And Samuel sayde vnto all the people: There se ye him whom the LORDE hath chosen, for in all

The i. boke of the kynges.

the people there is none like him. Then gaue all the people a shoute, and sayde: * God saue the new kyng.

Samuel tolde the people all the lawe of the kyngdome, and wrote it in a boke, and layed it before the L O R D E. And Samuel let all the people go, euery one to his awne house. And Saul wente home also vnto Gibea, and there wente with him one parte of the hoost, whose hertes God had touched. But the childre of Belial sayde: What shal this felowe helpe vs, * and despysed him, z broughte him no presente. But he made him as though he herde it not.

The XI. Chapter.

A Has y Ammonite wete vp z layed sege vnto Jabes in Gilead. And all the men of Jabes sayde vnto Nahas: Be at one with vs, z we wyll serue the. But Nahas y Ammonite answered them: I wil make a conenaut with you, of this condicion, that I maye thrust out all youre right eyes, and put you to shame amonge all Israel. Then sayde all the Elders of Jabes vnto him: Gene vs seven dayes respyte, that we maye sende messaungers into all y coastes of Israel: If there be then no sauoure, we wyl go forth vnto the.

So the messaungers came vnto Gibea of Saul, and spake this before the eares of the people. Then all y people lifte vp their voyce, and wepte. And beholde, Saul came after the oren out of the felde, and sayde: What ayleth the people that they wepe? So they tolde him the earande of the men of Jabes. Then came the spirete of God vpon him, when he had herde these wordes, and his wrath was sore moued, and he toke a couple of oxen, and hewed them in sunder, and sent them in to all the coastes of Israel by the messaungers, sayenge: Who so euer goeth not forth after Saul and Samuel, his oren shalbe thus dealte withall.

Then fell the feare of the L O R D E vpon the people, so that they wente forth like as one man, * and they were tolde at Baseth, and of the childre of Israel there were thre hundred thousande men, and thirtie thousande of the children of Juda. And they spake vnto the messaungers that were come: Saye thus to the men of Jabes in Gilead: Tomorrow shal ye haue helpe, when y Sonne is at the whotest. When y messaungers came and tolde this to the men of Jabes, they were glad. And the men of Jabes sayde: Tomorrow wyll we come forth vnto you, that ye maye do vnto vs, what so euer

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it pleaseth you. And on y nexte morow Saul set the people in thre partes, and came into the hoost aboute the mornynge watch, and smote the Ammonites tyll the daye was at the whotest. As for those y remayned, they were so scared, that two of them abode not together.

Then sayde the people vnto Samuel: Where are they that sayde: * Shulde Saul raigne ouer vs? Delyuer vs here the men, that we maye put them to death. But Saul sayde: There shal noman dye this daye, for to daye hath the L O R D E geuen health in Israel. Samuel sayde vnto the people: Come, let vs go vnto Gilgall, and renue the kyngdome there. Then wente all the people vnto Gilgall, and there they made Saul kinge before the L O R D E at Gilgal, and offred deedofferinges before the L O R D E. And Saul with all the men of Israel reioysed there greatly.

The XII. Chapter.

Samuel sayde vnto all Israel: Beholde, I haue hertened vnto youre voyce in all that ye sayde vnto me, and haue made a kyng ouer you. And now lo, the re goeth youre kyng before you. As for me, I am waxen olde and graye heered, and my somes are with you: and I haue gone before you fro my youth vp vnto this daye. Beholde, here am I: answere ye agaynst me before the L O R D E and his anoynted, * yf I haue taken eny mans oxe or asse, yf I haue done eny man violence or wronge, If I haue oppressed eny man, yf I haue receaued a gifte of eny mans hande, and kepte it secretly, I wil restore it you agayne.

They saide: Thou hast done vs nether violence ner wronge, nether oppressed, ner taken ought of eny mans hande. He sayde: The L O R D E be witnesse agaynst you, and so be his anoynted this daye, that ye haue founde nothinge in my hāde. They saide: Yee they shalbe witnesses. And Samuel sayde vnto the people: The L O R D E which made Moses and Aaron, and broughte youre fathers out of the londe of Egipte (is here present.) Stode forth now therfore, that I maye iudge you before the L O R D E ouer the righteousnes of the L O R D E, which he hath done for you and youre fathers.

* When Jacob was come in to Egipte, youre fathers cryed vnto the L O R D E. * And he sent Moses and Aaron to brynge youre fathers out of Egipte, and to cause them for to dwell in this place.

D
1. Re. 10. 4

Ecc. 1. 4
Act. 20. 4

Gen. 46. 1
Exod. 2. 4
Exo. 3. 1

The i. booke of the kynge.

Jud. 4. a

Jud. 11. a
Jud. 9. b

Jud. 6. c
Jud. 11. d
1. Reg. 7. a

1. Reg. 8. a

But whan they forgat the LORDE their God, he solde them vnder the power of Sisera, the capayne at Hazor: and vnder the power of the philistynes: and vnder the power of the kinge of the Moabites, which foughte agaynst them. But they cried vnto the LORDE, and sayde: We haue synned, in that we haue forsaken the LORDE, and serued Baalim and Astaroth. But now deliuer vs from the hande of oure enemies, and we wyl serue the. Then the LORDE sent Jerubbaal, Bedan, Jephthae, and Samuel, and deliuered you from youre enemies rounde aboute, and caused you to dwell safe.

But whan ye sawe that Nabal the kynge of the children of Ammon came agaynst you: ye sayde vnto me: Not thou, but a kynge shal raigne ouer vs, where as notwithstandinge your God was your kynge. Now, there haue ye your kynge, whō ye haue chosen and desired: for lo, the LORDE hath set a kinge ouer you. If ye shal feare the LORDE now, and serue him, and hearken vnto his voice, and not be disobedient vnto the mouth of the LORDE, then shall both ye and your kynge that raigneth ouer you, folowe the LORDE your God. But if ye hearken not vnto the voice of the LORDE, but be disobedient vnto his mouth, then shal the hande of the LORDE be agaynst you, and agaynst your fathers.

Stonde forth now also, and beholde this greate thinge, that the LORDE shal do before your eyes. Is not now the wheate haruest? Yet wyll I call vpon the LORDE, so that he shal cause it thonder and rayne, that ye shall knowe and se the greate euell, which ye haue done in the sight of the LORDE, in that ye haue desired to haue a kynge.

And whan Samuel called vpon the LORDE, the LORDE caused it to thonder and raine the same daye.

Then all the people feared the LORDE greatly and Samuel, and they sayde all vnto Samuel: please thou vnto the LORDE thy God for thy seruantes, that we dye not: for beside oure sinnes we haue done this euell also, that we haue desired vnto vs a kinge. Samuel sayde vnto the people: Feare not, ye haue done all this euell in dede. Nevertheless departe not backe from the LORDE, but serue the LORDE with all your hert, and go not asyde after vanite, for it profyteth you nothinge, and can not deliuer you, in so much as it is but a vaynethinge. For the LORDE shal not forsake his people because of his greate names sake: for the LORDE hath

Exo. 14. b
Deut. 9. c
Iosu. 7. b

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begonne to make you a people vnto him selfe. But God forbyd that I shulde synne so vnto the LORDE, to ceasse from prayenge for you, and from teachinge you the good and righteous waye. Feare ye the LORDE therefore, and serue him faithfully with all yō hert: for ye haue sene, how greate thinges he doth vnto you. But if ye do wickedly, both ye and your kynge shal perishe.

The XIII. Chapter.

Saul had bene kynge one yeaere, and whā he had raigned ouer Israel two yeaeres, he chose him thre thousande men out of Israel: two thousande were with Saul at Michmas vpon the mount of Bethel, and one thousande with Ionathas at Gibeā of Ben Jamin. As for the other people, he let them go euery one vnto his tente. But Ionathas smote the philistynes in their awne watch, which was at Gibeā. That came to the philistynes eares. And Saul called to blowe the trompes in all the lande, and to saye: Let the hebrues heare. And all Israel herde saye: Saul hath smitten the philistynes watch, for Israel stande before the philistynes. And all the people cried after Saul vnto Gilgal.

Then the philistynes gathered themselves together to fighte with Israel, thirtie thousande charrettes, sixe thousande horsmen, and other people besyde, in nombere as the sonde by the See shore, and wente vp, and pitched at Michmas on the eastsyde of Bethauen. Whan the men of Israel sawe that myfortune laye vpon the neckes of the (for the people was come therto) they croke in to caues and dennes, in to rockes, and holes and welles. But the hebrues wente ouer Iordane in to the lande of Gad and Gilead. As for Saul he was yet at Gilgal, and all the people were saynhearted after him. Then taried he seuen dayes acordinge to the tyme apoynted of Samuel. And whan Samuel came not vnto Gilgal, the people were scatered abroad from him. Then sayde Saul: Brynge me hither a burnt offeringe and deed offeringes. And he offred a burnt offeringe. But whan he had made an ende of the burnt offeringe behelde, Samuel came. Then wente Saul forth to meete him, that he might salute him.

But Samuel sayde: What hast thou done? Saul answered: I sawe that the people was scatered abroad from me, and thou camest not in due season: and the philistynes were gathered together at Michmas. Then sayde I. Now shall the philistynes come downe to me vnto Gilgal, and I haue not besough

2

1. Re. 10. b

3

1. Re. 10. b

4

The i. booke of the kynges.

ce the face of the **LORDE**: & so I boldened my selfe, & offered a burnt offering.

Samuel sayde vnto **Saul**: Thou hast done foolishly, and not kept the commaundment of the **LORDE** thy God, which he commaunded thee. For (yf thou haddest not done this) he had prospered thy kyngdome vpon **Israel** for ever: but now shall not thy kyngdome coneyne. The **LORDE** hath soughte him out a man after his owne hert: him hath the **LORDE** commaunded to be pryncce ouer his people, for thou hast not kepte the **LORDE** commaunded. And **Samuel** arose, and wente vp from **Gilgal** vnto **Gibea Ben Jamin**.

And **Saul** nombred the people that was founde with him, vpon a sixe hundred men. **Saul** & his sonne **Jonathas**, and 3 people that was with them, taried at **Gibea Ben Jamin**: but 3 **Philistynes** had pitched their tentes at **Michmas**. And out of the hoest of the **Philistynes** there wente thre bondes of men to destroye: one turned the waye toward **Ephraim** in to the londe of **Sual**: another turned towarde the waye of **Bethoron**: the thirde turned towarde the waye, that reacheth to the valley of **Zeboim** vnto the wyldernes.

But there was not a syneth founde in all the lode of **Israel**: for 3 **Philistynes** thoughte: The **Hebrues** mighte happily make swerdes and speares. And all **Israel** were fayne to go downe to the **Philistynes**, whan eny man had a plowshare, a mattock, an axe, or a synthe to sharpe: and the edges of the plowshares, and mattocks, & forkes, and axes, were laboured, and the poyntes blont. Now whan the daye of the battayll came, there was nether swerde ner speare founde in the hande of all the people, that was with **Saul** and **Jonathas**: but for **Saul** and **Jonathas** his sonne there was somwhat founde. And 3 **Philistynes** watch wete out ouer by **Michmas**.

The XIII. Chapter.

And it fortuned at 3 same tyme, 3 **Jonathas** sayde vnto his lad which was his wapen bearer: Come, let vs go oner to the **Philistynes** watch 3 lyeth aboue, & he tolde not his father. **Saul** dwelt at yende of **Gibea** vnder a pomgranate tre, which was in the suburbe. And the people 3 were by him, were vpon a sixe hundred men. And **Abia** the sonne of **Achitob** the brother of **Isabod**, the sonne of **Phineas** 3 sonne of **Eli** 3 prest of the **LORDE** at **Silo**, waye the overbody cote. But the people knewe

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not that **Jonathas** was gone.

Betwene the passages where **Jonathas** soughte to go ouer vnto the **Philistynes** watch, there were two hye rockes, the one on the one syde, the other on the other: the one was called **Bozez**, the other **Senne**. And 3 one laye on the north syde toward **Michmas**, and the other on the south syde toward **Gaba**. And **Jonathas** sayde vnto his wapen bearer: Come, let vs go ouer to 3 watch of these vncircumcised, peradventure the **LORDE** shall worke with vs, * For it is no harde matter for the **LORDE** to helpe by many or by fewe. Then answered him his wapen bearer: Do all that is in thine hert, go on thy waie, beholde, I am with thee, euen as thine hert wyll.

Jonathas sayde: Well than, Whan we are gone ouer to the men, and come within the sighte of them, yf they saye: stonde styll, tyll we come to you, then wyll we stonde styll in oure place, and not go vp to them. But yf they saye: Come vnto vs, we wyll go vp to them, the hath the **LORDE** delyuered them in to oure hande, and this shalbe a token for vs. Now whan they came both in the sighte of the **Philistynes** watch, the **Philistynes** sayde: Se, 3 **Hebrues** are gone out of their holes, that they were crepte in to. And the men in the watch answered **Jonathas** and his wapen bearer, and sayde: Come vp to vs, and we wyll teach you what the matter is. Then sayde **Jonathas** to his wapen bearer: Come vp after me, the **LORDE** hath delyuered them in to **Israels** hande. And **Jonathas** clamme vp with handes and fete, and his wapen bearer after him. And **Jonathas** smote them downe before him, and his wapen bearer slew behynde him, so that the first slaughter that **Jonathas** and his wapen bearer dyd, was vpon a twentye men, with in the length of halue an aker of londe, which a pare of open maye tyll in one daye.

* And there came a fearfulness and flight in the hoost vpon the felde, and amonge all the people of the watch: and vpon the * destroyers there came a fearfulness also and flight, so that the londe was in a rumoure, and * there came a flight thorow God. And **Sauls** watchme at **Gibea Ben Jamin** sawe, that 3 multitude gat them awaye, and ranne to and fro.

Saul sayde vnto the people that was with him: Tell and se which of vs is gone awaye. And whan they nombred, beholde, **Jonathas** & his wapen bearer was not there.

ff

The i. booke of the kynges.

Then saide Saul vnto Ahia: Brynge hither the Arke of God (for at that tyme was the Arke of God with the children of Israel.) And whyle Saul was yet speakyng to the priest, the multitude in the Philistynes hoost gat vp, raine, and was greete. And Saul sayde vnto the priest: With drawe thine hande. And Saul cried, and all the people that was with him, and came to the battayll. And beholde, * euery mans swerde was agaynst another, and there was a very greater moure.

Iud. 7. f
2 Pa. 10. d

The Jebites also that were with 3 Philistynes afore, and had gone vp with them in the hoost on enery syde, ioyned them selues vnto Israel which were with Saul and Jonathas. And all the men of Israel which * had hyd the selues vpon mount Ephraim, whan they herde that the Philistynes fled, folowed after them in the battayll. Thus 4 LORDE helped Israel at that tyme, and 5 battayll lasted vnto Bethauen.

1 Re. 11. b

¶ And whan the men of Israel came forth, Saul charged all the people the same daye, and sayde: Cursed be enery man, which eateth bred vntyll euen, that I maye auenge me on myne enemies. Then all the people tasted no bred. And all the people of the londe came in to the wodde. But there laye hony vpon the felde: and whan the people came in to the wodde, beholde, the hony flowed, but no man put of it to his mouth with his hande: for the people were afraied because of the ooth. As for Jonathas he had not herde, that his father had charged the people, and he put forth his staff that he had in his hande, and dypped the ende of it in 3 hony combe, and turned his hande to his mouth, and his eyes were lighted.

Then answered one of the people, and sayde: Thy father hath charged the people, and sayde: Cursed be enery man that eateth ought this daye. Nevertheless the people were faynte. Then sayde Jonathas: My father hath troubled the londe: Se how lighte myne eyes are become, because I haue tasted a litle of this hony. If the people this daie had eate of the spoyle of their enemies that they founde, the slaughter shulde haue bene greater agaynst the Philistynes. Yet smote they the Philistynes the same daye from Michmas vnto Aialon, and the people were very weery.

¶ And 3 people turned to the spoiles, and toke shepe and oxen, and calues, and slew them vpon the earth, * and ate them with the bloude. Then was it tolde Saul: Behol

Leui 7. c
and 19 f

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de, the people synne agaynst the LORDE, in that they ate bloude. He sayde: Ye haue done euell: roll vnto me now a greete stone. And Saul sayde moroner: Go abrode amonge the people, and saye vnto them, that euery one brynge me his ore and his shepe, and slaye them here, that ye maye eate, and not to synne agaynst the LORDE with eatyng of bloude. Then broughte all the people euery one his ore with his hande the same nyght, and slew them there. And Saul buylded an altare vnto 3 LORDE. This is the first altare that he buylded vnto the LORDE.

And Saul sayde: Let vs go downe after the Philistynes, by nyght, and spoyle them tyll it be cleare mornynge, that we let none escape. They answered: Do what so ever pleaseth the. But the priest sayde: Let vs go nye here vnto God. And Saul axed at God. Shal I go downe here after 4 Philistines? 5 and wilt thou deliuer the in to Israels hande? Nevertheless he answered him not at that tyme.

Then sayde Saul: Let all the armyes of 6 the people come hither, and make search and se, in whom is this synne at this tyme. For as truly as God the Saviour of Israel lyueth, 7 and though it be in my sonne Jonathas, he shal dye. And no man answered him of all the people. And he sayde vnto all Israel: Be ye on the one syde, I 8 and my sonne Jonathas wyl be on this syde. The people sayde vnto Saul: Do as it pleaseth the. And Saul sayde vnto the LORDE the God of Israel: Do thou that right is. The was Jonathas and Saul taken: but the people wente forth fre. Saul sayde: Cast the lot ouer me and my sonne Jonathas. So Jonathas was take. And Saul sayde vnto Jonathas: Tell me, what hast thou done? Jonathas tolde him, and sayde: I tasted a litle hony with the staff that I had in my hande, and beholde, must I dye therefore? The sayde Saul: God do this and that vnto me, Jonathas thou must dye the death.

But the people sayde vnto Saul: Shulde Jonathas dye, that hath done so greete health in Israel this nyght? God forbid. * As truly as the LORDE lyueth, there shal 1. Re. 14. b not one heer of his heade fall vpon y earth: for with God hath he wroughte at this tyme. So the people deliuered Jonathas, that he dyed not. Then wente Saul vp from the Philistynes: and the Philistynes wente vnto their place.

But whan Saul had conquered the kyng dome ouer Israel, he foughte agaynst all his

The i. booke of the kynges.

Deut. 25. 4
enemies rounde aboute, against the Moabites, against the childre of Ammon, against the Edomites, against the kynge of Zoba, against the Philistynes: and whiche so ever he turned him, he gat the victory. And he made an hoost, and smote the Amalechites, and deliuered Israel from the hande of all those that spoyled them.

1 Re. 9. 2
1. Par. 9. 8
Saul had these sonnes: Jonathas, Isai, and Malchisua. And these were the names of his two daughters: the first borne Merob, and the yongest Michol. And Sauls wife was called Abinoam, the daughter of Ahimaas. And his chiefe captaynes name was Abner, the sonne of Ner, Sauls uncle. Ner was the father of Saul. But Ner the father of Abner was the sonne of Abiel.

There was a mightie forewarre against the Philistynes, as longe as Saul liued. And where Saul sawe a man that was stronge and mete for warre, he toke him to him.

The XV. Chapter.

1 Re. 9. 2
Exo. 17. 2
Nu. 24. 3
Deut. 25. 4
Saul sayde vnto Saul: The LORD sent me to anoynte the for to be kynge ouer his people of Israel: heare now therefore the voyce of the wordes of the LORD. Thus sayeth the LORD Zebaoth: I have remembred what Amalek dyd vnto Israel, and how he layed wayte for him in the waye, whan he wente out of Egypte: Go thou waye now therefore, and smyte the Amalechites, and damne them with all that they haue, and spare him not: but slaye boch man and woman, children and suckylinges, oxen and shepe, Camels and asses. Saul commaunded the people the same, and nombred them at Telaim, two hundred thowsande foremen, and ten thowsande men of Juda.

Nu. 10. 2
Jud. 1. 2
And whan Saul came to the cite of the Amalechites, he set an hynder waech by the ryuer, and sayde vnto the Benites: See you hence, departe, and go downe from the Amalechites, for I smyte you not with them, for ye shewed mercy vnto all the children of Israel, whan they departed out of Egypte. So the Benites gat them awaye from amonge the Amalechites.

Then smote Saul the Amalechites from Zevila vnto Sur (which lyeth ouer against Egypte) and toke Agag the kynge of the Amalechites alyue, and dammed all the people with the edge of the swerde. Nevertheless Saul and the people spared Agag, and the shepe and oxen were good and fat, and the lambes, and all that was good, and wolde not damne them: but loke what was foule and nothinge worth, that they dammed.

The xv. Chap. Ho. xxxij.

Then came the worde of the LORD vnto Samuel, and sayde: It repenteth me that I made Saul kynge, for he hath turned himselfe backe fro me, and not confirmed my wordes. Therefore was Samuel angrie, and cried vnto the LORD all that night. And Samuel gat him vp early, that he might mete Saul in the mornynge. And it was tolde him, that Saul was come vnto Carmel, and had set him vp a piler, and was gone aboute, and come downe to Gilgall.

Now whan Samuel came to Saul, Saul sayde vnto him: Blessed be thou vnto the LORD, I haue performed the worde of the LORD. Samuel answered: What crye is this then of shepe in myne eares, and the crye of oxen which I heare?

Saul sayde: They haue broughte them from the Amalechites: for the people spared the best shepe and oxen for the offerynge of the LORD thy God, the other haue we dammed. Nevertheless Samuel answered Saul: Let me tell the what the LORD hath sayde vnto me this night. He sayde: Saye on. Samuel sayde: Whan thou wast but small in thine awne eyes, wast thou not yf heade amonge the trybes of Israel? and the LORD anoynted the to be kynge ouer Israel? and the LORD sent thee in to the waye, and sayde: Go thou waie and damne the synners the Amalechites, and fighte against them, tyll thou haue utterly destroyed them. Wherefore hast thou not hearkened vnto the voyce of the LORD, but hast turned thy selfe to the spoyle, and done euell in the sighte of the LORD?

Saul answered Samuel: Yes I haue hearkened vnto the voyce of the LORD, and haue gone the waye that the LORD sent me, and broughte Agag the kynge of the Amalechites, and dammed the Amalechites: but the people haue takē of the spoyle, shepe and oxen, and the best amonge the dammed, to offer vnto the LORD thy God in Gilgall. Samuel saide: Hath the LORD pleasure in sacrifices and burnt offerynges, as in obeynge the voyce of the LORD? Beholde, obedience is better then offerynge, and to hearken is better then the fat of rammes. For disobedience is as the synne of witchcraft, and rebellion is as the blasphemy of Idolatrye. In so moche now as thou hast refused the worde of the LORD, he hath refused the also, that thou shalt not be kynge.

Then sayde Saul vnto Samuel: I haue synned, for I haue transgressed the commaundement of the LORD and thy worde: for I was afrayed of the people, and hearkened

The i. booke of the kynges.

unto their voyce. And now forgene me my synne, & retorne with me, that I maye wor- shippe y^e LORDE. Samuel saide vnto Saul: I wil not turne backe with y^e, for thou hast refused the worde of the LORDE, and the LORDE hath refused the also, y^e thou shuldest not be kyng in Israel. And whan Samuel turned him backe to go his waye, he gat him by y^e edge of his garment, & rete it. Then sayde Samuel vnto him: The LORDE hath rente the kyngdome of Israel from y^e this daye, & geuen it vnto y^e neghbo^r, which is better then thou. The ouerwynner in Israel also shal not lye, nether shal he repent: for he is no man, that he shulde repent.

G He sayde: I haue synned, yet honoure me now before the Elders of my people and before Israel, and turne backe with me, that I maye worshippe the LORDE thy God. So Samuel turned agayne after Saul, that Saul mighte worshippe the LORDE. But Samuel sayde: Bring me hither Agag the kyng of the Amalechites. And Agag went vnto him rederly. And Agag saide: Thus departeth the bytternesse of death. Samuel sayde: * Like as thy swerde hath made women childlesse, so shal y^e mother also be without children amonge women. So Samuel hewed Agag in peces before y^e LORDE in Gilgal.

Exo 17. c
Nu. 14. B

1. Re. 17. d

And Samuel departed vnto Ramath. But Saul wente vp to his house at Gibea. And Samuel sawe Saul nomore vnto the daye of his death. Neuertheles Samuel mourned for Saul, because he repented the LORDE, that he had made Saul kyng ouer Israel. The XVI. Chapter.

AND y^e LORDE sayde vnto Samuel: How longe mournest thou for Saul, whom I haue refused, that he shulde not be kyng ouer Israel? Gyll thine home with oyle, go thy waye, I wyll sende the to Isai the Bethleemite: for amonge his sonnes haue I prouyded me a kyng. But Samuel sayde: How shal I go? Saul shal perceaue it, and shal slaye me. The LORDE sayde: Take the a calfe from the drone, & saye: I am come to do sacrifice vnto y^e LORDE. And thou shalt call Isai to y^e sacrifice, so shall I tell the what thou shalt do, that thou mayest anoynte me him, whom I shall shewe the. Samuel dyd as the LORDE sayde, and came to Bethleem. Then were the Elders of the cite astonnyed, and wente forth to mete him, and sayde: * Is thy comynge peaceable? He sayde: Yee. I am come to do sacrifice vnto the LORDE. Sanctifie youre selues, &

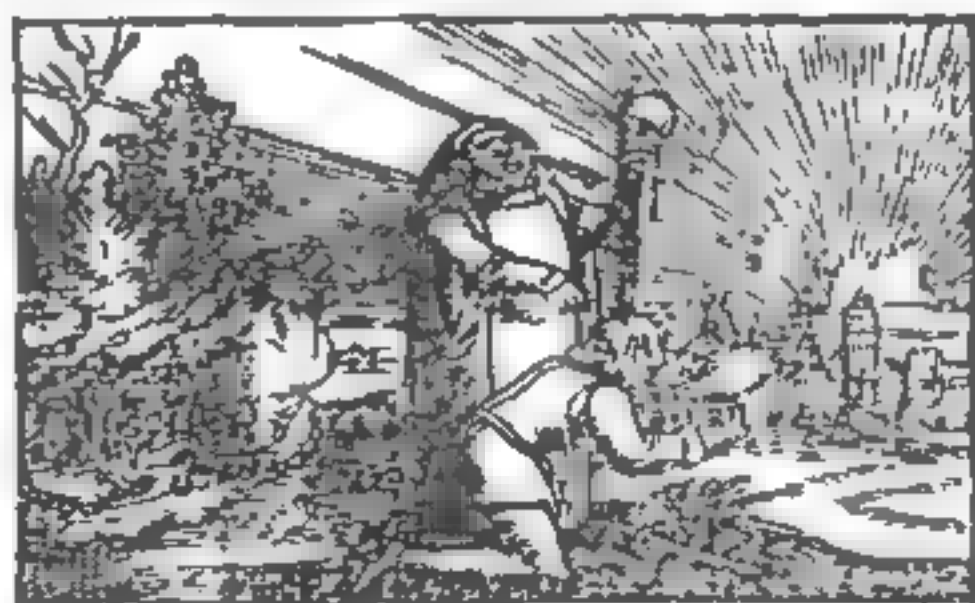
1. Re. 1. b

The xvi. Chap.

come with me to the sacrifice. And he sanctified Isai and his sonnes, and called them to the sacrifice.

Now whā they came in, he behelde Eliab, & thoughte, whether he shulde be his anoynted before the LORDE. But y^e LORDE sayde vnto Samuel: loke not vpon his countenance, ner vpon the tallnesse of his person, for I iudge not after the sighte of man. A man hath respects vnto the thinge that is before his eyes, but the LORDE loketh vpon the hert. Then Isai called Abinadab, & broughte him before Samuel. And he sayde: This hath not the LORDE chosen. Then Isai broughte Samma. But he sayde: This also hath not the LORDE chosen. Then broughte Isai his seven sonnes before Samuel. Neuertheles Samuel saide vnto Isai: The LORDE hath chosen none of these.

And Samuel sayde vnto Isai: Are here all the childre? He sayde: There is yet one y^e leest of all, and beholde, he kepeth the shepe. The sayde Samuel vnto Isai: Sende & cause him to be fetcht, for we will not syt downe at the table, vntyll he come. Then sent he, & caused him be broughte. And he was well coloured wth fayre eyes & of a bentysfull countenance. And the LORDE saide: Aryse, and anoynte him, that is he.



The roke Samuel his oyle home, & anoynted him amonge his brethre. And the sprete of the LORDE came vpo Dauid fro y^e daye forth. As for Samuel, he gat him vp, & went vnto Ramath.

But the sprete of the LORDE departed from Saul, and an euell sprete from y^e LORDE vexed him. Then sayde Sauls seruantes vnto him: Beholde, an euell sprete from God vereth the. Let our lord saye vnto his seruantes which stonde before him, y^e they seke a man which can playe vpon the harpe, and instrumente, that whan the euell sprete of God cometh vpon the, he maye playe wth his hande, to ease the withall. Then sayde Saul vnto his seruantes: Prouyde me a mā,

The i. boke of the kynge.

that can playe well vpon the instrumente, ⁊ brynge him vnto me.

D Then answered one of the children, ⁊ sayde: Beholde, I sawe a sonne of Isai of Bethleemite, which can playe vpon the instrumente, an honest ⁊ valeant man, and one ⁊ hath vnderstoddinge in matters, ⁊ is wel fauoured. The Saul sente messengers vnto Isai, sayenge: Sende me David ⁊ sonne, which is with the shepe. Then toke Isai an asse wth bred, ⁊ a bettell wth wyne, and a kyd, and sent it vnto Saul by David his sonne. So David came to Saul, ⁊ stode before him, ⁊ he loued him well, and he became his wapen bearer. And Saul sente vnto Isai, sayenge: Let David remaine before me, for he hath founde fauor in my sighte. Now whan the spiete of God came vpon Saul, David toke ⁊ harpe. ⁊ played wth his hande: so was Saul refreshed, ⁊ eased, ⁊ the euell spiete departed from him.

The xvii. Chapter.

A The philistynes gathered their hoost to ⁊ battayll, and came together to Socho in Iuda, ⁊ pitched their tentes betwene Socho ⁊ Asoka, at the ende of Damun. But Saul ⁊ the meⁿ of Israel came together, ⁊ pitched in the Oke valley, ⁊ prepared them selues to the battayll agaynst the philistynes. And the philistynes stode vpon a hyll on the one syde, and the Israelites vpon a hyll on the other syde, so that there was a valley betwene them.

Iud. ii d Then stept there forth from amonge the philistynes a stoute bolde man, named Goliath of Gath, sixe cubites and an hande breth hie, and had an helmet of stele on his heade, and a fast habergion vpon him, and the weight of his habergion was fyue thousande Sicles of stele, and harnessse of stele had he vpon his legges, and a shylde of stele vpon his shulders: and the shaft of his speare was like a weuers lonie, and the yron of his speare had sixe hundred Sicles of yron, and his wapen bearer wente before him.

B And he stode and called vnto the hoost of Israel, and sayde vnto them: Wherfore are ye come forth to prepare youre selues to the battayll? Am not I a philistyne, and ye the seruantes of Saul? Chose one amonge you to come downe vnto me: yf he can fight agaynst me and slaye me, then wil we be your seruantes: but yf I can overcome him and slaye him, then shal ye be oure seruantes, to do vs seruyce. And the philistyne sayde: I haue spokē disdainedly vnto the hoost of Israel this daye. Geue me one, and let vs

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fighte together. Whan Saul and all Israel herde these wordes of ⁊ philistyne, they were astonnyed, and sore afraied.

But David was the sonne of a man of Ephrata of Bethleem Iuda, whose name was Isai, which had eight sonnes, and was an olde man in Sauls tyme, and was well strycken in age amonge men. And the thre eldest sonnes of Isai were gone with Saul to the battayll. And there names were these: Eliab the first borne, Abinadab the seconde, and Samma the thirde. But David was the yongest of all. So whan the thre eldest were gone with Saul to the battayll, David wente agayne from Saul, to kepe his fathers shepe at Bethleem. But the philistyne stept forth early in the mornynge and at euen, and stode there fortye dayes.

E Isai sayde vnto David his sonne: Take this epha of simentye for thy brethien, and these ten loaves of bred (and runne to the hoost vnto thy brethien) ⁊ these ten new cheses, and brynge them to ⁊ caprayne, and loke how thy brethien do, whether it go well with them or no, and take what they byd the. But Saul and they, and all the men of Israel were in the Oke valley, and foughte agaynst the philistynes.

Then David gat him vp early in the mornynge, and commytted the shepe to ⁊ keper, and toke his burthen, wente his waye, as Isai commaunded him, and came to the cēt. And the hoost was gone forth, and had prepared them selues, and cried in the battayll: For Israel had set them selues in aray, and the philistynes were agaynst their hoost in their aray also.

Then lefte David the vessell that he bare, with the keper of the stuffe, and ranne to the hoost, and wente in, and saluted his brethien. And whyle he was yettalking with them, beholde, then came vp the stoute bolde man, whose name was Goliath, the philistine of Gath, out of the philistynes hoost, and spakelike as afore, and David herde it. But euery man of Israel, whan he sawe the man, fled from him, and was sore afraied of him.

And euery man in Israel sayde: Haue ye sene the man commynge vphither? For he is come vphither, to speake disdainedly vnto Israel. And who so ever smyteth him, him wyll the kynge make ryche, and geue him his daughter, and make his fathers house fre in Israel.

D Then sayde David vnto the men that stode by him: What shalbe done to the man,

The i. booke of the kynges.

that smyterch this philistyne, and turneth this shame away from Israel: For what is he this philistyne this vncircūcysed, that defyeth the hoost of ꝑ lyuynge God: Then the people tolde him as afore. Thus shali it be done vnto ꝑ man that smyterch him. And Eliab his greater brother herde him talke with the men, and was very wroth agaynst David, and sayde: Wherfore art thou come downe: and why hast thou left a fewe shepe in the wyldernesse: I knowe thy presumptuousnesse well ynough, and the wickednesse of thine hert: for thou art come downe to se the battayll. David answered: What haue I downe now: Is there not an occasion: And he turned him selfe from him vnto another, and spake a cordinge as he had sayde before. Then the people answered him like as afore.

And whan they herde the wordes which David sayde, they tolde them in the presence of Saul, and he caused him be fetched. And David sayde vnto Saul: Let no mans hert be discouraged because of him. Thy seruante shall go, and fighre with the philistyne. Neuertheles Saul sayde vnto David: Thou art not able to go agaynst this philistyne to fighre with him, for thou art but a childe: but this is a man of warre from his youth vp.

E David sayde vnto Saul: Thy seruante kepte his fathers shepe, and there came a lyon and a Bere, and caried awaye a shepe from the flocke, then wente I forth after him, and smote him, and delynered it out of his mouth. And whan he wolde haue bene vpon me: I toke him by his beerde, and smote him, and slewe him. So thy seruante smote both the Lyon and ꝑ Bere. Therefore shall this philistyne this vncircūcysed be euen as one of them: for he hath defyed the hoost of the lyuynge God. And David sayde: The LORDE that delynered me from ꝑ Lyon and Beer, shall delyuer me also from this philistyne.

And Saul sayde vnto David: Go thy waye, the LORDE be with the. And Saul clothed David with his clothes, and set an helmet of stele vpon his heade, and put an habergion vpon him. And David girded his swerde aboue his clothes, and beganne to go, for he had neuer bene used to it afore. Then sayde David vnto Saul: I can not go thus, for I haue not bene used to it, and so he laied it from him, and toke his staff in his hande, and chose fyue sighte stones out of the ryuer, and put them in the shepardes

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bagge which he had by him, and toke a slynge in his hande, and made him to the philistyne. And the philistyne wente forth, and made him to David, and his wapen beater before him.



Now whan the philistyne loked & sawe David, he thoughte scorne of him: for he was but a childe, well coloured, and beutyfull to loke vpon. And the philistyne sayde vnto David: Am I a dogg then, that thou comcest vnto me with a staffe: And he cursed David by his God, and sayde vnto David: Come hither to me, I wil geue thy flesh to the foules vnder the heauen, and to the bestes in the felde. Neuertheles David sayde vnto the philistyne: Thou comcest vnto me with swerde, speare and shyld. But I come vnto the in the name of the LORDE Zebaoth the God of the hoost of Israel, whom thou hast despyed. This daye shall the LORDE delyuer the in to my hāde, that I maye smyte the, and take thy heade from the, and geue the bodies of the hoost of the philistynes this daye vnto the foules vnder the heauen, and to the wyld beasts vpon the earth, that all the londe maye knowe ꝑ Israel hath a God. And all this congregacion shal knowe, that the LORDE sauech ne ther thorow swerde ner speare: for the battayll is the LORDES, & he shal delyuer you in to oure handes.

Now whan the philistyne gat him vp, and wente forth and diuenye vnto David, David made haiste, and ranne from ꝑ hoost vnto the philistyne. And David put his hāde in his bagg, and toke out a stone, & threwe it with the slynge, and hytt the philistyne euen in the fore heade, so that the stone stacke in his fore heade, and he fell downe to the grounde vpon his face.

So David overcame ꝑ philistyne with the slynge and wch ꝑ stone, and smote him, and slewe him. And for so moche as David had no swerde in his hande, he ranne and stode ouer ꝑ philistyne, and toke his swer

The i. booke of the kynges.

de, and drewe it out of the sheeth, and slew him, and smote of his heade withall. Whan the Philistynes sawe that the strongest of them was deed, & they fled. And the men of Israel and Juda gat the up, and cryed and folowed upon the Philistynes, tyll they came vnto the valley, and to the poyntes of Ekron. And the Philistynes fell downe slayne vnto Gath and to Ekron. And the children of Israel turned agayne from chasyng of the Philistynes, and spoyled their tentes. But Dauid toke the heade of the Philistyne, and broughte it vnto Jerusalem, as for his armour, he layed it in his tente.

Whan Saul sawe Dauid go forth agaynst the Philistyne, he saide vnto Abner his chiefe captayne: Abner, whose sonne is this childe? Abner sayde: As truly as thy soule lyueth O kyng, I wote not. The kyng sayde: Art he whose sonne the yongema is. Now whan Dauid came agayne from the slaughter of the Philistyne, Abner toke him, and broughte him before Saul, and he had the Philistynes heade in his hande. And Saul sayde vnto him: Whose sonne art thou, thou yonge man? Dauid sayde: I am a sonne of thy seruaunt Isai the Bethleemite.

The XVIII. Chapter.

When he had made an ende of talkyng with Saul, the soule of Jonathas was bounde with the soule of Dauid, and Jonathas loued him as his owne sonne. And Saul toke him the same daye, and let him not go agayne to his fathers house. And Jonathas and Dauid made a couenaunt together, for he loued him as his owne soule. And Jonathas put of his owne cote that he had vpon him, and gaue it vnto Dauid: yee and his cloke, his swerde, his bowe, and his girdell. And Dauid wente forth whither so euer Saul sent him, and behaued himselfe wysely. And Saul set him ouer the men of warre, and he pleased all the people well, and all the seruantes of Saul.

It fortuneth, that whan Dauid was come agayne from the slaughter of the Philistyne, the women wente out of all the cities of Israel with songes & daunces, to meete kyng Saul, with tymbrels, with myth, and with fyddels. And the women sange one to another, and played & sayde: Saul hath smytten his thousande: but Dauid his ten thousande.

Then was Saul very wroth, and he wrode displeased him sore, and he sayde: They ha

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ue ascribed ten thousande vnto Dauid, and but one thousande vnto me: what shal he haue more but the kyngdome? And from that daye forth, Saul loked sowerly vpon Dauid.

The nexte daye after came the euell spere of God vpon Saul, and prophcyed in hymyddes of the house. But Dauid played on the instrumente with his hande, as he was wonte daylie. And Saul had a iauelynge in his hande, and cast it, and thoughte: I wyll stycke Dauid fast to the wall. Neuerthelesse Dauid turned himselfe twyse awaye from him. And Saul was afrayed of Dauid: for the LORDE was with him, and was departed from Saul. Then Saul put him from him, and set him to be pryncce ouer a thousande men, and he went out and in before the people. And Dauid behaued himselfe wysely in all his doynges, and the LORDE was with him.

Now whan Saul sawe that he was so exceedyng wysely, he stode in feare of him. But all Israel and Juda loued Dauid, for he wente out and in before them. And Saul sayde vnto Dauid: Beholde, my greatest doughter Merob: wyl I geue the to wyfe: be stronge now, & gouerne the warres of the LORDE. For Saul thought: my harte shal ne be vpon him, but the hande of the Philistynes. Neuertheles Dauid answered Saul: Whom am I? & what is my life & the kynred of my father in Israel, that I shulde mary the kynges doughter?

But whan the tyme came, that Merob the doughter of Saul shulde haue bene geue vnto Dauid, she was geuen vnto Adriel the Bethleemite to wyfe. Neuerthelesse Michol Sauls doughter loued Dauid. Whan this was tolde Saul, if matter pleased him well, & he sayde: I wyl geue him her, if she maye be a share vnto him, & that the handes of the Philistynes maye come vpon him. And he sayde vnto Dauid: This daye shalt thou be my doughters husbnde & secōde tyme. And Saul spake vnto his seruantes: Take to Dauid secretly & saye: Beholde, the kyng hath pleasured in the, and all his seruantes loue the, mary thou therfore the kynges doughter.

And Sauls seruantes spake these wordes in the eares of Dauid. But Dauid saide: Thynte ye it but a small matter, to mary the kynges doughter? As for me, I am but a poore symple man. And Sauls seruantes tolde him agayne, and sayde: Sech wordes hath Dauid spoken. Saul sayde: Then saye ye vnto Dauid: The kyng desyreth no dowry, but onely an hundred foreskynnes of

The i. booke of the kynges.

the philistynes, that vengeance maye be taken of the kynges enemies. Howbeit Saul thought to cause David be slayne by the handes of the philistynes. Then his seruantes tolde David these wordes, and David was contente with the matter, to mary the kynges doughter.

G And after a fewe dayes David gatt him vp, and wente with his men, and smote two hundred men amonge the philistynes. And David broughte their forekynges, and made their nombre sufficient vnto the kyng, & he mighte mary the kynges doughter. The Saul gaue him his doughter Michol to wyfe. And Saul saue and perceaued, that the LORDE was wth David. And Michol Sauls doughter loued him. Then was Saul the more afrayed, and became his enemye as longe as he lyued. And whan the prynces of the philistynes were forth, David behaued himselfe more wysely then all the seruantes of Saul in their outgoynge: so that his name was in greate reputacion.

The XIX. Chapter.

A Saul spake to Jonathas his sonne, and to all his seruantes, that they shulde kyll David. 1 Re. 18. 8 Neuerthelesse Jonathas the sonne of Saul loued David exceedingly, and tolde him, and sayde: Saul my father goeth aboute to slaye the. Kepe the therfore (I praye the) in the mornynge and abyde in secreete, and hyde the. But I wyll go forth, and stande besyde my father in the felde where thou art, and wyll speake of the vnto my father: and what soeuer I se I shal brynge the worde.

Jud 13. 2
1 Sam. 18. 6 And Jonathas reported & best of David vnto Saul his father; and sayde vnto him: Oh let not the kyng synne agaynst his seruante, for he hath not synned agaynst the, and his doynge is very necessary for the, he put his lyfe in his hande also, and smote the philistyne, & the LORDE dyd a greate health vnto all Israel: this hast thou sene, and reioysed therof. Wherfore wylt thou then offende agaynst innocent bloude, that thou woldest kyll David without a cause? Then bertened Saul vnto the voice of Jonathas and sware: As truly as the LORDE lyueth, he shal not dye. Then Jonathas called David, and tolde him all these wordes, and brought him to Saul, so that he was in presence like as afore tyme.

But there arose a battayll agayne, and David wente forth, and fought agaynst the philistynes, and smote a greate slaughter, so that they fled before him. Neuertheles &

The xix. Chap.

euell spiete of the LORDE came vpon Saul, and he sat in his house, and had a ianelynge in his hande. But David plaied vpon the instrument with his hade. And Saul thoughte with the ianelynge to sticke David fast to the wall. Howbeit, he wente asyde fro Saul and the ianelynge smote in the wall. And David fled, and escaped that night.

C Notwithstandinge Saul sent his messengers to Davids house, that they shulde laye wayte for him, and kyll him in the mornynge. Michol Davids wyfe tolde him this, and sayde: If thou saue not thy soule this night, thou shalt dye to morow. Then Michol let him downe thorow the wyndow, so that he wente his waye, fled, and escaped. And Michol toke an ymage, and layed it in the bed, and laied a goates skynne at the heade of it, and couered it with clothes. Then Saul sent messengers, to fetch David. But she sayde: He is sicke. Neuerthelesse Saul sent messengers to se David, & sayde: Bynge him vp to me with the bed, that he maye be slayne.

1 Sam. 26
Act. 9. 6

Now whan the messengers came, beholde, the ymage laye in the bed, and a goates skynne at the heade of it. Then sayde Saul vnto Michol: Why hast thou begyled me, and let myne enemye go, that he might escape? Michol sayde vnto Saul: He sayde vnto me: Let me go, or I wyll kyll the. As for David, he fled, and escaped, and came to Samuel vnto Ramath, and tolde him all & Saul had done vnto him. And he wente wth Samuel, and they abode at Maioth.

D And it was tolde Saul: Beholde, David is at Maioth in Ramath. Then Saul sente messengers to fetch David. And they sawe a company of prophetes propheciengre, and Samuel had the oversight of them. Then came the spiete of God vpon the messengers of Saul, so that they prophecyed also.

Whan this was tolde Saul, he sent other messengers, which prophecied likewise. Then sente he messengers the thyrde tyme, and they in like maner prophecyed. Then wente he himselfe also vnto Ramath, and whan he came to the greate well which is at Secho, he aied and sayde: Where is Samuel and David? Then was it tolde him: beholde, at Maioth in Ramath. And he wente thither, euen vnto Maioth in Ramath. And & spiete of God came vpon him also, and he wote & prophecied till he came vnto Maioth in Ramath. And he put of his clothes, & prophecied likewise before Samuel, & fell downe

The i. booke of the kynges.

1 Re. 19. c naked all that daye and all that night. * He
re of came the prouerbe: Is Saul also among
ge the prophetes?

The XX. Chapter.

2 David fled fro Maieth in Ramath,
and came, & spake before Jonathas:
What haue I done? What trespa-
ce haue I made? What haue I synned in
thy sighte of thy father, & he seeketh to kyll me?
He sayde vnto him: God forbyd, thou shalt
not dye. Beholde, my father doth nothinge,
nether greate ner small, but he sheweth it be-
fore myne eares. Wherefore shulde my father
the hyde this fro me? It shal not be so. The
swaie David agayne, and sayde: Thy father
knoweth well, & I haue founde fauour in
thy sighte, therefore shal he thynte: Jonathas
shal not knowe of this, lest it greue him. Ve-
rely, as truly as the LORDE lyueth, and as
truely as thy soule lyueth, there is but one step-
pe betwene me & death. Jonathas sayde vn-
to David: I wil do for the what so euer thy
heart desireth. David sayde vnto him: Behol-
de, tomorrow is the new Mone, that I shul-
de sit at the table with the kyng. Let me
hyde my selfe therefore in the felde vnto the
thirde daye at euen. If thy father then aske
after me, saye: David prayed me, & he might
runne to Bethleem vnto his cite, for all
his kyndred haue there a yearly sacrifice. If
he saye then: It is good, the stonde it well
with thy seruant. But yf he be wroth, thou
shalt perceaue that he intendeth euill. Do
mercy therefore vpon thy seruant: * for with
me & thy seruant hast thou made a couenaunt
in the LORDE. But yf there be any trespa-
ce in me, then slaye me thy selfe, for why wil
dest thou brynge me vnto thy father?

1 Re. 19. a
and 21. d

Jonathas sayde: That be farre from the,
that I shulde perceaue my father to inten-
de any euill agaynst the, and shulde not tell
the. David sayde: Who shal brynge me wor-
de, yf thy father geue the an harde answer?
Jonathas sayde vnto David: Come, let vs
go forth into the felde. And they wente out
both in to the felde. And Jonathas sayde vn-
to David:

C LORDE God of Israel, yf I perceaue by
my father tomorrow or on the thirde daye,
that it goeth well with David, & sende not
vnto the, and shewe the before thine eares,
then let the LORDE do this and that vn-
to Jonathas. But yf my father deyle in
euill agaynst the, I wil shewe it before thi-
ne eares also, and let the go, that thou mayest
departe in peace.

The xx. Chap. Ho. xxxv.

And the LORDE be with the, as he hath
bene with my father. If I do it not, then do
thou no mercy of the LORDE on me, while I
lyue, no not when I dye, and plucke thy mer-
cy fro my house for euer. And when the LOR-
DE rotech out thy enemies of David, every o-
ne out of the lande, then let David rotech out
Jonathas also with his house, and the LOR-
DE requyre it of the hande of Davids ene-
mies.

And Jonathas proceeded further, and
swaie vnto David (he loued him so well: for
he loued him euen as his owne soule) and Jo-
nathas sayde vnto him: Tomorrow is thy new
Mone, and thou shalt be ased as yet: for thou
shalt be wanted where thou wast wonte to
sit. But on the thirde daye come downe soo-
ne, & go in to thy place where thou hydest the
on the worke daye, & set the downe by the sto-
ne of Asel: then wil I shute thre arrowes on
thy side, as though I wolde shute at a mark:
and beholde, I wil sende the boye, and saye
vnto him, Go seeke thy arrowes. If I saye now
vnto the lad: Lo, the arrowes lye hitherwar-
de behynde the, fetch them, then come thou,
for it is peace, and there is no parell, as tru-
ly as the LORDE lyueth. But yf I saye vnto
the lad: beholde, the arrowes lye yonderwar-
de before the, then go thou thy waye, for the
LORDE hath let the go. * As for that which
thou and I haue spokē together, the LORDE
is betwene me and the for euer.

D

1. Re. 21. f

David hid himself in the felde. And when
the new Mone came, the kyng sat him downe
at the table to eate. When the kyng had
set him downe in his place as he was wonte
by the wall, Jonathas stode vp, but Abner
sat him downe besyde Saul. And David
was myssed in his place. And Saul spake no
thinge that daye, for he thought: There is
somewhat happend vnto him, that he is not
cleane. On the seconde daye of the new Mo-
ne, when David was myssed in his place,
Saul saide vnto Jonathas his sennet: Where-
fore is not the sonne of Isai come to the ta-
ble nether ysterdaye ner todaye?

Jonathas answered Saul: He prayed me
that he might go vnto Bethleem, and say-
de: Let me go, for oure kyndred hath a sacri-
fyce to do in the cyte, and my brother hath
sent for me himselfe: yf I haue founde fauour
now in thy sighte, I wyll go, and se my
brethren: therefore is he not come to the kynges
table. Then was the kyng wroth at
Jonathas, and sayde vnto him: Thou wis-
ked and vnchriste, I knowe how that thou
hast chesen the sonne of Isai, to the shame

E

The i. booke of the kynges.

of thy selfe and of þy shamefull mother. For as longe as þy sonne of Isai lyueth vpon earth necher thou ner thy kyngdome shal prospere. Sende now therfore, and cause him to be fet

1. Re. 20. c

ched vnto me, for he is a childe of death. Jonathas answered his father Saul and sayde vnto him: Wherfore shal he dye? what hath he done? Then shot Saul the ianelynge at him, that he might smite him. The per ceaued Jonathas, that his father was vtterly determed to kyll David, and he rose vp from þy table in a wrothfull displeasure, and ate no bred þy same seconde daye of the new Moone: for he was vexed because of David, that his father had done him soch dishonour.

S On the morow wente Jonathas forth in to the felde, at the tyme appoynted of David, and a litle boy with him, and sayde vnto y boy: Runne and seke me the arrowes which I shote. Whan the boy ranne, he shot an arrowe ouer him. And whan the boy came to the place whither Jonathas had shot þy arrowe, Jonathas cryed after him, and sayde: The arrowe lyeth yonderwarde before the. And he cryed after him agayne: haist the, and stonde not styll. Then the boy gathered vp Jonathas arrowes, and brought them to his lord. And the boy knewe nothinge, eue ly Jonathas and David knewe of þy matter.

Then Jonathas gaue his boy his wapens and sayde vnto him: Go thy waye, and cary them in to the cite. And whan the boy was gone, David arose from the place towarde the south, and fell vpon his face to the ground, and worshipped thre tymes, and they kysed one another, and wepte together. But David most specially. And Jonathas saide vnto David: Go thy waye in peace. What soeuer we both haue sworne & spokē together in the name of the LORDE, the LORDE be witnesse betwene me and the, betwene my sede and þy sede for euer. And Jonathas gat him vp, and came in to the cite.

1. Re. 20. d

The XXI. Chapter.

A David came to Nob to þy prest Ahimelech. And Ahimelech was aston nyed, whan he sawe Dauid commynge, and sayde vnto him: Why comnest thou alone, and noman is with the? David sayde vnto Ahimelech the prest: The kinge hath comytted a matter vnto me, and sayde: Let noman knowe wherfore I haue sent the, and what I haue commanded the: for I haue appoynted my seruantes to mete me here & there. If thou haue now ought vnder thy hande, a loafe of bred or fyne, geue me the same in my hande, or what so euer thou findest.

1. Re. 14. a

1. Re. 29. b

The xxi. Chap.

The prest answered David, and sayde: I haue no cemen bred vnder my hande, but the holy bred, yf the yonge men haue ouly reficiened them selues from women. David answered the prest, and sayde vnto him: The women were kepte thre dayes from vs whan we departed forth, and the yongemens vessels were holy. But this waye is unholy, neuerthelesse it shalbe sanctified to daye in the instrumentes. Then the prest gaue him of þy holy, in so much as there was none other bred but the shewbreads, which were taken vp before the LORDE, that there might be other freshbreads set therin the daye whā he toke them awaye.

Exod. 29. e
Leui 24. b
Mat 11. 2
Mar 2. 6

But the same daye was there a man spared in before the LORDE, one of Sauls seruantes, named Doeg an Edomite, y nighest amonge Sauls hyrdmen. And David sayde vnto Ahimelech: Is there not a spearre or a swerde here vnder thine hande? I haue not taken my swerde and weapons with me: for the kynges matter requyred haist. The prest sayde: The swerde of Goliath the Philistyne, whom thou smotest in the Gte valley, is here wrapped in a cloth behynde the overbody cote. If thou wylt haue it, take it, for here is els none but it. David sayde: There is not soch another, geue me it.

1. Reg. 17. f

And David gat him vp, and fled from Saul, and came to Achis þy kyng of Gath. But Achis seruantes sayde vnto him: This is David the kyng of the londe, of whom they sunge in the danse, and sayde: Saul hath smytten his thousande, but David his ten thousande. And David toke these wordes to hert, and was sore afayed of Achis the kyng of Gath, and altered his countenance before them, and shewed himselfe as he had bene madd in their handes, and stac kered towarde the doores of the gate, and his slauerynges ranne downe his beard. Then sayde Achis vnto his seruantes: Beholde, ye se that the man is out of his wyt, why haue ye brought him vnto me? haue I to fewe madd men, that ye haue brought this hither to be madd before me? Shulde he come in to my house?

1. Reg 18. b
and 29. b

The XXII. Chapter.

A David wente fro thence, & fled vnto the cane of Adullam. Whan his brethren and all his fathers house heard that, they came downe thither vnto him. And there gathered vnto him all men that were in trouble and der, and sorry of hert, and he became their heade, so that there we-

21

The i. booke of the kynges.

re with him vpon a foure hundred men.

And Dauid wente from thence towarde Mispa in the londe of the Moabites, and sayde vnto the kyng of the Moabites: Let my father and my mother go out and amonge you, tyll I se what God wil do with me. And he lesce them before the kyng of y Moabites, so that they remayned by him, as longe as Dauid was in the castell. Neuertheles the prophet Gad sayde vnto Dauid: Abyde not in the castell, but go y waye, and come into the londe of Iuda. Then departed Dauid, and came into the wedd of Hareth. And Saul herde that Dauid and the men which were with him, were come forth.

B Now whyle Saul dwelt at Gibeon vnder a greue in Rama, he had a Janelinge in his hande, and all his seruantes stode by him. Then sayde Saul vnto his seruantes that stode by him: Heare ye children of Jemini: Shal the sonne of Isai geue lodes and vnyardes vnto you all, & make you all captaines ouer thousandes and ouer hundreds, that ye haue all conspyred agaynst me, and there is no man that sheweth it before myne eares, * for so moch as my sonne also hath made a covenante with the sonne of Isai: There is no man amonge you that letteth it for my sake, or sh openeth it vnto myne eares: for my sonne hath stered vp my seruantes against me, that he maye laye wayte for me, as it is manifest.

1 Re. 18. 2
20. d. 23. d

1 Re. 21. c

Then answered Doeg y Edomite which stode besyde Sauls seruantes, and sayde: I sawe the sonne of Isai, that he came vnto Nob, to Ahimelech y sonne of Achitob, which axed counceill at the LORDE for him, and gaue him fode, & the swerde of Goliath the Philistyne.

C Then sent the kyng, and caused to call Ahimelech the prest the sonne of Achitob, and all his fathers house, the prestes that were at Nob, and they came all to the kyng. And Saul sayde: Heare thou sonne of Achitob. He saide: Here am I my lord. And Saul sayde vnto him: Wherfore haue ye conspyred agaynst me, thou & the sonne of Isai, that thou hast geuen him bread and a swerde, and axed counceill at God for him, to stere him vp, that he mighte laye awayte for me, as it is manifest?

Ahimelech answered the kyng and saide: And who is amonge all thy seruantes like Dauid, which is faithfull, and hath married the kynges daughter, and goeth in thine obedience, & is honorably taken in thine house?

The xxiiij. Chap. No. xxxvi.

Haue I begonne then first this daye to axe counceill at God for him? That be farre frome. Let not the kyng laie soch to his seruantes charge in all my fathers house: for thy seruant knowe not of all these thinges neither small ner greate. Neuertheles the kyng saide: Ahimelech thou must dye y death, thou and all thy fathers house. And the kyng sayde to his sote men that stode by him: Turne you, and slaye the prestes of the LORDE, for their hande is with Dauid also.

Nor withstandinge the kynges seruantes wolde not laye their handes vpon y prestes of the LORDE, to slaye them. Then saide y kyng vnto Doeg: Turne the, and slaye the prestes. * Doeg the Edomite turned him, and stowe the prestes, so that the same daye there dyed fyue and foure score men, which wayte ouerbody cotes of linnen. And Nob the cite of the prestes smote he with the edge of the swerde, boch men and women, children and sucklynges, oxen and asses, and shepe.

D

1 Re. 22. 2
2 Re. 21. 2

Neuerthelesse there escaped a sonne of Ahimelech (the sonne of Achitob) whose name was Abiathar, and fled after Dauid, and tolde him, that Saul had slayne y prestes of the LORDE. Dauid sayde vnto Abiathar: I knowe well the same daye that Doeg the Edomite was there, that he wolde rell Saul. I am guiltye of the soules of thy fathers house. Abyde thou with me, and feare not. He that layeth wayte for my lyfe, shall laye wayte for thine also, and thou shalt be preserved with me.

The XXIII. Chapter.

Ald it was tolde Dauid: Beholde, the Philistynes fight agaynst Cegila, and spoyle the barnes. Then Dauid axed at the LORDE, and sayde: Shal I go, & smyte these Philistynes? And the LORDE sayde vnto Dauid: Go thy waye, thou shalt smyte the Philistynes, and deliuer Cegila. But y men that were with Dauid, sayde vnto him: Beholde, we are here in feare in Jewry, and shall we go to Cegila vnto the hoost of the Philistynes? The Dauid axed at the LORDE agayne. And the LORDE answered him, and sayde: Up, get the downe to Cegila, for I wil deliuer the Philistynes in to thy hande.

So Dauid wente with his men vnto Cegila, and foughte agaynst the Philistynes, & brone awaye their catell, and smote them w a greate slaughter. Thus Dauid deliuered them of Cegila. For whan Abiathar the sonne of Ahimelech fled vnto Dauid at Cegila, he bare downe the ouerbody cote with him.

E

The i. boke of the kynges.

Thē was it tolde Saul, that David was come to Cegila, and he sayde: God hath deliuered him in to my hāde, for he is shut fast in, now that he is come in to a cite which is kepte wth gates and barres. And Saul caused for to call all the people downe to y^e battail vnto Cegila, y^e they might besege David and his men. But whan David perceaued y^e Saul intēded euell against him, he saide vnto Abiathar y^e prest: Brynge me hither the ouerboddy core. And David sayde: O LORDE God of Israel, thy seruau^t hath herde, that Saul goeth aboute to come for to destroye the cite of Cegila for my sake. Shal the citysens of Cegila deliuer me ouer in to his handes? And shal Saul come downe, as thy seruau^t hath herde? Tell thy seruau^t this, O LORDE God of Israel. And the LORDE saide: He shal come downe.

C David sayde: Shall the citysens of Cegila deliuer me and my men in to Sauls handes? The LORDE sayde: Yea. Thē David gat him vp with his mē, of whom there were vpon a fixe hundred, and walked whither they cou^{ld}. Now whan it was tolde Saul that David was escaped from Cegila, he let his iourney stonde. As for David, he remayned in the wildernes in the castell, and abode vpon the mount in the wildernes of Siph. But Saul soughte him as longe as he lyped. Nevertheless God gaue him not in to his handes. And David sawe, that Saul was gone forth to seke after his life. But David was in the wildernes of Siph, in the wodd.

Then Jonathas the sonne of Saul gat him vp, and wēt vnto David in to the wode, and strengthened his hande in God, and sayde vnto him: Feare not, my father Sauls hande shal not finde y^e: and thou shalt be kyng ouer Israel, so will I be the nexte vnto the. And y^e my father knoweth right well. And they made a couenaunt both together before the LORDE. And David remayned in the wodd. As for Jonathas, he wente heme agayne.

But the Siphites wente vp to Saul vnto Gibeath, and sayde: Is not David hyd with vs in the castell in y^e wodd, vpon mount Hachila, which lyeth on the righte hande of the wildernes? Let the kyng come downe now therfore acordinge to all the desyre of his hert, and we wyll deliuer him in to the kynges hande. Then sayde Saul: Blessed be ye of the LORDE, that ye haue had pytie vpon me: Go youre waye now therfore, and be sure, that ye maye knowe and se in what place his fete haue bene, and who hath sene

The xxiiij. Chap.

him there: for it is tolde me, that he is full of subtiltye. Loke well and spye out all the places, where he hydeth him, and come agayne to me, whan ye are sure, and I will go with you. If he be in the londe, I wyll enquire after him amonge all the thousandes in Iuda.

Then gat they them vp, and wence their waye vnto Siph before Saul. But David and his men were in the wyldernes of Maō, even in the felde on the righte hande of the wildernes. Now whan Saul wente thither with his men to seke him, it was tolde David and he gat him downe to the rocke, and abode in the wildernes of Mahon. Whan Saul herde that, he folowed after David in the wildernes of Mahon. And Saul with his men wente on the one syde of the hyll: David wth his men on y^e other syde of y^e hill. But whan David made haist to escape from Saul, Saul with his men compased aboute David and his men, that he might take the. Nevertheless there came a messaūger vnto Saul, and sayde: Make haist and come, for the philistynes are fallē in to the londe. Thē Saul turned him from chacyng of David, and wente agaynst the philistynes. Therefore is y^e place called * Sela Mahelkoth. And David wente vp from thence, and abode in the castell at Engaddi.

The XXIII. Chapter.

Now whan Saul came agayne from the philistines, it was tolde him: Beholde, David is in the wyldernes of Engaddi. And Saul toke thre thousande chosen men out of all Israel, and wente to seke David with his men vpon the stony rockes of the wylde goates. And whan he came to the shepe foldes by y^e waye, there was a cave, and Saul wente in to cover his fete. But David and his men sat behinde within the cave.

Then sayde Davids men vnto him: Lo, this is the daye, wherof the LORDE thy God hath sayde vnto the: Beholde, I wyll deliuer thyne enemye in to thy hande, that thou mayest do wth him what it pleaseth the. And David stode vp, and cut of the tye of Sauls garment quyetly. Nevertheless it smote him afterwarde in his hert, because he had cut of the tye of Sauls garment, and sayde vnto his men: The LORDE let that be farre from me, that I shulde do it, and laye my hande vpon my lorde the LORDES anoynted: for he is y^e anoynted of the LORDE. And David withheld his seruantes with wordes, and suffred the not to ryse vp agaynst Saul.

But whan Saul gat him vp out of the

1. Re 19. a
and 20. b

1 Par. 2. 6

2 Sa. 17. b

* The rocke
of par-
tinge asun-
der.

* To co-
uer his fe-
te: that is
to do his
necessary
casement.

The i. booke of the kynges.

cause, and was goinge his waye, Dauid rose vp also after him, and wente out of the cause, and cried behynde Saul, & sayde: My lord the kyng. And Saul looked behynde him. And Dauid bowed downe his face to the earth, and worshipped, and sayde vnto Saul: Why herkenest thou vnto the wordes of men, that saye: Dauid seeketh thy myffortune? Beholde, thine eyes se this daye that the LORD hath gaue the into my hande in the cause, and I was counceiled to slaye the: **U**nto theles thou wast fauoured, for I sayde: I wil not laye my hande vpon my lord, for he is the LORD'S anoynted. Beholde, my father the tyype of thy garment in my hande, that I wolde not slaye the, whan I cut of the tyype of thy garment. Nowe and se, & there is no euill ner trespasse in my hande: nether haue I offended the, and thou followest after my soule, to take it awaye. The LORD shall be iudge betwene me and the, and auengeme on the, but my hande shall not be vpon the, acordinge as it is sayde after the olde proverbe: Vngodlynes commeth of the vngodly: but my hande shall not be vpon the. Whom persecutest thou O kyng of Israel, whom persecutest thou? a deed dogg? a flee? The LORD be iudge, and geue sentence betwene me and the, and cōsidie it, and defende my cause, and delyuer me from thy hande.

D Now whan Dauid had spoken out these wordes vnto Saul, Saul saide: Is not this thy voyce my sonne Dauid? And Saul lifte vp his voyce, and wepte, and saide vnto Dauid: Thou art more righteous then I: for thou hast recompensed me good, but I haue rewarded the euill. And this daye hast thou shewed me how thou hast done me good, for so moch as & LORD hath delyuered me into thy hande, and thou neuertheless hast not slaine me. What is he, which ys he synde his enemye, wyllet him go in a good waye? The LORD reward the good for & thou hast done vnto me this daye? Beholde now, I knowe that thou shalt be kyng, & the kyngdome of Israel stondeth in thy hande: sweare now therfore vnto me by the LORD, & thou shalt not rote out my seide after me, nether destroye my name out of my fathers house. And Dauid sware vnto Saul. Then wente Saul home, but Dauid gat him vp with his men vnto the castell.

The XXV. Chapter.

Ald Samuel dyed, and all Israel gathered them selues together, mourned for him, & buried him in his house at

The xxv. Chap. Ho. xxxvij.

Ramath. As for Dauid, he rose, and wente downe into the wyldernes of paran. And there was a man at Maon, and his possession at Carmel, and the man was of greates power, and had thre thousande shepe, and a thousande goates. And it fortuneth that he clypped his shepe at Carmel, and his name was Nabal, but his wyues name was Abigail, and she was a woman of good understandinge, & bewtyfull of face. But the man was harde, and wicked in his doynge, and was one of Caleb.

Now whan Dauid herde in the wyldernes & Nabal clypped his shepe, he sent out ten yonge men, & saide vnto them: Go vp vnto Carmel, & whan ye come to Nabal, salute him frendly on my behalfe, & saye: Good lucke, peace be to the & thine house, & with all & thou hast. I haue herde saye that thou hast shepe clyppers. Now & shepherdes whom thou hast, haue bene with vs, we haue done them no dishonoure, and they wanted nothinge of their nombre, as longe as they were at Carmel: Are thy yonge men, they shall tell the, and let thy yonge men synde fauoure in & sighte: for we are come in a good daye, geue thy seruantes & thy sonne Dauid what thy hande synde.

And whan Dauids yonge men came, and spake all these wordes on Dauids behalfe vnto Nabal, they lefte of. But Nabal answered Dauids seruantes, & sayde: What is he & Dauid? & who is the sonne of Isai? There are many seruantes now & runne awaye from their masters. Shulde I take my bieb, water and flesh, that I haue slayne for my clyppers, & geue it vnto me whom I knowe not whence they are?

The Dauids yonge men turned their waye agayne. And whan they came agayne vnto him, they tolde him all these wordes. The sayde Dauid vnto his men: Every man gyrd his swerde aboute him. And every one gyrd his swerde aboute him. And Dauid gyrd his swerde aboute him also, and there wente vp after him vpon a foure hundred men, but two hundred remayned to the stuffe.

Neuetheless Abigail Nabals wife tolde one of hir yonge men, and sayde: Beholde, Dauid sent messaungers out of the wyldernes to blesse oure lord, & notwithstandinge he was scarce vpon them, and yet haue they bene very profitable men vnto vs, and haue done vs no dishonoure, and we wanted none of the nombre as longe as we walked with them, whan we were in the felde: but they haue bene oure wall daye and nyghte, as lon

The i. booke of the kynge.

ge as we kepe the shepe by them. Take he-
de now therfore, and loke well what thou
doest, for there is surely a myffortune at han-
de agaynst oure lorde, & agaynst all his hou-
se. And he is a man of Belial, to whom no
man darre saye eny thinge. Then Abigail
made haist, and toke two hundred loaves of
bied, and two botels of wyne, and fyne she-
pe ready dighte, and fyne measures of fir-
mentye, and an hundredth prayles of rasens,
and two hundredth prayles of fygges, & layed
them vpon asses, and sayde to hir yonge men:
Go ye youre waye before me, beholde, I wyl
come after. And she tolde Nabal hir hous-
hāde nothinge therof. And as she rode vpon
the asse, and wente downe in the shadowe of
ȝ hill, beholde, David & his mē met hir dow-
ne, so that she came vpon them.

D But David sayde: Wel, all that this man
had in ȝ wyldernes, haue I kepte for naugh-
te, so that there wanted nothinge of all that
he had, and he rewardeth me euell for good.
God do this and yet more vnto the enemies
of David, yf vntyll tomorew in the mornyn-
ge I leaue this man (of all that he hath) so
moch as one that maketh water agaynst ȝ
wall. Now whan Abigail sawe David, she
lighte downe from the asse in all the haist,
and fell vpon hir face before David, and wor-
shipped him to the grounde, and fell at his fe-
te, and sayde: Oh my lorde, let this trespass
be myne, and let thy handmayde speake befo-
re thine eares, and heare the wordes of thy
handmayden: Let not my lorde see his hert
agaynst this Nabal the man of Belial, for
he is a foole, acordinge as his name is cal-
led: his name is foole, and foolishnes is with
him. As for me thy handmayde, I sawe not
my lordes yonge men, whom thou dyddest
sende.

But now my lorde, as truly as the LORDE
lyueth, and as truly as thy soule lyueth, the
LORDE hath kepte the backe, ȝ thou shul-
dest not come agaynst bloude, and he hath
deliuered thine hande.

E Thine enemyes be now as Nabal, and so
be they that wolde my lorde euell. Here is ȝ
blessynge, ȝ thy handmayde hath brought
my lorde, take it, and geue it vnto the yonge
men, that walke vnder my lorde. For a sure
house shal ȝ LORDE make my lorde, which
fighth the fighthe of the LORDE, and no
euell shal be founde in the all thy life longe.
And yf eny man ryse vp to persecute ȝ, and
to laye wayte for thy soule, then shal the sou-
le of my lorde be bounde in the bundell of ȝ
lynynge, euen with the LORDE thy God.

The xxv. Chap.

But ȝ soule of thine enemyes shalbe turned
backe to the slynge. Whan the LORDE ther-
fore doth all this good for my lorde (which
he hath promysed the) and commaundeth ȝ
to be his Duke ouer ȝ Israel, then shal it be no
stomblinge blocke ner occasioun of fallynge
vnto my lordes hert, that thou hast not shed
bloude without a cause, and auenged thy
selfe, then shal ȝ LORDE do good vnto my
lorde, and thou shalt thynke vpon thy hand-
mayden.

Then saide David vnto Abigail: Blessed **g**
be the LORDE God of ȝ Israel, which hath
sent the to mete me this daye: and blessed be
thy speach, and blessed be thou, which hast
kept me backe this daye, that I am not co-
me agaynst bloude, to auenge me with my-
ne awne hande. Verely (as truly as the LOR-
DE the God of ȝ Israel lyueth, which hath
hyndred me that I shulde do the no euell.)
If thou haddest not met me in all the haist,
Nabal shulde not haue had leste him vntyll
ȝ lighte mornynge, so moch as one that ma-
keth water agaynst the wall. So David to-
ke of hir hāde what she had broughte him,
and sayde vnto her: Go vp in peace vnto ȝ
house: beholde, I haue hertened vnto ȝ voy-
ce, and accepted thy persome.

But whan Abigail came to Nabal, be-
holde, he had prepared a feast in his house li-
ke a kynges feast, and his hert was mery, for
he was very dronken. And she tolde him no-
thinge, nether small ner greete vntyll ȝ clea-
re mornynge. But whan it was daye, & the
wyne was come from Nabal, his wife tolde
him these thinges.

Then was his hert deed in his body, so **E**
that he became euen as a stone: and ouer ten
dayes the LORDE smote him, so ȝ he dyed.
Whan David herde that Nabal was deed,
he sayde: Blessed be ȝ LORDE which hath
auenged my rebuke on Nabal, and preserued
his seruaut from euell. And the LORDE
hath rewarded Nabal that euell vpon his
heade.

And David sent, and caused to talke with
Abigail, ȝ he mighte take her to wife. And
whan Davids seruantes came to Abigail
vnto Carmel, they spake vnto her, and saide:
David hath sent vs vnto the, that he maye
take ȝ to wife. She rose vp, and worshipped
vpon hir face vnto the earth, and sayde: be-
holde, here is thy handmayde, that she maie
do seruyce vnto the seruantes of my lorde,
and to washe their fete. And Abigail made
haist, and gat her vp, and rode vpon an asse,
and fyne maydens that were vnder her, and

The i. booke of the kynges.

wente after Dauids messengers, and became his wife. David toke Abinoam of Iſrael also, and they both became his wyues. But Saul gaue Michol his doughter the wife of David vnto Phalti y^e ſonne of Laish of Gallim.

The XXVI. Chapter.

Ihey of Siph came to Saul vnto Gibeath, and sayde: "Is not David hyd vpon the hill of Hachila, which lyeth ouer agaynst the wyldernes?" Then Saul gat him vp, and wente downe to the wyldernes of Siph, and thre thousande chosen men of Iſrael with him, to ſeke David in the wyldernes of Siph, and pitched vpon the hill of Hachila, which lyeth by the waye before the wyldernes. But David remayned in the wyldernes, and when he ſawe that Saul came after him in to the wyldernes, he ſent out ſpyes, and knewe of a ſuertie, that he was come in deſce.

And David gat him vp, and came to the place where Saul had pitched his tent, and ſawe the place where Saul laye with his cheſe capayne. Abner y^e ſonne of Ner: for Saul laye in the tent, and the hoost aboute him. Then answered David, and ſayde vnto Ahimelech the Gethite, and to Abiſai the ſonne of Ner: Ja y^e brother of Joab: Who wil go downe with me to Saul in to the hoost? Abiſai ſayde: I wil go downe with the.

So David and Abiſai came to the people in the night ſeaſon, and beholde, Saul laye and ſlepte in the tent, and his ſpeare ſtacke in y^e grounde at his heade. But Abner and the people laye rounde aboute him. Then ſayde Abiſai vnto David: God hath cloſed thine enemye in thine hande this daye. Therfore will I now thruſt him thorow once with the ſpeare euen in to the grounde, y^e he ſhall haue ynough of it. Neuertheles David ſayde vnto Abiſai: Destroye him not, for who wil laye hande vpon the anoynted of y^e LORD, and remayne vngiltye? David ſayde moreover: As truly as the LORDE lyueth, yf y^e LORDE him ſelfe ſmyte him not, or excepte his tyme come that he dye, or that he go in to the battayll and periſhe, the LORDE let it be farre from me, that I ſhulde laye my hande on the LORDES anoynted. Take y^e ſpeare now therfore at his heade, and the cuppe of water, and let vs go. So David toke y^e ſpeare and the cuppe of water at Sauls heade, and they wente their waye. And there was no man y^e ſawe it, ner perceaued it, nether awaked, but they ſlepte every one, for there was a deepe ſlepe fallen vpon them from the LORDE.

The xxvi. Chap. Ho. xxxviii.

Now when David was come ouer on y^e other ſyde, he ſtoode vpon the toppe of the mount a ſarre of (ſo that there was a wyde ſpace betwene them) and cried vpon y^e people, and vpon Abner the ſonne of Ner, and ſayde: Hearest thou not Abner? And Abner answered and ſayde: Who art thou that cryeſt ſo, and diſeaſeſt the kyng? And David ſayde vnto Abner: Art thou not a man? And where is there ſuch one as thou in Iſrael? Why haſt thou not then kepte thy lord y^e kyng? for there is one of y^e people come in to deſtroie thy lord y^e kyng. It is not well that thou haſt done. As truly as the LORDE lyueth, ye are the children of death, becauſe ye haue not kepte youre lord the LORDES anoynted. Beholde now, where is y^e kynges ſpeare, and the cuppe of water that was at his heade.

Then knewe Saul the voyce of David, and ſaide: "Is not that thy voyce my ſonne David?" David ſayde: It is my voyce my lord the kyng. And he ſayde moreover: Why doth my lord ſo perſecute his ſervant? What haue I done? and what euell is there in my hande? Yet let my lord the kyng heare but the wordes of his ſervant: If y^e LORDE prouoke the agaynſt me, let there be ſmelled a meat offering: but yf the childre of men do it, curſed be they before the LORD, becauſe they haue thruſt me out this daye (that I ſhulde not dwell in the LORDES inheritance) and ſay: Go y^e waye, and ſerue other goddes. So fall not now my bloude vpon the earth from the face of the LORD. For the kyng of Iſrael is gone forth to ſeke a ſiege, as a partridge is ſolowed on vpon the mountaynes.

And Saul ſayde: I haue ſynned: Come agayne David my ſonne, I wil do the no more hurte, becauſe my ſoule hath bene deare in y^e ſighte this daye. Beholde, I haue done fooliſhly and very vnwiſely. David answered and ſayde: Beholde, here is the kynges ſpeare, let one of the yongemen come ouer here and fetch it. But the LORDE ſhal rewarde every one accordinge to his righteouſnes and faith, for y^e LORDE deliuered y^e this daye in to my hande: neuertheles I wolde not laie my hande vpon the LORDES anoynted. And as y^e ſoule hath bene greatly reputed in my ſighte this daye, ſo let y^e LORDE repaite my ſoule in his ſighte, and deliuer me from all trouble. Saul ſaide vnto David: Blessed be thou David my ſonne, thou ſhalt do it, and be able. But David wente his waye, and Saul turned agayne vnto his place.

The i. booke of the kynges.

The XXVII. Chapter.

And thoughte in his hert: One of these dayes shal I fall in to the handes of Saul: It is better that I get me my waye in to y^e londe of y^e philistynes, that Saul maye leave of from sekynge me in all the coastes of Israel, so shal I escape his handes. And he gat him vp, and wente ouer (with the sixe hundred men that were with him) vnto Achis the sonne of Maach kyng of Gath. So David remayned by Achis at Gath, with his me, every one with his hensholde, and David with his two wyues, Abinoam the Iesraelitisse, and Abigail Nabals wife of Carmel. And whan worde came to Saul that David was fled vnto Gath, he soughte him nomore.

And David sayde vnto Achis: If I haue founde grace in thy sighte, then let there be geuen me a place in one of the cities of the londe, that I maye dwell therein. Wherfore shulde thy seruant dwell in the kynges cite with the? Then Achis gaue him Siclag the same daye. Therfore belongeth. Siclag to the kynges of Iuda vnto this daye. The tyme that David dwelt in the londe of the philistynes, is foure monethes.

David wente vp with his men, and fell in to the londe of the Gessurites and Girsites, and Amalechites: for these were the inhabi-
1 Re. 35. b
Deu. 30. c
 ters of this londe of olde, as thou comest to Sur vnto the lode of Egipte. But whā David smote y^e londe, he let nether man ner woman lyue, and toke the shepe, oxen, asses, Camels and rayment, and returned and came to Achis. So whan Achis spake: Whither fell ye in to daye? David sayde: Towarde the south parte of Iuda, towarde y^e south parte of the Jerahmuelites, z towarde the south parte of the Benites. But David let nether man ner woman come lyuynge vnto Geth, and thoughte: They mighte peradventure speake z reporte agaynst vs: thus dyd David, and this was his maner as longe as he dwelt in y^e londe of the philistynes. Therfore Achis gaue credence vnto David, and thoughte: he hath made him selfe stynte before his people of Israel, therfore shal he be my seruant for ever.

The XXVIII. Chapter.

At fortunat at y^e sametyme, that the philistynes gathered their hoost together to the battayll, to go agaynst Israel. And Achis sayde vnto David: Thou shalt knowe, that thou and thy men shal go forth with me in the hoost. David sayde vnto Achis: Well, thou shalt se what thy ser-

The xxviii. Chap.

uant shal do. Achis saide vnto David: Therfore wyll I ordenethe to be the keper of my heade as longe as I lyue. * As for Samuel, he was deed, and all y^e people had mourned for him, z buried him in his cite Ramath. * So Saul had dryuen the soychsayers and expounders of tokens out of y^e londe. Now whan the philistynes gathered them selues together, and came and pitched their tentes at Sunem, Saul gathered all the people together, z they pitched at Gilboa. But whan Saul sawe the hoost of the philistynes, he was a frayd, and his hert was discouraged, and he axed counsell at the LORDE. But y^e LORDE gaue him no answer, nether by dreames, ner by the * lighte, ner by prophetes.

The sayde Saul vnto his seruantes: Seke me a womā which hath a spiete of soychsayēge, that I maye go vnto her, and axe at her. His seruantes sayde vnto him: Beholde, at Endor is there a woman, which hath a spiete of soychsayenge. And Saul chaunged his clothes, and put on other, and wente his waye and two men with him, and came by nighte vnto the woman, and sayde: Prophecye vnto me (I pray the) xhorow the spiete of soychsayenge, and brynge me him vp whom I shal name vnto the. The womā saide vnto him: Beholde, thou knowest what Saul hath done, how he hath roced out the soychsayers z witches from the londe, wherfore wilt thou brynge my soule then in to y^e nett, that I maye be slayne? But Saul swa-
1 Re. 35. a
Exo 22. c
Deu. 31. b
B
 re vnto her by y^e LORDE, and sayde: As truly as the LORDE lyueth, there shall no harme happen vnto the for this. Then sayde y^e woman: Whom shal I brynge vp vnto the? He sayde: Brynge me vp Samuel.

Now whan y^e woman sawe Samuel, she cryed loude, and sayde vnto Saul: Wherfore hast thou begyled me? Thou art Saul. And the kyng sayde vnto her: Feare not, what seist thou? The woman sayde vnto Saul: I se goddes comynge vp out of y^e earth. He sayde: How is he shapened? She sayde: There cometh vp an olde man, and is clothed with a longe garment. Then perceaued Saul that it was Samuel, z bowed him selfe downe to his face to the grounde, and worshiped him.

Samuel saide vnto Saul: Why hast thou disquyed me, to cause me be broughte vp? Saul sayde: I am sore troubled, the philistynes fighte agaynst me, z God is departed from me, z geueth me no answer, nether by prophetes ner by dreames: therfore haue I called the, y^e thou mightest shewe me, what I

The i. booke of the kynges.

Dshal do. Samuel sayde: What wilt thou axe at me, seynge the LORDE is departed from the, and is become thine enemye? The LORDE shal do vnto the enen as he spake by me, ^{1. Re. 13. f} and shall plucke the kyngdome out of thy hande, and geue it vnto Dauid thy neighbour, because thou hast not herkened vnto the voyce of the LORDE, ner perfourmed the displeasure of his wrath agaynst Amalek. Therfore hath the LORDE done this now vnto the. Moreover the LORDE shal deliuer ^{1. Re. 11. n} Israel with the also in to the handes of the Philistynes: & tomorrow shalt thou and thy sonnes be with me. And the hoost of Israel shal the LORDE deliuer in to the handes of the Philistynes. Then fell Saul immediatly vnto the earth, for he coude not stonde, and was sore afayed at these wordes of Samuel, so that there was nomore strength in him: for he had eaten no bried all that daye and all that night.

E And the woman wente into Saul, & sawe that he was sore vexed, and sayde vnto him: Beholde, thy handmayde hath herkened vnto thy voyce, and I haue put my soule in my hande, so that I haue herkened vnto y wordes which thou spakest vnto me. Therfore folowe thou also the voyce of thy handmayde. I wil see a morsell of bried before the to eate, that thou mayest come to thy strength, & go y waye. But he refused, and sayde, I wil not eate. Then his seruantes & the woman compelled him, so that he herkened vnto their voyce.

And he rose vp from y grounde, and sat vpon the bed. The woman had a fat calfe at home, so she made haist, and kylled it, and toke meell and dyd kneete it, and baked sweete cakes, & broughte them forth before Saul, & before his seruantes. And whan they had eaten, they stode vp, and wente their waye y nighte.

The XXIX. Chapter.

A The Philistynes gathered all their armies together at Aphet. But Israel pitched at Ain in Iesrael. And the prynces of the Philistynes were forth with hundreds and with thousandes, but Dauid and his men were behynde with Achis. The sayde the prynces of the Philistynes: What shal these hebrues do? Achis saide vnto the: Is not this Dauid y seruant of Saul kynge of Israel, which hath bene with me now yeaeres and dayes, & I haue founde no euell in him sence the tyme that he fell to me vnto this daye? Nevertheless the prynces of y Philistynes were wroth at him, & sayde vnto

The xxx. Chap. Ho. xxxix.

him: Let the man turne backe agayne, & abyde in his place, & which thou hast appoynted ^{1. Re. 17. a} him, that he go not downe with vs to y batayll, and become oure aduersary in y felde. For wherin coude he better do his lorde a pleasure, the in the heades of these men? Is not this Dauid, of whom they sunge in the daunce: Saul hath smytte his thousande, but Dauid his ten thousande? Then Achis called Dauid, and sayde vnto him: As truly as the LORDE lyueth, I take the for an honest man, and thy outgoynge and ingoynge with me in y hoost please me well, and no euell haue I marked in the, sence y tyme that thou camest to me vnto this daye. But thou pleasest not the prynces. Returne now therfore, and go y waye in peace, that thou do no euell in the sighte of the prynces of y Philistynes.

Dauid sayde: What haue I done, & what ^B hast thou marked in thy seruant, sence y tyme that I haue bene in y presence vnto this daye, that I shulde not come and fighte agaynst the enemies of my lord the kynge? Achis answered and sayde vnto Dauid: I knowe well that thou pleasest myne eyes euē as an angell of God. But the prynces of y Philistynes haue sayde: Let him not go vp with vs vnto the batayll. Get the vtherfore tomorrow by tymes, and y lordes seruantes which are come with the. And whan ye haue gotten you vp early in the mornynge, whan it is lighte, go yo waye. So Dauid & his men gat them vp early, to go their waye in the mornynge, and to come agayne in to the londe of the Philistynes. But the Philistynes wente vp towarde Iesrael.

The XXX. Chapter.

Now whan Dauid came to Siclag ^A on the thirde daie with his men, the Amalechites had falle in on y south parte and at Siclag, and had smytten Siclag, and burned it with fyre, and had caried awaye the wemen out of it, both small & greete. Nevertheless they had slayne no man, but dryuen the thence, and were goynge on their waye. Now whan Dauid with his men came to the cite, and sawe that it was brent wth fyre, and that their wyues, sonnes & daughters were led awaye captiue, Dauid and the people that was with him leste vp their voyce, and wepte so longe tyll they coude wepe nomore. For Dauids two wyues also were caried awaye captiue, Abinoam y Iesraelitisse, and Abigail Labals wife of Carmel. And Dauid was very sorowfull, for the people wolde haue stoned him: for y soule of all

The i. boke of the kynges.

the people was in greute heynnes, euery one ouer his sonnes and daughters.

B ^{1 Re. 21. b} Neuertheles David strengthened him selfe in the **LORDE** his God, & sayde vnto Abiathar & prest the sonne of Ahimelech: Bringe me hither the overbody cote. And whan Abiathar had broughte the overbody cote vnto David, David ayled at the **LORDE**, and sayde: Shal I folowe vpon the men of warre, and shal I ouertake them? He sayde: Yee, folowe vpon them, thou shalt ouertake them, and shalt rescue the pray. Then wente David his waye, and the sixe hundred men that were with him. And whan they came to the ryuer of Besor, some stode styll. But David and the foure hundred men folowed after: As for the two hundred men that stode styll, they had bene slowe to go ouer the ryuer of Besor.

Prou. 23. d And they founde a man of **Egipte** vpon the felde, him they broughte vnto David, & gaue him bread to eate, and water to drynke, and gaue him a quantite of fygges, & two quantities of raisyns. And whan he had eaten, his spere came to him againe: for in thre dayes and thre nightes he had eate no bread, and dronke no water.

C David sayde vnto him: Whose art thou? & whence art thou? He sayde: I am a childe of **Egipte**, an Amalechites seruaunt, & my master hath forsaken me, because I was sicke thre dayes ago. We sell her in towarde & south syde of Chirchus, and vpon Juda, and towarde & south parte of Caleb, & haue burned Sidlag with fyre.

David sayde vnto him: Wilt thou bringe me downe to these men of warre? He sayde: Swear e vnto me by God, & thou shalt not slaye me, ner deliuer me in to my masters hande, and I wil bringe the downe to these men of warre. And he broughte the downe, and beholde, they were scatred vpon all y ground, eatinge and drynkynge, and keepynge holy daye, and were makinge mery there, because of all the greute spoyle that they had taken out of the londe of the philistynes and of Juda.

D And David smote them from & morow tyll the euen, agaynst the nexte daye, so that there escaped none, excepte foure hundred yonge men, which rode vpon camels, & fled. So David rescued all that the Amalechites had taken, and his two wyues, & there mysfled nothinge, nether small ner greute, nether sonnes ner daughters, ner spoyle: and what so euer they had taken, David broughte all agayne. And David toke the shepe and oxen,

The xxxi. Chap.

and drewe & catell before him. And they sayde: This is Dauids spoyle.

And whan David came to the two hundred men, which had bene slowe to folowe after David, and abode at the ryuer of Besor, they wente forth to meete David, and the people & was with him. And David came to the people, and saluted them frendly.

Then answered soch men as were euell & Belials men (amonge them that had gone with David) and sayde: Seynge they wente not w vs, they shal haue none of the spoyle that we haue rescued: but let euery man take his wife & his children and be goynge.

Then sayde David: Ye shall not do so (my brethren) with that which & **LORDE** hath genen vs, and hath preserued vs, and deliuered these men of warre (which) were come agaynst vs in to oure handes. Who shoulde consente vnto you herin? like as the porcion is of them that wente downe to the battayll, so shal & porcion be of them also that abode w the stuffe, & shalbe denyded a lyke.

S From that tyme forth hath this bene an ordinaunce & lawe in **Israel** vnto this daye. And whan David came to Sidlag, he sent of the spoyle vnto the Elders in Juda his neyheurs, and sayde: Behelde, there haue ye the blessinge out of the spoyle of the enemies of the **LORDE**, namely vnto them of Bethel, vnto them at Ramath in the south, vnto them at Jathir, vnto them at Aroer, vnto them at Siphmoth, vnto them at Eschemoa, vnto them at Rachal, vnto them in the cities of the Jerahmuelites, vnto them in the cities of the Kenites, vnto them at Horonaim, vnto the at Bozasan, vnto the at Arady, vnto them at Hebron, and vnto all the places where David had walked w his men.

The XXXI. Chapter.

B ^{2. Par. 24} He & philistynes foughte agaynst **Israel**, and the men of **Israel** fled before the philistynes, and fell downe smytten vpon the mount Gilboa. And the philistynes pressed vpon Saul and his sonnes, and slewe Jonathas, & Abinadab and Malchisua the sonnes of Saul. And the battayll was sore agaynst Saul, & the archers fell vpon him with bowes, and he was sore wounded of the archers.

Then sayde Saul vnto his wapenbearers: Drawe out thy swerde, and thrust it thorow me, that these vncircumcised come not and slaye me, and make a laughing stocke of me. Neuertheles his wapenbearer wolde not, for he was sore afayed. Then toke Saul & swerde, and fell hym. Then whan his wa-

The ij. boke

penbearer sawe that Saul was deed, he fell also vpon his swerde, and dyed with him. Thus dyed Saul and his thre sonnes, & his wapenbearer, and all his men together the same daye.

Whan y men of Israel which were beyon de the valley, and beyonde Jordane, sawe, & the men of Israel were fled, and that Saul and his sonnes were deed, they leste y cities, and fled also. Then came the Philistynes, & dwelt therin.

1 Par. ii. b

* On the nexte daye came the Philistynes to spoyle & slayne, and founde Saul and his thre sonnes lyenge vpon monnt Gilboa, and smote of his heade, and toke of his harness, and sent it in to the lande of the Philistynes rounde aboute, to shewe it in the house of their Idols, and amonge the people, & layed his harness in y house of Astaroth: but his body hanged they vp vpo the wall of Bethsan.

Whan they of Jabes in Gilead herde, what the Philistynes had done vnto Saul, they gat them vp, as many as were men of armes, and wente all the nighte, and toke y body of Saul, and the bodies of his sonnes from y wall of Bethsan, broughte the

1 K. 14. 2

to Jabes, and burnt them there, and toke their bones, and buried them vnder y tre at Jabes, & fasted seue dayes.

The ende of the first ~~booke~~ of the Kynges, otherwyse called the first boke of Samuel

The seconde booke of the Kynges, otherwyse, called the seconde boke of Samuel.

What this boke conteyneth.

Chap. i. The death of Saul is shewed vnto David, which mourneth for him.

Chap. ii. David is anoynted Kyng of the

of the Kynges. Fo. xl.

men of Juda Abner goeth aboute to make Isoboseth Sauls sonne kyng of Israel.

Chap. iii. Discorde betwixte the house of David and Saul. Abner lyeth with Sauls concubyne, is reponed therfore, and faileth vnto David. Joab stydeth Abner.

Chap. iiii. Isboseth is stickte of traitours whom David putteth to death.

Chap. v. David taketh in all the kyngdome, and overcommeth the Philistynes on euery syde.

Chap. vi. David causeth the Ark of the LORDE to be caried out of Abinadabs house in to the house of Obed Edō. Ysa is punyshed for touching it. David carrieth it in to his cite.

Chap. vii. David is forbydde to buyde an house vnto the LORDE, vnto whom he geueth thanks.

Chap. viii. David subdueth the Philistynes and other mo aboute him.

Chap. ix. David sheweth fauoure to Sauls kinred, and doth the good for Ionathas sake.

Chap. x. David sendeth messengers to the kyng of the Ammonites, which putteth the to shame: wherfore David goeth agaynst them, and wynneth the victory of them two tymes.

Chap. xi. David committeth aduourty with Bethseba, and causeth hir husbāde be slayne.

Chap. xii. The prophēt Nathan rebuketh David, which knowlegeth his synne, and requyret mercy. His sonne dyeth.

Chap. xiii. Ammon defyleth Thamar, the sone Absalom slayeth him.

Chap. xiiii. Joab reconcyleth Absalom vnto his father with surreytie. Absalom sendeth for Joab, and because he cometh not to him, he burneth vphis corne.

Chap. xv. Absalom sekerh his fathers kyngdome. David flyeth with his men.

Chap. xvi. David geueth Gaba all the good of Mephiboseth: Semei curseth and blasphemeth David. Absalom lyeth with his fathers concubynes.

Chap. xvii. The LORDE turneth the counsell of Achitophel. The counsell of Chusai goeth forth.

Chap. xviii. Davids hoost wynneth the victory. Absalom is slayne. David his father is so roufull.

Chap. xix. Joab rebuketh the kyng for his mournynge. Israel flyeth in to their tentes. Iuda cleueth vnto David. Semei and Mephiboseth prayne fauoure. Barzillai sheweth the kyng greatesendshippe.

Chap. xx. Seba maketh an vproare, and denyeth Israel from David. Joab stydeth Amasa. Joab foloweth vpon Seba, and laierh sege vnto him in Abela.

Chap. xxi. A greatesonger. Sauls childre are geue vnto the Gibeonites. David fighteth agaynst the Philistynes.

Chap. xxii. David prayseth the LORDE with a songe of thankesgrynge, because he deliuered him out of the hande of Saul and other enemies.

Chap. xxiii. The last wordes of David. The names of the Worthies are rehearsed.

Chap. xxiiii. David nobreth the people, and displeaseth the LORDE, which plagerh his lande with the pestilence.

The ij. boke of the kynge.

The first Chapter.



After y death of Saul
whan David was co
me agayne from the
slaughter of y Amale
chites, and had remay
ned two dayes at Si
clag, beholde, on the
thirde daye there ca

me a man out of Sauls hoost, with his clo
thes rente, and eatch vpon his heade. And
whan he came vnto David, he fell downe to
the grounde, and worshipped. David sayde
vnto him: Whence comest thou? he sayde
vnto him: Out of the hoost of Israel am I
fled. David sayde vnto him: Tell me, what is
the matter? he sayde: the people is fled from
the battayll, and many of the people are fal
len: Ree and Saul also is deed and his sonne
Jonathas. David sayde vnto the yonge mā
that brought him this worde: How knewest
thou that Saul and Jonathas his sonne are
deed? The yonge man y tolde him this, say
de: I came by chance vnto mount Gelboa,
and beholde, Saul leaned vpon his speare, &
the charrettes and hoisimē folowed harde af
ter him: and he turned him aboute, and saroe
me, and called me. And I sayde: Here am I.
And he sayde vnto me: What art thou? I
sayde vnto him: I am an Amalechite. And
he saide vnto me: Come to me, and kyll me, for
anguysh hath gotten holde of me: for my li
fe is yet a hole within me. Then strete I to
him, and slewe him, for I knowe wel: that he
coude not lye after his fall. And I toke: he
crowne from his heade, and the armelet frō
his arme, and haue broughte it here vnto y
my lorde. Then toke David holde of his clo
thes, and rente them, and so dyd all the mē
that were with him, & mourned, and wepte,
and fasted vntyll the even, ouer Saul & Jo
nathas his sonne, and ouer the people of the
LORDE, and ouer the house of Israel, becau
se they were fallen thorow the swerde.

And David sayde to the yonge man that
broughte him worde: What art thou? he
sayde: I am y sonne of a straunger an Ama
lechite. David sayde: How happeneth it
that thou wast not afrayed to laye thine hā
de vpon the LORDES anointed to destroye
him? And David sayde vnto one of his yon
ge men: Come hither, and slaye him. And he
smote him that he dyed. Then sayde David
vnto him: Thy bloude be vpon thyne owne
heade. For thy mouth hath spoken against
thyselfe and sayde: I haue slayne the anoynt
ed of the LORDE. And David mourned this

The ij. Chap.

lamentacion ouer Saul and Jonathas his
sonne, and commaunded to teach the childre
of Juda the bowe. Beholde, it is wrytten in
the boke of the righteous.

The Eldest in Israel are slayne vpon the
heigth of the. How are the Worthies fallē?

Tell it not at Gath: speake not of it in y
stretes at Ascalon: lest the daughters of y
Philistynes reioyse, lest the daughters of y
vn circumcysed tryumphe.

Ye mountaynes of Gelboa, nether bew
ner rayne come vps you, nether lōde be wher
of cometh heene fferynges: for there is y
shylde of the Worthies synyten downe, the
shylde of Saul, as though he had not bene
anoynted with oyle.

The bowe of Jonathas sayled not, and
the swerde of Saul came not agayne voy
de from the bloude of the slayne, and frō the
fat of the giauntes.

Saul and Jonathas lovely and pleasur
in their lyse, and in their deeth were not par
ted asunder: lighter then Aegles, and stron
ger then Lyons.

Ye daughters of Israel wepe ouer Saul
which clothed you with purple in pleasu
res, and decked you with Jewels of golde on
yours garmentes.

How are the Worthies fallen so in the
battayll: Jonathas is slayne vpon y heigth
of the.

I am sory for the my brother Jonathas:
thou hast bene very lovely vnto me: Thy lo
ne hath bene more speciall vnto me, then the
lone of women.

How are the Worthies fallen, and y wea
pens destroyed?

The II. Chapter.

After these actes David & axed at the
LORDE, and sayde: Shall I go vp in
to one of the cities of Juda? And the
LORDE sayde vnto him: Go vp. David say
de: Whither? he sayde: Vnto Hebron. So
David wente thither with his two wyues,
Ahinoam the Iesraelitisse, and Abigail Ta
bals wyfe of Carmel. And David broughte
vp the men that were him also, enery one
with his housholde, and they dwelt in the
cities of Hebron. And y men of Juda came,
and there they anointed him kynge ouer the
house of Juda.

And whā it was tolde David, & that they
of Jabes in Gilead had buried Saul, he sent
messaungers vnto them, sayenge: Blessed be
ye of the LORDE, that ye haue done soch
mercy vpon youre lorde Saul, and haue bu
ried him. The LORDE therfore shewe mercy

21
1 Re. 10. d

1 Re. 11. f
and. 15. f

Mat. 12. d
Luc. 19. b

Mich. 1. b

1 Re. 12. a
and. 14. b
1. Re. 15. b

21
1 Re. 11. a
2. Re. 5. c

1 Re. 11. c

The ij. booke of the kynges.

now and faithfulness upon you. And because ye have done this, I also will do you good. Let your hearts now therefore be comforted, and be ye stronger: for though Saul your lord be dead, yet hath the house of Juda chosen me to be kyng over them.

B But Abner the sonne of Ner, which was Sauls chiefe captayne, took Iſboseth the sonne of Saul, and brought him thorow the hoost, and made him kyng over Gilead, Assuri, Iſrael, Ephraim, Ben Jamin and over all Iſrael. And Iſboseth the sonne of Saul was fourtye yeare olde, when he was made kyng of Iſrael, & he reigned two yeares. But the house of Juda helde with David: The tyme þ David was kyng at Hebron over the house of Juda, was seven yeare and sixe monethes longe.

a. R. 5 a

And Abner the sonne of Ner wote forth with the seruantes of Iſboseth the sonne of Saul, out of þ hoost vnto Gibeon. And Joab the sonne of Zeru Ja wote forth with Davids seruantes, and they met together by the pole at Gibeon, and cheselays on the one syde of the pole, the other on the other syde. And Abner sayde vnto Joab: Let the yonge men get them vp, and playe before vs. Joab sayde: Let them aryse. Then gat they them vp, & wente in nombre twelue of Ben Jamin on Iſboseth Sauls sonnes syde, and twelue of Davids seruantes. And every one gat another by the heade, and thrust his swerde in his syde, and fell together: therefore is the place called Helkath hazurim (that is, the felde of the Worthies) which is at Gibeon.

C And there arose a sore harde battayll the same daye. But Abner and the men of Iſrael were put to flight of Davids seruantes. Thre sonnes of Zeru Ja were there, Joab, Abisai & Asahel. As for Asahel, he was lighte of fete as a Roob in þ felde, & folowed after Abner, and turned not asyde nether to the righte hande ner to þ lefte from Abner. Then Abner turned him aboute, and sayde: Art thou Asahel? He sayde: Yee. Abner sayde vnto him: So thy waye ether to the righte hande or to the lefte, and get the one of þ yonge men, and take his harness from him. Neuertheles he wolde not leaue of fro him. Then sayde Abner agayne to Asahel: Get thee awaye from me, why wilt thou that I smyte thee to the grounde? and how darre I lift vp my face before þ brother Joab? Howbeit he wolde not go his waye.

Then Abner thrust him in with a speare into his bely, so that the speare wote out be-

The iij. Chap. Fo. xli.

hynde him. And there he fell and dyed before him: and who so came to the place where Asahel laye dead, stode styll there. But Joab and Abisai folowed vpon Abner, till the sonne wente downe. And when they came to þ hyll of Amma, which lieth before Giah, by þ waye to the wilderness of Gibeon, the children of Ben Jamin gathered them selues together behynde Abner, and grewe to a multitude, and stode vpon the toppe of an hyll.

And Abner called vnto Joab, and sayde: Shal the swerde the deuoure without end? Knowest thou not, that it will be bytter at the last: How longe wil it be or thou saie vnto the people, that they leaue of from their brether? Joab sayde: As truly as God lyueth yf thou haddest sayde thus daye in the morninge, the people had ceased every one from his brother. And Joab blew the trompet, & all the people stode still, and folowed none more vpon Iſrael, nether foughte they enymore.

Abner and his men wente all that same night over the playne felde, and passed over Iordane, & walked thorow all Bithron, and came to the tentes. Joab turned him from Abner, and gathered all þ people together. And of Davids seruantes there myssed nyntene men, and Asahel. But Davids seruantes had smytten so amonge Ben Jamin and the men of Abner, that thre hundred and threescore men were dead. And they toke vp Asahel, and buried him in his fathers graue at Bethleem. And Joab with his men wote all that nyght: and at the breake of the daie they came vnto Hebron.

The III. Chapter.

And there was a longe battayll betwene the house of Saul and the house of David. But David wente and increased, and the house of Saul wente and diminished. And vnto David were children borne at Hebron. His firstborne sonne Ammon of Ahinoam the Iſraelitisse: the seconde Chisleab of Abigail the wyfe of Nabal of Carmel: the thirde Absalon the sonne of Maachah the daughter of Thalmay kyng of Gessur: the fourth Adonia the sonne of Hagitha the fift Saphatia the sonne of Abital: þ sixte Jerhream of Eglah Davids wife. These were borne vnto David at Hebron.

Now when it was warre betwene the house of Saul & the house of David, Abner strengthened Sauls house. And Saul had had a concubine, whose name was Rissa the daughter of Nia. And Iſboseth sayde vnto Abner: Wherefore liest thou with my fathers concubine?

D

E

B

The ij. booke of the kynge.

Then was Abner very wroth at these wordes of Iſbobaſeth, and ſayde: Am I a dogges heade then, that I agaynſt Juda do mercy vnto the houſe of Saul thy father, and vnto his brethren and kynſfolkes? and haue not delyuered the into thy hande of David, and thou layeſt a treſpace to my charge this daye for a womans ſake? God do Abner this and that, yf I do not: as the LORDE hath ſworne vnto David, that the kyngdome maye be taken fro the houſe of Saul, and thy ſeate of David ſet vp ouer Iſrael and Juda, from Dan vnto Berſeba. Then coulde he not anſwere him one worde agayne, he feared him ſo.

1. Reg. 11. f
and 12. c

And Abner ſent meſſaungers vnto David, ſayenge: Whoſe is the londe? And ſayde: Make thy conenant with me. Beholde, my hande ſhall be with the, to turne all Iſrael vnto the.

He ſayde: Wel, I wyll make a conenant with the, but one thyng I deſyre of the, that thou ſe not my face, excepte thou brynge me firſt Michol Sauls doughter, whan thou commeſt to ſee my face. David ſent meſſaungers alſo vnto Iſbobaſeth the ſonne of Saul, ſayenge: Give me my wyfe Michol, whom I married with an hundred foreſkynes of the Philistynes. Iſbobaſeth ſent, and cauſed for to take her from the man: Paltiſai the ſonne of Laïſ. And his huſbande wente with her, and wepte behynde her vnto Bahurim. Then ſayde Abner vnto him: Turne backe agayne, and go thy waye. And he turned backe agayne.

1. Re. 19. B

1. Re. 35. 2

And Abner talked with the Elbers in Iſrael, and ſayde: Your myndes haue bene ſet afore tyme and longe agoon vpon David, that he mighte be kynge ouer you, do it now therfore, for the LORDE hath ſayde of David: I wil delyner my people of Iſrael by the hande of David my ſervant, from the hande of the Philistynes, and from the hande of all their enemies.

Abner ſpake alſo before the eares of Ben Jamin, and wente to ſpeake before the eares of David at Hebron all that Iſrael and the whole houſe of Ben Jamin was content withall. Now whan Abner came to Hebron vnto David, and twenty men with him, David made them a feaſt. And Abner ſayde vnto David: I wyll get me vp, and go gather all Iſrael together to my lord the kynge, and that they maye make a conenant with the, that thou mayeſt be kynge, at thy ſoules deſyre.

So David let Abner go from him in pea-

The iij. Chap.

ce. And beholde, David ſeruautes and Joab came from the men of warre, and broughte a greate ſpoyle with them. And Abner was not now with David at Hebron, for he had ſent him from him, ſo that he was gone his waye in peace.

But whan Joab and all the hoſt with him was come, it was tolde him that Abner the ſonne of Ner came to the kynge, and how he had ſent him fro him, ſo that he was gone his waye in peace. Then wente Joab into the kynge, and ſayde: What haſt thou done? Beholde, Abner came to the, why haſt thou ſent him from the, that he is gone his waye? Knoweſt thou not Abner the ſonne of Ner? For he came to the to diſceuer the, that he mighte knowe thy outgoynge, and ingoynge, and to ſpie out all that thou doeſt. And whan Joab wente out from David, he ſent meſſaungers after Abner, to ſerch him agayne from Bethanſira, and David knewe notheroſ. Now whan Abner came agayne vnto Hebron, Joab brought him in to the middes vnder the gate, to talke wth him ſecretly, and thruſt him there in to the hely that he dyed, becauſe of his brother Aſahels bloude.

Whan David knewe of it therafter, he ſayde: I am vngiltye, and ſo is my kyngdome for ever before the LORDE concernynge the bloude of Abner the ſonne of Ner: but vpon the heade of Joab fall it, and vpon all his fathers houſe, and in the houſe of Joab there ceaſſe not one to haue a remynge yſſue and a leproſy, and to go vpon a ſtaffe, and fall thorow the ſwerde, and to haue ſcarneſſe of bred. Thus Joab and his brother Abiſai ſlew Abner, becauſe he had ſlayne their brother Aſahel in the battaill at Gibeon.

1. Re. 14

David ſayde vnto Joab and to all the people that was with him: Kente youre clothes, and gyrd ſack cloth aboute you, and make lamentacion for Abner. And the kynge wente after the Bere. And whan they buried Abner at Hebron, the kynge liſte vp his voyce, and wepte beſyde Abners grave, and all the people wepte alſo.

And the kynge mourned for Abner, and ſayde: Abner is not deed as a foole dyeth. Thy handes were not bounde, thy fete were not vered with fetters, thou art fallen as a man falleth before wicked vnchyuſtes. Then all the people bewayled him yet more.

Now whan all the people came in to eate with David, whyle it was yet hye daye, David ſware, and ſayde: God do this and that vnto me, yf I tauſt ether bred or oughte els afore the Sonne go downe. And all the people

1. Re. 14

The ii. booke of the kynges.

knewe it, and it pleased them well all that yf kyng dyd in the sighte of all the people. And all the people and all Israel perceaued the same daye, that it came not of the kyng, that Abner the sonne of Ner was slayne. And the kyng sayde vnto his seruantes: Knowe ye not that this daye a prynce and a greate man is fallen in Israel? As for me, I am yet but tender and annoynted kyng. But the men the children of Zeruia are to harde for me. The LORDE recompence him that doth euill, accordinge to his wickednes.

The iii. Chapter.

Ahan Sauls sonne herde yf Abner was deed at Hebron, his handes were feble, and all Israel was sory. But there were two men captaynes ouer the souldyers vnder the sonne of Saul, the one was called Baena, the other Rehob, sonnes of Rimmon yf Berothite, of the childre of Ben Jamin: for Beroth was coūnted also in Ben Jamin. And the Berothites were fled vnto Gethaim, and were straungers there vnto this daye. Jonathan also the sonne of Saul had a sonne which was lame on his fete, and was fyue yeare olde whan the rumoure of Saul and Jonathan came from Israel. And his noyse toke him, and fled. And whye she made haist and fled, he fell, and was lame: And his name was Mephibosheth.

Then wente the sonnes of Rimmon yf Berothite, Rehob and Baena, and came to the house of Mephibosheth, in the heate of the daye, and he laye vpon his bed at the noone daie. And they came into the house to fetch wheate, and thrust him in the bely, and gat them awaye. For whā they came into yf house, he laye vpon his bed in his chamber, and they stucke him to death, and smote of his heade, and toke his heade, and departed by the waye of the playne felde all that nighte, and broughte the heade of Mephibosheth to David vnto Hebron, and sayde vnto the kyng: Beholde, there is the heade of Mephibosheth the sonne of Saul thine enemye, which layed wayte for thy soule. This daye hath the LORDE auenged my lord the kyng of Saul and his seide.

E Then answered David vnto Rehob and Baena his brother, yf sonnes of Rimmon yf Berothite, and sayde: As truly as the LORDE lyueth, which hath deliuered my soule out of all trouble, I toke him yf broughte me worde and sayde: Saul is deed, and he thoughte he had bene a good messaunger, and at Sichlag I put him to death, vnto whom I shulde haue geuen a rewarde for his message.

The v. Chap. Fo. xliij.

And these vngodly personnes haue slayne a righteous man in his owne house vpon his bed. Xee shulde not I requyre his bloude of youre handes, and take you awaye from yf earth: And David commaunded his yongemen, which slew them, and smote of their handes and fete, and hanged them vp by yf pole at Hebron. But the heade of Mephibosheth toke they, and buried it in Abners graue at Hebron.

The V. Chapter.

All the trybes of Israel came to David vnto Hebron, and sayde: Beholde, we are thy bone and thy flesh. And afore tyme whā Saul was kyng ouer vs, thou leddest Israel out and in. So the LORDE hath sayde: Thou shalt kepe my people of Israel, and shalt be the duke ouer Israel. And all the Elders in Israel came to yf kyng vnto Hebron. And kyng David made a covenante with them at Hebron before yf LORDE. And they annoynted David to be kyng ouer Israel. Thyrtye yeare olde was David whan he was made kyng, and reigned fortye yeares. At Hebron reigned he seuen yeares and sixe monethes ouer Iuda: but at Jerusalem he reigned thre and thirtie yeares ouer all Israel and Iuda.

And the kyng wente with his men to Jerusalem, agaynst the Jebusites, which dwelt in the londe. Neuertheles they sayde vnto David: Thou shalt not come hither but the blynde and lame shal dryue yf awaye. (They thoughte planely, that David shulde not come in.) Howbeit David wanne the castell of Sion, which is the cite of David. Then sayde David the same daye: Who so euer smyteth the Jebusites, and openeth the perquellies, the lame and the blynde, which (Jebusites) Davids soule hateth. Herof cometh the prouerbe: Let no blynde ner lame come in to the house. So David dwelt in yf castell, and called it the cite of David. And David builded roude aboute fro Millo and within. And David grewe, and the LORDE the God Zebaoth was with him.

And Hiram the kyng of Tyre sent messengers vnto David, and Cedar trees for walles, and Carpenters, and Masons, to build David an house. And David knewe, that the LORDE had confyrmed him kyng ouer Israel, and exalted his kingdome for his people of Israels sake. And David toke yet mo wyues and concubynes at Jerusalem, after he was come from Hebron, and there were yet mo sonnes and doughters borne vnto him. And these are the names of them that

The ii. boke of the kynge.

were borne vnto him at Jerusalem: Samma Sobab, Nathan, Salomon, Jebegar, Elisua, Nepheg, Japhia, Elisama, Eliada, Eliphalet.

And whan the Philistines herde that David was anoynted kinge ouer Israel, they were vp all to seke David. Whan David perceaued that, he wrote downe in to a castell. But the Philistynes came and scattered them selues beneth in the valley of Rephaim. And David cried at the LORDE, and sayde: Shal I go vp agaynst the philistynes? and wyle thou deliuer them in to my hande? The LORDE sayde vnto David: Go vp, I wyl deliuer the philistynes in to thy hande.

And David came vnto Baal prazim, and smote the there, and sayde: The LORDE hath denydd myne enemies, euen as the waters parte asunder: therfore is the same place called Baal prazim. And they lefte their ymagges there, but David and his men caried the awaye.

Nevertheless the philistynes wente vp agayne, and scattered them selues beneth in the valley of Rephaim. And David cried at the LORDE. The LORDE sayde: Thou shalt go vp, but compasse them behinde, that thou mayest be vpon them euer agaynst the peertrees: and whan thou hearest vpon the toppe of the peertrees, the sounde of the goinge be bolde, for then is the LORDE gone forth before the, to smyte the hoost of the philistines. David dyd as the LORDE commaunded him and smote the philistynes from Geba, tyll thou comest vnto Gaser.

The VI. Chapter.

And David gathered agayne all the yonge chosen men in Israel, euen thre thousande, and gat him vp, and wente with all the people that was with him of the ciuesins of Juda, to fetch vp the Arke of God from thence: whose name is: The name of the LORDE Zebaoth dwelleth theron betwene the Cherubins. And they caused the arke of God to be caried vps a new cart, which dwelt at Gibeon. Usa and Ahio the sonnes of Abinadab drewe y new cart. And whan they broughte it with the Arke from the house of Abinadab which dwelt at Gibeon, Ahio wente before the Arke: and David and all the house of Israel played before the LORDE, with all maner of instrumentes of pine tre, with harpes, and psalteries, and tabrettes, and belles, and Cymbals.

And whan they came to the barnesfloore of Nacon, Usa stretched out his hande,

The vi. Chap.

and helde the Arke of God, for the oxen were out asyde. Then waxed the wrath of the LORDE scarce agaynst Usa, and God smote him there because of his presumptiō, so that he dyed there besyde the Arke of God. Then was David sorry, because the LORDE had made soch a rente vpon Usa, and he called the same place Perez Usa vnto this daye. And David feared the LORDE the same daie, and sayde: How shall the Arke of the LORDE come vnto me? And he wolde not let it be broughte to him in to the cite of David, but caused it be brought in to y house of Obed Edom the Gathite. And whan the Arke of the LORDE had contynued thre monethes in the house of Obed Edom the Gathite, the LORDE blessed him and all his house.

And it was tolde kynge David, that the LORDE had blessed the house of Obed Edom and all that he had because of the Arke of God. Then wente he, and fetched vp the Arke of God out of y house of Obed Edom in to the cite of David with ioye. And whā they were gone sixe steppes in with the Arke of the LORDE, they offered an ox and a fat shepe. And David daunced w all his might before the LORDE, and was girded with an ouerboddy cote of lynnē. And David with all Israel brought vp y Arke of the LORDE with tabrettes and trompettes.

And whan the Arke of the LORDE came in to the cite of David, Michol the daughter of Saul looked out at a window, and sawe kynge David leapyng, sprynginge and dauncyng before the LORDE, and despyed him in hir hert. But whan they brought in y Arke of the LORDE, they set it in hir place in the myddes of the Tabernacle, which David had pitched for it. And David offered burnt offerynges and deedofferynges before y LORDE. And whan David had made an ende of offerynges the burnt offerynges and deedofferynges, he blessed the people in the name of the LORDE Zebaoth, and dealte out vnto all the people, and to the multitude of Israel, both to man & womā, vnto every one a cake of bried, and a peece of flesh, and a meece of pottage. Then wente all the people their waye, every one vnto his house.

Whan David came agayne to blesse his house, Michol the daughter of Saul wente forth to mete him, and sayde: How glorious hath the kynge of Israel bene to daye, which hath vncouered himselfe before the maydes of his seruantes, like as the rascall people discover them selues. But David saide vnto Michol: I wil playe before y LORDE, which

* Num. 4. b
and 7. b

1. Pa. 16. a

D

E

1. Re. 23. a
2. Re. 2. a
and 3. d

D

1. Pa. 14. a

1. Reg. 4. c

1. Reg. 7. a

1. Pa. 14. b

The ij. boke of the kynges.

hath chosen me afore y^e father, and afore all his house, because he hath commaunded me to be the pryncce ouer the people of the LORDE, even ouer Israel, and yet wyl I be vylen then so, and wyl be lowe in myne owne sight: and with the maydens wherof thou hast spoken, wyl I be honoured. As for Michol the daughter of Saul, she had no childe vnto the daye of hir death.

The VII. Chapter.

2
1. Par. 13. 2

Now whan the kyng sat in his house, and the LORDE had geuen him rest from all his enemies on every syde, he sayde vnto the prophet Nathan: Beholde, I dwell in a house of Cedar, and the Arke of God dwelleth amonge the curtaynes. Nathan sayde vnto the kyng: Go thy waye, what so ever thou hast in thine hert, y^e do: for the LORDE is wth the. But the same night came y^e worde of the LORDE vnto Nathan, and sayde: Go and speake to my seruaunt David: Thus sayeth y^e LORDE: Shalt thou buylde me an house to dwell in? I haue dwelt in no house sence the daye that I broughte the children of Israel vnto this daye, but haue walked in the Tabernacle and Habitation, whiche so ever I wente with the children of Israel. Dyd I ever speake to eny of the trybes of Israel (whom I commaunded to kepe my people of Israel) and sayde: Wherfore do ye not buylde me an house of Cedar wodd?

3
1 Re. 10. c

So shalt thou speake now vnto my seruaunt David: Thus sayeth the LORDE Zebaoth: I toke the from the pasture whan thou wentest behynde the shepe, y^e thou shuldest be y^e pryncce ouer my people of Israel, and haue bene wth the whiche so ever thou wentest, and haue roted out all thine enemies before the, and haue made the a greate name, accordinge to the name of the greate men vpon earth. And for my people of Israel I wyl appoynte a place, and wyl plant them, that they maye remayne there, nomore to be remoued, and y^e the childre of wickednes oppress them nomore, like as afore, and sence the tyme that I ordeyned Iudges ouer my people of Israel. And I wyl geue the rest from all thine enemies. And the LORDE sheweth the, that the LORDE wyl make the a house.

3 Re. 5. a
4 Re. 8. c
Pal. 131. b
1. Cor. 13. c
1. Cor. 13. b

Now whan y^e tyme is fulfilled y^e thou shalt slepe wth thy fathers, I wil after y^e rayse vp thy syde, which shal come of thy body: his kyngdome wyl I stablish, he shal buylde an house for my name, and I wyl stablish y^e seate of his kyngdome for ever. I

The viij. Chap. 35. xliij.

wyl be his father, and he shall be my sonne. * Whan he doeth a trespase, I wyl reprove him with the rodd of men and with the pigges of y^e childre of men: But my mercy shal not be withdrawn fro him, as I haue withdrawn it fro Saul, whō I haue take awaye before the. As for y^e house and thy kyngdome, it shal be stablished for ever before the, and thy seate shal endure fast for euer more.

3. Re. 11. c
Pal. 131. d

Whan Nathan had tolde all these wordes and all this vision vnto David, kyng David came and sat him downe before the LORDE, and sayde: O LORDE God, who am I? and what is my house, y^e thou hast brought me thus farre? This O LORDE God hast thou thoughte to litle also, but hast spoken of the house of thy seruaunt yet longe for to come. O LORDE God, is that the lawe of men?

And what shall David speake vnto the? thou knowest thy seruaunt O LORDE God, for thy wordes sake and accordinge to y^e hert hast thou done all these greate thinges, y^e thou mightest shewe the vnto thy seruaunt. Therefore art thou greatly magnified O LORDE God: for there is none like the, and there is no God but thou, accordinge vnto all that we haue herde with o^r eares. * For where is there a people vpon earth as thy people of Israel? For whose sake God wente to deliuer him a people, and to make him selfe a name, and to do them soch greate and terrible thinges in thy lēde before y^e people, * whom thou hast deliuered vnto thy selfe fro Egipte, from the people, and from their goddes. And thy people of Israel hast thou prepared the to be a people vnto thyne owne selfe for ever, and thou O LORDE art become their God.

Deu. 32. f

Deu. 4. a

Exo. 14. a

Stablish now y^e worde therefore for ever (O LORDE God) which thou hast spokē ouer thy seruaunt and ouer his house, and do accordinge as thou hast sayde. So shall thy name be greate for ever, so that it shal be sayde: The LORDE Zebaoth is the God ouer Israel, and the house of thy seruaunt David shal be made sure before the. For thou LORDE Zebaoth, thou God of Israel hast opened the eare of thy seruaunt, and sayde: I wil buylde the an house. Therefore hath y^e seruaunt founde his hert, to praye this prayer vnto the. * Now LORDE God thou thy selfe art God, and thy wordes shal be the trueth. Thou hast spoken soch good ouer thy seruaunt. Begynne now therefore, and blesse y^e seruantes house, that it maye be before the for ever, for thou LORDE God thine awne selfe hast spoken it: and

Deu. 32. f

hh

The ii. booke of the kynges.

with thy blessinge shal thy seruantes house be blessed for euer.

The VIII. Chapter.

AND it fortuneth after this, & David smote & philistynes, and discomfited them, and toke the brydell of bondage out of the philistynes hande. * He smote the Moabites also to the grounde, so that he broughte two partes of them to death, and let one parte lyue. Thus the Moabites were subdued vnto David, so & they broughte him giftes.

David smote Hadad Esir also the sonne of Rehob kynge of Zoba, whan he wete to fetch his power agayne at & water Euphrates. And of them toke David a thousande & seuen hundred hoisemen, and twenty thousande fete men, and lamed all the charettes, saue an hundred which he kepte behynde. But the Siryans came from Damascon to helpe Hadad Esir kynge of Zoba. And David smote two and twenty thousande men of the Syrians, and layed people vnto Damascus in Syria.

Thus was Syria subdued vnto David, so that they broughte him giftes: for & LORDE helped David whither so euer he wente. And David toke & shylde of golde, which Hadad Esir's seruantes had, and broughte them to Jerusalem. But from Bethah & Berothai & cities of Hadad Esir toke David very moch brasse.

Whan Thoi the kynge of Zemarai herde, that David had smytten all the power of Hadad Esir, he sent his sonne Joram vnto David to salute him frendly, & to blesse him, because he had foughten with Adad Esir and smytten him (for Thoi had warre with Hadad Esir) and had Jewels with him of syluer, of golde, and of brasse: which kynge David halowed also vnto & LORDE, with the syluer and golde which he sanctified vnto the LORDE from all the Zeythē, whom he subdued, from Siria, fro Moab, from the childre of Ammon, from the philistynes, fro Amalek, from the spoyle of Hadad Esir & sonne of Rehob kynge of Zoba.

David gat him selfe a name also whan he came, * and smote eightene thousande of & Sirians in & Salt valley. And he layed people in all Edomea, * and all Edom was subdued vnto David: for the LORDE helped David, whither so euer he wente. Thus was David kynge ouer all Israell. And he executed iudgemente and righteousnes vnto all & people. * Joab & sonne of Zeruia was captayne ouer the hoost. Josaphat the sonne of

The ix. Chap.

Ahithub was Chanceler. Zadok the sonne of Achitob, & Ahimelech the sonne of Abia that were prestes. Seraia was Scribe. Benaias the sonne of Joiada was ouer & Cheritians & Plethians. And the sonnes of David were * prestes.

The IX. Chapter.

AND David sayde: Remayneth there yet eny man of Sauls house, that I maye do mercy vpon him for Jonathas sake? There was a seruant of Sauls house, named * Siba, whom they called vnto David, & the kynge sayde vnto him: Art thou Siba? He sayde: Yee thy seruant. The kynge sayde: Is there yet eny man of Sauls house, & I maye do the mercy of God vpon him? Siba sayde vnto the kynge: * There is yet a sonne of Jonathas, lame on his fete. The kynge sayde vnto him: Where is he? Siba sayde vnto & kynge: Beholde, he is at Lodober in & house of * Machir & sonne of Ammuel. The kynge sent David thither, & caused for to fetch him from Lodober out of & house of Machir the sonne of Ammuel.

Now whan Mephiboseth the sonne of Jonathas the sonne of Saul came vnto David, he fell vpon his face, & worshiped him. David sayde: Mephiboseth. He sayde: Here am I thy seruant. David sayde vnto him: Feare not, for I wyll do mercy vpon the for thy father Jonathas sake, and wil restore vnto the all the londe of thy father Saul: but thou shalt eate bred daylie at my table. He worshiped and sayde: Who am I thy seruant, that thou turnest the to a deed dogg as I am?

Then the kynge called Siba & seruant of Saul, and sayde vnto him: All & hath belonged vnto Saul & to all his house, haue I geuen to thy lordes sonne. Tyll his londe for him therfore, thou & thy children & seruantes, & brynge it in, & it maye be bred for & lordes sonne, and & he maye enioye it: but Mephiboseth & lordes sonne shal eate bred daylie at my table. Siba had systene sonnes & twenty seruantes. And Siba sayde vnto & kynge: Acordinge vnto all as my lord the kynge hath commaunded his seruant, so shal his seruant do. And let Mephiboseth (saide David) eate at my table, as one of the kynges owne children. And Mephiboseth had a yōge sonne, whose name was Micha. But all & dwelt in the house of Siba, serued Mephiboseth. As for Mephiboseth him selfe, he dwelt at Jerusalem: for he ate daylie at the kynges table * and was lame on both his fete.

Some
rende:
* rulers.

1. Par. 9 c

2. Re. 4 a

2. Re. 17 a

C

1. Reg. 4 d

The ij. booke of the kynges.

The X. Chapter.

Ald it fortunèd after this, that þe kynge of the children of Ammon dyed, & his sonne Hanun was kynge in his steade. Then sayde Dauid: I wyll do mercy vpon Hanun the sonne of Nahas, as his father dyd mercy vpon me. And so he sent, and comforted him by his seruantes ouer his fathers death. Now whan Dauids seruantes came into the londe of the children of Ammon, the mightie men of the children of Ammon sayde vnto Hanun their lorde: Thynkest thou it is for the hono^r of þy father in þy fighte, þy Dauid hath sent comforters vnto the? Hath he not sent his seruantes vnto y (thynkest thou) to spye and search out the cite and to ouerthrowe it?

B Then toke Hanun the seruantes of Dauid, and shoue of the one halve of their beerdes, and cut of the halfe of their garmetes euen by the girdell, and so let them go. Whā this was tolde Dauid, he sent to mete them: for the men were put to greate shame. And the kynge caused to saye vnto them: Abide at Jericho, tyll your beerdes be growne, & then come agayne.

Whan the childre of Ammon sawe that they stynted in the sighte of Dauid, they sent and hyred the Syrians of the house of Rehob, and the Syrians at Soba enen twentye thousande foote men, and from the kynge of Maacha a thousande men, and from Istob twolue thousande men. Whan Dauid herde that, he sent Joab with all the hoost of þe men of warre. And the children of Ammon wente forth, and prepared them selues to þe battayll before the entraunce of the gate. But the Syrians of Soba, of Rehob, of Istob and of Maacha were alone in the felde.

C Now whan Joab sawe that the battayll was set vpoⁿ him before and behynde, he chose of all the best yonge men in Israel, & prepared him selfe agaynst the Syrians. And the resydue of the people put he vnder the hande of his brother Abisai, that he mighte prepare him agaynst the childre of Ammon. And sayde: If y Syrians be to mightie for me, helpe thou me: but yf the children of Ammon be to mightie for the, I shal helpe the. Take a good corage vnto the, and let vs be stronge for oure people, and for þe cite of oure God: neuertheles the LORDE do what pleaseth him.

And Joab made him forth with the people that was with him, to fighte agaynst the Syrians: and they fled before him. And

The xi. Chap. Fo. xliij.

whan the childre of Ammon sawe that the Syrians fled, they fled also before Abisai, & wente in to the cite. So Joab turned agayne from the children of Ammon, & came to Jerusalem. And whan the Syrians sawe þe they were smytten before Israel, they came together.

And Hadad Eser sent & broughte out þe Syrians beyonde the water, and conueyed their power in, & Sobath the chefe captayne of Hadad Eser wente before the. Whan this was tolde Dauid, he gathered all Israel together, & wente ouer Jordane, and came to Helam, & the Syrians prepared them selues agaynst Dauid to fighte with him, howbeit the Syrians fled before Israel. And Dauid slewe of the Syrians seue hundred charettes, & fortie thousande horsmen, & Sobath the chefe captayne smote he also, so that he dyed there. Whan the kynges which were vnder Hadad Eser, sawe, that they were smytten before Israel, they made peace with Israel, and were subdued vnto them. And the Syrians were afrayed to helpe the childre of Ammon enymore.

The XI. Chapter.



Ald whan y yeare came aboute what tyme as þe kynges vse to go forth, Dauid sent Joab and his seruantes with him, and all Israel, to destroye the children of Ammon, and to laye sege vnto Rabba: but Dauid abode at Jerusalem.

And aboute the euētyde it fortunèd that Dauid arose from his restinge place, & wente vnto þe toppe of the kynges palace, and from þe toppe he sawe a woman^e wasshinge hir selfe, and the woman was of a very fayre bewtye. And Dauid sent, and caused to aske what woman it was, and sayde: Is not that Bethseba the doughter of Eliam the wife of Urias the Hethite? And Dauid sent messengers, and caused for to fetch her. And whā she was come in vnto him, he laye with her. Neuertheles she halowed hir selfe from hir vnclemmes, and turned agayne vnto hir

hb ■

A
1. Par. 2

Exo 2. 2
Susan. 6

The ij. booke of the kynges.

house. And the womā was with childe, and sent, and caused to tell David and to saye: I am with childe. David sent vnto Joab (saye ge:) Send me Uias & Hethite. And Joab sent Uias vnto David. And whan Uias came to him, David axed him yf it stode well with Joab, and with the people and with the battayll.

W And David sayde to Uias: Go downe in to thy house, and wash thy fete. And whan Uias wente out of the kynges palace, the kynges giste folowed him. And Uias layed him downe to slepe before the kynges palace gate, where all his lordes seruauntes laye, & wente not downe in to his house. Whan worde came to David: Uias is not gone downe in to his house, David sayde vnto him: Camest thou not ouer the felde? Why wentest thou not downe in to thy house? Uias sayde vnto David: The Arke and Israel & Iuda abyde in the tentes: And Joab my lord and my lordes seruauntes lye in y^e felde, and shal I go in to my house to eate and drynke, and to lye with my wyfe? As truly as thou lynest, and as truly as thy soule lyneth, I wyll not do this thinge. David sayde vnto Uias: Abyde here then to daye, to morow wil I let the go. So Uias abode at Jerusalem the same daye, and the nexte also. And David called him to eate & drynke before him, & made him drunken. And at euen he wente to lye him downe for to slepe vpon his couche with his lordes seruauntes, and wente not downe in to his house.

C On the morow wrote David a letter vnto Joab, & sent it by Uias. After this maner wrote he in the letter: Set Uias in y^e forest parte of y^e batayll, & turne yon behynde him, & he maye be slayne. Now whā Joab layed sege to the cite, he set Uias in y^e place, & he re he knewe y^e the mightiest men of Aimes were. And whan the men of the cite fell out and foughte agaynst Joab, there fell certayne of y^e people of Davids seruauntes. And Uias the Hethite dyed also.

Iud. 9. h Then sent Joab, and caused to tell y^e kynge all the matter concernynge the battayll, and comaunded the messaunger, and sayde: Whan thou hast tolde y^e kynge all the matter concernynge the batayll, and seist that he is wroth, and yf the kynge saye vnto the: Wherfore came ye so nye the cite with the batayll? Nowe ye not how they use to shute from the wall? Who smote Abimelech the sonne of Jerubaall? Dyd not a womā cast a peece of a mylsiene vpon him from the wall, so that he dyed at Thebez? Why came

The xij. Chap.

ye so nye the wall? Then shalt thou saye: Thy seruaunt Uias the Hethite is deed also.

The messaunger wente his waye, and came and tolde David all together, wherfore Joab had sent him. And the messaunger sayde vnto David: The men preuayled agaynst vs, and fell out vnto vs in to y^e felde: and we were open them harde at the dore of y^e porte. And the archers shot from the wall vpon thy seruauntes, and slewe certayne of the kynges seruauntes: and thy seruaunt Uias the Hethite is deed also.

David sayde vnto the messaunger: Thus shalt thou saye vnto Joab: Let not y^e venge the, for the swerde consumeth now one now another. Go forth with the battayll agaynst the cite, that thou mayest destroye it, and confite themen. And whan Uias wife herde that Uias was deed, she mourned for hir husbände. But whā she had made an ende of mournynge, David sent, and caused her be fetchd vnto his palace, and she became his wyfe, and bare him a sonne. The vertheles this dede y^e David dyd, displeased the LORDE.

The XII. Chapter.

W HED the LORDE sent Nathan vnto David. Whan he came to him, he tolde him: There were two men in one cite, the one riche, the other poore. The riche man had very many shepe and oxen: but the poore man had nothinge save one litle shepe, which he had boughte, and nourished it, so that it grewe vp with him and his children together. It ate of his bred, and drank of his cuppe, and slepte in his lappe, and he helde it as a daughter. But whan there came a straunger vnto the riche man, he spared to take of his awne shepe & oxen (to prepare oughte for the straunger that was come vnto him) and toke the poore mans shepe, and prepared it for the man that was come vnto him.

Exo. 31. 8 The was David wroth with greate displeasure agaynst that man, and sayde vnto Nathan: As truly as the LORDE lyneth, the man that hath done this, is the childe of death. The shepe also shal he make good foure folde, because he hath done soch a thinge, and not spared it.

1. Re. 15. 6 Then sayde Nathan vnto David: Thou art euen the man. Thus sayeth the LORDE the God of Israel: I have anoynted the to be kynge ouer Israel, and deliuered the out of the hande of Saul, and haue giren the y^e lordes house, and his wyues into thy

The ij. boke of the kynge.

lappe, and the house of Israel and Juda haue I geuen the: and yf that be to litle, I wyl yet do this and that for the also. Wherfore hast thou then despysed the worde of the LORDE, to do soch euell in his sighte? Vias the Hethite hast thou slayne with the swerde: his wife hast thou taken to be thy wyfe, but him hast thou slayne with þe swerde of the children of Ammon.

Deut. 32. c
1. Re. 15. d

E Now therfore shal not þe swerde departe from thy house for ever, because thou hast despysed me, and taken the wife of Vias the Hethite, to be thy wyfe. Thus sayeth the LORDE: Beholde, I wyl rayse vp euell of thyne awne house, and wyl take thy wyues before thyne eyes, and wyl geue them vnto thy neighbour, so that he shall lye with thy wyues by Sonnelighte. For thou hast done it secretly, but I wyl do this in the sighte of all Israel, and by Sonnelighte.

Ecc. 47. e
Psal. 90. a

Then sayde Dauid vnto Nathan: I haue synned vnto the LORDE. Nathan sayde vnto Dauid: So hath the LORDE also taken awaye thy synne, thou shalt not dye. But for somoch as thou thorow this dede hast caused the enemies of the LORDE to blaspheme, þe sonne that is borne vnto the, shall dye the death. And Nathan wente home. As for the childe which Vias wife bare vnto Dauid, the LORDE smote it, so that it was deead sicke.

D And Dauid besoughte God for the childe, and fasted, and wente in, and laie all nyghte vpon the earch. Then rose the Elders of his house, and wolde haue taken him vp fro the ground: neuertheles he wolde not, neither ate he wth them. Vpon the seuenth daye þe childe dyed. And Dauids seruantes durst not tell him that the childe was deead. For they thoughte: Beholde, whan the childe was yet a lyue, we spake vnto him, and he hearkened not vnto oure voyce, how moch more shall it greue him, yf we saye: The childe is deead? And Dauid sawe that his seruantes made a whisperinge together, and perceaued that the childe was deead, and sayde vnto his seruantes: Is the childe deead? They sayde: Yee. Then rose Dauid vp from the earch, and washed him selfe, and anoynted him, and put on other garmentes, and wente in to the house of the LORDE, and worshipped.

E And whan he came agayne, he commaunded to set bried before him, and ate. Then sayde his seruantes vnto him: What maner of thinge is this that thou doest? Whan the childe was a lyue, thou fastedst and wepest:

The xiiij. Chap. 35. xlv.

but now that it is deead, thou stodest vp and eatest? He sayde: I fasted and wepte for the childe whan it was yet a lyue, for I thoughte: Who knoweth, peradventure the LORDE maye be gracious vnto me, that the childe maye lyue. But now that it is deead, wherfore shulde I fast? Can I fetch it agayne? I shal go vnto it, but it shall not come agayne vnto me. And whan Dauid had comforted Bethseba his wife, he wente in vnto her, and laye with her. And she bare a sonne, whom he called Salomon. And the LORDE loved him. And he put him vnder the haide of Nathan þe prophet, which called him Jedidia because of the LORDE.

Ecc. 33. e

1. Par. 3. a
Matt. 1. a

So Joab foughte agaynst Rabba of the children of Ammon, and wanne the kynge cite, and sent messagers vnto Dauid, and caused to saye vnto him: I haue foughte agaynst Rabba, and haue wonne the water cite also. Gather thou therfore the residue of the people together, and laye segeto þe cite, and wynne it, that I wynne it not, and haue the name therof. So Dauid gathered all þe people together, and wente, and foughte agaynst Rabba, and wanne it, and toke their kynge crowne fro his heade (which in weighe had a talente of golde, and precious stones) and was set vpon Dauids heade, and very moch spoyle caried he out of the cite. As for the people that was therein, he broughte them forth, and layed them vnder yron sawes and hokes and wedges of yron, and burned them in tyle ovens. Thus dyd he vnto all the cities of the children of Ammon. Then returned Dauid and all the people vnto Jerusalem agayne.

3

1. Par. 21. a

The XIII. Chapter.

Was it fortunèd after this, that Absalom þe sonne of Dauid had a fayre sister, whose name was Thamar, and Ammon the sonne of Dauid loved her. And Ammon was in greete cembraunce, in so moch that he was euensicke, because of Thamar his sister. For she was a virgin, and Ammon thoughte it shulde beharde for him to do eny thinge vnto her. But Ammon had a frende, whose name was Jonadab the sonne of Simea Dauids brother, and the same Jonadab was a very wyse man, which sayde vnto him: Why art thou so leane (thou kynge sonne) from daye to daye? Mayest thou not tell me? Then sayde Ammon vnto him: I loue Thamar my brother Absaloms sister exceedingly.

21

Jonadab sayde vnto him: laye the downe vpon thy bedde, and make the sicke. And

22

The ii. booke of the kynges.

whan thy father cometh to lōke how thou doest, saye vnto him: Oh let my sister Thamar come, that she maye fede me, and make a meece of meate before me, that I maye se it, & eate it of hir hande. So Ammon layed him downe, and made him selfe. Now whā the kyng came in to lōke how he dyd, Ammon sayde vnto the kyng: Oh let my sister Thamar come, and make me a syppynge or two, and that I maye eate it of hir hande. Then sent David for Thamar into the house, and sayde vnto her: Go thy waye to thy brother Ammons house, & make him a meece of meate. Thamar wente vnto hir brother Ammons house, but he laye in his bed. And she toke flour, and mixte it, and bighete it before his eyes, and made him a syppynge. And she toke the meece of meate, and poured it out before him: but he wolde not eate.

C And Ammon saide: Put forth every man from me. And every man wete forth from him. Then sayde Ammon vnto Thamar: Brynge me that meece of meate in to the chamber, that I maye eate it of thy hande. Then toke Thamar ʒ syppynge that she had made, and broughte it vnto Ammon hir brother in to the chamber.

And whan she broughte it vnto him ʒ he mighte eate, he toke holde of her, & sayde vnto her: Come my sister, lye with me. Neuertheles she saide: Oh no my brother, force me not: for so do they not in Israel, done thou soch foly. Whither shal I go with my shame? And thou shalt be as one of the vnwyse in Israel. But speake vnto the kyng, he shal not withholde me from the.

D Gen. 14. 2
Leui. 18. 8 Howbeit he wolde not herken vnto her, and ouercame her, & forced her, and laye with her. And Ammon hated her exceedingly, so that the hate was greater then the loue was before. And Ammon sayde vnto her: Up, and get the hence.

She saide vnto him: This euell that thou thrustest me out, is greater then the other, that thou hast done vnto me. Neuertheles he herkened not vnto her, but called his boye that serued him, and sayde: Put awaye this woman from me, and locke the dore after her. And she had a partye garment on: for soch garments waye ʒ kynges doughcers whyle they were virgins.

And whā his seruante had put hir forth, & lockt the dore after her, Thamar strowed asshes vpon hir heade, and rente the partye garment which she had vpon her, and layed hir hande vpon hir heade, and wente

The xiiij. Chap.

on, and cryed. And hir brother Absalom sayde vnto her: Hach thy brother Ammon bene with the? Now holde thy peace my sister, it is thy brother, and take not the matter so to hert.

So Thamar remayned a wyddowe in hir brother Absaloms house. And whan kyng David herde of all this, he was very sory. As for Absalom, he spake nether euell ner good to Ammon: but Absalom hated Ammon, because he had forced his sister Thamar.

After two yeares had Absalom shepe clyppers at Baal Hazor, which lyeth by Ephraim. And Absalom called all the kynges children, and came to the kyng, and sayde: Beholde, thy seruante hath shepe clyppers, let it please ʒ kyng with his seruantes to go with his seruante. But the kyng sayde vnto Absalom: To my sonne, let vs not all go, lest we be to chargeable vnto the.

And he wolde nedes haue had him to go, howbeit he wolde not, but blessed him. Absalom sayde: Shall my brother Ammon go with vs then? The kyng sayde vnto him: Wherfore shall he go with the? Then was Absalom so importune vpon him, that he let Ammon and all the kynges childre go with him.

But Absalom commaunded his yonge men, and sayde: Take hede whan Ammon is mery with wyne (and I saye vnto you: Smyte Ammon, and slaye him) that ye be not afrayed: for I haue commaunded you, be strenge, and playe the men. So Absaloms yonge men dyd vnto Ammon, as Absalom had commaunded them. Then stode all the kynges children vp, and every one gat him vp vpo his Mule, and fled. And whyle they were yet on thair waye, the rumoure came to kyng David, that Absalom had slayne all the kynges children, so that not one of them was lefte.

Then stode the kyng vp, and rente his clothes, & layed him downe vpon the earth, and all his seruantes that stode aboute him, rente their clothes. Then answered Jonadab ʒ sonne of Simea Davids brother, and sayde: Let not my lorde thynke that all the yonge men the kynges children are deed, but ʒ Ammon is deed onely: for Absalom hath kepte it in him selfe sence the daie that he forced his sister Thamar. Therfore let not my lorde the kyng take it so to hert, that all the kynges children shulde be deed, but that Ammon is deed onely.

The ij. booke of the kynges.

G As for Absalom, he fled. And the yonge man that kepte the watch, lifte vp his eyes, and loked, and behelde, A greace people came in the waye one after another by the hill syde. Then sayde Jonadab vnto the kyng: Beholde, the kynges children come. (Euen as thy seruante sayde, so is it happened. And whan he had ended his talkyng, the kynges children came, and lifte vp their voyce, and wepte.

The kyng and all his seruantes wepte also very sore. But Absalom fled, and wente vnto Thalmay the sonne of Ammihud kyng of Gesur. As for Dauid, he mourned for his sonne every daye. Whan Absalom was fled and gone vnto Gesur, he was there thre yere. And kyng Dauid ceassed from goynge out agaynst Absalom, for he had comforted him selfe ouer Ammon that he was deed.

The XIII. Chapter.

A Dab the sonne of Jeru Ja percecued & the kynges hert was agaynst Absalom, and sent vnto Thecoa, and caused to fetch from thence a prudent woman and saide vnto her: Make lamentacion, and weete mournynge garmentes, & anoynte the not with oyle: but sayne thy selfe as a woman which hath mourned longe ouer a deed, and thou shalt go in to the kyng, and speake so & so vnto him. And Joab tolde her what she shulde saye.

And whan the woman of Thecoa wolde speake with the kyng, she fell vpon hir face to the grounde, and worshipped, and sayde: Helpe me O kyng. The kyng sayde vnto her: What ayleth the? She sayde: I am a wedowe, a woman that mourneth, and my husbāde is deed. And thy handmayde had two sonnes, which strove together in the felde: and whyle there was noman to parte the a sunder, the one smote the other, and slewe him.

Deu. 19. c And beholde, all the whole kynted ryseth vp agaynst thy handmayden, and saye: We lyue him which hath smytten his brother, that we maye kyll him, for the soule of his brother whom he hath slayne, and that we maye destroye the heyre also. And thus are they mynded to put out my sparke, which yet is lefte, that there shulde no name ner eny thinge els remayne ouer vnto my husbāde vpon earth.

B The kyng sayde vnto the woman: Go y waye home, I wil geue a cōmaundemēt for &. And the woman of Thecoa saide vnto &

The xiiij. Chap. Fo. xlvj.

kyng: The trespase be vpon me (my lorde & kyng) and vpon my fathers house: but the kyng and his seate be vngiltye. The kyng sayde: He that speaketh agaynst the, brynge him vnto me, so shall he touch the nomore. She sayde: Let the kyng thynke vpon the LORDE his God, that there be not to many auengers of bloude to destroye, and that they brynge not my sonne to naught. He sayde: As truly as the LORDE lyueth, there shall not one heer of thy sonne fall vpon the earth. And the woman sayde: Let thy handmayde speake somewhat to my lorde the kyng. He sayde: speake on. The woman sayde: Wherfore hast thou deuised soch a thinge agaynst the people of God? And how happeneth it that the kyng speaketh soch, to make himselfe giltye, and causeth not his owne lawe to be broughte agayne? For we all dye the death, and as the water that sinketh in to the earth, which is not taken vp. And God will not take awaye the lyfe, but vnbethynketh himselfe, & euen the very euellawes be not cleane thrust out from him.

Thus am I come also to speake this to my lorde the kyng in the prsence of the people, for thy handmayden thought: I wyll speake to the kyng, peraduenture he shall do that his handmayden sayeth, for he shall heare his handmayden, to deliuer me from the hande of all them, that wolde destroye me with my sonne from the inheritaunce of God. And thy handmayden thought, & wordes of my lorde the kyng shall be as a meat offeryng, for my lorde the kyng is as an angell of God, so that he can heare good and euell, therfore shall the LORDE thy God be with the.

The kyng answered and sayde vnto the woman: Kepe nothyng from me that I aye the. The woman sayde: Let my lorde the kyng speake on. The kyng sayde: Is not the hande of Joab with the in all this? The woman answered and sayde: As truly as thy soule lyueth (my lorde O kyng,) there is no noman nether at the righte hande ner at & lefte, but euen as my LORDE the kyng hath sayde, for thy seruante Joab hath commaunded me, and he himselfe hath taughte thy handmayden all these wordes, that I shulde turne this matter of this fasshio, this hath Joab thy seruante done. But my lorde is wyse, as the wyssdome of an angell of God, so that he knoweth all thynges vpon earth.

Then sayde the kyng vnto Joab: Beholde, I haue done this: go thy waye ther-
by iij

The ij. booke of the kynges.

fore and brynge the childe Absalom agayne.

Then fell Joab vpon his face vnto the grounde, and worshipped, and thanked the kyng, and sayde: This daye doth thy seruauit perceaue, that I haue founde grace in thy syghte my lorde the kyng, in that the kyng doth as his seruauit hath sayde. So Joab gat him vp, and wente vnto Gesur, and broughte Absalom to Jerusalem. But the kyng sayde: Let him go agayne in to his house, and not se my face. Thus Absalom came agayne to his house, and sawe not the kynges face.

But in all Israel there was not so fayre, and so marvelous goodly a man, as Absalom. From the sole of his fete vnto the toppe of his heade there was not one blemish in him. And whan his heade was rounded (that was comonly euery yere, for it was so heuy for him, so that it must nedes haue bene rounded) the heere of his heade weyed two hundred Sicles after the kynges weight. And vnto Absalom there were borne thre sonnes and one daughter, whose name was Thamar, and she was a woman of a fayre bewtye: So Absalom abode two yere at Jerusalem, and sawe not the kynges face.

¶ And Absalom sent for Joab, that he mighte sende him to the kyng. And he wolde not come to him. But he sent the seconde tyme, yet wolde he not come. Then sayde he vnto his seruantes: Ye knowe Joabs peece of londe that lyeth by myne, and he hath barlye thereon: go youre waye therfore and set fyre vpon it. So Absaloms seruantes set fyre vpon Joabs peece of londe.

Then Joab gat him vp, and came to Absalom in to the house, and sayde vnto him: Wherfore haue thy seruantes set fyre vpon my peece of londe? Absalom sayde vnto Joab: Beholde, I sent for the, and caused to saye vnto the: Come hither, that I maye sende the to the kyng, and to saye: Wherfore came I from Gesur? It were better for me that I were there yet. Let me therfore se the kynges face. But yf there be eny trespasse in me, then put me to death. And Joab wente in to the kyng, and tolde him. And he called Absalom, to come in to the kyng, and he worshipped vpon his face to the grounde before the kyng. And the kyng kysed Absalom.

The XV. Chapter.

¶ And after this it fortuneth that Absalom caused to prepare himselfe charettes

The xv. Chap.

tes and hoises, and fyftee men, which were his foremen. And Absalom gat him vp allwaye early in the mornynge, and stode in the waye by the porte: and whan eny man had a matter which shulde come to the kyng for indgment, Absalom called vnto him and sayde: Of what cite art thou? If he sayde then: thy seruauit is of one of the trybes of Israel, then sayde Absalom vnto him: Beholde, thy matter is righte and plaine: but there is noman appoynted of the kyng to heare the.

And Absalom sayde: O who setteth me to be iudge in y londe, that euery man which hath a plee or matter to do in y lawe, might come to me, that I might helpe him to right? And whan eny man came to him to do worshippe & to do him obeisance, he put forth his hande, and helde him & kysed him. After this maner dyd Absalom vnto all Israel whan they came to the lawe vnto the kyng, and so dyd he steale awaye the hert of y men of Israel.

After fortye yeres sayde Absalom vnto the kyng: I wil go and persourne my vowe at Hebron, which I made vnto the LORDE. For thy seruauit made a vowe, *whan I dwelt at Gesur in Siria, and sayde: Whan the LORDE bryngeth me agayne to Jerusalem, I shal do a Gods seruyce vnto the LORDE. The kyng sayde vnto him: Go thy waye in peace. And he gat him vp, and wente vnto Hebron.

But Absalom had sent out spyes in all the trybes of Israel, sayenge: Whan ye heare the noyse of the trompe, saye: Absalom is made kyng at Hebron. There wente with Absalom two hundred men called from Jerusalem, but they wente on symply, and knewe not of the matter. Absalom sent also for Achitophel (the Gilonite) Dauids counceiler, out of his cite Gilo. Now whan he did the sacrifice, the conspiracion was mightie and the people ranne together, and multiplied with Absalom.

Then came one which tolde Dauid, and sayde, that the hert of euery man in Israel folowed Absalom. Dauid sayde vnto all his seruantes that were with him at Jerusalem: Up, let vs fle, for here shal be no escapyng for vs before Absalom.

Make haist that we maye be goynge, lest he ouertake vs and catch vs, and dryue some myssfortune vpon vs, and smyte the cyte with the edge of the swerde. Then sayde the kynges seruantes vnto him: Loke what my LORDE y kyng doth, beholde, here are

B

6-Re. 11 g

C

The ij. booke of the kynges.

2 Re. 15. d
and 20. a

D

thy seruantes. And the kyng wente forth on fote wth all his h^{ou}sholde. * But ten concubynes lefte he to kepe the house.

And whan the kyng and all the people came forth on fote, they w^{er}e farre from home, and all his seruantes wente by him, and all the Chiechians and Plerhians, and all the Gethites (even sixe hundred men) which were come on fote from Gath, wente before the kyng.

1 Re. 18. a

And the kyng sayde vnto * Jehai & Gethite: Why goest thou also with vs? Turne backe, and hyde with the kyng, for thou art a straunger: get the hence agayne vnto thy place. Thou canest yesterdays, and to daye thou iurdest to go with vs: As for me, I wyl go whither I can: turne thou backe agayne, and mercy and faithfulness happen vnto thy brethern with the. Jehai answered, and sayde: * As truly as the L O R D E lyueth, and as truly as my lord the kyng lyueth, loke in what place my lord the kyng shalbe, (whether it chaunce to life or death) there shal thy seruant be also.

Ruth. 1. c

E

Dauid sayde vnto Jehai: Then come, and go with vs. So wente Jehai the Gethite and all his men, and the whole multitude of the children that were with him. And all the lande wepte with loude voyce, and all the people with them. And the kyng w^{er}e ouer the broke Cedron, and all the people wente ouer by the waye that goeth to the wyldernes.

And beholde, Sadoc was there also, and all the Leuites that were with them, & they bare y^e Arke of the coven^{an}t of God, and set it there. And Abiathar wente vp, tyll all the people came out of the cite. But the kyng sayde vnto Sadoc: Brynge the Arke of God into the cite agayne. If I shal fynde grace before the L O R D E, he shal seeke me agayne, and shal let me see it, and the house of it. But yf he saye thus: I haue no pleasure to y^e, beholde, here am I, let him do with me as it pleaseth him.

1 Re. 9. d

J

And the kyng saide vnto Sadoc y^e prest: O thou * Seer, turne agayne to y^e cite with peace, and Ahimaas thy sonne with the and Jonathas the sonne of Abiathar: beholde, I wyl tary in the playne of the wyldernes, tyll the message come from you, and tell me. So Sadoc and Abiathar broughte the Arke of God agayne to Jerusalem, and remayned there.

But Dauid wente vp to mount Olyuete and wepte, & his heade was covered. And all the people that was with him, had eue-

The xvi. Chap. Fo. xlvij.

ryman his heade covered and wente on and wepte. And whan it was tolde Dauid, that Achitophel was in the cōfederacy with Absalom, he sayde: L O R D E turne thou Achitophels counsell to foolishnes.

G

And whan Dauid came vp to the toppe of the mount, a here the vse was to worshippe God, Chusai the Aradite met him with his cote rent, and earth vpon his heade. And Dauid sayde vnto him: If thou go with me, thou shalt be chargeable vnto me: but yf thou goest agayne in to the cite, and sayest vnto Absalom: I am thy seruant & the kyng even as I was thy fathers seruant, so wyl I now be thy seruant. * Then shalt thou brynge Achitophels counsell to naughte. So is Sadoc and Abiathar y^e prestes with the, and all that thou hearest out of the kynges house, tell it vnto Sadoc and Abiathar the prestes. Beholde, their two sonnes are with the: Ahimaas the sonne of Sadoc, and Jonathas the sonne of Abiathar, by them mayest thou sende me worde what thou hearest. So Chusai Dauids frende came in to the cite. And Absalom came to Jerusalem.

2 Re. 17. a
and b. c

The XVI. Chapter.

A

And whan Dauid was gone a lytle by from the toppe of the mount, beholde, Siba the seruante of Mephiboseth met him with a couple of asses saddled, wher on were two hundred loaves of bred, and an hundred quantities of rasyns and an hundred quantities of fygges, and a bottell of wyne. Then sayde the kyng vnto Siba: What wilt thou do herewith? Siba sayde: The asses shalbe for the kynges h^{ou}sholde to ryde vpon, and the loaves and fygges for the yonge men to eate, and the wyne shalbe for them to drynke whan they are weery in the wyldernes. The kyng sayde: Where is thy lordes sonne? Siba sayde vnto the kyng: Beholde, he abyde that Jerusalem, for he saide: To daye shal y^e house of Israel restore my fathers kyngdome vnto me. The kyng sai-
de vnto Siba: Beholde, * all that Mephiboseth hath, shalbe thine. Siba sayde with reuerence, Let me fynde grace in thy sight my lord O kyng.

1 Re. 9. d

B

But whan kyng Dauid came to Bahurim, beholde, there wente out a man of the kynted of the house of Saul, * whose name was Semei the sonne of Gera, which wente forth and * cursed, and cast stones at Dauid, and at all kyng Dauids seruantes and all the people and all the mightie men

1 Re. 19. b

Exo. 22. d

The ij. booke of the kynges.

men were at his righte hande and at his left. Thus sayde Semei whan he cursed: Get the forth, get the forth thou bloody hounde, thou man of Belial. The LORDE hath rewarded the for all the bloude of the house of Saul, & thou becamest kyng in his steade. Now hath the LORDE geuen the kyngdome into y^e hande of Absalom thy sonne, and beholde, now stickest thou in thine owne myfthese, for thou art a bloody hounde.

But Abisai the sonne of Ner Ja sayde vnto the kyng: Shall this deed dogg curse my lord the kyng? I wyl go and take the head awaye from him. The kyng saide: Let children of Ner Ja, what haue I to do wth you? Let him curse on, for the LORDE hath commaunded him: Curse David. Who can saye now: Why dost thou so?

C And David sayde vnto Abisai and to all his sernauntes: Beholde, my sonne which came of my body, seeketh after my lyfe, how moch more now the sonne of Jemini? Let him curse on, for the LORDE hath commaunded him: peradventure the LORDE shall consydre my aduersyte, and recompence me good for his cursynge this daye. So David wente on his waye with his men. But Semei wente on by the mount besyde him, and cursed, and cast stones at him, & thierve clottes of earth.

And the kyng came in and all the people that was with him, weery, and refreshed himselfe there. But Absalom and all the people of the men of Israel came to Jerusalem and Achitophel with him. Whan Chusai the Arachite Dauids frende came into Absalom, he sayde vnto Absalom: God saue the kyng. God saue the kyng.

D Absalom sayde vnto Chusai: Is this thy mercy vnto thy frende? Why art thou not gone with thy frende? Chusai sayde vnto Absalom: Not so, but loke whom the LORDE choseth, and this people, and all the men in Israel, his wyl I be, and byde with him. Secondly, whom shulde I serue? Shulde I not do seruyce before his sonne? Like as I haue serued in the presence of thy father, so wyl I do seruyce before the also.

And Absalom sayde vnto Achitophel: Geue vs youre counsell what we shal do? Achitophel sayde vnto Absalom: Go lye with thy fathers concubynes, whom he hath left to kepe the house, so shall all Israel heare that thou hast made thy father to stynte, and the hande of all them that are with y^e, shal be the bolder. Then made they a cete vnto Absalom upon the house toppe. And

The xvij. Chap.

Absalom laye with his fathers concubynes in the sighte of all Israel. were slain in these partes at that tyme.

At that tyme whan Achitophel gaue a counsell, that was euen as yf a man axed counsell at God: So were all the counsels of Achitophel both with David and with Absalom.

The xvij. Chapter.

And Achitophel sayde vnto Absalom: I wil chose out twelue thousande me, and wyl get me vp, and persue David by nighte, and fall vpon him whan he is feble and weery: When I vexe him the, so that all the people which is by him, flieth, I wil smite the kyng onely, and brynge all the people vnto the agayne. So whan every man is brought vnto the as thou desyrest, then shal all the people be in peace. Absalom thought that good, and so dyd all the Elders in Israel. But Absalom sayde: I praye you call Chusai the Arachite also, and let vs heare what he sayeth thereto. And whan Chusai came into Absalom, Absalom saide vnto him: Thus hath Achitophel spoken, Saye thou now, shal we do it or not?

Then sayde Chusai vnto Absalom: It is no good counsell & Achitophel hath geuen at this tyme. And Chusai sayde morouer: Thou knowest thy father well and his men, that they are stronge and of a wrothfull stomack, enen as a Beer that is robbed of hir yonge ones in the felde, Thy father also is a man of warre, and wyl not be negligēt with the people. Beholde, he hath now peradventure hyd hymselfe in some cave or in some place. If it came to passe then that it chaunced euell at the first, & there shulde come a rumō and saye: There is a slaughter done in the people that folowed Absalom: the shulde every man be discouraged, which els is valeaunt, & hath a hert like a lyō: for all Israel knoweth that thy father is stronge, and that all they which be with him, are mightie men. Prou. 17. 1.

But this is my counsell, that thou gather together all Israel from Dan vnto Bersaba in nombre as the sonde of the See, and go thou thine owne person amonge them, then wil we fall vpon him in what place we finde him, and wyl ouerwhelme him euen as the dew falleth vpon the earth, so that we shal not leave one of him and of all his men. But yf he resorte in to a cite, then shal all Israel cast roapes aboute the same cite, and drawe it in to the river, so that there shal not one stone of it be founde.

Then sayde Absalom and every man in Israel: The counsell of Chusai the Arachite is

2 Re. 12. 6
and 17. 6

* The
houses

The ij. booke of the kynges.

better then Achitophels counsell.

3a b c
and 19. c

* But the LORDE broughte it so to passe, that 3 good counsell of Achitophel was hyndred, that the LORDE myghte brynge euell vpon Absalom.

C
1 Re. 15. g

* And Chusai sayde vnto Sadoc & Abiathar the prestes: Thus and thus hath Achitophel counceled Absalom and the Elders in Israel: but so and so haue I counceled. Sende now therfore in all the haist, and tell Dauid, and saye: Abyde not all night in the playne felde of the wyldernes, but get the ouer, that the kyng be not swallowed vp, and all the people that is with him. As for Jonathas and Ahimaaz, they stode by the well of Rogel, and a damsell wente thither and tolde them. They wente on their waye, and tolde kyng Dauid, for they durst not be sene to come into the cite.

But a lad sawe them, and tolde Absalom. Wherecheles they wente on their waye, and came to a mans house at Bahurim, which had a well in his courte, and they wete downe into it. And the woman toke and spred a conerynge ouer the welles mouth, & strowed firmentye corne thereon, that it was not perceaued. Now whan Absaloms seruantes came to the woman into the house, they sayde: where is Ahimaaz and Jonathas? The woman sayde vnto them: They are gone ouer the litle water.

D And whā they soughte and founde them not, they wente agayne to Jerusalem. And whan they were gone, they clymmed vp out of the well, and wente their waye, and tolde Dauid 3 kynges, and sayde vnto Dauid: Get you vp, and go soone ouer 3 water, for thus and thus hath Achitophel geuen counsell agaynst you.

Then Dauid gat him vp, and all the people that was with him, and passed ouer Jordane tyll it was cleare mornynge. And there was not one, but he wente ouer Jordane.

Whan Achitophel sawe that his counsell wente not forth, he sadled his asse, gat him vp, and wete home into his cite and put his house to poynte, and hanged him selfe, and dyed, and was buried in his fathers grane.

E And Dauid came to Mahanaim, and Absalom wente ouer Jordane, & all the men of Israel wth him. And Absalom had set Amasa ouer the hoost in Joabs steade. Amasa was the sonne of a man, whose name was Jethra a Iesraelite, which laye with Abigail the doughter of Nabal the sister of Zerai Joabs mother. But Israel and Absalom pitched in Gilead.

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Whan Dauid was come to Mahanaim, * Nabal of Rabbath of the childre of Ammon, and * Machir the sonne of Ammiel of Lodabar, and * Barzillai a Gileadite of Roglim broughte bedstufte, tapestrie worke, bassens, earthen vessell, where, barley, meel, parched corne, beenes, otmeell, ryse, hony, butter, shepe and fat oren vnto Dauid, and to 3 people that was with him, for to eate: for they thought, The people shall be hongrie, weerye and thirstye in the wyldernes.

1 Re. 11. a
2 Re. 8. m
3 Re. 19. f
4 Re. 2. b

The XVIII. Chapter.

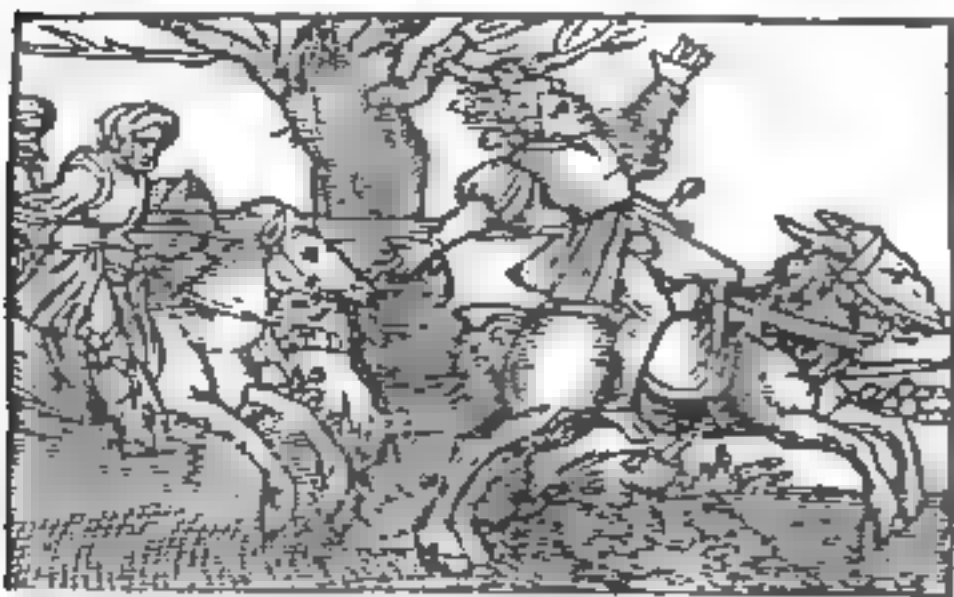
¶ **W**hen Dauid mistred the people 3 was with him, and set captaynes ouer the, ouer thousandes and ouer hundredes. And sent out of the people one thirde parte vnder Abisai the sonne of Zeruia Joabs brother, and one thirde parte vnder Ithai the Gethite. And the kyng sayde vnto the people: I wyll go forth with you also. Wherecheles the people sayde: Thou shalt not go forth, for though we sle, or die halfe of vs they shal not regarde vs. For thou art as ten thousande of vs. Therfore is this better that thou mayest helpe vs out of the cite. The kyngesayde: Loke what ye are contene withall, that wyl I do. And the kyng stode in the gate, and all the people wente forth by hundredes and by thousandes. And 3 kyng commaunded Joab and Abisai, and Ithai, and sayde: Intreate me the yonge man Absalom gently. And all the people herde it, whā the kyng commaunded all the captaynes concerninge Absalom. And whan the people were come forth into the felde agaynst Israel, the battayll beganne in the wod of Ephraim. And the people of Israel were smitten there before Dauids seruantes, so that there was a greate slaughter the same daye, of twentye thousande men. And the battaill was scattede abroad there in the londe. And the wod consumed much more people the same daye, then the swerde consumed.

1 Re. 2. b

B

And Absalom met Dauids seruantes, and rode vpon a Mule. And whan the Mule came vnder a greate thicke Oke tre, his heade toke holde on the Oke, and so hanged he betwene heauen and earth, but the Mule ranne awaye from vnder him. Whan a certayne man sawe that, he tolde Joab, and sayde: Beholde, I sawe Absalom hange vpon an Oke tre. And Joab saide vnto the mā 3 tolde it him: Beholde, sawest thou that, why smotest thou him not there to the grounde? so wolde I haue geuen the of myne awne behalfe ten syluerlynges and a gyrdell.

The ij. boke of the kynge.



C The man sayde vnto Joab: If thou haddest weyed me a thousande syluerlynges in my handes, yet wolde I not haue layed my handes on the kyngees sonne. For the kynge commaunded the and Abisai and Jehai before oure eares, and sayde: Kepe me the yonge man Absalom. Or yf I had bysssembled vpon the ioperdy of myne owne soule (for so moch as nothynge shulde be hyd from y^e kynge) thou thy selfe shuldest haue stode agaynst me. Joab sayde: Not so, I wil vpon him be fore thy face.

Then toke Joab thre speares in his hande, and thrust Absalom therow y^e hert, while he was yet alyue vpon the Oke. And thre yonge men Joabs weapenbearers, came abowte him, and smote him to deatch. Then blew Joab the trompe, and broughte the people agayne, that they shulde folowe nomaⁿ vpon Irael. For Joab wolde fauoure the people. And they toke Absalom, and cast hym in the wod in to a greate pytt, and layed a greete heape of stenes vpon him. And all Irael fled, every one vnto his tence.

D Absalom had set hym vp a piler whyle he was yet alyue, in hich stode in the kyngees valley, for he sayde: I haue no sonne, therefore shall this be a remembraunce of my name: and he called the piler after his owne name. And vnto this daie it is yet called Absaloms place.

Abimaas the sonne of Sadoc sayde: Let me runne now, and brynge the kynge worde, that the LORDE hath gotten him righte fro the hande of his enemies. But Joab sayde: Thou shalt brynge no good tidinges to daie another daie shalt thou brynge him worde, and not to daie, for the kyngees sonne is deed. But vnto Chusi sayde Joab: Go thou thy waye, and tell the kynge what thou hast seene. And Chusi did his obeysaunce vnto Joab, and ranne. Abimaas the sonne of Sadoc saide agayne vnto Joab: What and I ranne also? Joab sayde: What wilt thou runne my sonne? Come hither, thou shalt brynge no

The xix. Chap.

good tydinges. (He answered:) What and I ranne yet. He saide vnto him: Runne on y^e waye then. So Abimaas ranne the straighthe waye, and came before Chusi.

As for Dauid, he sat betwene the two gates. And the watchman wente vp to y^e toppe of the porte vpon the wall, and lifte vp his eyes, and sawe a man renninge alene, and cryed, and tolde the kynge. The kynge sayde: If he be alone, then is there good tydinges in his mouth. And as the same wente and came forth, the watchman sawe another man rennyng, and cryed in the porte and sayde: Beholde, there renneth a man alone. The kynge sayde: The same is a good messaunger also. The watchman sayde: I se the rennyng of the first as it were the rennyng of Abimaas the sonne of Sadoc. And the kynge sayde: He is a good man, and bryngeth good tidinges. Abimaas cryed, and sayde vnto y^e kynge: Peace, and worshipped before the kynge vpon his face to the grounde, and sayde: Praised be the LORDE thy God, which hath geuen ouer y^e men that lifte vp their handes agaynst my LORDE the kynge.

The kynge sayde: Goeth it well with the yonge man Absalom? Abimaas sayde: I sawe a greate vpioure, whan Joab the kyngees seruaunt sent me thy seruaunt, and I wote not what it was. The kynge sayde: Go aboute, and stonde here. And he wente aboute and stode there. Beholde, then came Chusi and sayde: I brynge good tydinges my lord the kynge: The LORDE hath executed righte for the this daie, from the hande of all them that rose vp agaynst the. But the kynge sayde vnto Chusi: Goeth it well with the yonge man Absalom? Chusi sayde: Euen so go it with all the enemies of my lord the kynge, and with all them that ryse vp agaynst the to do euell, as it goeth with the yonge man. Then was the kynge sorowfull, and wente vp in to the perlet vpon the gate, and wepte, and as he wente, he sayde thus: O my sonne Absalom, my sonne, my sonne Absalom, wolde God y^e I shulde dye for the. O Absalom my sonne, my sonne.

The XIX. Chapter.

And it was tolde Joab: beholde, y^e kynge wepeth & mourneth for Absalom. And so out of y^e victory of y^e daie there came a mourninge amonge all the people. For the people had herde the same daie, y^e the kynge toke on heneley because of his sonne. And y^e people stode awaye the same daie, so that they came not in to the cite: as a people that is put to shame, pyceth them sel-

The ij. boke of the kynges.

nes awaye, whan they are fled in a battayll. As for the kyng, he had couered his face, and cryed loude, and sayde: Oh my sonne Absalom, Absalom my sonne, my sonne.

But Joab came to the kyng in to the house, and sayde: This daye hast thou shamed all thy seruantes (which haue deliuered thy soule this daye, and the soules of thy sonnes, of thy daughters, of thy wyues, and of thy concubynes) in that thou lonest them that hate the, and hatest those that loue y. For to daye thou shewest thyselfe, that thou carest not for the captaynes and seruantes: for I perceave this daye, that yf Absalom onely were alyue, and we all deed this daye, thou woldest thynke it were well.

B Get the vp now therfore, and go forth, and speake louyngly vnto thy seruantes. For I sweare vnto the by y LORD, yf thou go not forth, there shall not be leste the one man this night: this shalbe worse vnto y, then all the euell that happened the sence y youth vp hither to. The kyng gat him vp, and sat in the gate. And it was sayde vnto the people: beholde, the kyng sitteth in the gate. Then came all the people before y kyng. But Israel was fled every one vnto his rent.

And all the people strone in all the trybes of Israel, and sayde: The kyng ryd vs from the hande of oure enemies, and deliuered vs from the hande of the Philistynes, and was fayne to fle out of the lode for Absalom. So Absalom whom we had anoynted ouer vs, is deed in the battayll. Why are ye so styll now, that ye fetch not the kyng agayne?

C The kyng sent vnto Sadoc z Abiathar the prestes, z caused to saye vnto the: Speake to the Elders of Juda, z saye: Why wyl ye be the last to fetch the kyng agayne vnto his house? (for y sayenge of all Israel was come before the kyng in to his house) ye are my brechren, my bone, and my flesh. Wherfore wyl ye then be the last to brynge the kyng agayne? And saye vnto Amasa: Art not thou my bone and my flesh? God do this z that vnto me, yf thou shalt not be the chiefe captayne before me in Joabs steade, as longe as thou lyvest.

And he bowed the hert of all the men of Juda as of one man. And they sent vnto y kyng: Come agayne, thou and all thy seruantes: So the kyng came agayne. And whan he came vnto Jordane, y men of Juda were come to Gilgal, for to go downe to mete the kyng, that they mighte brynge y kyng ouer Jordane. And Semei the sonne

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of Gera the sonne of Jemini, which dwelt at Bahurim, made haist, and wente downe with y men of Juda to mete kyng David, and there were with him a thousande me of Ben Jamin. * Siba also the seruaut of the house of Saul with his systene sonnes and twenty seruantes, z gat them thorow Jordane and passed ouer y fery, that they mighte brynge ouer the kynges housholde, and to do him pleasure.

But Semei the sonne of Gera fell downe before the kyng, whan he passed ouer Jordane, and sayde vnto the kyng: O my lord, laye not the trespass vnto my charge, z thynke not vpon it that thy seruaut vexed the, * in the daye whan my lord the kyng wente out of Jerusalem: and let not y kyng take it to hert, for thy seruaut kneweth that he hath synned. And beholde, this daye am I come the first amonge all the house of Joseph, for to go downe to mete my lord the kyng.

Nevertheless Abisai the sonne of Ner answered and sayde: And shulde not Semei dye therfore, seynge he hath cursyd y anoynted of y LORD? But David sayde: What have I to do with you ye children of Jeru-Ja, that ye wyl become Sathan vnto me this daye? Shulde eny man dye this daye in Israel? Thynkest then that I knowe not, y I am become kyng ouer Israel this daye? And y kyng sayde vnto Semei: Thou shalt not dye. And the kyng swore vnto him.

Mephiboseth the sonne of Saul came downe also to mete the kyng. And he had not made cleane his fete ner combed his beard, nether had he wasshed his clothes from the daye that the kyng was gone awaye, vntyll the daye that he came agayne in peace. Now whan he came to Jerusalem for to mete the kyng, the kyng sayde vnto him: Mephiboseth, wherfore wentest thou not with me? And he sayde: My lord O kyng, my seruaut hath dealede vnrightheously with me: for thy seruaut thoughte: I wil saddell an asse and ryde thereon, and go vnto the kyng: for thy seruaut is lame, and he hath accused thy seruaut before my lord y kyng. * But my lord y kyng is an angell of God, and thou mayest do what pleaseth the. For all my fathers house was nothyng, but people of beath before my lord y kyng. * And yet hast thou set thy seruaut amonge them that eate at y table. What other rightheousnes haue I, that I shulde crye eny more vnto the kyng? The kyng sayde vnto him: What speakest thou yet more of thy mat-

2. Re. 16. a

2. Re. 16. b

2. Re. 16. b
Mat. 16. c

Gen. 21. b
2. Re. 14. a
Hest. 15. b

2. Re. 9. b

The ii. booke of the kynges.

ter: I haue sayde: Thou and Siba parte the londe betwene you. Mephiboseth sayde vnto the kyng: Let him take it all, in as moch as my lord & kyng is come home in peace.

S And Barsillai the Gileadite came downe from Roglim, and broughte the kyng ouer Jordane, that he mighte coueye him in Jordane. And Barsillai was very olde, so good as foure score yere olde, & the same had prouyded y^e kyng of fode whyle he was at Mahanaim, for he was a very noble man. And the kyng sayde vnto Barsillai: Thou shalt go ouer with me, I wyll take care for the & myne a wne selfe at Jerusalem. But Barsillai sayde vnto the kyng: What haue I yet to lyue, that I shulde go vp to Jerusalem wth the kyng? This daye am I foure score yere olde. How shulde I knowe what is good or euell, or taist what I eate or drynke, or heare what the Musicians do synge? Why shulde thy seruaunt be chargeable first vnto my lord the kyng? thy seruaunt shall go a litle with the kyng ouer Jordane. Why wil the kyng recompence me after this maner? Let thy seruaunt turne backe agayne, that I maye dye in my cite besyde my father and my mothers graue. Beholde, there is thy seruaunt Chimeam, let him go ouer with my lord the kyng, and do vnto him what pleaseth the.

W The kyng sayde: Chimeam shal go ouer with me, and I wyll do for him what liketh the: and what so ener thou desyrest of me, that wyll I do for the also. And when all y^e people was gone ouer Jordane and the kyng likewise, the kyng kysed Barsillai and blessed him, and he turned vnto his place. And y^e kyng passed ouer vnto Gilgal, and Chimeam wente with him. And all the people of Juda broughte the kyng ouer, howbeit there was but halfe of the people of Israel there.

And beholde, the came all the men of Israel vnto the kyng, & sayde vnto him: Why haue oure brethren the men of Juda stollen the awaye, and haue conueyed y^e kyng and his housholde ouer Jordane, and all Davids men with him? Then answered they of Juda vnto them of Israel: The kyng is of oure nye kynred, why are ye angry therfore? Thynke ye that we haue receaued eny fode or giftes of the kyng? Then answered they of Israel vnto them of Juda, & sayde: We haue ten tymes more with the kyng and with David, the thou, why hast thou regarded me then so lightly, that oures were not the first to fetch oure kyng agayne? But

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they of Juda spake harder then they of Israel.

The XX. Chapter.

There was a famous man of Belial there, whose name was Seba y^e sonne of Bichri, a mā of Jemini, which blew the trompe, and sayde: * We haue no porcion in David, ner inheritance in y^e sonne of Isai: let every get him to his tent, O Israel. Then fell euery man in Israel from David, and folowed Seba the sonne of Bichri. But the men of Juda cleued vnto their kyng from Jordane vnto Jerusalem. When David came home to Jerusalem, he toke the ten concubynes (* whom he had lefte to kepe the house) and put them in a holde to be kept, and made prouysion for them: but he laye not with them, and so were they shut vp vnto their death, and lyncd wedowes.

And y^e kyng sayde vnto Amasa: Call me all the men of Juda together agaynst the thirde daye, & be thou here present also. And Amasa wrote to call Juda together. And he was slacke to come at y^e tyme which he had appoynted him. And David sayde vnto Abisai: Now shall Seba the sonne of Bichri do vs more harme then Absalom. Take thou y^e lordes seruantes, and folowe vpon him, y^e he fynde not some stronge cities for him, and so escape out of oure sight. Then wente Joab wth him forth after him, and the Cherethians and Plethians, and all the mightie mē: and they wrote out of Jerusalem to folowe vpon Seba the sonne of Bichri.

But when they were by the greete stone at Gibeon, Amasa came before them. As for Joab, he was gyrded aboue his garment which he had on, and vpon it he had a swerde gyrded, which hanged by his thye in the sheeth, and wente casely out and in, and fell fro him. And Joab sayde vnto Amasa: Peace be with the my brother. And Joab toke Amasa by the beerde with his righte hande, to kysse him. And Amasa toke no hede vnto y^e swerde in Joabs hande, and he thrust him therewith in to the bely, y^e his bowels ranne out vpon the earth, and he thrust at him no more. And so he dyed.

Joab & his brother Abisai folowed vpon Seba y^e sonne of Bichri. And ene of Joabs seruantes stode by him, and sayde: What is he this y^e wolde be agaynst Joab to please David, and to be with David in Joabs steade? As for Amasa, he laye rolled in the bloude in y^e myddes of the strete. But whā one sawe that all the people stode there still, he remoued Amasa from the strete vnto the

The ij. boke of the kynges.

felde, and cast a clothe vpon him, for so moch as he sawe, that whoso euer came by him, stoode styll. Now whan he was put out of the waye, everyman wote after Joab, to folowe vpon Seba the sonne of Bichri.

And he wente thorow all þe trybes of Israel vnto Abel Beth Maacha, and all the best chosen men gathered them selues together, & folowed after him, and came and beseged him at Abel Beth Maacha, and made a banke aboute to crite harde on þe wall. And all the people that was with Joab, layed to their ordynance, and wolde haue cast downe the wall.

Then cried there a wyse womā out of þe cite: Heare, heare, saye vnto Joab that he come hither, I wyl speake with him. And whā he came to her, the woman sayde: Art thou Joab? He sayde: Yee. She sayde vnto him: Heare the wordes of thy handmayden. He sayde: I heare. She sayde: The comon sayenge was somtyme: Whoso wyll are, let him are at Abel, and so came it to a good ende.

D This is þe noble and faithfull cite in Israel, and wilt thou destroye the cite and the mother in Israel? Why wilt thou swallowe vp the inheritaunce of the LORDE?

Joab answered and sayde: That be farre, that be farre frome, that I shulde swallowe vp and destroye. The matter is not so, but a certayne man of mount Ephraim named Seba the sonne of Bichri, hath lifte vp himselfe agaynst kynge Dauid, deliuer him onely, and I wyl departe from the cite. The woman sayde vnto Joab: Beholde, his heade shal be cast vnto the ouer the wall. And the woman came in to all the people with hir wyssdome. And they smote of the heade of Seba the sonne of Bichri, and cast it vnto Joab. Then blew he the trompe, and they departed from the cite, every one vnto his tent. But Joab came agayne to Jerusalem vnto the kynge.

1. Re. 8. c * Joab was capayne ouer all the hoost of Israel: Benaiā þe sonne of Joiada was ouer the Chieftians and Plethians: Adoram was rent gatherer: Josaphat the sonne of Ahilud was Chaunceler: Seia was the scribe: Sadoc and Abiathar were the prestes: Ira also þe Jairite was Dauids prest.

The XXI. Chapter.

1. Re. 22. d **A** Here was a verth also in Dauids tyme thre yeaeres together. And Dauid soughte the face of þe LORDE. And the LORDE sayde: Because of Saul and because of that bloudy housholde, þe he slewe the Gibeonites. Then the kynge caused for

The xxi. Chap. Fo. l.

to call the Gibeonites, and spake vnto them. (As for the Gibeonites, they were not of þe children of Israel, but a remnant of the Amontes: howbeit the children of Israel had sworne vnto the, and Saul soughte for to smyte them in his gelousy, for the childre of Israel and Iuda.) Then sayde Dauid to the Gibeonites: What shal I do vnto you? And where withall shal I make the attonement, that ye maye blesse þe inheritaunce of þe LORDE? The Gibeonites sayde vnto him: It is not for golde and syluer that we haue to do wth Saul and his house, nether haue we oughte to do for to slaye eny mā in Israel.

He sayde: What saye ye then, that I shal do vnto you? They sayde vnto þe kynge: The man that hath destroyed vs and broughte vs to naughte, shulde we destroye, that nothinge be lefte him in all the coastes of Israel. Let there be geuen vs seven men of his sonnes, that we maye hange them vp vnto the LORDE at Gibeon of Saul the chesen of the LORDE. The kynge sayde: I wyl geue them. Howbeit the kynge spared Mephiboseth þe sonne of Ionathas þe sonne of Saul, because of the ooth of the LORDE þe was betwene them: namely, betwene Dauid & Ionathas the sonne of Saul. But the two sonnes of Kispa y^e doughter of Aia, whom she had borne vnto Saul, Armoni & Mephiboseth, And the fyue sonnes of Michol the doughter of Saul, whom she bare vnto Adriel the sonne of Barzillai the Mahalothite, dyd the kynge take, and gaue them in to the handes of þe Gibeonites, which hanged the vp vpo^s the mount before the LORDE.

C So these seven fell at one tyme, and dyed in the tyme of the first harvest, whan þe barley harvest begynneth. Then toke Kispa the doughter of Aia a sack cloth, & spred it vpon the rock in the begynnyng of the harvest, tyll the water from the heauen dropped vpo^s them, and suffred not the soules of the heauen to rest on them on the daye tyme, nether the wyld beasts of the felde on the nyghte season. And it was tolde Dauid what Kispa the doughter of Aia Sauls concubine had done.

And Dauid wente and toke the bones of Saul and the bones of Ionathas his sonne from þe ciresens at Jabes in Gilead (which they had stollen from þe strete at Bethsan, where þe Philistynes had hanged the, what tyme as the Philistynes had smytten Saul vpon mount Gilboa) and broughte them vp from thence, and gathered them together wth the bones of them that were hanged. And

The ij. booke of the kynges.

the bones of Saul and of his sonne Jonathas buried they in y^e londe of Ben Jamin, besyde y^e graue of his father Cis. So after this was God at one with the londe.

But there arose warre agayne of y^e Philistynes agaynst Israel. And David wente downe z his seruantes with him, z foughte agaynst the Philistynes. And David was weery, z Jesbi of Nob (which was one of the children of Rapha, and the weight of his speare was thre C. weight of brasse, and had a new harnessse vpon him) thoughte to smyte David. Neutcheles Abisai the sonne of Jeru Ja helped him, z smote the Philistyne to death. Then swaie Davids men vnto him, z sayde: 'Thou shalt nomore go forth with vs vnto the warre, that the lanterne in Israel be not put out.

1. Re 18. 2

1. Par. 31. 2

'Afterwarde there arose yet warre at Nob with the Philistynes. Then Sibechai the Gushathite smote Gaph, which also was one of the childre of Rapha.

And there arose yet warre at Gob with the Philistynes. Then Elhanan the sonne of Jaere Virgin a Bethleemite smote Goliath the Gethite, which had a speare, whose shaft was like a weeners lome.

And there arose yet warre at Gath, where there was a cōtencious man, which had sixe fyngers on his handes, and sixe toes on his fete, that is foure and twety in the nombre, and he was boine also of Rapha. And whan he spake despicefully vnto Israel, Jonathas y^e sonne of Simea Davids brother smote him. These foure were boine vnto Rapha at Gath, and fell thorow the hande of David and of his seruantes.

The XXII. Chapter.

WHEN David spake the wordes of this songe before the LORDE, what tyme as the LORDE had deliuered him fro the hande of all his enemies, and from the hande of Saul, and he sayde.

The LORDE is my stony rock, z my castell, and my deliuerer.

God is my strengch, in him wyl I put my trust: my shyld z the hoine of my saluacion, my defence z my refuge, my Samoure, thou shalt helpe me from violent wronge.

Psal. 17. 2

I wil call vpon the LORDE with prayse, so shal I be deliuered fro myne enemies.

For the sorowes of death cōpased me, and the brokes of Belial made me a frayd.

The paynes of hell came aboute me, and the snarcs of death had overtaken me.

When I was in treuble, I called vpo the LORDE, yee euen my God called I vpon, z

The xxij. Chap.

so he herde my voyce fro his holy temple, z my cōplaynte (came) in to his eares.

The earth trembled and quated, the foundations of the heauen shoke and moued, because he was wroth.

Smoke wente vp from his nose, and consuminge fyre out of his mouth, coles were kyndled therof.

He bowed the heauens and came downe, and it was darke vnder his fete.

He sat vpon Cherub and dyd flye, and appeared vpon the fethers of the wynde.

He made darknes his payllion rounde aboute him, thicke water in the cloudes of y^e ayre.

At the brightnesse of him were the fyre coles kyndled.

The LORDE thondered from heauē, and the hyest put forth his voyce.

He shot his arrowes, and scattered them: he lightened, and discomfited them.

The pourynges out of the See were sent, and the foundations of the earth were discovered at the chydunge of the LORDE, z at the breth of the spere of his wiath.

He sent downe from aboue, and receaued me, and dide me out of many waters.

He deliuered me fro my stronge enemye, from them that hated me, for they were to mightie forme.

They overtok me in the tyme of my tronble, but the LORDE was my succoure.

He brought me forth in to liberty: he deliuered me, because he had a fauoure vnto me.

The LORDE shal rewarde me after my righteousnes, and accordinge to the clenness of my handes shal he recompence me.

For I haue kepte y^e waye of the LORDE, z haue not bene vn godly agaynst my God.

For I haue an eye vnto all his lawes, and haue not put his ordinances fro me.

Therefore wil I be perfecte vnto him, and wyl shue myne awne wickednes.

So shal y^e LORDE rewarde me after my righteousnes, accordinge to the clenness of my handes in his eye sight.

With the holy shalt thou be holy, and with the perfecte thou shalt be perfecte.

With the cleane thou shalt be cleane, and with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed people, and shalt set thine eyes agaynst the proude to brynge them downe.

For thou O LORDE art my lanterne. The LORDE shal lighie my darknesse.

For in y^e I shal discōfite an host of men, z in my God I shal leape ouer the wall.

The ij. boke of the kyniges.

E The waye of God is perfecte: & wordes of the LORDE are tryed in the fyre: he is a shyld for all the that put their trust in him.

For where is there a God, excepte & LORDE? Or who hath eny strength without oure God?

God hath strenghted me with power, and made playne a perfecte waye for me.

He hath made my fete like hartes fete, & hath set me vp an hie.

He teacheth my handes to fighte, and beneth the stele bowe with myne armes.

And thou hast geuen me the shyld of & health, and with & lounge correccion shalt thou multiplie me.

Thou hast enlarged my goinge vnder me, and myne ankles haue not slyded.

I wyl folowe vpon myne enemies, and destroye the: and wyl not turne backe agayne, tyll I haue broughte them to naught.

I wil consume them and thrust them thorow, that they come not vp: they shal fall vnder my fete.

Thou hast girded me with strength to & battayll, and hast subdued them vnder me & rose vp agaynst me.

Thou hast made myne enemies to turne their backs vnder me, that I might destroye them that hate me.

They shal crye, but there shalbe no Sauioure: yee euen vnto the LORDE, but he answereth them not.

I wil beate them as small as the dust of the earth: euen as & claye of the stretes wil I make them thynne, and spiede them out abroad.

But me shalt thou deliuer from the strynges of the people, and shalt kepe me to be y heade of the heythen: A people whom I haue not knowne, shal serue me.

G The straunge children haue denyed me: at the hearynge of the eare shal they herkẽ vnto me.

The straunge children are waken olde, & are shut vp in their prisons.

The LORDE lyueth, and blessed be my God, and magnified be the strength of my health.

God seyth that I be auenged, and subdueth the people vnto me.

He bryngeth me out fro myne enemies: & from them & ryse vp agaynst me, shalt thou exalte me, and from & cruell man shalt thou deliuer me.

Rom. 15. 8 * For this cause wyl I geue thankes vnto the amonge the heythen, and synge prayses vnto thy name.

The xxiij. Chap. 35. li.

Which both greate health for his kynge, & sheweth mercy vnto David his anoynted, and to his seide for enermore.

The XXIII. Chapter.

These are the last wordes of David: **A**

David the sonne of Isai sayde. The man, that was set vp to be & anoynted of the God of Jacob, & a pleasaunt dyter of songes of Israel, sayde: The spere of the LORDE hath spoken by me, and the vterance therof is done thorow my tunge. He sayde: The God of Israel hath spokẽ vnto me, the strength of Israel, the gouernoure amonge men, the righteous gouernoure in the feare of God. As the lighte is in & mornynge whan the Sonne aryseth, so that for the brightnesse therof no cloude remayneth: and as the grasse loketh vpon the earth thorow the rayne, euen so shal my house be with God. * For he hath made an euertlasting co-
1. Re. 7. c uenant with me, well appoynted on euery syde and sure. For this is all my health & pleasure, that it shal growe. But the Belial shal be utterly & cleaeroted out as the thornes, which me take not in their hãdes. And they & touch them, shal destroye them w yrons & speares: & in the fyre shal they be brent, that they maye be broughte to naught.

B These are the names of Davids Worthies: Jasabeam & sonne of Achmoni, the che-
1. Par. 12. b fest amonge thre, which lifte vp his speare, & slewe eight hundred at one tyme.

After him was Eleasar the sonne of Do-
bi the sonne of Ahohi amonge the thre We-
chies with David, whan they spake despyte-
fully to the Philistynes, and were gathered
together to the battayll, and the men of Is-
rael wente vp. Then stode he vp and smote
the Philistynes, tyll his hande was so weery
that it crompted with the swerde. And the
LORDE gaue a greate victory at the same ty-
me, so that the people turned after him to
spoyle. After him was Samma the sonne of
Aige & Hararite. Whã the Philistynes had
gathered themselves in a company, and in
the same place there was a pece of lode full
of small corne, and the people fled before the
Philistynes, the stode he in the myddes of &
pece of lonbe, & deliuered it, & smote & Phi-
listynes. And God gaue a greate victory.

And these thre pryncipall amonge thirtie,
came downe in the harvest vnto David, in to
the caue of Abdullam, & the hoost of & Phi-
listynes laye in & valley of Rephaim. But
David was at the same tyme in the castell,
and & Philistynes people laye at Bethleem.
And David was desyrous, and sayde: Wol-
1. Par. 12. c

The ij. booke of the kynges.

be God & some man wolde fetch me a drynke of water out of the well at Bethleem vnder the gate. The brake the thre Worthies into the hoost of the philistynes, and drue of the water out of the well at Bethleem vnder & gate, & carried it & broughte it vnto Dauid: neuertheles he wolde not drynke it, but offered it vnto the LORDE, & sayde: The LORDE let this be farre from me, that I shulde do it. Is it not the bloude of the men that ioperded their lyues, and wente thither? And he wolde not drynke it. This dyd the thre Worthies.

D * Abisai & brother of Joab the sonne of Jeru Ja was one also chese amōge thre. He lifte vp his speare & smote thre hundreth, & was an awncient man amōge thre, & the noblest amōge thre, & was their ruler. But he came not vnto the thre. * And Benaia the sonne of Joiada, the sonne of Ishai (a man of greates actes of Labzeell, smote two mighty giautes of & Moabites, & wete downe, & slewe a lyon at a well in the snowe tyme. He smote also a fyre goodly man of. Egipte, which had a speare in his hande. But he wete downe to him with a staffe, and toke the speare out of the Egiptians hande by violence, and slewe him with his owne speare. This dyd Benaia the sonne of Joiada, and was a famous man amōge thre Worthies, and more honorable then the thirtie, but he came not vnto the thre. And Dauid made him of his secreete counsell.

Asahel the brother of Joab is amōge & thirtie: Elham his vnckles sonne at Bethleem. Samma the Haradite, Elia the Haradite, Helez the Palrite, Ira the sonne of Tekoite, Abiser the Anthochite, Mebunai the Husathite, Salmon the Ahobite, Mahe-rai the Mecrophatite, Jthai the sonne of Ribai of Gibea of the childre of Ben Jamun, Benaia the Pirgathonite, Hidai of the brooke of Gaas, Abialbon the Arbachite, Asnia ueth the Bahumite, Eliahba the Baalbonite. The children of Jafen and Jonathas: Samma the Hararite, Elipheler the sonne of Ahasbai & sonne of Maechathi, Eliam the sonne of Achitophel & Gilonite, Hesrai of Carmel, Paerai the Arbite, Jegael the sonne of Nachan of Soba, Bani the Gabite, Zeleg the Ammonite, Maharai the Beerothite, the weapon bearer of Joab the sonne of Jeru Ja, Ira the Jethite, Gareb the Jebute, Orias the Hethite. These are all together seven and thirtie.

The XXIII. Chapter.

The xxiii. Chap.

Wid the LORDE was wrothfully displeased of & new agaynst Israel, and moved Dauid amōge them, because he saide: Go, nombre Israel and Juda. And the kyng sayde vnto Joab & chese captaene of his hoost: Go aboute in all the trybes of Israel, from Dan vnto Bersēba, and nombre the people, that I maye knowe how many they be. Joab sayde vnto the kyng: The LORDE thy God adde vnto this people an hundreth tymes as moch as it is now, that my lord the kyng maye se his eyes lust theron. But why hath my lord the kyng a desyre to this thinge? Neuertheles the kynges worde preuayled agaynst Joab and the captaenes of the hoost.

So Joab and & captaenes of the hoost wente forth from the kyng, to nombre the people of Israel, and passed ouer Jordane, and pitched at Arzer, at the righte hande of the cite which lyeth in & ryuer of Gad, and at Jaser, & came to Gilead, and in the lowe countre of Hadsi, and came vnto Dan Jaan, and aboute Sidon, and came to the stronge cite of Tyrus, and all the cities of the Hewites and Cananites, and came forth to the south parte of Juda vnto Bersēba, and wete rounde aboute that countre, and after nyne monethes and twenty daies they came to Jerusalem. And Joab delynered vnto & kyng the summe of the people that was nombred. And in Israel there were eight C. the thousande stronge men, that drue out the swerde: and in Juda fyue hundreth thousande men. And after that the people was nombred, Dauid hert smere him selfe. And Dauid sayde vnto & LORDE: I haue synned sore, that I haue done this. And now LORDE take awaie the trespase of thy seruaunt. For I haue done very vnwysely.

And whan Dauid rose vp in the mornynge, the worde of the LORDE came vnto the prophet Gad, Dauids Seer, & sayde: Go & speake vnto Dauid. Thus sayeth the LORDE: I bringe the thre thinges, chose the one of them, that I maye do it vnto the. Gad came vnto Dauid, and tolde him, and sayde vnto him: Wilt thou that seven yere derth shall come in to thy londe? Or that thou be fayne to fflye before thine aduersaries thre monethes, and they to persecute the? Or that there be pestilence thre dayes in the londe? Take aduysment therfore and se. what answer I shal bringe agayne vnto him & sentme.

Dauid sayde vnto Gad: I am in extrenie trouble. * Neuertheles (yf it maye be) let me rather fall in to & handes of the LORDE (for

2
1. Par. 22. 2

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Eccles. 9
Guind

The ij. boke

his mercy is greates) I wyll not fall in to the handes of men.

D So the LORDE sent pestilence into Israel from the morow vnto the tyme appoynted, so that there dyed of the people from Dan vnto Berseba, thre score and ten thousande men. And whan the angel stretched his hande ouer Jerusalem to destroye it, the LORDE repented ouer the euell, and sayde vnto the angell: It is ynough, holde now thy hande. The angell of the LORDE was besyde the barne of Arafa the Jebusite. But whan Dauid sawe the angell that smote the people, he sayde vnto the LORDE: beholde, It is I that haue synned, I haue done the trespasse: As for these shepe, what haue they done? Oh let thy hande be agaynst me and agaynst my fathers house.

And Gad came to Dauid at the same tyme, and saide vnto him: Go vp, and set vp an altare vnto the LORDE in y^e barne of Arafa the Jebusite. So Dauid wote vp as Gad sayde, and as the LORDE had commaunded.

E And whā Arafa loked aboute him, he sawe the kynge with his sernautes goinge vnto him, and he worshipped vpon his face to the grounde, and sayde: Wherfore commaundeth my lord y^e kynge vnto his sernaunt? Dauid sayde: To bye the barne of the, and to buylde an altare vnto the LORDE, that the plage maye cease from the people.

But Arafa sayde vnto Dauid: Let my lord the kynge take it, and offre what pleasech him. Beholde, there is an oxe for a burnt offerynge, and sleddes, and vessels of oren to the wodd. All this gaue Arafa vnto the kynge. And Arafa sayde vnto y^e kynge: The LORDE thy God make the accepted vnto him. Neuertheles y^e kynge sayde vnto Arafa: Not so, but I wyll bye it of the for as moch as it is worth. For I wyl not offre burnt offerynges vnto y^e LORDE, of y^e which I haue for naughte. So Dauid boughte the barne and the oxe for fiftye Sicles of syluer,

and buylde an altare there vnto the LORDE, and offred burnt offerynges & dede offerynges. And the LORDE was mercifull vnto y^e lande, and y^e plage ceased from the people of Israel.

The ende of the seconde boke of the kyn-
ges, etherwyse called the secon-
de boke of Samuel.

of the kynges. Fo. liij.

The thyrde boke of the kynges.

What this boke conteyneth.

- Chap. I.** Adonias seeketh his fathers kynge dome, Salomon is ordeyned kynge.
Chap. II. Dauid before his death exhorteth Salomon to godlynes. Adonias, Joab and Bemei are put to death. Abia that is deposed from the presthode.
Chap. III. Salomon obtayneth wysdome of God. The wise sentence of Salomon betwene the two women that stroue for the childe.
Chap. liii. The description of Salomons kyngdome, and of his wysdome.
Chap. V. Hiram the kynge of Tyre sendeth Salomon conynge craftesmen to buylde the Temple.
Chap. vi. The description of the time whā Salomon beganne to buylde the Temple, and how it was buylde.
Chap. vii. Salomon buyldeth himselfe an house of the tymber of mount Libanus.
Chap. viii. The Ark of the LORDE is brought in to Salomons temple. The thankes geuynge and prayer of Salomon.
Chap. ix. The LORDE appeareth vnto Salomon, which geneth Hiram twenty cities &c.
Chap. x. Quene Saba hearynge of Salomons wysdome, commeth to Jerusalem.
Chap. xi. Salomon displeaseth God with the loue of Geythenish women. God deuyneth his kyngdome, he dyeth.
Chap. xii. Roboam foloweth yonge counsell, and maketh the people to cleue to Jeroboam, which setteth vp Idolatry with the two golden calues.
Chap. xiii. Jeroboam despiseth the prophet of the LORDE, is punyshed, & receaued to grace agayne. A Lyon slayeth the disobedient prophet.
Chap. xiiii. Jeroboam dyeth, his sonne Nadab is kynge. Of Roboams dominion.
Chap. xv. Abia reigneth in Iuda, after hi reigneth Asa, which hath warre with Baasa the kynge of Israel. After him reigneth Josaphath: and Baasa dyeth.
Chap. xvi. Elia reigneth in steade of his father Baasa. Simri slayeth him, and taketh the kyngdome. The people are deuided. Achab is kynge.
Chap. xvii. A greete drought & verth in Eld as tyme. The LORDE sedeth him thorow the Ravens, and by the wedowe at Satepta.
Chap. xviii. Elias commeth agayne vnto Achab. All Baas prestes are slayne.
Chap. xix. Iesabel threateneth Elias, he flieth, and is fed and strengthened by the angell. The LORDE talketh with him vpon mount Horeb. Eliseus is called.
Chap. xx. Benadab the kynge of Siria fighteth agaynst Samaria and Israel, is overcome and discomfited.
Chap. xxi. Achab oppresseth Naboth for his vyngarde. Elias rebuketh him.
Chap. xxii. Josaphat and Achab helpe one another to fighte. The prophet Mischeas warreth them.

The iij. boke of the kynge.

The first Chapter.

21



And whā Kinge David was olde & well strycke in age, he coulde not be warme, though he was couered with clothes. Then sayde his seruantes vnto him: Let vs seke a yonge

damsell a virgin for oure lorde the kynge, to stonde before the kynge, and to nourish him, & to slepe in his armes, and to warme oure lorde the kynge. And they sought a fayre dāsell in all the coastes of Israel, and founde Abisag of Sunem, and brought her vnto the kynge. And she was a very fayre damsell, and nourished the kynge, and serued him. Howbeit the kynge knewe her not.

Adonias the sonne of Hagith lifte vp himselfe, and sayde: I wyl be kynge. And he prepared him charettes and horsmen, and systie men to be renners on fote before him. And his father reprimed him not therfore, so much as to saye: Wherfore dost thou so? And he was a man of a very fayre bewtye, and he had begotten him nexte after Absalō. And his matter stode by Joab the sonne of Zeruija and by Abiathar the prest, which helped Adonias. But Sadoc the prest, and Benaia the sonne of Joiada, and Nathan the prest and Semei and Rei, and Davids Worthies were not with Adonias.

And whā Adonias offred shepe and oxē, and fat catell besyde the stone of Sobeelech, which lyeth by the well of Rogel, he called all his brethren the kynges sonnes, and all the men of Juda the kynges seruantes. But the prophet Nathan and Benaia, and the Worthies, and his brother Salomon called he not. Then sayde Nathan vnto Bethseba Salomons mother: Hast thou not herde that Adonias is kynge, and oure lorde David knoweth not therof? Come now therfore, I wyl geue the counsell, that thou mayest deliuer thy soule and the soule of thy sonne Salomon. Come now and go in to Kinge David and saye vnto him: Hast not thou my lorde the kynge sworne and sayde vnto thy handmayden: Salomon thy sonne shall be kynge after me, and he shall sytt vpon my seate? Why is then Adonias made kynge? Beholde, while thou art yet there, and talkest with the kynge, I wyl come in after the, and tell forth thy tale. And Bethseba wente in to the kynge to the chamber. And the kynge was very olde. And Abisag of Sunem serued

The i. Chap.

the kynge. And Bethseba bowed herselfe, and worshipped the kynge.

The kynge sayde: What wilt thou? She sayde vnto him: My lorde, Thou hast sworne vnto thy handmayde by the LORDE thy God: Thy sonne Salomon shall be kynge after me and syt vpon my seate. But now lo, Adonias is kynge, and my lorde the kynge knoweth it not. He hath offred oren and fat catell, and many shepe, and hath called all the kynges sonnes, and Abiathar the prest, and Joab the chiefe captayne. But thy seruant Salomon hath he not bydden. Neuertheles thou my lorde art kynge, the eyes of all Israel loke vnto the, that thou shuldest shewe them who shall syt vpon the seate of my lorde the kynge after the. And whā my lorde the kynge slepeth with his fathers then shal I and my sonne Salomon be sayne to be synners.

But whyle she yet spake to the kynge, the prophet Nathan came, and she tolde the kynge: beholde, there is the prophet Nathan. And whan he came in before the kynge, he worshipped the kynge vpon his face to the grounde, and sayde: My lorde the kynge, hast thou saide: Adonias shal be kynge after me, & syt vpon my seate? For he is gone downe this daye, and hath offred oren, and fat catell, & hath called all the kynges sonnes, and the captaynes, and the prest Abiathar. And beholde, they eate and drynke before him, and saye: God save the kynge Adonias. But me thy seruant, and Sadoc the prest, and Benaia the sonne of Joiada, and thy seruant Salomon hath he not called. Hath my lorde the kynge commaunded this, and not certified his seruantes who shall syt vpon the seate of my lorde the kynge after him?

The kynge answered and saide: Call Bethseba vnto me. And she came in before the kynge. And whan she stode before the kynge, the kynge swore and sayde: As truly as the LORDE lyueth (which hath deliuered my soule out of trouble,) I wyl do vnto the this daye, even as I swore vnto the by the LORDE the God of Israel, so that Salomon thy sonne shalbe kynge after me, and he shal sit vpon my seate in my steade.

Then Bethseba bowed hir selfe with hir face to the grounde, and thanked the kynge and sayde: God save my lorde kynge David for evermore. And the kynge sayde: Call me the prest Sadoc & the prophet Nathan, and Benaia the sonne of Joiada.

And whan they came in before the kyn-

1. Reg 3. 2

1. Reg 15. b
and 18. c

The iij. booke of the kynge.

ge, the kynge sayde vnto them: Take youre lordes seruauntes with you, and set my sonne Salomon vpon my Mule, and cary him downe to Gihon: and let Sadoc y priest and the prophet Nathan, anoynte him there to be kynge ouer Israel, and blowe the trompe, and saye: God saue kynge Salomon, and go ye vp after him: and whan he cometh, he shal sit vpon my seate, and be kynge in my steade: for I haue ordeyned him to be prynce ouer Israel and Iuda. Then answered Benaiia the sonne of Joiada vnto the kynge, & sayde: Amen. The LORDE God of my lord the kynge saye thus also. As the LORDE hath bene with my lord the kynge, so be he with Salomon also, that his seate maye be greater then the seate of my lord kynge Dauid.

Then wente they downe, the priest Sadoc and the prophet Nathan, and Benaiia the sonne of Joiada, and the Chierchians, & plethians, & set Salomon vpon kynge Dauids Mule, & broughe him to Gihon. And Sadoc the priest toke the oyle home out of the Tabernacle, and anoynted Salomon. And they blew the trompe: And all y people sayde: God saue kynge Salomon.

I And all the people wente vp after him, and the people pyped with pypes, and was very ioyfull, so that the earth range at the noyse of them. And Adonias herde it, and all they whom he had called, which were wth him, and they had new eaten. And whan Joab herde the noyse of the trompe, he sayde: What meaneth this noyse of the cite and this busynes? But whyle he yet spake, beholde, Jonathas the sonne of Abiathar y priest came.

And Adonias sayde: Come in, for thou art a valeaunt man, and bryngeest good eydinges. Jonathas answered and sayde vnto Adonias: Alas, o lord kynge Dauid hath made Salomon kynge, and hath sent with him Sadoc the priest, and the prophet Nathan, and Benaiia the sonne of Joiada, and the Chierchians and Plethians, and they haue set him vpon the kynges Mule: and Sadoc y priest with the prophet Nathan hath anoynted him kynge at Gihon, and from thence are they gone vp with ioye, that the cite range with all: that is the noyse that ye haue herde.

S Salomon also syttech vpon the kynges seate, and the kynges seruauntes are gone in to wyssh good lucke vnto ouer lord kynge Dauid, and haue sayde: Thy God make Salo-

The ij. Chap. Ifo. liij.

mon a better name then thyn name is, and make his seate greater then thy seate. And they haue wysshed the kynge good lucke vpon the bed. Moreover y kynge hath sayde thus: Praises be y LORDE God of Israel, which this daye hath made one to sit vpon my seate, that myne eyes haue sene it.

Then were they afrayed, and gate them vp all that were called by Adonias, and so they departed euery man his waye. But Adonias was afrayed of Salomon, and gat him vp, and wote his waye, & toke holde of y homes of y altare. And it was tolde Salomon: beholde, Adonias feareth kynge Salomon, & beholde, he taketh holde of the hornes of y altare, & sayeth: Let kige Salomon sweare vnto me this daye, that he shall not slaye his seruaunt with the swerde. Salomon sayde: If he wil be an honest man, there shall not one heer fall from him vpon the earth: but yf there be euell founde in him, he shall dye. And kynge Salomon sent, and caused him to be fetched from the altare. And whan he came, he fell downe before kynge Salomon. But Salomon sayde vnto him: Go y waye in to thy house.

Exo. 21.6

The ij. Chapter.

When the tyme came that Dauid shulde dye, he commaunded Salomon his sonne, and sayde: I go the waye of all the worlde, Be thou stronge therfore, and shewe thyselfe a man, and kepe the watch of the LORDE thy God, that thou walke in his wayes, and holde his ordinaunces, his commaundementes, his lawes, and his testimonies, as it is written in the lawe of Moses, that thou mayest be wyse in all that thou doest, and whiche so euer thou turnest the: that the LORDE maye rayse vp his worde, which he hath spokē ouer me, and sayde: If thy children kepe their waye and walke before me faithfully and truly and with all their herte and with all their soule, they shal there neuer fayle the a man vpon the seate of Israel.

2

Iofu. 25.6

Deut. 17.6

Thou knowest well also what Joab the sonne of Zeruia hath done vnto me, what he dyd vnto the two chiefe captaynes of Israel, Abner the sonne of Ner, and Amasa the sonne of Jether, whom he slewe and shed the bloude of warre whā it was peace, & put the bloude of warre vpon his girdel y was aboute his loynes, and in his shues that were vpon his fete: Do thou acordynge to thy wysdome, that thou brynge not his graye heer downe to the graue in peace.

2 Re. 3. e
1. Re. 40. b

The iij. booke of the kynges.

And to the children of Barsyllai the Gileadite, thou shalt shewe mercy, that they maye eat at thy table. For so ioued they the selues vnto me, when I fled before thy brother Absalom. And beholde, thou hast with the * Semei the sonne of Gera the sonne of Jemini of Bahurim, which cursed me with very bytter and shamefull cursynges, what tyme as I wente to Mahanaim. Yet came he downe to meete me at Jordan, where I swaie vnto him by the LORDE, and sayde: I wyll not slaye the with the swerde. But suffer not thou him to be vngiltye, for thou art a wyse man, and shalt wel knowe what thou oughtest to do vnto him, that thou mayest brynge his graye heer downe to the graue with bloude.

* So Dauid slepte with his fathers, and was buried in the cite of Dauid. The tyme that Dauid was kynge ouer Israel, is fortie yeare. Seven yeares was he kynge at Hebron and thre and thirtie yeare at Jerusalem. And Salomon sat vpon the seate of Dauid his father, and his kyngdome was made verie sure.

But Adonias the sonne of Hagith came in to Bethseba Salomons mother. And she sayde: Is thy commynge peaceable? He spake: Yee, and sayde: I haue somewhat to saye to the. She sayde: Saye on. He sayde: Thou knowest that the kyngdome was myne, and that all Israel had sette them selues vpon me, that I shulde be kynge, but now is the kyngdome turned, and become my brothers: for he hath it of the LORDE.

Now desyre I one peticion of the, Make not my face ashamed. She sayde vnto him: Saye on. He sayde: Speake vnto kynge Salomon (for he shall not shame thy face) that he maye geue me Abisag to wyfe. Bethseba sayde: Wel, I wil speake to the kynge for the.

And Bethseba came in to kynge Salomon to speake with him. And the kynge stode vp, and wente to meete her, and worshipped her, and sat him downe vpon his seate. And there was a chayre set for the kynges mother, so that she sat at his righte hande. And she sayde: One peticion desyre I of the make not my face ashamed. The kynge sayde: Aye O my mother, I wyl not shame thy face. She saide: Let Abisag of Sunem be geuen thy brother Adonias to wyfe.

Then answered kynge Salomon, and saide vnto his mother: Why desyrest thou Abisag of Sunem for Adonias? Aye the kyng-

The ij. Chap.

dome or him also, for he is my greater brother, * and hath Abiathar the prest, and Joab the sonne of Zeruja. And the kynge swaie by the LORDE, and sayde: God do this and that vnto me, Adonias shall haue spoken this agaynst his lyfe. And now as truly as the LORDE lyuerh which hath ordeyned me, and made me to sit vpon the seate of my father Dauid, and hath made me a house (* acordynge as he sayde) this daye shal Adonias dye.

And kynge Salomon sent thither by Benaiathe sonne of Joiada, which smote him that he dyed. And to the prest Abiathar sayde y kynge: Go thy waye vnto Anathoth to thy londe, for thou art a man of deeth. Neuerthelesse I wyl not slaye the this daye for thou hast borne the Arke of the LORDE God before my father Dauid, and hast suffered also where my father suffered.

Thus Salomon put forth Abiathar, that he must nomore be the prest of the LORDE, that the worde of the LORDE mighte be fulfilled, * which he spake ouer the house of Eli at Silo.

And this rumoure came before Joab: for Joab cleued vnto Adonias, and not vnto Salomon. Then fled Joab into the Tabernacle of the LORDE, and toke holde of the hornes of the altare. And it was tolde kynge Salomon, that Joab was fled into the Tabernacle of the LORDE, and beholde, he stondeth at the altare.

Then sent Salomon Benaiathe sonne of Joiada, and sayde: Go slaye him. And when Benaiathe came to the Tabernacle of the LORDE, he sayde vnto him: Thus sayeth the kynge: Come forth. He sayde: No, I wyl dye here. And Benaiathe tolde this vnto the kynge agayne, and sayde: Thus hath Joab spoken, and thus hath he answered me.

The kynge saide vnto him: Do as he hath spoken, and slaye him, and bury him, that thou mayest put frome me and my fathers house the bloude which Joab hath shed with out a cause, and that the LORDE maye recompence him his bloude vpon his heade, because he smote two men, which were more righteous and better then he, and slewe them with y swerde that my father Dauid knewe not of: namely, * Abner y sonne of Ner the chiefe captaine ouer Israel, & Amasa the sonne of Jether y chiefe captaine ouer Iuda y their bloude maye be recompensed vpo y heade of Joab and of his seide for euer: but Dauid and his seide, his house and his seate

1. Reg. 1. 8

1. Reg. 7. 10

1. Reg. 1. f

1. Reg. 1. f

1. Reg. 1. c

1. Reg. 10. b

1. Reg. 15. b

1. Reg. 19. d

1. Reg. 1. c
and 13. d

1. Reg. 5. a

1. Pa. 30. e

* that is:
he shall
not de-
nyethe
thy peti-
cion.

The iij. booke of the kynges.

hane peace for evermore of the LORDE.

E And Benaia the sonne of Joiada wente vp, and smote him, and slewe him: ⁊ he was buried in his house in the wyldernes. And yf kyng set Benaia ⁊ sonne of Joiada in his steade over the hoost. And Sadoc ⁊ prest dyd the kyng set in the steade of Abiathar.

1.2.44.b

And the kyng sent, and caused for to call Semei, and sayde vnto him: Buylde the an house at Jerusalem, and dwell there, and departe not from thence, nether hither ner thither. In what daye so ever thou departest forth, and goest ouer ⁊ broke Cedron, be thou sure, that thou shalt dye the deeth: thy bloude be vpon thy heade. Semei sayde vnto the kyng: This is a good meanynge, as my lord the kyng hath sayde, so shal thy seruant do. So Semei dwelt at Jerusalem a longe season. But after thre yeare it fortuneth that two seruantes ranne awaye from Semei vnto Achis the sonne of Maacha kyng of Gath.

And it was tolde Semei: beholde, thy seruantes are at Gath. Then Semei gat him vp, and sadled his asse, and wete vnto Gath to Achis, for to seeke his seruantes. And whā he came thither, he broughte his seruantes from Gath.

E And it was tolde Salomon, that Semei wente from Jerusalem vnto Gath, and was come agayne. Then sent the kyng, and caused for to call Semei, and sayde vnto him: Sware not I to the by the LORDE, and assured the, and sayde: Loke what daye so ever thou departest out and goest hither or thither, be sure that thou shalt dye the deeth. And thou saydest vnto me: I hane herde a good meanynge. Why hast thou not kepte the then acordyng to the ooth of the LORDE, and commaundement that I commaunded the?

And the kyng sayde vnto Semei: Thou remembreth all ⁊ wickednes, which thy here knoweth: that thou dyddest vnto my father Dauid. The LORDE hath recompenced ⁊ thy wickednes vpon thy heade. And kyng Salomon is blessed, and the seate of Dauid shalbe stablshed before ⁊ LORDE for ever. And the kyng commaunded Benaia ⁊ sonne of Joiada, which wente forth, and smote him that he dyed. And the kyngdome was stablshed by Salomons hande.

1.2.45.c

The iiii. Chapter.

And Salomon made mariage w pharao the kyng of Egypte, ⁊ toke pharaos doughter, and broughte her in to the cite of Dauid, tyll he had buylded his

The iij. Chap. Fo. liii.

house, and the LORDES house, and the walles rounde aboute Jerusalem. But the people offred yet vpon the hye places: for as yet there was no house buylded vnto the name of the LORDE vnto that tyme. But Salomon loued the LORDE, and walked after the ordinaunces of Dauid his father: excepte onely that he offred and brent incense vpon the hye places.

And the kyng wente vnto Gibeon, to do sacrifice there: for that was a goodly hye place. And Salomon offred a thousande burnt offerynges vpon the same altare. And the LORDE appeared vnto Salomon at Gibeon in a dreame of the nighte, and God sayde: Ake what I shal geue ⁊. Salomon saide: Thou hast done greate mercy vnto my father Dauid thy seruant. Like as he walked before the in faithfulness and righteoufnes, and in a true hert with the, ⁊ this greate mercy hast thou layed vp for him, and geuen him a sonne to syt vpon his seate, as it is now come to passe.

1.2.46.a

1.2.46.b

Now LORDE my God, thou hast made thy seruant kyng in my father Dauids steade: As for me, I am but a small yonge man, knowynge nether my outgoynge ner ingoynge. And thy seruant is amonge the people whom thou hast chosen: which is so greate, that no man can nombre them ner descrybe them for multitude. Geue thy seruant therfore an obedient hert, that he maye iudge thy people, ⁊ vnderstonde what is good ⁊ bad: for who is able to iudge this thy mightie people?

2.2.46.c

This pleased the LORDE well, that Salomon axed soch a petition. And God sayde vnto him: For so moch as thou axest this, and desyrest not longe lyfe, nether riches, nether yf soules of thine enemies, but vnderstōdinge to heare iudgment, beholde, therfore haue I done acordyng to thy wordes. Beholde, I haue geuen the an hert of wyssdome and vnderstondynge, so that soch one as thou hath not bene before the, nether shall rylē vp after the.

2.2.46.d

Yee and that thou hast not prayed for, haue I geuen the also, namely, ryches, and honour, so that amonge the kynges in y tyme there is not soch one as thou. And yf thou wilt walke in my wayes, so that thou kepe myne ordinaunces and lawes, as Dauid thy father hath walked, then wyll I geue the a longe lyfe.

1.2.47.a

And whan Salomon awaked, beholde, it was a dreame, and he came to Jerusalem, and stode before the Arke of the LORDES co-

2.2.47.b

The iij. boke of the kynges.

uenant, and offred burnt offerynges, and health offerynges, and made a greate feast vnto his seruauntes.

At the same tyme camethere two harlottes vnto y^e kyng, and stode before him. And the one woman sayde: Oh my lord, I and this woman dwelt in one house, and I was deliuered of a childe in the house with her: & on the thirde daye after that I was deliuered, she was deliuered of a childe also. And we were together, so y^e there was no straunger in y^e house, but we two: & this womans sonne died in the nighte (for she smoozed him in the slepe) and she rose vp in the nighte, and toke my sonne fro my syde (where thy handmayde slepte,) and layed it in hir arme, and hir deed sonne layed she in myne arme. And whan I rose vp in the mornynge to geue my sonne sucke, beholde, he was deed. But in the mornynge I looked well, and beholde, it was not my sonne, whom I had borne.

D The other woman sayde: Not so, my sonne lyueth, and thy sonne is deed. But she sayde: Not so, thy sonne is deed, and my sonne liueth. And thus spake they before the kyng. And the kyng sayde: This womā saith: my sonne lyueth and thy sonne is deed: Yonder woman sayeth: Not so, thy sonne is deed, & my sonne lyueth. And the kyng saide: Gett me a swerde. And whan the swerde was brought before the kyng, the kyng sayde: Parte the lyuyng childe in two partes, and geue this woman the one halfe, and yonder woman the other halfe.

Then sayde the woman whose sonne lyued, vnto y^e kyng: (for hir motherly hert was kyndled with pite ouer hir sonne) Oh my lord, geue hir the childe alyue, and kyll it not. But the other sayde: Let it nether be myne ner thine, but let it be parted. Then answered the kyng, and sayde: Geue this woman the lyuyng childe, and slaye it not, for she is his mother. And all Israel herde of this iudgment that the kyng had geuen: and they feared the kyng, for they sawe that y^e wysdome of God was in him to kepe iudgment.

The III. Chapter.

A Thus was Salomon kyng ouer all Israel. And these were his prynces: Asaria the sonne of Sadoc the prest: Elihoieph, and Abi Ja the sonnes of Sisa, were prestes: Josaphat the sonne of Ahilud was chaunceler: Benaia y^e sonne of Joiada was the chiefe captayne: Sadoc and Abiathar were prestes: Asaria the sonne of Nathan was ouer the officers: Sabud the sonne of Nathan the prest was the kynges

The iiij. Chap.

frende: Ahisar was steward: Adoniram the sonne of Abda was rent gatherer.

And Salomon had twelue offycers ouer all Israel, which made prouysion of fode for the kyng and his house: One had a moneth longe in y^e yere to make prouysion: The sonne of Hur vpon mount Ephraim. The sonne of Deber at Macaz and at Saalbaim, & at Bethsames, and at Elon, and Beth Hanā. The sonne of Hased at Aruboth, and had therto Socho and all the londe of Shepher. The sonne of Abinadab all y^e lordshippe at Dor: & had Taphat Salomons daughter to wife. Baena y^e sonne of Ahilud at Thaanach & at Magiddo, & ouer all Beth Sean, which lyeth besyde Zarthana vnder Israel from Beth Sean vnto the playne of Meheloth, tyll the other syde of Jatmeam. The sonne of Geber at Ramoth in Gilead: he had the townes of Jair the sonne of Manasse in Gilead, and had y^e coastes of Argob which lyeth in Basan, euen thre score greate walled cities, and with brasen barres. Abinadab y^e sonne of Jddo at Mahanaim. Ahimaas in Nephtali: and he also toke Basmath Salomons daughter to wife. Baena the sonne of Husai in Asser and at Alorh. Josaphat the sonne of Paruha in Iachar. Semei the sonne of Ela in Ben Jamin. Geber the sonne of Ou in the londe of Gilead, in the londe of Sihon kyng of the Amontes, and of Og the kyng in Basan. One officer was in the same londe. As for Juda and Israel, they were in nombre as the sonde of the see, and ate and dronke, and were mery. Thus was Salomō lord ouer all the kyngdomes (from the water of the londe of the Philistynes, vnto the border of Egypte) which broughte him giffes, and serued him as longe as he lyued.

And Salomon had daylie to his vytayles thirtie quarters of fyne meel, thre score quarters of other meel, ten fat oxen, and twēty small catell, and an hundred shepe, beside hartes and Does, and wilde goates, and fat capons, and foules. For he had the lordshippe of all the londe on this syde the water, fro Tiphsa vnto Gasa, and ouer all y^e kynges on this syde y^e water: & had peace of all his subiectes rounde aboute, so that Juda and Israel dwelt safe, euery one vnder his vyne, and vnder his figge tre, from Dan vnto Berseba, as longe as Salomon lyued.

And Salomō had fortye thousande cart horses, and twelue thousande horsmen. And the officers prouyded the kyng Salomon with vytayles: and what soeuer belonged to the kynges table, that brought euery man in

Gen. 15. d
Exo. 32. d
Psal. 71. b

C

The iij. boke of the kynges.

his moneth, and myssed not: Warlye also ⁊ strawe for the horses and coursers, ⁊ brough te them vnto the place where ⁊ kyng was, every one after his charge.

Eccl. 1. c

And God gaue Salomon marvelous greate wysdome and vnderstandinge, and a large hert, as the sonde that lyeth vpon ⁊ See shore: so that the wysdome of Salomon was greater then the wysdome of all the childien towarde the south and of all ⁊ Egipcians. And he was wyser then all men, yee wyser then Ethan the Elrahite, Heman, Chalcal, and Darda, the sonnes of Mahol: and had a greate name amonge all the they- the on every syde. And he spake thre thousande ⁊ prouers, ⁊ his songes were a thousande ⁊ fyue. And he spake of trees, from ⁊ Cedar of Libanus vnto the Iosep ⁊ groweth out of ⁊ wall: he talked also of catell, of foules, of wormes, of fishes. And there came of all nacions to heare ⁊ wysdome of Salomon, and there came of all the kynges of ⁊ earth, which had herde of his wysdome.

Prouer. Cant.

The V. Chapter.

Ald Hiram ⁊ kyng of Tyre sent his seruauntes vnto Salomon, for he had herde, ⁊ they had annoynted him kyng in his fathers steade: for Hiram ⁊ loued David as longe as he lyued. And Salomon sent vnto Hiram, sayenge: Thou knowest that my father mighte not buylde an house vnto the name of the LORDE his God, because of the warre that was aboute him, vntyll the LORDE delynered them vnder the soles of his fete: But now hath the LORDE my God geuen me rest on every syde, so that there is no aduersary ner enell hynderaunce: Beholde, I am therefore aduysed to buylde an house vnto the name of the LORDE my God, acordinge as the LORDE spake vnto David my father, and sayde: Thy sonne, whom I shal set vpon thy seate in thy steade, shal buylde an house vnto my name. Commaunde therfore that they hewe me downe Ceders out of Libanus, and that thy seruauntes be with my seruauntes, ⁊ the rewarde of thy seruauntes wyll I geue the, what so ever thou shalt are: for thou knowest, ⁊ with vs there is no mā which can hewe tymber as the Sidonians.

2. Reg. 5. c
1. Par. 2. a
* 1. Par. 13. b
and 29. a

2. Reg. 7. c

Whan Hiram herde the wordes of Salomon, he was very glad, and sayde: Praise be the LORDE this daye, which hath geuen David a wyse sonne ouer this greate people.

The vi. Chap. Ho. lv.

Ceders and pynetrees. My seruauntes shall brynge them downe from Libanus vnto ⁊ See, and I wyll make them to flore vps the See, vnto the place which thou shalt shewe me, and there wyll I cause them to aryue, ⁊ thou shalt make the to be ferched. But thou shalt fulfyll my desyre also, and geue fode vnto my housholde felkes. So Hiram gaue Salomon Ceders and Pynetrees acordinge to all his desyre. But Salomon gaue Hiram twentye thousande quarters of wheat to eate for his housholde, and twetye quarters of beaten oyle. This gaue Salomon yearly vnto Hiram.

And the LORDE gaue Salomon wysdome me, acordinge as he had sayde vnto him, ⁊ there was peace betwene Hiram and Salomon, and they made a covenante boch together. And Salomon made an outchosinge (of workmen) thorow out all Israel. And y outchosinge was thirtie thousande mē, and he sent the to mount Libanus every two monethes ten thousande, so that they were one moneth vpon Libanus, and two monethes at home. And Adoniram was ouer the outchosinge.

C

2. Re. 4. d
and 12. c

And Salomon had thre score thousande ⁊ ten that bare burthens, ⁊ foure score thousande that hewed tymber vpon the mount, besyde Salomons chiefe officers, which were ordeyned ouer the worke: namely thre thousande and thre hundred, which ruled ⁊ people that laboured there in the worke. And ⁊ kyng commanded, that they shulde breake out greace and cosily stones, namely fre stone, for the foundacion of the house. And Salomons masons, and Hirams, and they that were in those coastes, hewed out ⁊ prepared tymber and stones to the buyldinge of the house.

The VI. Chapter.

In the foure hundred and foure score yeare after the departinge of the children of Israel out of the londe of Egypte, in the fourth yeare of the raigne of Salomon ouer Israel, in the moneth Siff (⁊ is the seconde moneth) was the house buylde vnto the LORDE. This house that kyng Salomon buylde vnto ⁊ LORDE, was thre score cubytes longe, twenty cubytes brode, ⁊ thirtie cubytes hye. And he buylde a porche before the temple of twentye cubytes longe after the bredth of the house, ⁊ ten cubytes brode before the house.

2. Par. 1. d
Act. 7. f

1oh. 10. c
Act. 1. b
and 1. h

The iij. booke of the kynges.

so he buylded a compase, so þ it wente both aboute the temple and the quere, and made his outwarde wall rounde aboute. The nether most stacion was fyue cubytes wyde, and þ myddest sixe cubytes wyde, and the thirde seuen cubytes wyde. For he layed balkes rounde aboute the house, that they touched not þ wall of the house.

B And whan þ house was buylded, it was buylded of whole and outbroken stones, so þ there was herde nether hammer ner axe, ner eny other instrument of yron, whan the house was a buyldinge.

But on the righte syde of the myddes of the house there was a doore, so þ they might go vp to the myddest stacion by a turne grese, & from the myddest stacion vnto þ thirde. Thus buylded he the house, & fynished it, & syled þ house both aboue & by the walles wth Cedar wodd. He buylded a gallery also aboue vpon the whole house fyue cubytes hye, and couered the house with Cedar tymber.

And the worde of the LORDE came vnto Salomon, & sayde: Let this be the house þ thou buyldest. If thou shalt walke in myne ordinaunces, & do acordinge to my lawes, & kepe all my comaundementes, to walke therein, then wyl I stablyshe my worde with y, (as I sayde vnto Dauid thy facher) & wyl dwell amongethe childre of Israel, and wil not forsake my people of Israel.

1. Re. 7. b

C Thus Salomon buylded the house, & fynished it, & buylded the walles on the insyde with Cedar tymber, from the grounde of þ house vnto the rose, and syled it with tymber on the insyde, and overlayed the floore of þ house with bordes of pyne tre.

And behynde in the house he buylded a wall of Cedar tymber twentye cubytes longe, from the floore vnto the rose. And there on the insyde buylded he the quere for the most holy. But the house of the temple before the quere was fortye cubytes longe: on the insyde was the whole house of Cedar with throwne knoppes and floures, so that there was no stone sene. As for the quere, he prepared it on the insyde of the house, that the Arke of the couenaunt of the LORDE might be set therein. And before the quere (which was twentye cubytes longe, twentye cubytes brode, and twentye cubytes hye, and overlayed with pure golde) he syled the altare with Cedar.

D And Salomon overlayed the house on þ insyde wth pure golde, & shot barres of golde before the quere, which he had overlayed wth golde, so that þ whole house was layed ouer

The viij. Chap.

with golde. And all the altare also before þ quere overlayed he with golde.

He made also in the quere two Cherubins ten cubites hye of Olyue tre. One wyng of ether of the Cherubs had fyue cubytes, so that from the edge of his one wyng to the edge of his other wyng there were ten cubytes. Euen so had the other Cherub ten cubites also, and both the Cherubs were of one measure and of one quantitie so þ ether Cherub was ten cubites hye. And he put the Cherubins within in the house. And the Cherubins spred forth their wynges, so that the wyng of the one touched the one wall, and the other Cherubs wyng touched the other wall. But in the myddes of þ house the one wyng touched another. And he overlayed the Cherubins with golde.

Exo. 25. b

And on all the walles of the house rounde aboute, he caused to make carued worke, with carued Cherubins, palme trees, and floures. And the pavement of the house overlayed he also with golde plates. And at the entraunce of the quere he made two doores of olyue tre with fyue squared postes, and caused carued worke to be made therof with Cherubins, palme trees and floures, & overlayed them with plates of golde. So made he also at the entraunce of the temple, four squared postes of Olyue tre, and two doores of pyne tre (so that ether doore had two syde doores one hāginge to another) and made carued worke therof, palme trees and floures, right as it was appoynted.

And he buylded a court also within the rowes of fre stone, and with one rowe of playne Cedar tymber.

In the fourth yeare in the moneth Sif, was the foundation of the LORDES house layed: and in the eleuenth yeare in the moneth Bul (that is the eght moneth) was the house fynished as it shulde be, so that they were seven yeare a buyldinge of it.

The VII. Chapter.

When Salomon was a buyldinge his awne house thirtene yeare, & fynished it, namely, he buylded an house of the wodd of Libanus, an hundred cubytes longe, fiftye cubytes wyde, & thirtie cubytes hye, four squared with rowes of pilers, and wth carued Ceders. And the rose aboue syled he also with Cedar wodd vpon the fyue & fortie pilers, for one rowe had systene pilers, so þ there stode ever thre pilers one right over agaynst another: so that euery space betwixte the pilers was one over agaynst another four squared with the pilers.

2

The iij. boke of the fynge.

And he made a porche with pilers which was fiftye cubites longe, and thirtie cubites brode, ⁊ yet a porche before it with pilers ⁊ a greate poste. He made a porche also vnto ⁊ fynge's seate (wherin ⁊ iudgment was kepte) and made it to be the porche of iudgment, and syled it with Cedar from the panement vnto the panement agayne, and his owne house wherein he dwelt, in y^e backe courte made betwene ⁊ house and the porche like the other. And like vnto the porche made he a house for Pharaos daughter, ⁊ whom Salomon had taken to wife.

All these were costly stone hewen after ⁊ measure, cut with sawes on every syde, from the grounde vnto the rose: and without the greate courte also. As for the foundations, they were costly and greate stones, ten and eghtre cubites greate: and costly fre stones theron a cordinge to ⁊ measure, and Ceders. But the greate courte rounde aboute had thre rowes of fre stone, ⁊ one rowe of playne Ceders: Even so also the courte by ⁊ house of the LORDE within, and the porch by the house.

And kynge Salomon sent to fetch one * Hiram of Tyre a wedowes sonne, of the crybe of Nephtali, and his father had bene a man of Tyre, ⁊ which was a connyng man in metall, full of wysdome, vnderstandinge and knowlege to worke all maner of metall worke. Whan he came to kynge Salomon, he made all his worke, ⁊ and made two brasen pilers, echer of them eghtene cubites hye: and a threde of xij. cubites was the measure aboute both ⁊ pilers: and he made two Knoppes of brasen molten, to set aboue vpon the pilers: and every knoppe was fyue cubytes hye: and on every knoppe aboue vpon ⁊ pilers seue wythen ropes like cheynes. And vpon every knoppe he made two rowes of pomgranates rounde aboute on one rope, wherewith ⁊ knoppe was couered. And the knoppes were like roses before ⁊ porche foure cubites greate. And the pomgranates in the rowes rounde aboute were two hundreth aboue and beneth vpon the rope, which were rounde aboute the thicnes of the knoppe, on every knoppe vpon both the pilers. And set vp the pilers before the porche of the temple. And that which he set on the right hande, called he Jachin: and that which he set on the lefte hande, called he Boos. And so stode it aboue vpon the pilers euen like roses. Thus was the worke of ⁊ pilers fynished.

And he made a molten lauer ten cubytes

The viij. Chap. Fo. lvi.

wyde from the one syde to the other rounde aboute, and fyue cubites hye, and a threde of thirtie cubites lōge was ⁊ measure rounde aboute: and aboute the same lauer that was then cubites wyde, there wente knoppes on the edge therof rounde aboute the lauer. Two rowes were there of the knoppes molten with the lauer.

And it stode vpon twolue bullockes, wher of thre were turned towarde the north, thre towarde the west, thre towarde the south, and thre towarde the east, and the lauer aboue theron, so that all their hynder partes were within vnder the lauer: wherof the thicnesse was an handbreth: and the edge of it was like the edge of a cuppe, and as a floured rose, and it conteyned two thousande ⁊ Batres.

And he made ten brasen seates, every one foure cubites longe and brode, and thre cubites hye. The seate was made so, that it had sydes betwene the ledges. And on the sydes betwene the ledges there were lyons, bullockes and Cherubins. And on ⁊ ledges which were aboue and beneth the lyons and bullockes, were the sydes made so, that they were set downwardes. And every stole had foure brasen wheles with brasen axeltrees. And vpon the foure corners there were proppes molten, every one over agaynst another, vnder set vnto the kettell.

And the socket vpon the stole was a cubyte hye and rounde, a cubyte and an halfe wyde: and on the socket there were knoppes in foldes, which were foure squared ⁊ not rounde. The foure wheles stode beneth by the sydes, ⁊ the axeltrees of the wheles were harde on y^e seate. Every whele was a cubite and a halfe hye, and they were wheles like cart wheles. And their axeltrees, spokes, nales, ⁊ shaftes were all molten. And the foure proppes vpon the foure corners of every seate were harde on the seate.

And on the socket aboue vpon the seate a cubyte and an halfe rounde aboute, there were ledges and sydes harde on the seate. And on the plat of the same sydes and ledges, he caused to carue Cherubins, lyons and palme trees, one by another rounde aboute theron. After this maner made he ten molten seates, one maner of measure ⁊ widenes was in all.

And he made ten copper kettels, so that one kettell cōteyned fortye Batres, and was foure cubites greate, and vpon every seate was a kettell. And fyue seates set he on the righte syde of the house, and the other fyue on the lefte syde. But the lauer set he before

*A Bat, was a certayne measure of liquore.

g

g

The iij. booke of the kynges.

on the righte hande towarde the south.

And Hiram made pottes also and shou-
vels and basens, ⁊ so fynished he all the wor-
ke, that kynge Salomon caused to be made
in the house of the LORDE: namely ⁊ two
pillers, and the rounde knoppes aboue vpon
the two pillers, and the two wythen ropes
to couer the two rounde knoppes vpon the
pillers. And the foure hūdrēth pomgranates
on the two wythen ropes, euer two rowes
of pomgranates vnto every rope, to couer
the two rounde knoppes vpon the pillers.
And the ten seates, and ten kettels theron,
and the lauer, and twelue bullockes vnder y
laue. And the pottes, shouels and basens.
And all the ornamentes which Hiram made
vnto kynge Salomon for the house of the
LORDE, were of pure metall. In the coun-
tre by Jordane, caused the kynge them to be
molten in thicke earth, betwene Succoth
and Zarthan. And Salomon let all the ap-
parell be vntweyed, because the metall was
so moch.

Morouer Salomon made all the apperell
that belonged vnto the house of the LORDE:
namely a golden altare, a golden table that
the shewbred laye on, fyue candelstickes on
the righte hande, and fyue candelstickes on
the lefte (before the quere) of pure golde, w
floures, lampes and snoffers of golde, therto
flat peces, charges, basens, spones and cen-
sours of pure golde. And the hookes of y do-
res on the insyde of the house in the most ho-
ly, and in the doores of the house of the temple
of the LORDE were of golde.

Thus all the worke that kynge Salomon
made in y house of the LORDE, was fyni-
shed. And Salomon brought in that his fa-
ther Dauid had sanctified, of syluer and gol-
de and ornamentes, and layed it amonge the
treasures of the house of the LORDE.

The VIII. Chapter.

A Then gathered kynge Salomon all y
Elders in Israel together, all the ru-
lers of the trybes and prynces of the
fathers amonge the childien of Israel, vnto
Jerusalem, to brynge vp the Arke of the co-
uenant of the LORDE, out of the cite of
Dauid, that is Sion. And there resorted vnto
kynge Salomon all the men in Israel, at
the feast in the moneth Ethanim, that is y
seuenth moneth. And whan all y Elders of
Israel came, the prestes toke the Arke of the
LORDE, and broughte it vp, and the Taber-
nacle of witnessse, and all the ornamentes of
the Sanctuary that were in the Taberna-
cle. This dyd the prestes and the Leuites.

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And kynge Salomon and all the congrega-
cion of Israel y were gathered vnto him,
wente with him before the Arke, and offred
shepe and bullockes, so many, that they coul-
de not be nombred ner tolde.

So the prestes broughte the Arke of the
LORDES conenant vnto hir place, euen in-
to y Quere of the house in the most holy vn-
der y wynges of the Cherubins. For y Che-
rubins spred out their wynges in the place
where the Arke stode, and conered the Arke
and the staves therof from aboue. And the
staves were so lōge, that y knoppes of them
were sene from the Sanctuary before y que-
re, but on the outsyde werethey not sene, and
they were there vnto this daye.

And in the Arke there was nothinge, but
onely the two tables of stone, which Mo-
ses had layed therein at Horeb, whan y LOR-
DE made a conenant with the childien of
Israel, what tyme as they were departed
out of the lande of Egipte.

But whan the prestes wente out of the
Sanctuary, a cloude fylled the house of the
LORDE, so y the prestes coulde not stonde ⁊
executethe office for the cloude: for the glory
of the LORDE fylled the LORDES house.

Then sayde Salomon: The LORDE say-
de, that he wolde dwell in a darke cloude. I
haue buylded an house, to be an habitation
vnto the: a seate, y thou mayest dwell there
for euer. And y kynge turned his face, ⁊ bles-
sed all the congregacion of Israel. And all
the cōgregacion of Israel stode, ⁊ he sayde:

Praysed be the LORDE God of Israel,
which promised by his mouth vnto my fa-
ther Dauid, and by his hāde hath fulfilled
it, and sayde: Sence the daye y I brough-
te my people of Israel out of Egipte, haue
I chosen no cite amōge all the trybes of Is-
rael, to buylde me an house, that my name
might be there. But Dauid haue I chosen,
to be ouer my people of Israel.

And in dede my father Dauid was myn-
ded to buylde an house vnto the name of the
LORDE God of Israel: neuertheles the LOR-
DE sayde vnto my father Dauid: Where as
thou wast mynded to buylde an house vnto
my name, thou hast done well, that thou
art so aduysed. Howbeit thou shalt not buyl-
de the house, but thy sonne which shal come
out of thy loynes, he shal buylde an house vnto
my name. And the LORDE hath perfour-
med his worde that he spake: For I am come
vp in my father Dauids steade, and syt vpon
the seate of Israel, as the LORDE sayde: and
haue buylded an house vnto the name of the

Deut. 10. 2

Leuit. 16. 2

1. Re. 7. 1
1. Par. 22. 2
2. Par. 6. 2

1. Re. 16. 2

The iij. boke of the kynge.

LORDE God of Israel: and there haue I ordeyned a place for the Arke, wherein is the LORDES couenaunt, which he made with oure fathers, whan he broughte them out of y^e londe of Egypte.

And Salomon stode before the altare of the LORDE in the presence of the whole congregacion of Israel, and helde out his handes towarde heauen, and sayde: * O LORDE God of Israel, there is no god like the, necher aboue in heauen, ner beneth vpon earth, thou that kepest couenaunt and mercy for all thy seruauntes that walke before y^e with all their hert, thou that hast kepte promes with my father Dauid thy seruant: With thy mouth thou saydest it, and with thy hande hast thou fulfilled it, as it is come to passe this daye. Now LORDE God of Israel make good vnto my father Dauid y^e seruant, that which thou hast promysed him, and sayde: * Thou shalt not wante a man before me to sit vpon the seate of Israel, yf thy childre kepe their waye, so y^e they walke before me like as thou hast walked before me. Now thou God of Israel, let y^e worde be verified, which thou hast promysed vnto my father Dauid thy seruant.

For thyntest thou y^e God dwelleth vpon earth? * Beholde, the heauens and the heauens of all heauens maye not contayne the: how shulde then this house do it, that I haue buylded? But turne the vnto the prayer of thy seruant, and to his supplicacion (O LORDE my God) that thou mayest heare the thankesgeuyng and prayer, which thy seruant maketh before the this daye, so that thine eyes be open ouer this house night and daye, euen ouer this place (wherof thou saydest: * My name shall dwell there.) That thou mayest heare the prayer which thy seruait maketh in this place, and heare the intercession of y^e seruant and of thy people of Israel, which they shall make here in this place of thy habitacion in heauen: and whan thou hearest it, be gracious.

¶ Whan eny man synneth agaynst his neghboure, and taketh vpon him an ooth wherewith he byndeth himselfe, and y^e ooth cometh before thine altare in this house, then heare thou in heauen, and se that thy seruauntes haue righte, to condemne the vngodly, and to bryng his waye vpon his owne head, and to iustifie the righteous, to geue him acordinge to his righteousnes.

* Whan thy people of Israel is smytten before their enemies (whyle they haue synned agaynst the) and yf they turne vnto the

The viij. Chap. Fo. lviij.

and knowlege thy name, and make their prayer and intercession vnto the in this house, the heare thou them in heauen, and be mercifull vnto the synne of thy people of Israel, and bryng them agayne into the londe, y^e thou hast geuen vnto their fathers.

* Whan the heauen is shut vp, so y^e it rayneth not (for so moch, as they haue synned agaynst the) and yf they make their prayer in this place, and knowlege thy name, and turne from their synnes whan thou troublest them, heare thou them then in heauen, and be mercifull vnto the synnes of thy seruauntes, and of thy people of Israel, that thou mayest shewe them the good waye, wherin they shulde walke, and let it rayne vpon the londe that thou hast geuen thy people to inheritaunce.

¶ Whan a derch, or pestilence, or drought, or burnyng, or gresshopper or caterpillar, is in their londe, or whan his enemye layeth lege to his portes in the londe, or whan eny other plague or disease happeneth, who so ever then maketh his prayer and petition, * whether it be eny ocher men or thy people of Israel (which the are aware of their plague) every one in his hert, and spredeth out his handes vnto this house: heare thou then in heauen in the seate where thou dwellest, and be mercifull, and se that thou geue every one acordinge as he hath walked, like as thou knowest his hert (for thou onely knowest the hert of all the children of men) that they maye allwaye feare the, as long as they lyue in the lande, which thou hast geuen vnto oure fathers.

* And whan eny straunger, that is not of thy people of Israel, cometh out of a farre countre for thy names sake (for they shall heare of thy greates name, and of thy mightie hande, and of thy outstretched arme) and cometh to make his prayer in this house, heare thou him then in heauen, euen in the seate of thy dwellinge, and do all for the which that straunger calleth vpon the, that all the nacions vpon earth maye knowe thy name, and that they maye feare the, as thy people of Israel do: and that they maye knowe, how that this house which I haue buylded, is named after thy name.

¶ Whan thy people go forth to the battayll agaynst their enemyes, the waye that thou shalt sende them * and shall praye vnto the LORDE toward the waye of the cite which thou hast chosen, and toward the house that I haue buylded vnto thy name, heare thou then their prayer and petition

The iij. booke of the kyniges.

in heaven, and execute iudgment for them.

Eccle. 7. c
1. Ioh. 4. b

Whan they synne agaynst the (for there is no man that synneth not) ⁊ thou be wroth, and delyuer the vnto their enemyes, so that they cary them awaye captiue in to the enemyes londe farre or nye, and yf they remembre them selues in the londe wher they are captiue, and turne, and make their intercession vnto the in the londe of their captiuitie, and saye: We haue synned, ⁊ done amysse, and haue bene vngodly, and so turne vnto ⁊ with all their hert, and with all their soule in the lode of their enemyes (which led them awaye captiue) and make their prayer vnto the towarde the waye of their londe, that thou hast geuen vnto their fathers, even towarde the cite which thou hast chosen, and towarde the house that I haue buylded vnto thy name: then heare thou their prayer and supplicacion in heaven, ⁊ from the seate of thy dwellynge, and execute iudgment for them, and be mercifull vnto thy people that haue synned agaynst the, and vnto all their trespasses, wherewith they haue transgressed agaynst the, ⁊ graunte the mercy in the sighte of them which led them awaye prisoners, that their enemyes maye be mercifull vnto them: for they are thy people, and thyne inheritaunce, whom thou broughtest out of Egipte, from the yron furnace: that thine eyes maye be open vnto the petition of thy seruaunt, and of thy people of Israel, that thou maigest heare them in all thinges for the which they shall call vpon the: (for thou O LORDE LORDE) hast sundered them out to be an inheritaunce vnto thy selfe, from amonge all the nations vpon earth, acordinge as thou saydest by Moses thy seruaunt, whan thou broughtest oure fathers out of Egipte.

Amos 9. b

1. Esd. 1. a

Exo 19. a

1. Par. 7. a

⁊ And whā Salomon had ended all this prayer and petition before the LORDE, he rose vp from the altare of the LORDE, and leste of from the kynge and holdynge out of handes towarde heauen, and stode and blessed all the congregacion of Israel with loude voyce, and sayde: Praise be the LORDE which hath geuen rest vnto his people, acordinge as he sayde. There hath not one fayled of all his good wordes, which he spake by his seruaunt Moses. The LORDE oure God be with vs, as he hath bene with oure fathers, and forsake vs not, nether withdrawe his hande from vs, but bowe oure hertes vnto him, that we maye walke in all his wayes, and kepe his commaundementes, ordinaunces and lawes, which he comman-

The ix. Chap.

ded oure fathers. And these wordes wherewith I haue made my petition before the LORDE, come nye vnto the LORDE oure God daye and nighte, that he maye execute iudgment for his seruaunt and for his people of Israel, every one at his tyme: that all nations vpon earth maye knowe, that the LORDE is God, ⁊ that there is none other. And let youre hert be perfecte with the LORDE oure God, to walke in his statutes, and to kepe his commaundementes, as it is this daye.

And the kynge with all Israel his people offred sacrifice before the LORDE. And Salomon offred deed offerynges (which he offred vnto the LORDE) two and twenty thousand oxen, and an hundred ⁊ twenty thousand shepe. So the kynge and all the children of Israel dedicated the house of the LORDE. The same daye dyd the kynge dedicate the myddelmost court, which was before the house of the LORDE: that he mighte there perfourme the burnt offerynges, meat offerynges, and the fat of the deed offerynges: for the brasen altare that stode before the LORDE, was to litle for the burnt offerynges, meat offerynges, and for the fat of the deed offerynges.

And at the same tyme made Salomon a solempne feast, and all Israel a greate congregacion with him, from the border of the mach vnto the ryuer of Egipte, before the LORDE oure God, seven dayes, and yet seven dayes, that were fourtene daies. And on the eight daye he let the people go. And they blessed the kynge, and wente vnto their tentes reioysinge and with a mery hert, because of all the good that the LORDE had done vnto Dauid his seruaunt, ⁊ to his people of Israel.

The IX. Chapter.

And whan Salomon had fynished ⁊ buyldinge of the house of the LORDE, and the kynges house, and all that his besyre and pleasure was to make, ⁊ LORDE appeared vnto him the seconde tyme, ⁊ even as he appeared vnto him at Gibeon. And the LORDE sayde vnto him: I haue herd thy prayer and petition, that thou hast made before me, and haue sanctified this house which thou hast buylded, that I maye see my name there for ever: and myne eyes and my hert shalbe there allwaye. And yf thou walke before me (as thy father Dauid walked) with a perfecte and a true hert, so that thou do all that I haue commaunded the, and kepe myne ordinaunces and lawes, then

I

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1. Par. 7. a

1. Reg. 2

The iij. boke of the kynges.

1. Re. 1. a wyll I stablish the seate of thy kyngdome over Israel for ever, accordinge as I promysed thy father David, and sayde: * Thou shalt not wante a man from the seate of Israel.

B But yf ye turne back fro me, ye and youre childre, and kepe not my commaundmentes and ordinances which I have layed before you, but go and serue other goddes, and worshippe them, then wyll I rote Israel out of the londe that I have geuen them. * And the house that I have halowed vnto my name, wyll I put awaye fro my face. And Israel shall be come a byworde and sabell amonge all nacions, and so shal this hye house: so that every one that goeth by, shall be astonyed, and make an hyssynge, and saye: * Wherefore hath the LORDE done thus vnto this londe and to this house? Then shal it be answered: Because they forsoke the LORDE their God, (which brought their fathers out of the londe of Egypte) and haue receaved other goddes, and worshipped them, and serued them. Therefore hath the LORDE brought all this euill vpon them.

C Now whan the twentye yeares were ended, wherein Salomon buylded the two houses, the LORDES house and the kynges house, * where vnto Hiram the kyng of Tyre brought Salomons Cedar trees & Pynetrees, and golde after all his desyre, then gaue kyng Salomon vnto Hiram twentye cities in the countre of Galile. And Hiram departed from Tyre to vyset the cities which Salomon had geuen him, & they pleased him not, and he sayde: What maner of cities are these (my brother) that thou hast geue me? And he called them the londe of Cabul vnto this daye. And Hiram sent vnto the kyng, sixe score hundred weight of Golde. And the same is the summe of the taxe, that kyng Salomon raysed to the buyldinge of the house of the LORDE, and his awne house, & Millo, and the walles of Jerusalem, and Hasor, and Megiddo, and Gaser.

D For Pharaos kyng of Egypte came vp, and wane Gaser, & brent it with fyre, & slew the Cananites that dwelt in the cite, & gaue it for a gifte vnto his daughter Salomons wyfe. So Salomon buylded Gaser, & the lower Bethoron, and Baclath and Thamar, in the wyldernes, in the londe, & all the cities of the come houses that Salomon had, and all the cities of the charettes, & all the cities of the horsmen, and what it pleased him to buylde at Jerusalem, in Libanus, & in every countre of his domynion.

The x. Chap. Ho. lviij.

And all the remnaunt of the people of the Amorytes, Hethites, Pherejites, Hewites and Jebusites, which were not of the children of Israel, their children which they lefte behynde them in the londe (whom the children of Israel coulde not utterly destroye) those dyd Salomon make tributaries vnto this daye.

* But of the children of Israel he made no bondmen, but let them be men of warre, and his seruauntes, and prynces, and knyghtes, and ouer his charettes and horsmen. And the officers which were ouer Salomons busynesse, were fyue hundred and fystye, which ruled the people, and perfourmed the worke.

And Pharaos daughter wente vp from the cite of David, in to hir house * which he had buylded for her. * Then buylded he Millo likewise. And thre tymes in the yeare dyd Salomon offre burnt offerynges and deed offerynges vpon the altare * that he had buylded vnto the LORDE, and burnt incense vpon it before the LORDE, and so was the house ended and fynished.

* And Salomon made shippes also at Ezion Geber, which lyeth by Eloth besyde the Red See shore in the londe of the Edomites. And Hiram sent his seruauntes by shippe, which were shipmen, and had experience of the See, with Salomons seruauntes, and they came vnto Ophir, and fetched from thence one & twenty score hundred weight of golde, and brought it vnto Salomon.

The X. Chapter.

When kyng Salomons fame of the name of the LORDE came to the eares of the Quene of riche Arabia, she came to proue him with darke sentences. And she came to Jerusalem with a marvellous greate trayne, with camels which bare spyces, and much golde, and precious stones. And whan she came in to kyng Salomon, she spake vnto him all that was in hir hert. And Salomon tolde her every thinge, and the kyng had nothinge in secrete, but he tolde it her. But whan the Quene of riche Arabia sawe all the wysdome of Salomon, and the house that he had buylded, and the meates of his table, and the dwellinges of his seruauntes, & the offyces of his misters, and their garmentes, and his butlers and the burnt offerynges which he offered in the house of the LORDE, she wondred exceedingly, and coulde no longer refrayne,

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The iij. boke of the kynges.

but sayde vnto the kyng: It is true that I haue herde in my londe of thy behauiour and of thy wysdome. And I wolde not beleue it, tyll I came and sawe it with myne eyes: and beholde, the halfe hath not bene tolde me.

Thou hast more wysdome and good, then the same is that I haue herde. Happye are thy people and thy seruauntes, that allwaie stonde before the, and heare thy wysdome. Praise be the LORDE thy God, which had soch a pleasure vnto the, that he set the vpon the seate of Israel: because he hath allwaie loued Israel, and hath set the to be kyng, that thou shuldest mantayne iustyce and equitye.

And she gaue the kyng syre score hundred weighte of golde, and very moch spyce, and precious stones. There came neuer so moch spyce thither, as the Quene of riche Arabia gaue vnto kyng Salomon. And **3. Re. 5. 2.** Hiram's shippes, which caried golde out of Ophir, broughte maruelous moch costely tymbre and precious stones from Ophir. And of that costely tymbre the kyng caused to make pilers in the house of the LORDE, and in the kynges house, and harpes and psalteries for the Musicians. There came nomore soch costely tymbre, neether was it sene vnto this daye. And kyng Salomon gaue the quene of riche Arabia, all that she desired and asked, besydes that which he gaue her of a frey hande. And she returned, and departed in to hir lande with hir seruauntes.

The golde that came to Salomon in one yeare, was nyne and thyrty score hundred weighte, besydes that which came of chapmen, marchauntes and Apotecaries, and of the nexte kynges, and of the mightie men in the londe. And kyng Salomon caused to make two hundred speares of beaten golde, sixe hundred peces of golde put he to euery speare: and thre hundred shyldes of the best golde, even thre pounce of golde vpon euery shyld. And the kyng put them in the house of the wod of Libanus.

1. Re. 7. 2

And the kyng made a greateseate of iuery, and ouerlayed it with the most precious golde. And the seate had sixe steppes, and the heade of the seate was rounde behynde. And there were two postes to leane vpon both the sydes of the seate, and two lyons stode vpon the leanyng postes, and twelue lyons stode vpon the sixe steppes on both the sydes. Soch one hath not bene made in any kyngdome. All kyng Salomons drynke vessels were of golde, and all the vessels in

The xi. Chap.

the house of the wod of Libanus were of pure golde also: for syluer was not regarded in Salomons tyme. For the kynges Seeshippe which sayled vpon the See with the shippe of Hiram, came once in thre yeare, and broughte golde, syluer, iuery, Apes, and peacockes.

Thus was kyng Salomon greater in riches and wysdome, then all the kynges vpon earth: And all the worlde desired to see Salomon, that they might heare the wysdome which God gaue him in his hert. And they broughte him yearly euery man his present, vessels of syluer and golde, rayment and harness, spices, horses and Mules. And Salomon broughte charettes and horsmen together, so that he had a thousande and foure hundred charettes, and twelue thousande horsmen: and those he put in the charet cities, and with the kyng at Jerusalem.

And the kyng broughte it to passe, that there was as moch syluer at Jerusalem as stones: and as many Ceders as there were wyld figge trees in the valleys. And Salomons horses were broughte out of Egypte, and from Bena: for the kynges marchauntes fetched them from Bena for money. And a charet came vpon out of Egypte for sixe hundred Syckles of Syluer, and an horse for an hundred and fiftie. Thus were they brought also vnto all the kynges of the heethenes and to the kynges of Siria by their handes.

The XI. Chapter.

When kyng Salomon loued many outlandish women, Pharaos daughter, and women of Moab, of Ammon, of Edom, of Sidon, and of the heethenes, even of those nations, that the LORDE spake of vnto the children of Israel: Go not ye vnto them, and let not them come vnto you: they shal surely bowe youre hertes after their goddes: Vnto these dyd Salomon encline with affection. And he had seven hundred women to wyues, and thre hundred concubynes, and his wyues turned his hert asyde. And when he was now olde, his wyues bowed his hert after straunge goddes, so that his hert was not whole with the LORDE his God, as was the hert of Dauid his father.

So Salomon walked after Astaroth the god of the Sidonians, and after Moloch the abhominacion of the Ammonites. And Salomon dyd that which displeased the LORDE, and folowed not the LORDE to the vttemost as dyd his father Dauid. The buylded Salomon an hie place vnto Chamos the abhominacion of the Moabites (vpon the mount that lyeth before Jerusalem) and vnto Moloch the

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2. Par. 9. 3

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Exo. 34. 16

Exo. 34. 16
Deut. 7. 2
and 17. 4

The iij. booke of the kynges.

Abomination of the Ammonites.

1 Re. 1. 2
20. 9. 8

Thus dyd Salomon for all his outlādish wyues, which brent incense, and offred vnto their goddes. But the LORDE was wroth at Salomon, because his hert was turned asyde from y^e LORDE God of Israel, which had two tymes appeared vnto him, and commaunded him, that he shulde not walke after other goddes: and yet kepte he not that the LORDE commaunded him. Therfore sayde the LORDE vnto Salomon: For so moch as this is done with the, and hast not kepte my couenant and myne ordinaunces, which I commaunded the, therfore wyll I also plucke thy kyngdome from the, and geue it vnto thy seruaunt: Neuertheles in y^e tyme will I not do it, for thy father Dauids sake, but from the hande of thy sonne wyll I plucke it. Howbeit I wyll not plucke y^e kyngdome cleane awaye. One trybe wyll I geue vnto thy sonne, for Dauid my seruantes sake, and for Ierusalms sake which I haue chosen.

Chosen.

And the LORDE raysed vp an aduersary vnto Salomon, even Hadad the Edomite of the kynges sede, which was in Edom. For whan Dauid was in Edom, and Joab the chiefe captayne wente vp to bury the slayne, he smote all the males in Edom. (For Joab remayned there sixe monethes and all Israel, by the had reed out all y^e males that were in Edom.) Then fled Hadad, and certayne men of y^e Moabites with him, of his fathers seruantes. As for Hadad, he was a yonge man.

And they gat them vp fro Madian, and came vnto Paran, and toke men with them out of Paran, and came in to Egypte vnto Pharaos the kyng of Egypte: which gaue him an house and certayne vytales appoynted, and gaue him a countre. And Adad founde greate fauoure in the sighte of Pharaos, so that he gaue him to wife even the sister of his owne wife Thaphenes the Quene. And Thaphenes sister bare him Sennubath his sonne, and Thaphenes nourished him vp in Pharaos house, in so moch that Sennubath was in Pharaos house amonge Pharaos children.

Dchildren.

Now whā Hadad herde in Egypte, that Dauid was falle on slepte with his fathers, and y^e Joab the chiefe captayne was deed, he sayde vnto Pharaos: Let me go in to my countre. Pharaos sayde vnto him: What lackest thou with me, that thou wilt go in to thy countre? He sayde: Nothyng, but yet let me go.

The xi. Chap. 30. lix.

God raysed him vp another aduersary also, one Rezon the sennē of El Jada, which fled from his lordē Hadad Esir kyng of Zeba, and gathered men agaynst him, and was a captayne of the men of warre whan Dauid slewe them: and they wente vnto Damascus and dwelt there, and reigned at Damascus, and he was Israels aduersary as longe as Salomon lyued. This is the harme y^e Hadad suffred: therfore had he euell will agaynst Israel, and was kyng ouer Israel. *2. vii.*

Moreover Jeroboam the sonne of Nebat an Ephraite Salomons seruaunt (and his mothers name was Zeruga, a wedowe, lifte vp his hande also agaynst the kyng. And this is the cause wherfore he lifte vp his hande agaynst the kyng: Whan Salomon buylded Millo, he shut vp a gappe in the cite of Dauid his father. And Jeroboam was a mā of armes. And whan Salomon sawe that he was a mete yonge man, he set him ouer all the burthens of the house of Joseph.

But at the same tyme it fortunēd, that Jeroboam wente out from Ierusalem, and the prophet Ahias of Silo founde hym by the waye, and he had a new clothe vpon him, and they two were alone in the felde. And Ahias toke holde of the new clothe y^e he had on, and rente the same in to twolue peces, and sayde vnto Jeroboam: Take thou ten peces vnto the.

For thus sayeth the LORDE God of Israel: Beholde, even thus wyll I rente the kyngdome from the hande of Salomō, and wyll geue the ten trybes. One trybe shall he haue for my seruaunt Dauids sake, and because of the cyte of Ierusalem, which I haue chosen out of all the trybes of Israel: for they haue forsaken me, and worshipped Astaroth the god of the Sidonians, Chamos the god of the Moabites, and Males the god of the children of Ammon, and haue not walked in my wayes, to fulfill my pleasure, myne ordinaunces, and lawes, as dyd Dauid his father.

Notwithstandynge I wyll not take the whole kyngdome from out of his hande, but wil make him a prynce as longe as he lyueth for my seruaunt Dauids sake, whom I dyd chose, which kepte my commaundementes and ordinaunces. From out of the hande of his sonne wyll I take the kyngdome, and wyll geue ten trybes vnto the, and one vnto his sonne, that Dauid my seruante maye allwaye haue a lanterne before me in the cite of Ierusalem, which I haue chosen, that I maye see my name there. Therfore wyll I take the

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2. Par. 7. 6

1. Re. 12. 6

1. Re. 15. 2
2. Par. 15. 2

The iij. booke of the kynges.

now, to raygne ouer all that thine hert desy-
reth, and thou shalt be kyng over Israel.
E If thou folowe now all that I shall com-
maunde the, and walke in my wayes, and ful-
fill my pleasure to kepe myne ordinaunces
and commaundementes, as dyd my seruaut
Dauid, then wyll I be with the, and buylde
the a sure house, as I buylde vnto Dauid,
and wyl gene Israel vnto the and therewith
wyll I subdue the seide of Dauid, but not for-
euermore. But Salomon soughte to kyll Je-
roboam. Then Jeroboam gat him vp, and
fled in to Egypte to Sisak the kyng of Eg-
ypte, and remayned in Egypte, tyll Salo-
mon dyed.

What more there is to saye of Salomon,
and all that he dyd, and his wysdome, it
is wrytten in the Cronicles of Salomon.
The tyme that Salomon was kyng at Je-
rusalem ouer all Israel, is fortye years. And
Salomon fell on slepe with his fathers, and
was buryed in the cite of Dauid his father,
and Roboam his sonne was kyng in his
steade.

The XII. Chapter.

AND Roboam wene vnto Sichem, for
all Israel was come to Sichem to ma-
ke him kyng. And whan Jeroboam
y sonne of Nebat herde that, while he was
yet in Egypte, (whither he was fled for Sa-
lonion) he came agayne out of Egypte. And
they sent for him, and called him. And Jero-
boam with all the congregacion of Israel
came and spake to Roboam, and sayde:
Thy father made oure yock to harde: therfo-
re make thou now the harde bondage and
the sore yock lighter, and we wyll submytte
oure selues vnto the. He sayde vnto them:
Go youre waye vnto the thirde daye, and
then come to me agayne. And the people we-
te their waye.

And Roboam the kyng helde a counsell
with the Elders that stode before Salomons
his father whyle he lyued, & he sayde: What
is youre counsell, that we maye gene this
people an answer? They sayde vnto him:
If thou do this people a pleasure to daye,
and folowe their mynde, and heare them,
and gene them good wordes, then shal they
be obedient vnto the as longe as thou liuest.
Nevertheless he forsoke the counsell that y
Elders had geuen him, and axed counsell at
the yonge men which were growne vp with
him, and stode before him.

And he sayde vnto them: What is youre
counsell that we maye answer this people
which haue sayde vnto me: Make the yock

The xij. Chap.

lighter, that thy father hath layed vpon vs.
And the yonge men that were growne vp
with him, sayde vnto him: Where as the peo-
ple haue sayde vnto the: Thy father hath
made oure yock to sore, make thou it easier
for vs, Thus shalt thou saye vnto them:
My litle synger shall be thicker then my fa-
thers loynes. Now, my father layed a sore
yock vpon you, but I wyl yet laye more ther-
on: My father correcte you with scourges,
but I wyl nourture you with scorpions.

So vpon the thirde daye came Jerobo-
am with all the people vnto Roboam, as y
kyng had appoynted and saide, come to me
agayne on the thirde daye. And the kyng
gaue the people an harde rough answer,
and forsoke the counsell that the Elders had
geuen him, and talked with them after the
counsell of the yonge men, and sayde: My
father made youre yock sore, but I wyl ma-
ke it yet sorer vpon you. My father correcte
you with scourges, but I wyl nourture you
with scorpions. Thus the kyng folowed not
the peoples mynde, for he was turned so fro
the WORDE, that he mighte stablish his wor-
de: which he spake by Abias of Silo vnto
Jeroboam the sonne of Nebat.

But whan all Israel sawe that the kyn-
ge wolde not heare them, the people gaue y
kyng an answer and sayde: What por-
cion haue we then in Dauid or inheritance
in the sonne of Isai? Get the to thy tentes
O Israel. Loke thou now to thy house thou
Dauid. So Israel wente vnto their tentes.
As for Roboam, he raigned but ouer y chil-
dren of Israel, which dwelt in the cities of
Juda. And whan kyng Roboam sent thi-
ther Adoram the rentgatherer, all Israel
stoned him to deatch. But kyng Roboam
strengthened himselfe, and gat him vp in to a
charet, to fle vnto Jerusalem. Thus depar-
ted Israel from the house of Dauid vnto
this daye.

Now whan all Israel herde, that Jero-
boam was come agayne, they sent for to call
him to the whole congregacion, and made
him kyng ouer all Israel. And no man fo-
lowed the house of Dauid, save onely the tri-
be of Juda. And whan Roboam came to
Jerusalem, all the house of Juda and the try-
be of Ben Jamin (euen an hundred and few-
re score thousande chosen men of armes) ga-
thered themselves together to fight against
y house of Israel, & to brynge the kyngdome
agayne vnto Roboam y sonne of Salomon.

But the worde of God came to Semeia
the man of God, and sayde: Speake thou

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2. Pa. 10. 2

1. Re. 11 g

2. Re. 11. 2

C

2. Re. 20. 2

2. Pa. 11. 2

D

The iij. booke of the kynges.

to Roboam the sonne of Salomon kynge of Juda, and to all þe house of Juda and Ben Jamun, and to the other people, and saye: Thus sayeth the LORDE: Ye shall not go vp and fighte agaynst youre brethern the children of Israel. Let every man go home agayne, for this is my dede. And they herte ned vnto the worde of the LORDE, and turned back, to go their waye, as the LORDE sayde. But Roboam buylded Sichem vpon mount Ephraim, and dwelt therein, and departed thence, and buylded Peniel.

Jeroboam thoughte in his hert: The king dome shall fall agayne now vnto the house of Dauid, yf this people go vp to offere in the LORDE S house at Jerusalem, and so shall the hert of this people turne to their loide Roboam kynge of Juda, and the shall they slaye me, and fall agayne to Roboam kynge of Juda. And the kynge helde a counsell, and made two golden calves, and sayde vnto them: It is to moch for yon to go to Jerusalem: beholde, there is chy God (O Israel) which broughete þe out of Egypte. And the one set he at Bethel, and the other in Dan. And this dede turned to synne, for the people wente before the one vnto Dan.

He made an house also in the hye places, and made prestes of the smallest in the people, which were not of the childre of Levi. And vpon the fiftene daye of the eight moneth he made an holy daye, like as the solempne feast in Juda, and offered vpon the altare. Thus dyd he at Bethel, in doyng sacrifice vnto the calves which he had made, and at Bethel he ordeyned the prestes of the hye places that he had made: and offred vpon the altare (which he had made) at Bethel, the fiftene daye of the eight moneth, which he inuented of his owne hert. And he made the children of Israel an holy daye, and wente vnto the altare to burne incense.

The XIII. Chapter.

¶ And beholde, there came a mā of God from Juda (thorow the worde of the LORDE) vnto Bethel, and Jeroboam stode by the altare to burne incense. And he cried agaynst the altare thorow the worde of the LORDE, and sayde: O altare, altar, thus sayeth the LORDE: Beholde, there shall be borne vnto þe house of Dauid a sonne, Josias by name: which on the shall offer the prestes of the hye places, that burne incense vpon the, and mens bones shall he burne on the. And he gaue a wonder token the same daye, and sayde: This is the token, that the LORDE hath spoken it, beholde, the altare

The xiiij. Chap. Fo. lx.

shall ryue, and the asshes, that are thereon, shall be poured out.

But when the kynge herde the worde of the man of God, that cried agaynst the altare at Bethel, he stretched out his hande by f altare, and sayde: Laye hondes on him. And his hande that he stretched out, withered, and he coulde not drawe it vnto him agayne. And þe altare reue, and the asshes were poured out from the altare, accordinge to the wonder token that the man of God had geuen by the worde of the LORDE.

And the kynge answered, and sayde vnto the man of God: O praye the face of the LORDE chy God, and make intercession for me, that my hande maie be restored vnto me agayne. Then prayed the man of God vnto the face of the LORDE. And the kynges hande was restored him agayne, and became as it was afore. And the kynge sayde vnto the man of God: Come home with me, and dyne, and I wil geue the a rewarde.

But the man of God sayde vnto the kynge: If thou geuest me halfe thy house, I wil not come with the: for in this place wyll I necher eate bred, ner drynke water. For thus am I commaunded, and thus is it sayde vnto me by the worde of the LORDE: Thou shalt eate no bred, and drynke no water, necher retorne the waye that thou wentest.

And he departed another waye, and returned not agayne the waye that he came to Bethel. But at Bethel there dwelt an olde prophet vnto whō his sonnes came, and tolde him all the workes þe the mā of God had done that daye at Bethel, and the wordes that he had spoken vnto the kynge. And their father sayde vnto them: Which waye is he gone? And his sonnes shewed him the waye that the man of God was gone: which came from Juda. He sayde vnto his sonnes: Saddle me the asse. And whā they had saddled him the asse, he rode thereon, and wente after the man of God, and founde him sittynge vnder an Oke tre, and sayde vnto him: Art thou the man of God that came from Juda? He sayde: Yee.

He sayde vnto him: Come home with me, and eate bred. He sayde: I maye not turne backe with the, and come with the. Necher wyll I eate bred, ner drynke water with the in this place: for it is spoken vnto me by the worde of the LORDE: Thou shalt necher eate bred there, ner yet drynke water, necher shalt thou go agayne by the waye which thou wentest. He sayde vnto him: I myselfe am a prophet as well as thou, and

Iud. 2. d

Tob. 1. a

Exod. 32. b

Num. 9. a

4 Re. 17. b

4 Re. 31. c

B
Exod. 8. b
9. f. 10. c
Num. 21. b
Act. 9. c

C

D

The iij. boke of the fanges.

an angell hath spoken with me by y worde of the LORDE, and saide: Bynge him agayne with the, that he maye eat bred, and drynte water. But he lyed vnto him, and broughce him agayne, so that he ate bred, and drante water in his house.

And whan they sat at the table, the worde of the LORDE came to the prophet that had broughce him agayne, and cryed vnto the man which was come fro Juda, and sayde: Thus sayeth the LORDE: Because thou hast bene dishobedient vnto the mouth of y LORDE, and hast not kept the commaundement that the LORDE thy God commaunded the, but hast turned backe, and hast eaten bred, and drante water in y place, wher of he saide vnto the: Thou shalt nether eat bred ner drynte water, therfore shall not thy body come in to thy fathers graue.

And whan he had eaten bred and drante the asse was sadled vnto the prophet whom he had brought agayne. And whā he was gone, a lyon founde him by the waye, & slewe him, and his body was cast in y waye. And the asse stode by him, and the lyon stode by the body. And whā men wente by, they sawe the body cast in the waye, and the lyon stondynge besyde the body, and came and tolde it in the cite, where the olde prophet dwelt.

Whan the prophet which had broughce him agayne, herde that, he sayde: It is the man of God, that hath bene dishobediēt vnto the mouth of the LORDE, therfore hath y LORDE deliuered him vnto the Lyon, which hath rente him, and slayne him, acordynge to the worde that the LORDE spake vnto him. And he sayde vnto his sonnes: Saddle me the asse. And whan they had sadled it, he wente, and founde his body cast in the waie and the asse and the lyon stondynge beside y body. The lyon had eatē nothynge of the body, nether had he come the asse. Then toke the prophet the deed coarfe of the man of God, and layed it vpo the asse, and broughce it agayne into the cite of the olde prophet, to mourne, and to burye him.

And he layed the coarfe in his awne graue, and they mourned for him: Alas my brother. And whan they had buryed him, he saide vnto his sonnes: Whan I dye, burye me in the graue where the mā of God is buried, and laye my bones besyde his bones. For it shal come to passe, that he cried (thow the worde of the LORDE) against Bethel, and agaynst all y houses of the hye places, which are in the cities of Samaria.

Howbeit after this acte dyd not Jeroboā

The xiiij. Chap.

turne from his euell waye, but was peruerced, and made prestes of the hye places, euē of the smallest of the people: Loke whom it pleased him, his handes he fylled, & he was prest of the hye places. And this turned to synne vnto the house of Jeroboā, to destroye him and to brynge him to naughte.

The XIII. Chapter.

At the same tyme was Abia the sonne of Jeroboam sicke, and Jeroboam saide vnto his wyfe: Get the vp, and disguise the, so that noman perceaue that thou art Jeroboams wyfe, and go vnto Silo: behold, there is the prophet Abias, which premysed me y I shulde be kynge ouer this people: and take with the ten loanes of bred and cates, and a cuppe with hony, & go to him, that he maye tell the how it shal go to the childe. And Jeroboams wyfe did so, and gat hir vp, and wente vnto Silo, and came in to the house of Abias. But Abias coulde not se, for his eyes were dymme for age. Nevertheless the LORDE sayde vnto Abias: Beholde, Jeroboams wyfe cometh, to aske a matter at the for hir senn, for he is sicke. Speake thou therfore vnto her thus & thus. Now whan she came in, shewid hir selfe straunge. But whan Abias herde the noyse of hir fete goynge in at the doore, he saide: Come in thou wyfe of Jeroboā. Why shewest thou thy selfe so straunge? I am sent vnto y an harde messaunger.

Go thy waye and tell Jeroboam: Thus sayeth y LORDE God of Israel: I haue exalted the from amonge the people, and set the to be prynce ouer my people of Israel, and haue rente the kyngdome from the house of David, and geuen it the. But thou hast not bene as my seruaunt David, which kepte my commaundementes, and walked after me with all his hert, so that he did onely y thinge that was righte in my sighte: and thou hast done worse then all they that haue bene before the: thou hast gone thy waye and made the other goddes, and molten ymages, to prouoke me vnto wrath, and hast cast me behynde thy backe.

Beholde therfore, I wil brynge my fortune vpon the house of Jeroboam, and wyl rote out from Jeroboam euē him that maketh water agaynst the wall, the prisoner and for saken in Israel: and the posterite of y house of Jeroboam wyl I swepe out, as donge is swepte out, tyll he be cleane broughce to naught. He that dieth (of Jeroboam) in the cite, the dogges shal eat him vp. But him y dyeth in the felde, shall the foules of the aire

The iij. boke of the kynge.

eat up, for the LORDE hath spoken it.

C Get the vp therfore, and go home, z whan
thy fete enter in to y cite, the childe shal dye.
And all Israel shal bewayle him, and burye
him. For he onely of Jeroboam shal come to
the grave, because there is some good founde
in him before the LORDE God of Israel, in
Jeroboams house. * But the LORDE shall
rayse him vp a kynge, which shal rote out y
house of Jeroboam in that daue. And what
is it, y is now in hande all ready? And the
LORDE shal smyte Israel, like as a rede is mo
ued in the water: z shal rote out Israel from
this good londe, that he gaue vnto their fa
thers, z shal scatter them beyonde the water,
because they haue made their groues to pro
uoke the LORDE vnto wiaich. And Israel
shall be genen ouer because of the synne of
Jeroboam, which hath synned him selfe, z
made Israel to synne.

And Jeroboams wife gat her vp, wente
hir waye, & came vnto Thirza. And whan
she came vpo the thresholde of the house, þ
childe dyed, & they buried him, & all Israel
made lamentacion for him, * aordinge to þ
worde of the LORDE, which he spake by his
seruaunt Ahia þ prophet. * What more the
re is to saye of Jeroboam, how he fought &
raigned, beholde, it is wrytten in the Croni-
cles of the kynges of Israel. The tyme that
Jeroboam raigned, was two & twenty yea-
re. And he slepte with his fathers. And Na-
dab his sonne was kyng in his steade.

Roboam & sonne of Salomon was kynge in Iuda. One and fortye yere olde was Roboam whā he was made kynge, & seven tene yere reigned he at Ierusalem, in the cite & the LORDE had chosen out of all & trybes of Israel, to see his name there. His mothers name was Naemaan Ammonitisse. And Iuda dyd & which displeased the LORDE, & prouoked him to indignacion more thē all & their fathers had done wth their synnes which they dyd: for they likewise buylded them hys places, pilers, and groues vpon eue ry hys hill, and amonge all grene trees. There were whoremōgers also, & they dyd all & abhominacions of & heythē, whom & LORDE drewe out before the children of Israel.

¶ But in þe fyfth yere of kynge Roboam
wrote Sisack þe kynge of Egypte vp agaynst
Jerusalem, & toke the treasure out of þe hou-
se of the LORDE, & out of the kynges hou-
se, & all that myghte be gotten, & toke all the
shyldes of golde, * which Salemon caused
to be made. In steade wherof þe kynge Ro-
boam caused for to make shyldes of stele, &

The xv. Chap. Fo. lxi.

committet them vnder the handes of the
these foremen, which kepte the doore of the
Kynge's house. And as oft as the Kynge went
into his house of the LORDE, the foremen
bare them, and brought them agayne in to
the foremens chamber.

What more there is to saye of Roboam, and all that he dyd, beholde, it is wrytten in the Cronicles of the Kynges of Iuda. But betwene Roboam ⁊ Jeroboam there was warre as longe as they lyued. And Roboam slepte with his fathers, ⁊ was buried wth his fathers in the cite of Dauid. And his mothers name was Naema an Ammonitisse. And his sonne Abia was Kyng in his steade.

The XV. Chapter.

In the eighteenth yeare of kynge Jeroboam the sonne of Nebat, was Abia kynge in Iuda, and reigned thre yeare at Ierusalem. His mothers name was. Maecha, the doughter of Abisalem, and he walked in all the synnes of his father, which he had done before him, and his hert was not perfecte with the LORDE his God, as was the hert of Dauid his father. For because of Dauids sake dyd the LORDE his God geue him a lanterne at Ierusalem, so he raysed his sonne after him, & manceyr ed him at Ierusalem, because Dauid dyd the thynge he was righte in his sighte of the LORDE, and departed not from all that he commanded him as long as he lyued (sawynge in the matter with Uias & Hethite). But there was warre betwene Roboam and Jeroboam, as long as he lyued.

What more there is to saye of Abia, and
all that he dyd, beholde, it is wyrtten in the
Cronicles of the Kynges of Iuda. There
was warre also betwene Abia and Jerobo-
am. And Abia slepte with his fathers, and
they buried him in the cite of David. And
Asa his sonne was kynge in his steade. In
thē twentieth yere of kynge Jeroboam ouer
Israel, was Asa kynge in Iuda, and reigned
one & fortye yere at Ierusalem. His graund
mothers name was Maecha the doughter
of Abisalom. And Asa dyd that which was
righte in the sighte of the LORDE, as dyd
his father David. And he remoued y^e who
remongers out of the londe, and put downe
all the Idols that his fathers had made.
He put his mother from the mynistracion,
that she had made vnto Miplezech in y^e gro-
ue. And Asa roted out hir Miplezech, and
brent it in the broke Cedron: but the hye pla-
ces put he not downe. Yet was the hert of
Asa perfecte with the LORDE as long as

The iij. booke of the kynges.

he lyued. And the syluer and golde, and vessels that his father had halowed, & soch as was sanctified vnto y^e house of the LORDE, that brought he in. And there was warre betwene Asa & Baesa the kyng of Israel, as longe as they lyued.

Baesa the kyng of Israel wente vp agaynst Iuda, and buylded Rama, that no man shulde go out and in of Asas syde the kyng of Iuda. Then toke Asa all the syluer and golde that was lefte in the treasure of the house of the LORDE, and in the treasure of the kynges house, and delyuered it in to his seruantes handes, & sent it vnto Benadab the sonne of Tabrimon the sonne of Hesion kyng of Siria, which dwelt at Damascus, and let saye vnto him: There is a couenanc betwene me and the, and betwene my father and thy father: therfore sende I the a present of syluer and golde, that thou shuldest breake the couenanc which thou hast with Baesa the kyng of Israel, that he maye departe fro me.

Benadab agreed vnto kyng Asa, and sent his capaynes agaynst the cities of Israel, and smote Iion and Dan, & Abel Beth Maecha, and all Cineroth with the whole londe of Nephtali. Whā Baesa herde that, he lefte of from buyldinge Rama, and wente agayne vnto Thirza.

Kyng Asa caused it be proclaimed in all Iuda: here be no man excepte. And they toke awaye the stones and tymber from Rama, wherewith Baesa had buylded. And kyng Asa buylded Geba Ben Jamun & Mispa therewith.

What more there is to saye of Asa, and of all his power, and all that he dyd, and of y^e cities which he buylded, beholde, it is wrytten in the Cronicles of the kynges of Iuda: saynge that in his olde age he was diseased in his fete. And Asa slepte with his fathers, and was buried with his fathers in the cite of David his father. And Josaphat his sonne was kyng in his steade.

But Nadab the sonne of Jeroboam was kyng ouer Israel in the secōde yeare of Asa kyng of Iuda, & raigned ouer Israel two yeare, and dyd euell in the sighte of the LORDE, and walked in the waye of his father, and in his synnes, wherewith he made Israel to synne. Howbeit Baesa the sonne of Abia of the house of Isachar conspired agaynst him, & smote him at Gibbethon, which was the philistynes: for Nadab and all Israel layed sege to Gibbethon. So Baesa slewe him in the thirde yeare of Asa kyng of Ju-

The xvi. Chap.

da, & was kyng in his steade. Now whan he was kyng, he smote all the house of Jeroboam, and let nothinge of Jeroboam remayne that had breth, tyll he had destroyed it, acordyng to y^e worde of the LORDE, which he spake by his seruant Abia of Silo, because of Jeroboams synnes which he dyd, & made Israel synne withall: even with y^e prouokynge wherewith he displeased the LORDE God of Israel.

What more there is to saye of Nadab, & all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel, and there was warre betwene Asa & Baesa the kyng of Israel, as longe as they lyued.

In the thirde yeare of Asa kyng of Iuda was Baesa y^e sonne of Abia kyng ouer all Israel at Thirza foure and twentye yeare, and dyd that which was euell in the sighte of the LORDE, and walked in the waye of Jeroboam, and in his synnes, wherewith he made Israel to synne.

Nevertheless the worde of the LORDE came vnto Jehu the sonne of Hanani agaynst Baesa, and sayde: For so moch as I lifted the out of the dust, and made the pryncce ouer my people of Israel, and thou walkest in the waye of Jeroboam, and makest my people ouer Israel for to synne, to prouoke me vnto wrath thow their synnes, beholde, therfore wyll I take awaye the posterite of Baesa, and the posterite of his house, and wyll set thine house enen as the house of Jeroboam the sonne of Nebat. He that of Baesa dyeth in the cite, the dogges shal deuoure him: and who so beyng of him dyeth in the felde, the foules of the ayre shal eat him vp.

What more there is to saye of Baesa, & what he dyd, & of his power, beholde, it is wrytten in y^e Cronicles of the kynges of Israel. And Baesa slepte with his fathers, & was buried at Thirza: & his sonne Elia was kyng in his steade. And the worde of y^e LORDE came by the prophet Jehu the sonne of Hanani, ouer Baesa, and ouer his house, and agaynst all the euell that he dyd in the sighte of y^e LORDE, to prouoke him vnto wrath thow the workes of his handes: so that he became as the house of Jeroboam, and because he slewe this man.

The XVI. Chapter.

In the sixe & twentieth yeare of Asa kyng of Iuda, was Elia the sonne of Baesa kyng ouer Israel at Thirza two yeare. Nevertheless his seruant Samri, y^e principall man ouer the halfe of y^e

1. Re. 14. 6

2. Par. 16. 2

2. Re 10. 2

2. Re 14. 10 and 15. 26

2. Par. 17. 2

The prophet.

2

The iij. booke of the kynges.

1. Re. 14. b
and 21. a

1. Re. 15. g

charctes cōspired against him. As for Elia, he was at Thirza, drante & was drontē in þ house of Arza the ruler of Thirza. And Simri came in, and slewe him in the seven & twentieth yeare of Asa kyng of Juda, and was kyng in his steade. And whan he was kyng, and sat vpon his seate, he smote all the house of Baesa, & lefte not so moch as one to make water agaynst þ wall: his bloud & uengens also & his frendes. Thus dyd Simri destroye all the house of Baesa, acordinge to the worde of the LORDE, which he spake ouer Baesa by the prophet Jehu, because of all the synnes of Baesa and of Elia his sonne, which they dyd, and made Israel for to synne, to prouoke the LORDE God of Israel vnto wrath thorow their vanities. What more there is to saye of Elia, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel.

B In the seven and twentieth yeare of Asa kyng of Juda, was Simri kyng viij. dayes at Thirza, and the people laye before Gibbethon of the Philistynes. But whan the people in the hoost herde saye þ Simri had conspired and slayne the kyng, then all Israel the same daye made Amri the chiefe capayne kyng ouer all in the hoost. And Amri wente vp and all Israel with him from Gibbethon, and layed sege vnto Thirza. But whan Simri sawe þ the cite shulde be wonne, he wente in to the palace in the kynges house, & brent it with þ kynges house, & dyed because of his synnes which he had committed, in that he dyd euell in the sighte of the LORDE, and walked in the waye of Jeroboam, and in his synnes which he dyd, wherewith he made Israel to synne.

4. Re. 9. f

C What more there is to saye of Simri, and how he conspired, beholde, it is wrytten in y Cronicles of the kynges of Israel. At the same tyme were þ people denyded in two partes: the one parte helde with Thibni the sonne of Ginath, that they might make him kyng: the other halfe helde with Amri. But the people that helde with Amri, were mightier then the people which helde with Thibni y sonne of Ginath. And Thibni dyed, and Amri was kyng.

In þ one and thirtieth yeare of Asa kyng of Juda, was Amri kyng ouer Israel twelue yeares, & reigned at Thirza sixe yeares. He boughte the mount of Samaria of Semer for two hundred weight of syluer, & buylded vpon the mount, and called the cite which he buylded, after þ name of Semer þ owner of þ mount of Samaria. And Amri

The xvij. Chap. Fo. lxij.

dyd that which was euell in þ sighte of the LORDE, and was worse then all they that were before him, and walked in all þ wayes of Jeroboam þ sonne of Nebat, and in his synnes, wherewith he made Israel to synne, so that they prouoked the LORDE God of Israel vnto wrath in their vanities. What more there is to saye of Amri, & all that he dyd, and his power that he exercised, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Amri slepte with his fathers, & was buried in Samaria, and Achab his sonne was kyng in his steade.

In the eight & thirtieth yeare of Asa kyng of Juda, was Achab the sonne of Amri kyng ouer Israel, & reigned ouer Israel at Samaria two & twentieth yeare, & dyd euell in the sighte of the LORDE, more the all they þ were before him. And he thoughte it but a small matter to walke in the synnes of Jeroboam the sonne of Nebat: and toke Jesabel the daughter of Ech Baal kyng of Sidon to wife, and wente and serued Baal, and worshiped him. And vnto Baal he set vp an altare in Baals house, which he buylded him in Samaria, and made a groue: so that Achab dyd more to prouoke the God of Israel vnto wrath, then all the kynges þ were before him in Israel.

Deut. 7. a

At y same tyme dyd Hiel of Bethel buylde Jericho: It cost him his first sonne Abiram, þ he layed þ foundacion: & his yongest sonne Segub, þ he set vp the portes: Accordinge to the worde of the LORDE, which he spake by Josua the sonne of Nun.

Iosu. 6. a

The XVII. Chapter.

Ald Elias þ Thesbite one of the inhabitors of Gilead, saide vnto Achab: As truly as the LORDE God of Israel lyueth, whose seruante I am, there shal nether rayne ner dew come this yeare, excepte I speake it.

2

1. Re. 18. f
4. Re. 1. c
Iacob. 5. c
Luc. 4. c

And the worde of the LORDE came vnto him, and sayde: Get the hence, and turne the towarde the east, and hyde the by the ryuer Crich, which is ouer agaynst Jordane, and thou shalt drynke of the ryuer: and I haue commaunded the rauens, that they shal fede the there. He departed, and dyd accordinge to the worde of the LORDE, and wente his waye, and sat him downe by the ryuer Crich, which is ouer agaynst Jordane. And the rauens broughte him bred and flesh in the mornynge and in the euenynge, and he drante of the ryuer.

And it fortuneth after cerayne dayes, that the river was dried vp for there was no ray

The iij. booke of the kynges.

Lue. 4. c

ne in the lode. Then came y worde of y LORDE vnto him, and sayde: * Get y vp, and go vnto Sarepta, which lieth by Sidon: for there haue I commaunded a wedowe to make prouysion for the.

B And he gat him vp, and wente vnto Sarepta. And whan he came to the gate of y cite, beholde, the wedowe was there, and gathered stickes. And he called her, and sayde: Getch me a litle water in a vessill, y I maye drinke. And as she was geinge to fetch it, he cried vnto her, z sayde: Brynge me a moysell of bried also in thine hande. She sayde: As truly as the LORDE y God lyueth, I haue no bried, but an handfull of floure in a pitcher, z a curtesy oyle in a cruse: and beholde, I haue gathered vp one or two stickes, z wyll go and prepare it for me and my sonne, that we maye eate and dye.

Elias sayde vnto her: Feare not, go thy waye, z do as thou hast sayde: yet make me first a moysell of bried therof, z brynge it me forth: z afterward shalt thou make it for y z thy sonne. For thus sayeth y LORDE God of Israel: The meell in the pitcher shall not be spent, z the oyle in y cruse shall not fayll, vnto the daye y the LORDE shal cause it for to rayne vpo earth. She wente z dyd as Elias sayde. And he ate, z she also, and hir house a certayne season. The meell in the pitcher was not mynished, and the oyle in the cruse fayled not, acordinge to the worde of y LORDE which he spake by Elias.

C And after these actes the sonne of the wise of y house was sicke: and his sicknes was so excedinge sore, that there remayned no brech in him. And she sayde vnto Elias: What haue I to do with the, thou man of God? Art thou come in vnto me, y my synne shulde be kepte in remembraunce, z that my sonne shulde be slayne? He sayde vnto her: Geue me thy sonne. And he toke him fro hir lappe, z caried him vp into y chamber where he him selfe dwelt, and layed him vpo his bed, z called vpon the LORDE, and sayde: O LORDE my God, hast thou dealt so euell w the wedow with whom I dwell, y thou woldest slaye hir sonne? And he stretched out him selfe ouer the childe thre tymes, z called vpon the LORDE, and saide: O LORDE my God, let the soule of this childe come agayne in to him. And the LORDE herde the voyce of Elias. And the soule of the childe came agayne vnto him, z he reuyued. And Elias toke the childe, and broughte him downe from the chamber into the house and deliuered him vnto his mother, and sayde: Be-

Eccle. 48. 8

The xviij. Chap.

holde, thy sonne lyueth. And the woman sayde vnto Elias: Now knowe I, that thou art a man of God, z that the worde of the LORDE is in thy mouth of a truth.

The XVIII. Chapter.

After a longe season came y worde of the LORDE vnto Elias in the thirde years, z sayde: * Go thy waye, z shewe y selfe vnto Achab, y I maye cause it for to rayne vpon earth. And Elias wente to shewe him selfe vnto Achab. But there was a greate dertth i Samaria. And Achab called Abdia his chiefe officer: (As for Abdia, he feared y LORDE greatly: for wha Jesabel roced out y prophetes of y LORDE, Abdia toke an C. prophetes, and hyd them in caues, here fiftye, z there fiftye, z prouyded for them w bried and water.) Achab now sayde vnto Abdia: Go thorow the londe vnto all the welles of water z ryuers, yf happly we maye finde hay, z to saue y horses z mules, y all the catell per. she not. And they parted the selues into the londe, to go thorow it. Achab departed the one waye alone, and Abdia y other waye alone.

Now whan Abdia was on y waye, Elias as met him. And whan he knewe him, he fell downe vpon his face, z sayde: Art not thou my lord Elias? He sayde: yee, go thy waye, and tell y lorde: beholde, Elias is here. But he sayde: What haue I offended, that thou wilt delynen thy seruante in to the handes of Achab, that he maye slaye me? As truly as the LORDE thy God lyueth, there is no people ner king dome, but my lorde hath sent thither to see the. And whan they sayde: He is not here, he toke an ooth of the same kyng dome and nation, that they had not founde the. And now thou sayest: Go tell y LORDE: beholde, Elias is here. Now whan I were gone from the, the spere of the LORDE shulde take y awaye, I cannot tell whither: and yf I then came and telde Achab, and founde the not, he shulde slaye me: But thy seruante feareth the LORDE from his youth vp. Hath it not bene tolde my lorde what I dyd, whan Jesabel slewe the prophetes of the LORDE, how that I hyd an hundred of the LORDES prophetes, here fiftye, and there fiftye in the caues, and prouyded for them with bried and water? And then sayest now: Go thy waye, tell thy lorde: Elias is here, that he maye slaye me. Elias saide: As truly as y LORDE y haue lyueth, before whom I stode, I wil shewe my selfe vnto the in this daye. Then wete Abdia to mete Achab, z tolde hym. And Achab wete for to mete Elias.

A

Iacob. 5. c

B

The iij. boke of the kynges.

1 K. 18. 4. c
C And whan Achab sawe Elias, Achab sayde vnto him: Art thou he that troublest Israel? he sayde: I trouble not Israel, * but it is thou and thy fathers house, because ye haue forsaken the commandementes of the LORDE, and walke after Baal. Go to, sende forth now, and gather me all Israel together vnto mount Carmell, and the foure hundredeth and fiftye prophetes of Baal, and the foure hundredeth prophetes of y^e grone, which eate of Iesabels table. So Achab sent vnto all the children of Israel, z gathered the prophetes together vnto mount Carmell.

Then stepte Elias vnto all the people, z sayde: How longe halte ye on both y^e sydes? If the LORDE be God, the walke after him: but yf Baal be he, the folowe him. And the people gaue him no answer. The sayde Elias vnto the people: I onely am lesce a prophet of y^e LORDE: but Baals prophetes are foure C. and fiftie mē. Geue vs now two bullockes, z let them chose one bullocke, z hewe him in peces, z laye him vpon the wod, z put no fyre thereon: so wil I take y^e other bullocke, z laye him vpon the wod, z put no fyre thereon also: call ye then vpon the name of y^e god, z I wil call vpon the name of the LORDE: to the which God now answereth with fyre, let the same be God. And all the people answered z sayde: That is righte. And Elias sayde vnto Baals prophetes: Chose ye one bullocke, and do ye it first (for ye are many) and call ye vpon the name of youre god, z laye no fyre thereon.

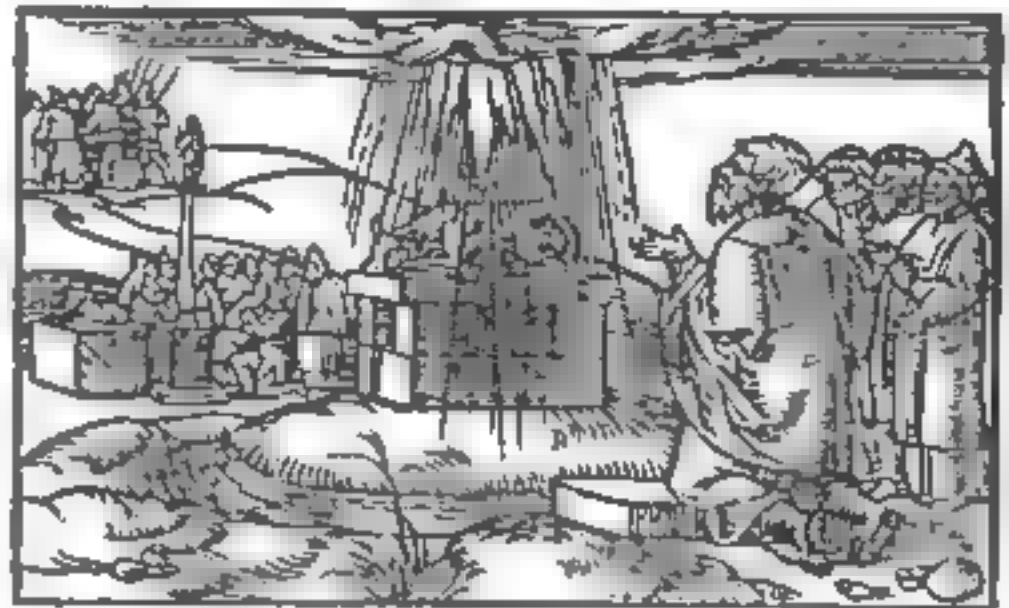
And they toke the bullocke which he gaue them, z prepared it, z called vpon the name of Baal from the mornynge vntyll the noone daye, and sayde: O Baal heare vs. But there was nether voyce ner answer. And they hopped aboute the altare, as their vse was to do. Now whan it was noone daye, Elias mocked them, and sayde: Crye loude. For he is a god, peradventure he is musynge, or hath somwhat to do, or is gone some iourneye, or haplye he slepeth, so that he wolde be waked vp. And they cried loude, and prouoked the selues with knyues z botkens, (as their maner was) tyll y^e bloude folowed. But whan y^e noone daye was past, they prophesied vntyll the tyme that the meat offerynge shulde be offered, z there was nether voyce ner answer, ner one to regarde them.

1 K. 18. 4. b
Then sayde Elias vnto all the people: Come hither all ye people vnto me. And whan all y^e people came to him, he repayed y^e altare of the LORDE y^e was broken, * z toke twelue stones acordinge to the nombre of y^e

The xviij. Chap. Fo. lxiij.

trybes of the childre of Jacob (vnto whom the worde of the LORDE spake, and sayde: * Thy name shal be Israel) and of y^e stones he buylded an altare in the name of the LORDE, z made a pytt rounde aboute the altare, like two forowes in the come londe, z prepared the wod, z hewed y^e bullocke in peces, and layed him vpon the wod, z sayde: Fetch foure pitchers full of water, and poured it vpon the burnt offerynge, and vpon the wod. And he sayde: Do it yet once. And they dyd it once agayne. And he sayde: Do it y^e thirde tyme. And they dyd it the thirde tyme. And y^e water ranne aboute the altare, and y^e pytt was full of water also.

Gen. 32. 9
and 35. 6



And whan the tyme was to offer y^e meat offerynge, Elias stepte forth, and sayde: O LORDE God of Abraham, of Isaac and of Israel, let it be knowne this daye, that thou art God in Israel, and I thy seruant, and that I haue done all this acordinge vnto y^e worde. Heare me O LORDE, O heare me, y^e this people maye knowe, how that thou art the LORDE God, that thou mayest afterwarde turne their hertes. * Then fell downe the fyre of the LORDE, and consumed the burnt offerynge, the wod, the stones and the earth, and lifted vp the water that was in the pytt. Whan all the people sawe that, they fell vpon their faces, and sayde: The LORDE is God, y^e LORDE is God. Elias sayde vnto them: * Laye handes vpon Baals prophetes, y^e none of them escape. And they toke them. And Elias broughte them downe vnto y^e brooke Sydon, z slewe the there.

Iud. 6. d
eccl. 48. a
2. Mac. 4. d

And Elias sayde vnto Achab: Go vp, eate z drynke, for it soundeth as though it wolde rayne soone. And whan Achab wote vp to eate z drinke, Elias ascended vp to the toppe of Carmel, z bowed him selfe downe to the earth, z put his heade betwene his knees, z sayde vnto his lad: Go vp, and loke toward the See. He wente vp z loked, z sayde: There is no thinge. He sayde: Go agayne seven tymes. And at the seventh tyme he sayde: Behol

Deut. 15. 2
and 17. 6

The iij. boke of the kynges.

be, there goeth vp a litle cloude out of the see, like a mans hande. He sayde: Go vp, and saie vnto Achab: Wynde y charet, z go downe, y the rayne ouertake the not. And or a mā coulde turne him, the heauen was blacke w cloudes z wynde, z there came a greete rayne. But Achab rode his waie, z departed vnto Iesrael. And the hāde of y LORDE came vpo Elias, and he gyrded his loynes, z ranne before Achab, tyll he came vnto Iesrael.

The XIX. Chapter.

AND Achab tolde Iesabel all y Elias had done, z how he had slayne all Baals prophetes w the swerde. The sent Iesabel a messaunger vnto Elias, sayenge: The goddes do this z that vnto me, yf I come morow aboute this tyme, make not thy soule as one of these. Then was he afrayed, z gat him vp, z wente where he wolde, z came vnto Bersēba in Iuda, and leste his lad there. But he him selfe wente a daies iourney in to y wyldernes, z came in, z sat him downe vnder a Juniper tre, z wysshed vnto his soule y he mighte dye, z sayde: It is now ynough LORDE, take my soule, for I am no better then my fathers. And he layed him downe z slepte vnder the Juniper tre.

And beholde, y angell touched him, z sayde vnto him: Stonde vp, and eate. And he looked aboute him, z beholde, at his heade there was a bried baken on the coles, z a cruse w water. And whan he had eaten and dronke, he layed him downe agayne to slepe.

B And y angell of the LORDE, came agayne the seconde tyme, z touched him, z sayde: Stonde vp, and eate, for thou hast a greete waye to go. And he arose, and ate and drake, and wente on thorow the strength of that meate. fortys dayes and fortys nightes, eue vnto Horeb y mount of God: and there he came to a cave, and abode there all nighte. And beholde the worde of the LORDE came to him, and sayde vnto him: What doest thou here Elias? He sayde: I have bene zelous for the LORDE God Zebaoth: for the children of Iisrael haue forsaken thy conenant, and broken downe thine altares, and slayne thy prophetes with the swerde, and I am leste onely, z they seke to take awaye my life. He sayde: Go forth, and stonde vpon the mount before the LORDE. And beholde, the LORDE wete ouer: and a greete mightie wynde, which rouethe mountaynes, and brake the harde stones, came before the LORDE, but the LORDE was not in the wynde. After the wynde came there an earthquake, but the LORDE was not in the earthquake.

Exo. 14. d
Matt. 4. 2

The xx. Chap.

And after the earth quake there came a fyre, but the LORDE was not in the fyre. And after the fyre came there a styll softe byssinge. Whan Elias herde that, he couered his face with his cloke, and wente forth, and stode in the dore of the cave. And beholde, there came a voyce vnto him, and sayde: What hast thou here to do Elias?

He sayde: I haue bene zelous for the LORDE God Zebaoth: for the children of Iisrael haue forsake thy conenant, broken downe thine altares, slayne y prophetes w the swerde, z Ionely am leste, and they seke to take awaye my life. But the LORDE sayde vnto him: Go y waye agayne thorow the wyldernes vnto Damascon, z go in, z anoynte Hasael kyng ouer Siria, z Jehu the sonne of Nimsi kyng ouer Iisrael, z Eliseus y sonne of Saphat of Abel Meholā to be prophet in y steade. And it shal come to passe, y, who so escapeth the swerde of Hasael, Jehu shal slaye him, z who so escapeth y swerde of Jehu, Eliseus shal slaye him. And I wil reserue vnto me vij. M. men in Iisrael: namely, all y knees which haue not bowed the selues vnto Baal, and every mouth y hath not kysed

Rom. 11. 2

4. Re. 9. 5

4 Re. 9. 2

Rom. 11. 2

And he departed thence, z found him. He Elzeus y sonne of Saphat, plowinge w twolue yocke of oxen before him, z he him selfe was amōge the twolue. And Elias wete vnto him, z cast his cloke vpon him. And he leste the oxen, z ranne after Elias, z sayde: Let me kysse my father z my mother, and so wil I folowe the. And he sayde vnto him: Go thy waye, z come agayne, for I haue some what to do with the. And he ranne agayne from him, and toke a yock of oxen, and offered it, and sod y flesh with the wod of the oxen plowes, and gaue it vnto the people to eate, and gat him vp, z folowed Elias, and mynistred vnto him.

Luc. 9. 5

The XX. Chapter.

AND Benadab y kyng of Siria gathered all his power, z there were two z thirtie kynges w him, z horses z charrettes, and he wente vp, and layed sege vnto Samaria, z foughte agaynst it. And he sent messaungers vnto Achab y kyng of Iisrael in to y cite, z caused to saye vnto him: Thus sayeth Benadab: Thy syluer z thy golde is myne, and thy wyues z thy best children are myne also. The kyng of Iisrael answered, z sayde: My lord O kyng, euen as thou hast sayde, I am thine, and all that I haue.

2. K. 13. 17

And the messaungers came agayne, z sayde: Thus sayeth Benadab: For so moch as I haue sent vnto the, sayenge: Thy syluer z thy

The iij. boke of the kynges.

golde, thy wyues & thy childre shalt thou geue me, to morow aboute this tyme wil I sende my seruantes vnto the, & they maye serch thyne house and the houses of thy subiectes: & loke what pleasaunt thinge thou hast, & I shal they take in their handes, and cary it awaye. So the kyng of Israel called all the Elders of the lode, & sayde: Mark well & se, what my selfe this ma sekerh: he sent vnto me for my wyues & children, for syluer & golde, & I haue not sayde him naye. Then sayde all the Elders and all the people vnto him: Thou shalt not cōsente ner agree vnto him. And he spake vnto Benadabs messaungers, Saye vnto my lord & kyng: All the thynges wherfore thou dydest sende vnto me & seruauant at first, wil I do, but this can I not do. And the messaungers wete, and tolde this agayne. The sent Benadab vnto him sayenge: The goddes do this and I vnto me, yf the dust of Samaria shalbe ynough, for every one of my people to brynge me an handfull therof. But the kyng of Israel answered, & sayde: Tell him, Let not him putterh on yf harnes, make his boast like him & hath put it of. Whā Benadab herde yf (euē as he was drynkinge w the kynges in the panylion) he sayde vnto his seruantes: Set yō selues in aray. And they set the selues in aray agaynst

And beholde, there came a prophēt vnto Achab the kyng of Israel, & saide: Thus sayeth the LORDE: Hast thou sene all this greate multitude? Beholde, this daie wil I deliuer the in to yf hande, so & thou shalt knowe, how I am the LORDE. Achab sayde: By whom? he sayde: Thus sayeth the LORDE: Euen by the yonge men of the rulers of the lode. he sayde: Who shal order the battayl? he sayde: Thou. Then mustered he the yonge men of the rulers of the lode, & there were two hundred and two and thirtie of them: & after the mustured he of the whole people of all the childre of Israel, scūe thou sande men, and they wente out in the noone daye. As for Benadab, he drank and was dronken in the panylion with the two & thirtie kynges which were come to helpe him. And the yonge men of the rulers of the lode wente forth first.

Benadab sent forth, & they brought him worde, & sayde: There come men out of Samaria. he sayde: Take them alyue, whether they be come forth for peace, or for warre. But whan the lode rulers yonge men were gone forth, and the hoost behynde them, euer y one smote him & came in his waye. And the Sirians fled, and Israel folowed after

The xx. Chap. Fo. lxiij.

them. And Benadab the kyng of Syria escaped with horses and horsmē. And the kyng of Israel wente forth, and smote horses and charettes, and dyd a greate slaughter on the Syrians.

Then came there a prophēt vnto the kyng of Israel, and sayde vnto him: Wo thy waye and strength the, and take hede, and loke well what thou doest: for whan the yeare is aboute, the kyng of Syria shall come agaynst the of the new. For the kyng of Syria's seruantes sayde vnto him: Their goddes are goddes of the mountaynes, therefore haue they gotten the victory.

But let vs fyghte with them on the playne, and thou shalt se that we shal overcome them. Do thus, put awaye the kynges every one from his place, and set dukes in their steades, and appoynte the an hoost as was that which thou hast lost, & horses & charettes as the other were, and let vs fyghte agaynst the in the plaine, and thou shalt se that we shal haue the victory. he cōsented vnto their voyce, and dyd so.

Now whan the yeare was gone aboute, Benadab appoynted the Sirians, and wente vp towarde Aphet, to fyghte agaynst Israel, and the childre of Israel mustured, and prouyded them selues with veylaies, and wete to mete them, and pitched their tentes ouer agaynst them, like two litle flockes of goates but the lode was full of the Syrians.

And there came a man of God, and sayde vnto the kyng of Israel: Thus sayeth the LORDE: Because the Syrians haue sayde, that the LORDE is a God of the mountaynes and not a God of the valleys, therefore haue I geuen all this greate heape in to thy handes, that ye maye knowe how that I am the LORDE. And they pitched their tentes right ouer agaynst them seven dayes. But vpon yf seuenth daye they wente together in to the battayll: and the children of Israel smote of the Sirians an hundred thousande fore men in one daye, and the remnaunt fled to Aphet in to the cite, and the wall fell vpon the other seven and twenty thousande men. And Benadab fled also vnto the cite in to a litle chamber.

Then sayde his seruantes vnto him: Beholde, we haue herde that the kynges of the house of Israel are mercifull kynges, let vs therefore put sack cloth aboute oure loynes, and halters aboute oure neckes, & go forth to the kyng of Israel, peradventure ye shal let yf soule lyue.

And they put sack cloth aboute their loynes

The iij. booke of the kynge.

nes, and halters aboute their neckes, and came to the kynge of Israel, and sayde: Benadab thy seruaunt sayeth vnto the: O let my soule lyue. He sayde: yf he be yet alyue, he is my brother. And the men toke him shortly at his worde, and expounded it for them selues and sayde: See Benadab is thy brother. He sayde: Come and brynge him. The wente Benadab forth vnto him, and he caused him to sit vpon the charet, and sayde vnto him: The cities that my father toke from thy father, wyl I geue the agayne. And make thou strees for thyselfe at Damascō, as my father did at Samaria, so wyl I let the go with a bonde of peace. And he made a couenaunt with him, and let him go.

Then spake there a man amonge the children of the prophetes vnto his neighbour by the worde of the LORDE: I praye the smite me. But he refused to smite him. Then said he vnto him, because thou hast not hearkened vnto the voyce of the LORDE, beholde, therefore shall there a lyon smyte the, whan thou goest fro me. And whan he wente fro him, a lyon founde him, and slewe him.

And he founde another man, and sayde: I praye the smyte me. And the man smote him, and wounded him. Then wente the prophet, and stepte vnto the kynge by the way syde, and altered his face with asches. And whan the kynge wente by, he cried vpon yf kynge, and sayde: Thy seruaunt wente forth in to the battayll, and beholde, there wente one asyde, and broughte a man vnto me, and sayde: Kepe this man: yf he be myssed, thy soule shall be in steade of his soule, or els thou shalt weye downe an hundred weighte of syluer. And whyle thy seruaunt had here & there to do, he was awaye. The kynge of Israel sayde vnto him: It is thine owne indgment, thou hast geuen it thyselfe.

Then put he the asches from his face in all the haist. And the kynge of Israel knewe him, that he was one of the prophetes. And he sayde vnto him: Thus sayeth the LORDE: Because thou hast let the damned man go, therefore shall thy soule be for his soule, and thy people for his people. And the kynge of Israel departed vnto his house, beinge troubled in his mynde and full indignacion, and came to Samaria.

The XXI. Chapter.

After these actes it fortuneth, that Naboth the Iesraelite had a vynyarde at Iesreel besyde the palace of Achab kynge of Samaria. And Achab spake to Naboth, and sayde: Geue me thy vynyarde,

The xxi. Chap.

I wyl make me an herbgarden therof, because it is so nye my house: I wyl geue the a better vynyarde for it: or yf it please the, I wyl geue the syluer for it, as moch as it is worth. But Naboth sayde vnto Achab: The LORDE let that be farre fro me, that I shulde geue yf my fathers heretage. Then came Achab home, beinge moued and full of indignacion, because of the worde that Naboth the Iesraelite had spoken vnto him, & sayde: I wyl not geue the my fathers inheritance. And he laied him downe vpon his bed, and turned his face asyde, and ate no bried. Then Iesabel his wyfe came in to him and sayde vnto him: What is yf matter, that thy spere is so cōbried, and that thou eatest no bried? He sayde vnto her: I haue spokē vnto Naboth the Iesraelite, and sayde: Geue me thy vynyarde for money: or yf it please yf, I wyl geue the another for it. But he sayde: I wyl not geue the my vynyarde.

Then sayde Iesabel his wyfe vnto him: What kingdome were in Israel, yf thou diddest it? Stonde vp, and ate bried, I wyl get the the vynyarde of Naboth the Iesraelite. And she wrote a letter vnder Achabs name, and sealed it with his signet, and sent it vnto yf Elders and rulers in his cite, which dwelt aboute Naboth, and wrote thus in yf letter: Proclame a fast, and set Naboth aboue in the people, and set two men of Belial before him, to testifie and saye: Thou hast blasphemed God and the kynge. And brynge him forth, and stone him to death.

And the Elders and rulers of his cyte, which dwelt in his cite, dyd as Iesabel had commaunded them, acordynge as she had wrytten in the letter that she sent vnto them and they proclaimed a fast, and caused Naboth to sit aboue amonge the people. Then came the two men of Belial, and stode before him, and testified agaynst Naboth in yf presence of the people, and sayde: Naboth hath blasphemed God and the kynge.

Then broughte they him out of the cite, and stoned him to death. And they sent Iesabel worde, sayenge: Naboth is stoned & put to death. Whā Iesabel herde that Naboth was stoned and deed, she sayde vnto Achab: Up, and take possession of the vynyarde of Naboth the Iesraelite, which he denyed to geue the for money: for Naboth lyueth no more but is deed. And whan Achab herde yf Naboth was deed, he rose to go downe vnto the vynyarde of Naboth the Iesraelite, and to take possession of it.

But the worde of the LORDE came to

Leuit. 24. d
Num. 36. c

The iij. booke of the kynges.

Elias the Thesbite, and sayde: Get the vp, and go downe to mere Achab the kyng of Israel, which is at Samaria: beholde, he is in Naboths vnyarde, into the which he is gone downe to take possession of it, and talke thou with him, and speake: Thus sayeth the LORD: Thou hast slayne, and taken in possession. And thou shalt talke morouer vnto him, and saye: Thus sayeth the LORD: **E**uen in the place where the dogges licked vp Naboths bloude, shall the dogges lick thy bloude also. And Achab sayde vnto Elias: Hast thou euer founde me thine enemye? He saide: Yee, I haue founde the, because thou art euen solde to do euell in the sighte of the LORD. Beholde, I wyll brynge myssfortune vpon the, and take awayethy posterite, and wil rote out from Achab, euen him that maketh water agaynst the wall, and him that is shut vp and lesse behynde in Israel: and thy house wyll I make as the house of Jeroboam & sonne of Nebat, and as the house of Baesa the sonne of Ahia, because of & prouocation wherewith thou hast prouoked me vnto wrath, and made Israel to synne.

And ouer Jesabel spake the LORD also and sayde: The dogges shal deuoure Jesabel in yf felde of Israel. Who so of Achab dyeth in & cite, him shal the dogges eate vp: and who so dyeth in the felde, the foules vnder the heauen shal eate him vp. So cleane & solde to do myschese in & sighte of the LORD hath no man bene, as Achab: for his Jesabel hath so disceaued him, and he maketh him selfe a greates abhominacion, that he goeth after Idols, acordige vnto all as dyd the Amouites, whom the LORD expelled before the children of Israel.

But whan Achab herde these wordes, he rote his clothes, & put a sack cloth on his body, & fasted, and slepte in sack cloth, and wente aboute hanginge downe his heade. And the worde of the LORD came to Elias the Thesbite, & sayde: Hast thou not sene how Achab humbleth him selfe before me? For so moch now as he humbleth him selfe in my sighte, I wil not brynge that plage whyle he lyueth; but by his sonnes life wil I brynge myssfortune vpon his house.

The XXII. Chapter.

Ald there passed ouer thre yeares, that there was no warre betwene the Syrians & Israel. But in the thirde yeare wente Josaphat the kyng of Iuda downe to the kyng of Israel. And the kyng of Israel sayde vnto his seruantes: Knowe ye

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not & Ramoth in Gilead is oures? and we syt styll, and take it not out of the hande of the kyng of Syria. And he sayde vnto Josaphat: Wilt thou go with me to the battail vnto Ramoth in Gilead? Josaphat sayde vnto the kyng of Israel: I wyll be as thou my people as thy people, and my hoises as thy hoises. And Josaphat sayde vnto & kyng of Israel: Are this daye at the worde of the LORD. Then the kyng of Israel gathered the prophetes aboute a foure hundred men, and sayde vnto them: Shal I go vnto Ramoth in Gilead to fighte, or shal I let it alone? They sayde: Go vp, & the LORD shal deliuer it in to yf kynges hande. But Josaphat sayde: Is there not one prophet here more of & LORD, that we maye aske at him?

The kyng of Israel saide vnto Josaphat: Here is yet a man, one Micheas the sonne of Jemla, at whom we maye aske of the LORD: but I hate him, for he prophecieth me no good, but euell. Josaphat sayde: Let not the kyng saye so. Then called the kyng of Israel a chamberlayne, and sayde: Brynge hither soone Micheas the sonne of Jemla. As for the kyng of Israel and Josaphat & kyng of Iuda, they sat ether of them vpon his seate, arayed in their garmentes in the place at & dore of the porte of Samaria, and all yf prophetes prophecieth before the. And Sedechias the sonne of Enaana had made him hornes of yron, and sayde: Thus sayeth the LORD: With these shalt thou pusshe at & Syrians, tyll thou brynge them to naughte. And all the prophetes prophecieth likewyse, and sayde: Go vp vnto Ramoth in Gilead, thou shalt prospere right well, & the LORD shal deliuer it in to the kynges hande. And the messaunger that wente to call Micheas sayde vnto him: Beholde, The wordes of & prophetes are with one atorde good before the kyng, let thy worde therfore be as their worde, and speake thou good also.

Micheas sayde: As truly as the LORD liueth, I loke what the LORD sayeth vnto me, & I wil I speake. And whan he came to the kyng, the kyng sayde vnto him: Micheas, shal we go vnto Ramoth in Gilead to fighte, or shall we let it alone? He sayde vnto him: Yee, go vp, thou shalt prospere right well, the LORD shal geue it in to the kynges hande. But the kyng sayde vnto him agayne: I charge & that thou saye no other thinge vnto me but the trouth, in the name of & LORD. He sayde: I sawe all Israel scattered abroad vpon the mountaynes, as the shepethat haue no shepherde. And the LORD

1. Re. 22. f

4. Re. 9. b
Olee 1. a

4. Re. 9. b
1. Re. 14. b
15. f. 16. a

1. Mac. 1. b

Nu. 21. d

1. Par. 18. b

1. Re. 22. b
1. Re. 22. a
and 21. a
1. Re. 18. c

B

C

The iij. booke of the kynges.

saide: Have these no lordes: Let every one turne home agayne in peace. Then sayde y^e kynge of Israel vnto Josaphat: Toldst thou not y^e that he wolde prophesye me no good, but euell?

D
2 Pa 11 c
He sayde: Heare now therfore the worde of the LORDE: * I sawe the LORDE syt vpon his seate, and all the hoost of heauen stondinge by him at his righte hande & at his lefte. And the LORDE saide: Who wil disceave Achab to go vp, & fall at Ramoth in Gilead. And one sayde this, another that. Then wete there forth a spere, & stode before the LORDE, and sayde: I wyl disceave him. The LORDE sayde vnto him: Wherwith? He sayde vnto him: I wyl go forth, and be a false spere in the mouth of all his prophetes. He saide: Thou shalt disceave him, and shalt be able: go forth and do so. Beholde now, * the LORDE hath geue a false spere in y^e mouth of all these y^e prophetes, and the LORDE hath spoken euell ouer the. Then stepte forth Sedechias the sonne of Cnaena, and smote Micheas vpon the cheke, and sayde: What, is the spere of the LORDE departed from me, to speake with the? Micheas sayde: Beholde, thou shalt se it in y^e daye, whan thou shalt go fro one chamber to another to hyde the.

E
The kynge of Israel sayde: Take Micheas, and let him remayne with Amnon the ruler of the cite, and with Joas the kynge's sonne, and saye: Thus sayeth the kynge: Put this man in prison, and fede him with bread and water of trouble, tyll I come agayne in peace. Micheas sayde: If thou comest agayne in peace, then hath not the LORDE spoken thorow me. And he sayde: hearken to all ye people.

So the kynge of Israel and Josaphat y^e kynge of Iuda wente vp vnto Ramoth in Gilead. And the kynge of Israel sayde vnto Josaphat: Chaunge thy clothes, and come in to y^e battayll in thine arae. The kynge of Israel chaunged his clothes also, and wete in to the battayll. But the kynge of Siria commaunded the rulers of his charettes (of whom there were two and thirtie) and saide: We shal fight nether agaynst small ner greater, but onely agaynst the kynge of Israel. And whan the rulers of the charettes sawe Josaphat, they thought it had bene the kynge of Israel, and fell vpon him with fightinge. But Josaphat cried. So whan the rulers of the charettes sawe that it was not y^e kynge of Israel, they turned backe fro him.

A certayne man bended his bowe harde, and shot the kynge of Israel betwene the

The xxij. Chap.

maue and y^e longes. And he sayde vnto his charetman: Turne thine harte, and cary me out of the hoost, for I am wounded. And y^e battayll was sore the same daie. And the kynge stode vpo his charet, agaynst the Syrians and dyed in the eueninge, and the bloude ranne from the wounde in to the myddes of the charet. And whan the Sonne wente downe there was a proclamation made in the hoost, and sayde: Every one gett him in to his cite, and to his countre. Thus the kynge dyed, and was broughte vnto Samaria, and they buryed him in Samaria. And whan they washed the charett in the pole of Samaria, * y^e dogges licked his bloude (but the harlettes washed him) accordinge to the worde of y^e LORDE which he spake.

What more there is to saye of Achab, & all y^e he dyd, and of the Query house which he buylded, beholde, it is wyrtten in the Cronicles of the kynges of Israel. So Achab slepte with his fathers, and his sonne Ahasia was kynge in his steade.

* And Josaphat the sonne of Asa was kynge ouer Iuda in the fourth yere of Achab kynge of Israel, and was fyue and thirtie yere olde whan he was made kynge, and reigned fyue and twentye yere at Ierusalem. His mothers name was Asuba y^e daughter of Sibi, and he walked in all the waye of his father Asa, & departed not there from. And he dyd that which was right in y^e sighte of the LORDE, yet put he not awaye y^e hie places, and y^e people offered and burnt incense yet vpon the hie places, and he had peace with the kynge of Israel.

What more there is to saye of Josaphat and the mighte that he exercised, and how he fought, beholde, it is wyrtten in the Cronicles of the kynges of Iuda. * He put out of the londe also the whoremongers that yet were lefte, which remayned ouer in the tyme of his father Asa. And at that tyme there were no kynges in Edom. And Josaphat had caused to make shippes vpon the See, which shulde go to fetch golde in Ophir, but they wente not: for they were broken at Ezion Gaber. At that tyme sayde Ahasia the sonne of Achab vnto Josaphat: Let my seruantes passe with thy seruantes in the shippes. But Josaphat wolde not. And Josaphat slepte with his fathers, and was buryed in y^e cite of David. And Joram his sonne was kynge in his steade.

The ende of the thirde booke of the kynges.

1. Reg. 21. 6

2. Par. 10. 6

1. Reg. 15. 6

The iiii. boke of the kynges. The fourth boke of the kynges.

What this boke conteyneth.

- Chap. I.** Of the reigne of Achasias (other-
wyse called Athasias) and of Joram his brother
and how the fyre consumed the two captynes
with their men.
- Chap. II.** Elias is taken vp in a fyrie charet.
Eliseus receaueth the spere of Elias, maketh
the bytter water swete, and curseth the mys-
nurtoured children.
- Chap. III.** Of Joram and Josaphat, and of
their warre, what Eliseus saide vnto them
- Chap. IIII.** Eliseus helpeth the woman that was
in debt, and for another woman which had no
children, he obtayneth one of God: which chil-
de beyng deede he rayseth vp agayne.
- Chap. V.** Naaman the chefe captyne of Si-
ria is censed from his leprosy, and Gehazi Eli-
seus seruante is made leporous.
- Chap. VI.** Theyron swymmeth in the water.
The kyng of Siria fighteth agaynst Israel.
His seruantes which go aboate to take Elise-
us, are synneth with blyndnes. A greate hon-
ger in Samaria.
- Chap. VII.** Of the foure lepers which came in
to the tentes of the Syrians, and how vytay-
les beganne to be good chepe
- Chap. VIII.** Of the seuen yeare derth. Benadab
is sick, and a councell at Eliseus. Of Jeho-
sias the sonne of Joram.
- Chap. IX.** Of Jehu, how he was anoynted kin-
ge ouer Israel, and how he rote out the hou-
se of Achab and of Jesabel.
- Chap. X.** The heades of Achabs seuentie son-
nes are brought vnto Jehu. Of Ochosias
brethren. Jehu slayeth Baal prestes.
- Chap. XI.** Aralia destroyeth all the kynges se-
de, save Joas which escapeth, and is made kyn-
ge by Joiada the prest.
- Chap. XII.** Joas ruleth well whyle Joiada is
alyue, but euell after his death
- Chap. XIII.** Of the kynges Joachias, Joas &
Jeroboam, and how the deed that was layed
in Eliseus graue, reuyned.
- Chap. XIII.** Of Joas, Amasias, Jeroboam and
Azarias
- Chap. XV.** Of Azarias the Leper, and of his
sonne Ionathas. Of zacharias the kyng of
Israel. Of Sellum, Manahem, Pacea, Rome-
lia. And how Teglatphalasser conquereth the
cities of Juda
- Chap. XVI.** Of Achas, Resin, and Ezechias
- Chap. XVII.** Of i. sea, how Salmanasar came
vpon him, and conquered, and caried the peo-
ple awaye captyue. And how God punyshed
those that came in their steade.
- Chap. XVIII.** Of the good kyng Ezechias, & how
Sennacherib troubleth him.
- Chap. XIX.** Ezechias sendeth vnto Esay, which
comfoureth him. God defendeth Ezechias, &
deliuereth him.
- Chap. XX.** Ezechias is deede sick, but Esay at
the commaundement of the LORDE, promy-
seth him to lyue yet fyfene yeare.
- Chap. XXI.** Of the reigne of the vngodly

The first Chap. Ho. lxxi.

kyng Manasses, how he lyued and how he
dyed & of his sonne Amon.

- Chap. XXII.** Of the reigne of that noble &
vertuous kyng Josias, and of his goodly ac-
tes.
- Chap. XXIII.** How Josias caused the boke of
the couenant to be red vnto all the people, and
sette up the true honoure of God agayne & of
Joachas his sonne.
- Chap. XXIII.** How Nabuchodonosor cometh
vpon kyng Joachin, and carrieth awaye Joa-
chin his sonne vnto Babilon.
- Chap. XXV.** Nabuchodonosor layeth sege to
Jerusalem, wynereth it, setteth fyre on it, and car-
ryeth awaye the kyng and the people preso-
ners vnto Babilon.

The first Chapter.



Ahasia the sonne of Achab was kyng ouer
Israel at Samaria in
y seuententh yeare of
Josaphat king of Ju-
da, & reigned ouer Is-
rael two yeares, & dyd

þ which was euell in þ sight of the LORDE,
and walked in the waye of his father and of
his mother, & in the waie of Jeroboam y son-
ne of Nebat, which made Israel for to syn-
ne. And serued Baal, and worshipped him,
and displeased the LORDE God of Israel, euell
as his father dyd. The Moabites also fell a-
waye from Israel, whan Achab was deede.

And Ochosias fell thorow y grate in his
chamber at Samaria, and was deede sicke, and
sent messaungers, and sayde vnto them: Go
youre waye, and are counsell at Beelzebub
the god of Ekron, whether I shall recover
from this sicknesse. But the angell of þ LOR-
DE sayde vnto Elias the Thesbite: Up, & go
mete the messaungers of the kyng of Sa-
maria, and saie vnto them: Is there no God
in Israel, that ye go to are counsell at þ god
of Ekron? Therfore thus sayeth the LORDE:
Thou shalt not come from the bed wheron
thou lvest, but shalt dye the death.

And Elias wente his waye. And whā þ
messaunges came to Ochosias agayne, he
sayde vnto the: Why come ye agayne? They
sayde vnto him: There came vp a man in ou-
re waye, and sayde vnto vs: Go agayne to the
kinge that hath sent you, and saie vnto him:
Thus saith the LORDE: Is there no God in
Israel, þ thou sendest to are counsell at Beel-
zebub þ god of Ekron? Therfore shalt thou
not come from þ bed wheron thou lvest, but
shalt dye the death. He sayde vnto them:
What maner of man was it that mette you,
and sayde this vnto you? They sayde vnto

The iij. boke of the kynges.

him: he had a tough heer vpon him, and a letheren gyrdell aboute his loynes. he sayde: It is Elias the Thesbite.

C And he sent vnto him a captaine ouer fiftye, with the same fystye. And whan he came vnto him, beholde, he sat above vpon the mount. he sayde vnto him: Thou mā of God, the kyng sayeth: Thou shalt come downe. Elias answered the captaine ouer fiftye, and sayde vnto him: If I be a man of God, the fyre fall downe then from heauen, and consume the and thy fystie. Then fell there fyre from heauen, and consumed him and his fystie. And agayne he sent another captaine ouer fiftye vnto him, with his fystie, which answered, and sayde vnto him: Thou man of God, thus sayeth the kyng: Come downe in all the haist. Elias answered, and saide: If I be a mā of God, yf fyre fall downe from heauen, and consume the and thy fystie. Then fell the fyre of God from heauen, and consumed him, and his fystie. Agayne, he sent vnto him the thirde captaine ouer fiftye, with his fystie.

D Now whan he came to him, he kneled to Elias, and besoughte him, and sayde vnto him: Thou man of God, let my soule and yf soules of thy seruantes these fiftye, be somewhat worth in thy syghte. Beholde, the fyre fell downe from heauen, and hath consumed the fyrst two captaines ouer fiftye wth their fysties. But now let my soule be somewhat worth in thy syghte. Then saide the angel of the LORDE vnto Elias: Go downe with him, and feare him not. And he gat him vp, and wente downe with him vnto yf kyng.

And he sayde vnto him: Thus saith the LORDE: Because thou hast sent forth messengers, and caused to are counsell at Beelzebub the god of Ekron, as though there were no God in Israel to are counsell at his worde, therfore shalt thou not come from the bed wheron thou hast layed the, but shalt dye yf death. So he dyed, acorbynge to the worde of the LORDE which Elias sayde. And Joram (his brother) was kyng in his steade in the seconde yeare of Joram the sonne of Josaphat kyng of Juda: for he had no sonne.

What more there is to saye of Ochosias, what he dyd, beholde, it is wyrtte in the Cronicles of the kynges of Israel.

The II. Chapter.

21 **W**han the LORDE was mynded to take vp Elias in the tempest, Elias and Eliseus wente from Gilgall. And Elias sayde to Eliseus: Tary thou he-

The ij. Chap.

re I praye the, for the LORDE hath sent me vnto Bethel. But Eliseus sayde: As truly as the LORDE liueth, and as truly as thy soule lyueth, I wyll not forsake the. And whan they came downe vnto Bethel, the prophetes children that were at Bethel, wete forth to Eliseus, and sayde vnto him: Knowest thou not, that the LORDE wyl take thy lord awaye from thy heade this daye? he saide: I knowe it well, holde ye youre peace.

And Elias sayde vnto him: Eliseus, tary thou here I praye the, for the LORDE hath sent me vnto Jericho. Neuerthelesse he sayde: As truly as the LORDE lyueth, and as truly as thy soule lyueth, I wyl not forsake the.

And whan they came vnto Jericho, the prophetes children which were at Jericho, strepte forth to Eliseus and sayde vnto him: Knowest thou not that the LORDE wyl take yf lord awaye from thy heade this daye? he sayde: I knowe it well, holde ye yo^r peace. And Elias sayde vnto him: I praie the tary here, for yf LORDE hath sent me vnto Jordane. But he sayde: As truly as the LORDE lyueth, and as truly as thy soule lyueth, I wil not forsake the. And they wente both together. But fiftye men of yf prophetes children wete forth, and stode ouer agaynst the a farre of: but they both stode by Jordane. Then toke Elias his cloke, and wrapped it together, and smote the water, which deuyned it selfe on both the sydes, so that they wete dry shod thorow it. And whan they were come ouer, Elias sayde vnto Eliseus: Are what I shall do for the, afore I be taken awaye from the. Eliseus saide: That thy spiret maye be vpo me to speake twyse as moch.

he sayde: Thou hast desired an harde thinge: neuertheles yf thou shalt se me whā I am taken awaye from the, it shal be so: If no, the shal it not be. And as they were goinge together, and he talked, there came a fyrie charet with horses of fyre, and parted the both asunder. And so wente Elias vp to heauen in the storme. But Eliseus sawe it, and cryed: My father, my father, the charetman of Israel and his horsmē. And he sawe him nomore.

And he toke holde of his clothes, and rente them in two peces, and toke vp Elias cloke that was fallen from him, and turned backe, and stode by the shore of Jordane, and toke the same cloke of Elias which was fallen from him, and smote it in the water, and saide: Where is now the LORDE God of Elias? And he smote it in to the water, and then parted it asunder on both the sydes, and E-

Eliseus went e thorow.

D And whan the prophetes children which were at Jericho ouer agynst him, sawe him, they sayde: The spere of Elias resteth vpon Eliseus, and so they wete forth to mete him, and worshipped him to the grounde, and sayde vnto him: Beholde, there are fiftye valiant men amonge thy seruantes, let them go and seke thy lord, peradventure the spere of the LORD hath taken him, and cast him vpon some mountaine or in some valley. But he saide: Sende them not. Nevertheless they constrayned him, tyll he was ashamed, and sayde: Let them go. And they sent fiftye men, which soughte him thre dayes: but they founde him not, and came agayne vnto him. And he abode at Jericho, and sayde vnto them: Toldenot I you, that ye shulde not go? And the men of the cite sayde vnto Eliseus: Beholde, there is good dwellinge in this cite, as my lord seyth, but the water is euell, and the londe vnfructfull.

E He sayde: Bynge me hither a new vessell, and put salt in it. And they broughte it him. Then wete he forth vnto the well of water, and cast the salt therin, and sayde: Thus sayeth the LORD: I haue healed this water: from hence forth shal there no deed ner vnfructfulness come of it. So the water was healed vnto this daye, acordinge to the worde of Eliseus which he spake.

And he wete vp towarde Bethel. And as he was goynge vp by the waye, there came litle boyes out of the cite, and mocked him, and sayde: Come vp here thou balde heade, come vp here thou balde heade. And he turned him abouce. And whā he sawe them, he cursed them in the name of the LORD. Then came there two Beeres out of the wod, and rente two and fortye of the children. From thence wete he vp vnto mount Carmel, and from it turned he backe to Samaria.

The III. Chapter.

A Dram the sonne of Achab was kynge ouer Israel at Samaria in y eighth tenth yeare of Josaphat kynge of Iuda, and reigned xij. yeares, and dyd y which was euell in y sighte of y LORD, but not as his father and his mother: for he put awaye y pilers of Baal, which his father caused to make. Nevertheless he cleued vnto y synnes of Jeroboam y sonne of Nebat, which made Israel for to synne, and departed not there fro.

Mesa y kynge of the Moabites had many shepe, and payed tribute vnto the kynge of Israel w the wolle of an hundred thousande labes, and of an hundred thousande rāmes.

But whan Achab was deed, the kynge of y Moabites fell awaye fro the kynge of Israel. At y same tyme wete kynge Joram fro Samaria, and mustered all Israel, and sent vnto Josaphat kynge of Iuda, sayenge: The kynge of the Moabites is fallen awaye from me, come thou w me to fighte agaynst y Moabites. He sayde: I wil come vp, I am euent as thou, and my people as y people, and my hoises as thy hoises. And sayde moicner: Which waye wil we go vp? He sayde: by the waye in the wyldernesse of Edom.

So the kynge of Israel, the kynge of Iuda, and the kynge of Edom wente forth. And whan they had gone aboute seuē dayes iourney, y hoost and the catell y were amonge the had no water. Then sayde the kynge of Israel: Alas, the LORD hath called these thre kynges, to deliuer the in to the hande of the Moabites. But Josaphat sayde: Is here no prophet of y LORD, y we maye are coucell at y LORD by him? Then answered one of y kynge of Israels seruantes, and saide: Here is Eliseus y sonne of Saphat, which poured water vpon Elias handes. Josaphat sayde: The worde of y LORD is with him. So the kynge of Israel and Josaphat, and y kynge of Edom wente downe vnto him.

But Eliseus sayde vnto the kynge of Israel: What hast thou to do w me? go to the prophetes of thy father and to y mothers prophetes. The kynge of Israel saide vnto him: No, for y LORD hath called these thre kynges, to deliuer them in to the handes of the Moabites. Eliseus sayde: As truly as the LORD Zebaoth lyueth, before whom I stōde, yf I regarded not Josaphat the kynge of Iuda, I wolde not regarde the, ner set oughte by y. So brynge me now a mynstrell. And whan the mynstrell played vpon the instrument, the hande of the LORD came vpon him. And he sayde: Thus sayeth the LORD: Make pittes by this broke. For thus sayeth the LORD: Ye shal se nether wynde ner rayne, yet shal the broke be full of water, that ye and youre householdes and youre catell maye drynke. See and that is but a small thinge in the sighte of the LORD. And the Moabites shal he deliuer in to youre handes, so y ye shal smyte all the stronge cities, and all y chosen cities, and shal fell downe all the good trees, and stoppe all the welles of water, and all the good felde shal ye make waiste with stones.

On the morow, whan the meat offeringe is offered, beholde, there came water y waye from Edom, and fylled y londe with water.



The iij. boke of the kynges.

But whan the Moabites herde, þ̄ the kynges came vp to fight agaynst the, they called all þ̄ harnesssed men, ⁊ their rulers, ⁊ stode on þ̄ border. And whan they rose early in þ̄ mornynge, ⁊ the Sonne wete vp vpon þ̄ water, the Moabites thoughte the water ouer agaynst the to be euē as reed as bloude, ⁊ they sayde: It is bloude, þ̄ kynges haue destroyed them selues w̄ the swerde, ⁊ one hath smytten another. Now Moab gette vp to the spoyle. But whan they came to the tentes of Israel, the Israelites gat vp, ⁊ smote the Moabites, ⁊ they fled before them.

Euertheles they came in, ⁊ smote Moab, ⁊ brake downe the cities, ⁊ every one cast his stone vpon all the good felde, and made them full, and stopped all þ̄ welles of water, and felled downe all the good trees, tyll there remayned but the stoues in the brick-wall, and they compased them aboute with slynges, and smote them.

But whā the kyng of þ̄ Moabites sawe þ̄ the battayll was to strōge for him, he toke to him seuen C. men, which dree þ̄ swerde, to fall vpon the kyng of Edom: neuertheles they were not able. Then toke he his first sonne, which shulde haue bene kyng in his steade, and offered him for a burnt offryng vpon the wall. Then came there a greete wrath ouer Israel, that they departed from him, and turned agayne in to their londe.

The iiii. Chapter.

And there cried a woman amōge the wyues of the prophetes children vnto Eliseus, and sayde: Thy seruante my husbāde is ded, and thou knowest that thy seruante feared the LORD. Now com meth the man that he was better vnto, and wyll take awaye both my children to be bond seruantes. El. seus sayde vnto her: What shal I do for the? Tell me, what hast thou in the house? She sayde: Thy handmayden hath nothynge in the house but a pitcher w̄ oyle. He sayde: Go þ̄ waye, borrowe without of all thy neighboures emptye vessels, ⁊ that not a fewe, and go in, and shut þ̄ dore behynde the with thy sonnes, and poure of it in to all þ̄ vessels: ⁊ whan thou hast fylled them, deliuer them forth.

She wente, and shut the dore vnto her with hir sonnes, which broughte her the vessels, and so she poured in. And whan the vessels were full, she sayde vnto hir sonne: Brynge me yet one vessell. He sayde vnto her: There is not ene vessell more here. Then stode þ̄ oyle styll. And she sent, and tolde the man of God. He sayde: Go thy waye, sell the oyle, and

The iij. Chap.

paye the creditour: but lyue thou and þ̄ sonnes of the resydue.

And it fortunēd at þ̄ same tyme, that El. seus wente vnto Sunem. And there was a riche woman, which helde him to eate with her: ⁊ as he passed of the thow waye, he wete in vnto her: ⁊ ate w̄ her. And she sayde vnto hir husbāde: Beholde, I perceauethat this is an holy man of God, which goeth euer thow this waye, let vs make hi a litle chamber of boordes, ⁊ set a bed, a table, a stole ⁊ a candelsticke therein, that whan he com meth vnto vs, he maye resorte thither.

And it fortunēd vpon a tyme, that he came in, ⁊ layed him downe in the chamber, ⁊ slepte therein. And he saide vnto Gehasi his childe: Call this womā of Sunem. And whā he had called her, she stode before him. He sayde vnto him: Speake thou vnto her, beholde, thou hast mynistrēd vnto vs in all the se chinges, what shal I do for the? Hast thou eny matter to be spoken for to the kyng, or to the chiefe captaigne of the hoost? She sayde: Idwell amonge my people. He sayde: What hast thou then to do? Gehasi sayde: Alas, she hath no sonne, and hir husbāde is olde. He sayde: Call her. And whā he had called her, she stode at the dore. And he sayde: Aboute this tyme yf þ̄ frute can lyue, thou shalt embrace a sonne. She sayde: Alas, no my lord, thou man of God, lye not vnto thy handmayden. And the woman conceaued, and bare a sonne aboute the same tyme, whā the frute coulde lyue, accordynge as El. seus had sayde vnto her.

But whan þ̄ childe was growne, it fortunēd, þ̄ he wente forth to his father vnto the reapers, ⁊ sayde vnto his father: Oh my head, my head. He saide vnto his seruante: Bynge him to his mother. And he toke him, and broughte him to his mother: and she set him vpon hir lappe vntyll þ̄ noone daye, ⁊ the he dyed. And she wente vp, and layed him vpon the bed of the man of God, ⁊ shut the dore, and wete forth, ⁊ called hir husbāde, ⁊ sayde vnto him: Send me one of the seruantes, and an Ass, I wyl go quychly vnto the man of God, and come agayne. He sayde: Why wilt thou go vnto him? To daye is it nether new moone ner Sabbath. She sayde: Well. And she sadled the asse, ⁊ sayde to the yengman: dryue forth, and kepe me not bak with rydinge, and do as I byd the.

So she wente, and came to the man of God vnto mount Carmell. Whā the man of God sawe her euer agaynst him, he sayde vnto his childe Gehasi: Beholde, the Sunami-

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Gen. 11. 10

The iiii. booke of the kynges.

tisse is there, runne now & mete her, and axe her yf it go well with her, and hir husbande & hir sonne. She sayde: Well. But whan she came to the man of God vpon y^e mount, she helde him by his fete. And Gehasi stepte to her, to put her awaye. But y^e man of God sayde: Let her alone, for hir soule is in heuynes, and the LORDE hath hyd it frome, and not shewed it me. She sayde: Whan desyred I a sonne of my lord? Sayde I not, y^e thou shuldest not mocke me?

LUC. 10. 2 He sayde vnto Gehasi: Girde vp thy loynes, and take my staffe in thy hande, and go thy waye. * Yf eny man mete the, salute him not: and yf eny man salute the, thanke him not, and laye thou my staffe vpon y^e childe's face. But the childe's mother sayde: As truly as the LORDE lyueth, and as truly as y^e soule lyueth, I wyll not leaue the. Then gat he vp, and wente after her. As for Gehasi, he wente before them, and layed the staffe vpon the childe's face, but there was nether voyce ner felynge. And he wente agayne to mete him, and shewed him, and sayde: The childe is not rysen vp.

And whan Eliseus came into the house, beholde, y^e childe laye deed vpon his bed. And he wote in, & shute the dore on the boche, & made his prayer vnto the LORDE, & wente vp, & layed him selfe vpon the childe, & layed his mouth vpon the childe's mouth, and his eyes vpon his eyes, and his handes vpon his handes, & so stretched him selfe forth vpon him, so y^e the childe's body was warme. And he rose vp, & wente into the house once hyther and thither, & wente vp, & layed him selfe a longe vpon him. Then neded the childe seuen tymes, and afterwarde the childe opened his eyes. And he cried vpon Gehasi, and sayde: Call the Sunamitisse. And whan he had called her, she came in vnto him. He sayde: Take there thy sonne. Then came she, and fell at his fete, and worshipped vnto the grounde, and toke hir sonne, and wente forth.

E But whā Eliseus came againe vnto Gilgal, there was a verth in the londe, & the prophetes children dwelt before him, & he sayde vnto his seruante: Set on a greete pot, and make potage for the children of the prophetes. Then wente there one into the felde, to gather herbes, and founde a Cucumbers stalke, & gathered wylde Cucumbers therof his cote full. And whan he came, he chopped it small for potage to the pott, for they knewe it not. And whā they poured it forth for the mē to eat, & they ate of y^e potage, they cried and sayde: O thou man of God, death is in

The v. Chap. Fo. lxxiiij.

the pot: for they mighte not eat it. Then theles he sayde: Brynge meel hyther. And he put it in the pot, & sayde: Poure it out for the people, that they maye eat. And then was it not bytter in the pot.

There came a man from Baal Salisa, & broughte the man of God bred of the first frutes, namely twentye barlye loaves, & new come in his garment. But he sayde: Geue it vnto y^e people, that they maye eat. His myster sayde: * How shall I geue an hundred men of this? He sayde: Geue it vnto the people, that they maye eat. So thus sayeth the LORDE: They shal eat, and there shall be lefte ouer. And he set it before them, so that they ate, and there lefte ouer, acordinge to y^e worde of the LORDE.

The V. Chapter.

A Aman the chiefe captayne of the Kyng of Syria, was an excellent mā in the sighte of his lord, and meche set by (for thorow him the LORDE gaue health vnto Syria) and he was a mighty man, but a leper. And there had men of warre fallen out of Syria, and caried awaye a litle damsel out of the londe of Israel: the same was in seruyce with Naaman's wife, and sayde vnto hir mastresse: O that my master wote with the prophet at Samaria, he wolde heale him from his leprosy.

Then wente he in to his lord, and tolde him, and sayde: Thus and thus hath the damsel of the londe of Israel spoken. The Kyng of Syria sayde: Go thy waye then, & I wyll wrytte a letter vnto the Kyng of Israel.

And he wente, and toke with him ten hundred weighte of syluer, and sixe thousande goldens, & ten chaunge of rayment, & broughte the letter vnto the Kyng of Israel, with these wordes:

Whan this letter commeth vnto the, beholde, thou shalt vnderstonde y^e I haue sent my seruante Naaman vnto the, that thou mayest heale him of his leprosy.

And whan the Kyng of Israel red the letter, he rente his clothes, & sayde: Am I God then, that I can kyll and quicke agayne, y^e he sendeth vnto me, to heale the man fro his leprosy? Considre and se, how he seeketh an occasion vnto me.

Whan Eliseus the man of God herde, y^e the Kyng of Israel had rente his clothes, he sent vnto him, sayenge: Why hast thou rente thy clothes? Let him come to me, that he maye knowe, y^e there is a prophet in Israel.

So Naaman came with horses and charrettes, and helde still at the dore of Eliseus

The iiii. booke of the kynges.

house. Then sent Eliseus a messenger vnto him, sayenge: Go thy waye, and washe the seven tymes in Iordane, so shal thy flesh be restored the agayne, & be clensed. Then was Naaman wroth, & wente his waye, & sayde: I thoughte he shulde haue come forth vnto me, & to haue stode here & to haue called vpon the name of the LORD his God, & to haue touched the place with his hande, & so to haue put awaye the leprosy. Are not y waters of Amara and Pharphar at Damascon better then all the waters in Israel, & I might washe me therein & be clensed? and he turned hym, and wote his waye in displeasure. Then his seruantes gat hym to him, and sayde: Father, yf the prophet had commaunded the eny greuous thinge, shuldest thou not haue done it? moche more the yf he saye vnto the: Washe the, & thou shalt be cleane. Then wote he do: & he washed himselfe in Iordane seven tymes (as the man of God sayde) & his flesh was restored him agayne, euen as the flesh of a yonge childe: and he was clensed.

Luc 4 c
D And he turned agayne to y man of God with all his armye. And whan he came in, he stode before him, and sayde: Beholde, I knowe that in all londes there is no God, but in Israel. Take now therfore this blesynge I praye the of thy seruant. Wenecheles he sayde: As truly as the LORD elyuech, before whom I stonde, I wil not take it. And he wolde nedes haue him to take it, but he wolde not. Then sayde Naaman: Alighte there not a burthen of this carth be geue vnto y seruant, as moch as two Mules myc beare? For thy seruant wyll nemo re do sacrifice and offer burnesfferynges vnto other goddes, but vnto the LORD. That the LORD maye be gracious vnto thy seruant, yf I worshippe in the house of Rimmon, whan my lord goeth there in to y house to worshippe, & leaneth vpon my hande. He sayde vnto him: Go thy waye in peace.

And as he was gone from him a felde bredth in the londe, Gehasi the seruant of Eliseus y man of God thoughte: beholde, my lord hath spared Naaman this Syrian, so that he hath not taken from him y which he broughte: As truly as y LORD elyuech, I wil rane a fter him, & take somthinge of him.

E So Gehasi folowed Naaman. And whan Naaman sawe y he ranne a fter him, he lichte donne from the charet to mete him, & sayde: Are all thinges well? He sayde: Yee. But my lord hath sent me, & caused to saye vnto the: Beholde, there are now cometo me from mount Ephraim two yonge men of the pro

The vi. Chap.

phetes childre, geue them a talente of syluer (I praye the) & two chaunge of rayment. Naaman saide: Go to, take two talentes. And he compelled him, & bande two talentes in two bagges, and two chaunge of rayment, and deliuered it vnto two of his seruantes, which bare it before him. And whan he came in y dardce, he toke it from their handes, & layde it a syde in the house, & let the men go.

And whan they were gone their waye, he stode before his lord. And Eliseus sayde vnto him: Whence comest thou Gehasi? He sayde: Thy seruant wente nether hither ner thither. But he sayde vnto him: Wente not my hert w the, whan the man turned backe from his charet to mete the? Now thou hast take the syluer & the rayment, olyue trees, vynyardes, shepe, oxen, seruantes & maydens. But the leprosy of Naaman shal cleue vnto the & to thy seide for ever. Then wote he forth from him leprous as snowe. **1. Par. 10 d**

The VI. Chapter.

The children of y prophetes sayde vnto Eliseus: Beholde, the place where we dwell before y, is to narrow for vs, let vs go vnto Iordane, & every one fetch tymber there, & we maye there buyde vs a place to dwell in. He saide: Go yow waye. And one sayde: Go to then, & come w thy seruantes. He sayde: I wil go with you. And he wote with them. And whan they came to Iordane, they hewed downe tymber. And as one was fellynge downe a tre, the yron fell in to the water, and he cried and sayde: Alas my lord, & it is burowed. But the man of God sayde: Where fell it in? And whan he had shewed him the place, he cut downe a stick, and thrust it in there. Then swame the yron. And he sayde: Take it vp. So he put forth his hande, and toke it.

And the kynge of Syria warred agaynst Israel, and toke counsell at his seruantes, and sayde: There & there will we lye. But the man of God sent to y kynge of Israel, sayenge: Bewarre y thou go not vnto that place, for the Syrians rest there. So the kynge of Israel sent vnto y place wherof y man of God tolde him, & kepte it, & helde watch there, & dyd that not once or twyse onely.

Ther was y kynge of Syrias herte vexed therfore, and called his seruantes, and sayde vnto them: Wyll ye not tell me, which of our men is fled vnto the kynge of Israel? Then sayde one of his seruantes: Nor so my lord O kynge, but Eliseus the prophet in Israel telleth the kynge of Israel all that thou speakest in thy chamber where

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thou lyest. He sayde: Go youre waye the and loke where he is, that I maye sende, and cause him be fetched. And they shewed him and sayde: Beholde, he is at Dothan. The sent he thither horses & charettes, & a greate power. And whā they came thither by nighte, they compassed the cite aboute. And the mynister of the mā of God arose early to get him vp. And as he wēt forth, beholde, there laye an hoost of men aboute y^e cite with horses and charettes.

D Then saide his childe vnto him: Alas syr, how wyll we now do? He sayde: Feare not, for there are mo of them y^e are with vs, then of those that are with them. And Eliseus prayed & sayde: **LORDE** open his eyes, y^e he maye se. Then the **LORDE** opened y^e childes eyes, y^e he sawe, & beholde, y^e mount was full of fyue houses & charettes rounde aboute Eliseus. And whā they came downe vnto him, Eliseus made his prayer, & sayde: **LORDE** smyte this people wth blyndnes. And he smote the wth blyndnes acordinge to the worde of Eliseus. And Eliseus saide vnto them: This is not y^e waye nor the cite, folowe me, I wil brynge you to the man whom ye see. And he broughte them vnto Samaria.

E And whan they came to Samaria, Eliseus sayde: **LORDE** open these mens eyes, y^e they maye se. And the **LORDE** opened their eyes, y^e they sawe, & beholde, they were in the myddes of Samaria. And whan the kynge of Israel sawe them, he saide vnto Eliseus: My father, shal I smyte the? He saide: Thou shalt not smyte the: loke whom thou takest with thy swerde and bowe, smyte these. Set bried and water before them, that they maye eat and drynke, and let them departe vnto their lord. The was there a greate dyner prepared. And whan they had eaten and dynten, he let them go to departe vnto their lord. From that tyme forth came the men of warre of the Syrians nomore into the lande of Israel.

S After this it fortuneth, that Benadab the kynge of Syria gathered all his hoost, and wēt vp, & layed sege vnto Samaria: & there was a greate verth at Samaria. But they layed sege to the cite so longe, tyll an Asses heade was worth foure score syluer pēs, and the fourth parte of a Cab of doves donge worth fyue syluer pens. And whan the kynge of Israel wente vnto the wall, a woman cried vnto him and sayde: Helpe me my lord. O kynge. He sayde: Yf the **LORDE** helpe the not, wherwith shal I helpe the: with y^e barne or with the wyne presse? And the kyn

A Cab is a certayne measure.

The viij. Chap. Ho. lxx.

ge sayde vnto her: What ayleth y^e? She sayde: This woman sayde vnto me: Geue vs y^e sonne, that we maye eat him, tomorrow wyll we eat my sonne. So we sod my sonne, & haue eaten him, and I sayde vnto her on y^e thirde daye: Geue vs thy sonne and let vs eat him, but she hath hyd him awaye.

Whan the kynge herde the womans wordes, he rente his clothes, whyle he was goynge to the wall. The sawe all the people, that he had a sackcloth vnder vpon his body. And he sayde: God do this and that vnto me, yf the heade of Eliseus the sonne of Saphat shal this daye stonde vpon him. As for Eliseus, he sat in his house, & the Elders sat by him. And he sent a man before him, but ouer the messaunge came to him, he sayde vnto y^e Elders: Haue ye not sene how this childe of mutchure hath sent hither, to take awaye my heade? Take hede, whan the messanger cōmeth, y^e ye holde him at the doire. Beholde, y^e noyse of his lordes fete foloweth him. Whyle he was thus talkynge wth them, beholde, y^e messanger came to him, & sayde: Beholde, this euell cōmeth of y^e **LORDE**, and what more shal I loke for of the **LORDE**?

The VII. Chapter.

E Eliseus sayde: Heare the worde of the **LORDE**. Thus sayeth the **LORDE**: Tomorrow aboute this tyme shal a busshel of fyne merl be solde for one Sycke, and two busshels of barley for one Sycke vnder the poire of Samaria. Then a knyghte (vpon whose hande the kynge leane) answered the mā of God, and sayde: And though the **LORDE** made wyndowes in heauē, how coulde soch a thinge come to passe? He saide: Beholde, thou shalt se it with thine eyes, & shalt not eat thereof.

And there were foure leprous men at y^e doire before the poire, and one sayde vnto another: Why tary we here whyle we dye? Though we thoughte to come in to the cite, yet is there verth in y^e cite, and there shulde we be fayne to dye. And yf we tary here, we must dye also. Let vs go now, and flye vnto the hoost of the Syrians. Yf they let vs lyue, we shall lyue: yf they slaye vs, then are we deed. And so they gat them vp early, to come vnto the hoost of the Syrians. And whan they came to the vttemost ende of y^e tentes, beholde, there was no body.

For the **LORDE** had made the Syrians to heare a noyse of hoises, charettes, and of a mightie greate hoost, so that they sayde one to another amonge the selues: Beholde, the kynge of Israel hath hyred the kynge of

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1. Re. 19. 2
and 20. 6

A

4. Re. 7. d

B

1. Mac. 3. 2
2. 11. 2

The iij. boke of the kynges.

the Hethites, and the kynge of the Egyptians agaynst vs, to come vpon vs. And they gat them vp, and fled early in the troyght, and lefte their bothes, and hoises and Asses in the tentes as they stode, & fled every man where hemighte saue his life.

C Now whan the lepers came to the place of the tentes, they wente in to the tentes, ate and dronke, and toke syluer, golde and rayment, and wente and hyd it: & came agayne & entred in to another tent, and toke therout, and wente and hyd it. But one of them saide vnto another: Let vs not do thus, this daye is a daye of good tidynge. If we kepe this secrete and hyde tyll the lighte mornynge, oure trespass wyl be founde out. Let vs go now therfore, that we maye come, & tell the kynges house.

And whan they came, they cried at the porte of the cite, and tolde them, and sayde: We came to the tentes of the Syrians, and beholde, there is no mā there, neher yet any mans voyce, but hoises and asses bounde, and the bothes as they stonde. Then cried þe porters and tolde it within in þe kynges house. And the kynge arose in the night, & sayde vnto his seruantes: I will tell you how þe Syrians deale with vs: they knowe þe we suffer hunger, and are gone out of the cētes, to hyde them selues in the felde, and thynke thus: whan they go out of the cite, we wyl take them alyue, & come in to the cite. Then answered one of his seruantes, and sayde: Let vs take the fyue hoises that remayne, which yet are lefte in the cite (beholde, these are lefte therin for all þe mulciende in Israel, which is destroyed) let vs sende these and se. The toke they two charettes with þe hoises. And the kyngs sent them vnto the tentes of the Syrians, and sayde: Go youre waye and se.

D And whan they wente after the vnto Jordan, beholde, the waye laye full of garments and vessels, which the Syrians had cast from the, whyle they made haist. And whan the messangers came agayne, and tolde the kynge, the people wente forth, and spoyled the tentes of the Syrians. And a busshel of fyne meell was solde for a Sycke, and two busshels of barlye for a Sycke also, * according to the worde of the LORD. But the kynge appoynted the knyghte (vpon whose hande he leened) to be at the gate, & the people trode vpon him, so that he dyed, even as the man of God sayde, whan the kynge came downe vnto him. And it came to passe euen as y man of God tolde the kynge, whā

The viij. Chap.

he sayde: Tomorrow aboute this tyme shall two busshels of barlye be solde for one Sycke, and a busshel of fyne meel for one Sycke vnder the gate at Samaria. And the knyghte answered the man of God, and sayde: Beholde, though þe LORD made wyndowes in heaven, how coulde soch a thinge come to passe? Nevertheless he sayde: Beholde, with thine eyes shalt thou se it, and shalt not eate therof. And euen so fortuneth it vnto him, for the people trode vpon him in the gate, & he dyed.

The viij. Chapter.

Eliseus spake vnto the womā, * whose sonne he had restored vnto life agayne, and sayde: Get the vp, & go with thine household, and be a straunger where thou canst: for the LORD shall call for a verch, which shal come in to the londe seven yeare lōge. The woman gat her vp, and dyd as the man of God sayde, & wente with hir household, and was a straunger in the londe of the philistynes seven yeare. But whan the seven yeares were ended, the woman came agayne out of the philistynes lōde, and wente forth to crye vpon the kynge for his house and londe. The kynge spake vnto Gehasi the seruant of the man of God, & sayde: Tell me all the greates that Eliseus hath done. And whyle he was tellynge the kynge how he had made one that was deed, to lyue agayne, beholde, the woman whose sonne he had caused to reuyue, came euen in the meane season, and cried vnto the kynge for hir house and londe. Then sayde Gehasi: My lord the kynge, this same is the womā, and this is hir sonne, whom Eliseus restored vnto life agayne. And the kynge axed þe woman, and she tolde him. Then the kynge deliuered her a chamberlayne, & saide: Restore her agayne all that is hirs, and all the increase of the londe, sence the tyme that she lefte the londe vntyll now.

* And Eliseus came to Damascon, & Benadab the kynge of Syria laye sicke. And it was tolde him, and sayde: The man of God is come hither. Then sayde the kynge vnto Hasael: Take giftes with the, & go mete the man of God, and axe counsell at þe LORD by him, and saye: Maye I recover from this sicknesse? Hasael wente for to mete him, and toke rewardes with him, and of all the goodes at Damascon, as moch as fortye Camels mighte beare. And whan he came, he stode before him, and sayde: Thy sonne Benadab the kynge of Syria hath sent me vnto the, sayenge: Maye I recover from this sicknesse?

4. Re. 4. 4

2. Re. 19. 8

The iiij. booke of the kynges.

Eliseus sayde vnto him: Go y waye and tell him: Thou shalt recover. But the LORDE hath shewed me, y he shal dye y death. And the man of God loved earnestly, z made a troublous countenance, z wept. The sayde Hasael: Wherfore wepeth my lord? He sayde: I knowe what euell thou shalt do vnto the children of Israel. Thou shalt burne their stronge cities with fyre, and slaye their yonge men with the swerde, and kyll their yonge children, and rypppe vp their women with childe.

E Hasael sayde: How so, is thy seruante a dogg, that he shulde do soch a greete thynge? Eliseus saide: The LORDE hath shewed me, y thou shalt be kyng of Syria. And he wote his waye from Eliseus, z came to his lord, which saide vnto him: What saierth Eliseus vnto the? He sayde: He tolde me, Thou shalt recover. But on the nexte daye he toke y bed couerynge, and dypte it in water, and spred it ouer him, and he dyed, z Hasael was kyng in his steade.

In the fyfth yere of Joram the sonne of Achab kyng of Israel, was Joram y sonne of Josaphat kyng of Juda. Two z thirtie yere olde was he whā he was made kyng, z reigned eght yere at Jerusalem, z walked in the waye of the kynges of Israel, as the house of Achab dyd (for Achabs doughter was his wife) z he dyd y which was euell in y sighte of the LORDE. Tenethales the LORDE wolde not destroye Juda for his seruante Dauids sake, as he promysed him, to geue him euer a lanterne amōge his childre.

At y same tyme fell y Edomites awaye from Juda, z made a kyng ouer them selues: y cause was this, Joram had gone thow Seira, and all the charrettes with him, z had gotten him vp by nighte, and smytten the Edomites that were aboute him, and y rulers ouer the charrettes, so that the people fled vnto their tentes: therfore fell the Edomites awaye from Juda vnto this daye. At the same tyme fell Libna awaye also.

What more there is to saye of Joram, z all y he dyd, beholde, it is wrytten in the Cronicles of the kynges of Juda. And Joram fell on slepe with his fathers, z was buried w his fathers in y cite of David, z Ochosias his sonne was kyng in his steade.

In the twolue yere of Joram the sonne of Achab kyng of Israel, was Ochosias y sonne of Joram kyng in Juda. Two and twenty yere olde was Ochosias whan he was made kyng, and reigned one yere at Jerusalem. His mothers name was Atalia

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the doughter of Amri kyng of Israel, z he walked in the waye of the house of Achab, z dyd that which was euell in the sighte of y LORDE, euen as dyd the house of Achab: for he was sonne in lawe in the house of Achab. And he wente with Joram the sonne of Achab into the battayll agaynst Hasael y kyng of Syria vnto Ramoth in Gilead, but y Syrians smote Joram. Then Joram the kyng turned backe, to be healed at Jesreel of y woundes, wherewith the Syrians had wounded him at Ramoth, whā he foughte with Hasael kyng of Syria. And Ochosias y sonne of Joram kyng of Juda, came downe to viset Joram the sonne of Achab at Jesreel, for he laye sicke. The IX. Chapter.

Eliseus the prophet called one of the prophetes childre, z sayde vnto him: Garde vp y loynes, and take this cruise of oyle with the, and go vnto Ramoth in Gilead: and whā thou comest thither, thou shalt se there one Jehu, y sonne of Josaphat the sonne of Timsi, and go in, and byd him stonde vp amonge his brechren, and brynge him in to the ynnmost chamber, z take thou y cruise of oyle, and poure it vpon his heade, z saye: Thus sayeth the LORDE: I haue anointed the to be kyng ouer Israel: z thou shalt open the dore, and flye, and not tary. And the prophetes yonge man, the childe wente his waye vnto Ramoth in Gilead. And whan he came in, beholde, the capteynes of the hoost sat there, and he sayde: I haue som what to saye vnto the O captaine. Jehu saide: Vnto whom amonge vs all? He sayde: Euen vnto the O captaine.

Then stode he vp, and wente in. So he poured the oyle vpon his heade, and sayde vnto him: Thus sayeth the LORDE God of Israel: I haue anoynted y to be kyng ouer the LORDES people of Israel, and thou shalt smyte thy lord Achabs house, that I maye auenge the bloude of my seruantes the prophetes, and the bloude of all the LORDES seruantes, from the hande of Jesabel, that all the house of Achab maye perishe. And J wyl rote out from Achab, euen him that maketh water agaynst the wall, and the closed vp and the desolate in Israel: and the house of Achab wyl I make euen as the house of Jeroboam the sonne of Nebat, and as the house of Baesa the sonne of Ahia, and y dogges shall eate vp Jesabel vpon the selbe at Jesreel, and noman shal burye her. And he opened the dore, and fled.

And whā Jehu came forth to his lordes seruantes, they saide vnto him: Are all thin

The iij. booke of the kynges.

ges well? Wherfore came this madd felowe vnto the? He saide vnto them: Ye knowe the man well, & what he hath spoken. They sayde: That is not true, but tell thou vs. He sayde: Thus and thus hath he spoken vnto me, and sayde: Thus sayeth the LORDE: I haue anoynted the to be kynge ouer Israel. Then made they haist, and every one toke his garment and laied them vnder him in maner of a iudges seate, and blew the trumpet, and sayde: Jehu is made kynge. So Jehu the sonne of Josaphat the sonne of Nimsi, made a confederacion agaynst Joram. As for Joram he laye before Ramoth in Gilead with all Israel agaynst Hasael the kynge of Syria. 4. Reg. 8. d But Joram the kynge was turned backe, & he might be healed of the woundes wherewith the Syrians had wounded him, whā he foughte with Hasael the kynge of the Syrians.

D And Jehu sayde: If it be youre mynde, there shall noman escape out of the cite, to go and tell it at Jesreel. And he rode, and departed vnto Jesreel: for Joram laye there, and Ochosias the kynge of Juda was come downe to vyset Joram. But the watchman that stode vpon the cower at Jesreel, sawe the company of Jehu commynge, and sayde: I se a company. Then sayde Joram: Take a charet, and sende to mete the, and saye: Is it peace? And the charetman rode to meete them, and sayde: Thus sayeth the kynge: Is it peace? Jehu sayde: What hast thou to do with peace? Turne the behynde me. The watchman tolde it, and sayde: The messenger is come vnto them, and cometh not agayne. Then sent he another charetman, which whan he came to them, saide: Thus sayeth the kynge: Is it peace? Jehu sayde: What hast thou to do with peace? Turne y behynde me.

E And the watchman tolde it, and sayde: He is come to them: and cometh not agayne, and the goynge is as it were the goynge of Jehu the sonne of Nimsi: for he dryueth on as he were mad. Then sayde Joram: Bind the charet fast. And they bounde the charet, and so they wente forth, Joram the kynge of Israel, and Ochosias the kynge of Juda, every one vpon his charet, to mete Jehu. And they founde him vpon the felde of Naboth the Iesraelite. And whan Joram sawe Jehu, he sayde: Jehu, is it peace? But he sayde: What peace? The whordome and witchcraft of thy mother Jesabel is not yet come to an ende.

Then turned Joram his hande and fled,

The ix. Chap.

and sayde vnto Ochosias: There is treason Ochosias. But Jehu toke his bowe, & shot Joram betwene the armes, that the arrowe wente thorow his hert, and he fell downe in his charet. And Jehu sayde vnto Bidkar the knyghte: Take and cast him in the peece of londe of Naboth the Iesraelite: for I remember sence thou rodest with me in a charet after Achab his father, that the LORDE wolde laye this heuy burchen vpon him. S I holde (sayde the LORDE) I wyl recompence the y bloude of Naboth and of his childre, even in this peece of londe. Take him now and cast him in to that peece of londe, & acorde ynge to the worde of the LORDE. 1. Reg. 21. e

Whan Ochosias the kynge of Juda sawe this, he fled by the waie vnto y garden house. But Jehu folowed after him, and commaunded to smyte him also vpon his charet in the goynge vp towarde Gur, which lieth by Jebelaam: and he fled vnto Megiddo, and dyed there. And his seruantes caused him to be caried vnto Jerusalem, and there they buryed him in his owne graue with his fathers in the cite of David. Ochosias reigned ouer Juda in y eleventh yeare of Joram y sonne of Achab. And whan Jehu came to Jesreel, and Jesabel herde therof, she coloured hir face, and decked hir heade, and looked out at the wyndowe. And whan Jehu came vnder the gate, she sayde: y prospered Symri 1. Reg. 16. b well that slewe his lord?

And he lifte vp his face to the wyndow, and sayde: Who is with me? Then resorted there two or thre chamberlaynes vnto him. He sayde: Cast her downe headlinges. And they cast her downe headlynges, so that y wall and the hoises were sprentled with hir bloude, and she was troddē vnder fete. And whan he came in, and had eaten and drunken, he sayde: Loke vpon yonder cursed woman, & burye her, & for she is a kynges donghter. Nevertheless whan they wente in to burye her, they founde nothinge of her, but the skull and the fete, and the palmes of her handes. And they came agayne and broughte him worde. He saide: This is even it that the LORDE spake by his seruant Elias the Thesbite, and sayde: In the felde of Iesrael shal the dogges eate Jesabels flesh. So the deed carcase of Jesabel became even as donge in the felde of Iesrael, so y a man coulde not saye: This is Jesabel. 1. Reg. 21. d

The X. Chapter.

At Chab had thre score and ten sonnes at Samaria: And Jehu wrote a letter, and sent it to Samaria, vnto the 2. Reg. 10. g

The iiii. booke of the kynges.

rulers of the cite Iesrael, euen vnto the Elders, & to Achabs tutors, sayenge these wordes: Whan this letter commeth vnto you to whom are youre lordes sonnes, charetes, horses, stronge cities, & ordynaunce, like which is the best and most righteous amonge youre lordes sonnes, & set him vpon his fathers seate, and fighte for youre lordes heuse.

Nevertheless they were sore afrayed, and sayde: Beholde, two kynges were not able to stonde before him, how wyl we then endure? And they that were ouer the house and ouer the cite, and the Elders and tutors sent vnto Jehu, sayenge: We are thy seruantes, we wyl do all that thou sayest vnto vs: We wil make no man kyng, do thou what pleaseth the. Then wrote he the seconde letter vnto them with these wordes: If ye be myne, and herken vnto my voyce, then take the heades of the men youre lordes sonnes, and brynge me them tomorow by this tyme vnto Iesrael.

B The kynges sonnes were thre score men and ten, and 3 chesemen of the cite broughte the vp. Now whan this letter came they toke the kynges sonnes, and slewe them euen thre score men and ten, and layed their heades in basckettes, and sent them to him vnto Iesrael. And whan the messaunger came, & tolde him, and sayde: They haue broughte the heades of the kynges children. he sayde: Laye them vpon two heapes at the dore of the porte tyll tomorow.

E And on the morow whan he wente forth, he stode, and sayde vnto all the people: Are ye righteous? Beholde, I haue made an appoyntment against my lorde, and slayne him, who hath slayne all these then? Understonde ye nowtherfore, that there is not fallen vpon the earth one worde of the LORDE, which he spake agaynst the house of Achab: and the LORDE hath done, euen as he sayde by his seruant Elias. So Jehu smote all the remnant of the house of Achab at Iesrael, all his greaue men, his kynssolkes, and his prestes, tyll there was not one lefte over. And he gat him vp, wente his waye, and came to Samaria.

C By the waye there was a shepherdes house, where Jehu founde the brethien of Ochosias kyng of Iuda, and sayde: Whence are ye? They sayde: We are Ochosias brethien, and are goynge downe to salute the kynges children, and the quenes children. He sayde: Take them alyue. And they toke them alyue, and slewe them by the welles syde at the shepherdes house, euen two and forty men,

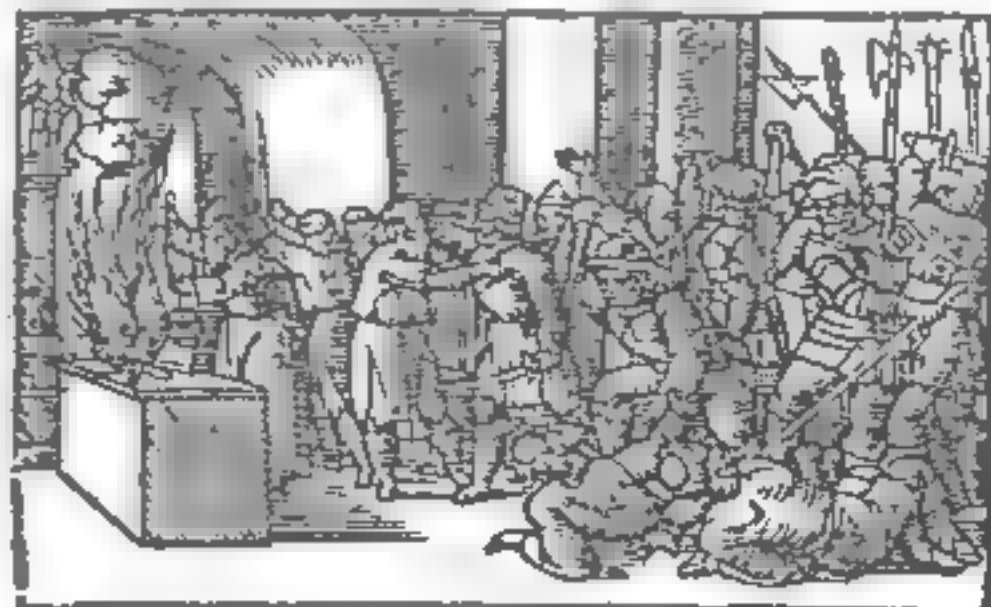
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And let not one of them remayne.

And whan he wente from thence, he founde Jonadab y sonne of Rechab, which met him, & saluted him. And he sayde vnto him: Is thyne hert righte, as myne hert is with thyne hert? Jonadab sayde: Yee. If it be so (sayde he) then geue me thy hande. And he gaue him his hande. And so he caused him to sit besyde him in the charet, and saide: Come with me, and se my zeale for the LORDE. And they caryed him with him vpon his charet. And whan he came to Samaria, he smote all that remayned of Achab at Samaria, tyll he had destroyed him, accordynge to the worde of the LORDE, which he spake vnto Elias.

And Jehu gathered all the people together, and saide vnto them: Achab did Baal but litle seruyce, Jehu wyl serue him better. Call vnto me nowtherfore all Baals propheetes, all his seruantes and all his prestes, that there be none wantynge, for I haue a greaue sacrifice to do vnto Baal. Who so euer is myssed, shal not lyue. But Jehu dyd it craftely, that he mighte destroye all the mynisters of Baal. And Jehu sayde: Sanctifie y feast vnto Baal, and proclame it. And Jehu sent in to all Irael, and caused all Baals ministers to come, so that there was nomā lefte behynde, which came not. And they came into Baals house, so that the house of Baal was full from one corner to another.

Then sayde he vnto him that had the rulle of the vestrye. Brynge forth rayment for all Baals mynisters. And he broughte forth the rayment. And Jehu wente in to Baals house with Jonadab the sonne of Rechab, and sayde vnto Baals mynisters: Search and se that there be not here amonge you euery mynister of the LORDE, but onely Baals mynisters.



And whan they came in to offer sacrifices and burnt offerynges, Jehu appoynted him foure score men without, & sayde: If any of these men escape whom I deliuer vnder

The iij. boke of the kynges.

your handes, then shal the same mans soule be for his soule. Now whā he had made an ende of the burnt offerynge, Jehu sayde vnto the foremen and knyghtes: Go in, & smyte every man, let no man go forth. And they smote thē with the edge of the swerde. And the foremen and knyghtes threw thē awaie and wēte vnto the cite of Baals house, and brought forth the piler in y^e house of Baal, and brent it, and brake downe Baals pyler with the house of Baal, and made a priuy house therof vnto this daie. Thus Jehu destroyed Baal out of Israel. But Jehu lefte not of from the synnes of Jeroboam the sonne of Nebat (which caused Israel to synne) namely, from the golden calves at Bethel and at Dan. And the LORDE sayde vnto Jehu: Because thou hast bene wyllinge to do that which was righte in my sighte, & hast done vnto Achabs house all that was in my hert, therefore shall thy children syt vpon y^e seate of Israel vnto the fourth generacion.

4. Re. 15. b

4. Re. 1. 11

Neuerthelesse Jehu was not diligent to walke in the lawe of the LORDE God of Israel with all his hert: for he lefte not of fro the synnes of Jeroboam which made Israel to synne. At the same tyme beganne the LORDE to be greued at Israel. For Hasael smote them in all the borders of Israel from Jez dane Eastwarde, and all the londe Gilead of the Gaddites, Rubenites and Manassites, from Arzer that lyeth on the ryuer by Arnon, and Gilead and Basan.

What more there is to saye of Jehu, and all that he dyd, and all his power, beholde, it is wyrtē in the Cronicles of the kynges of Israel. And Jehu fell on slepe with his fathers, & they buried him in Samaria. And Joahas his sonne was kyng in his steade. The tyme that Jehu reigned ouer Israel, is eight and twentye yeaeres at Samaria.

The XL Chapter.

2. Pa. 22. d

Athalia the mother of Ochosias, whā she sawe that hir sonne was deed, gat her vp, and destroyed all the kynges seide. But Josaba kyngs Jorams daughter the syster of Ochosias, toke Joas the sonne of Ochosias and stole him awaye with his nurse in the chamber from amonge the kynges children which were slayne, and she hyd him from Athalia, so that he was not slayne. And he was hyd with her in the house of the LORDE sixe yeaeres. But Athalia was quene in the londe.

2. Pa. 24. 11

Neuertheles in the seventh yeaer sent Joiada, and toke the rulers ouer hūdreds with the captaines and fote men, and caused thē

The xi. Chap.

to cometo him in to the house of the LORDE and made a couenaut with them, and toke an ooth of them in the house of the LORDE, and shewed them the kynges sonne, and commaunded them, and sayde: This is it that ye shall do: One thirde parte of you which enter on the Sabbath, shall kepe the watch in the kynges house, and one thyrde parte shal be at the poite of Sur, and one thirde parte shal be at y^e poite which is behynde the foremen, and ye shal kepe the watch at the house of Massi. But two partes of you all that go of on the Sabbath, shal kepe the watch in the house of the LORDE aboute the kyng and ye shall get you rounde aboute y^e kyng and every one with his weapon in his hande: and who so ever cometh within y^e wall, let him die, so that ye be with the kyng, whā he goeth out and in.

B

And the rulers ouer the hūdreds dyd all as Joiada the priest had commaunded them, and toke vnto them their men which entred vpon the Sabbath, with those that wente of on the Sabbath, and came to Joiada y^e priest. And the priest gaue the captaines speares and shyldes which had bene kyngs Dauds, and were in the house of the LORDE. And the fote men stode aboute the kyng, every one with his weapon in his hande, fro the corner on the righte syde of the house vnto the corner of the lefte syde, euen vnto the altare and to the house. And he broughte forth the kynges sonne, and set a crowne vpon his heade, and toke the * wities, and made him kyng, and they were glad, and clapped their handes together, and sayde: God saue the kyng.

2. Pa. 24. 11

Deut. 17. 11

* And whan Athalia herde the noyse of the people that ranne together, she came to the people in to the house of the LORDE, and looked, and beholde, the kyng stode by the piler, as the vse was, and the syngers and trompettes by the kyng: and all the people of y^e lōde were glad, and blew with trompettes. But Athalia rent hir clothes, & sayde: Vproure, vproure. Neuertheles Joiada y^e priest commaunded y^e rulers ouer hūdreds, which were appointed ouer the hoost, and saide vnto them: Brynge her without the wall, and whosoener foloweth hir, let him dye of the swerde (for the priest had sayde, that she shulde not dye in the house of the LORDE.) And they layde handes vpo her, and she wente in by the waye wher the horses go in to y^e kynges house, and there was she slayne.

2. Pa. 24. 11

Then made Joiada a couenaut betwene the LORDE and the kyng, and the peo-

2. Pa. 24. 11

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ple, & they shulde be the people of the LORDE. Likewyse also betwixte the kyng and & people. Then wente all the people of the londe into the house of Baal, and brake downe his altares, and destroyed his ymages right well. And Mathan the prest of Baal slewe they before the altare: And the prest appoynted the officers in the house of the LORDE, and toke the rulers ouer hundreds, and the captaines, and the fore men, and all & people of the londe, & broughte the kyng downe from the house of the LORDE, and came the waye from the poire of the fore men vnto the kynges house, and he sat vpon the kynges seate. And all the people of the lode were glad, and the cite was at rest. As for Athalia, they slewe her with the swerde in & kynges house. And Joas was seven yeare olde, whan he was made kyng.

The XII. Chapter.

In the seventh yeare of Jehu, was Joas made kyng, and reigned fortye yeare at Jerusalem. His mothers name was Zibea of Bersaba. And Joas dyd that which was righte in the sighte of the LORDE, as long as Joiada & prest caught him. But they put not downe & hye places: for the people offred & brent incense yet vpon the hye places.

And Joas sayde vnto the prestes: All the money that is sanctified to be bestowed vpon & house of the LORDE, namely the money & euery man geueth vnto the treasury, and & money that euery man geueth for his soule, and all the money that euery man geueth of a fre hert, to be bestowed on the house of the LORDE, let the prestes take it vnto them, euery one his porcion: with that shall they repayre the decaye in the house of the LORDE, where they fynde that there is eny decaye.

But whan & prestes repayed not the decaye in the house vnto the thre and twetieth yeare of kyng Joas, Joas the kyng called Joiada the prest with the other prestes, and sayde vnto them: Wherfore do ye not repayre the decaye in the house?

B Therefore shall ye not take the money vnto you now euery one his porcion, but shall geue it to the decaye of the house. And the prestes agreed to take no moncy of the people, and to repayre the decaye of the house.

Then Joiada the prest toke a chest, and bored an hole aboue therin, and set it on the righte hande besyde the altare, at the entrynge in to the house of the LORDE. And the prestes that kepte the threshold, put all the

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money therin that was broughte vnto the house of the LORDE. Whan they sawe then that there was moch money in the chest, & kynges scribe came vp with the hye prest, and bounde the money together, and tolde it as moch as was founde in the house of the LORDE. And so the ready money was geuen vnto them that wrought and were appoynted to the house of the LORDE, and they gaue it forth to the carpenters and to the that buylded and wroughte in the house of the LORDE, namely, to the dawbers and masons, and to them that boughte tymbre and fre stone, to repayre the decaye in the house of the LORDE and all that they founde to haue nede of repayunge in the house.

Howbeit there were no syluer chargers, flat peces, balens, trompettes, ner eny other vessell of golde and syluer made on the house of the LORDE, of the money that was brought vnto the LORDES house: but it was geuen vnto the workmen to repayre the decaye in the house of the LORDE therewith. The men also that the money was deliuered vnto, for to geue the workmen, neded not to make eny accomptes, but did their busynes vpon credence. But the money of trespass offerynges and synne offerynges was not broughte vnto the house of the LORDE: for it was the prestes.

At the same tyme wente Hasael the kyn of Syria vp, and foughte agaynst Bach, and wanne it. And whan Hasael set his face to go vp to Jerusalem, kyng Joas toke all that was sanctified, which his fathers Josaphat, Joram and Ochosis the kynges of Juda had halowed, and what he himselfe had sanctified, and all the golde that was founde in the treasures of the house of the LORDE, and in the kynges house, and sent it vnto Hasael the kyng of Syria. And so he departed from Jerusalem.

What more there is to saye of Joas, and all that he dyd, it is writen in the Cronicles of the kynges of Juda. And his seruantes made insurreccion and conspyred, and smote him in the house of Millo, at the goynge downe vnto Sila. For Josabar the sonne of Simeath, and Josabad the sonne of Somer his seruantes smote him to deatch: and he was buried with his fathers in the cite of Danid. And Amasias his sonne was kyng in his steade.

The XIII. Chapter.

In & XXIII. yeare of Joas the sonne of Ochosis kyng of Juda, was Joas has the sonne of Jehu kyng ouer

The iij. boke of the kynges.

Israel at Samaria, seuentene yeare: ⁊ dyd ⁊ which was euell in the sighte of the LORDE, and walked after the synnes of Jeroboam ⁊ sonne of Nebat (which caused Israel to synne) and lesce not of from them. And ⁊ wraeth of the LORDE waxed whote vpon Israel, ⁊ he deliuered them ouer vnder the hande of Hasael kyng of Syria, and vnder the hande of Benadad the sonne of Hasael, as longe as they lyued.

And Joahas besoughte the face of the LORDE. And the LORDE herde him, for he consydered the myserie of Israel, how the kyng of Syria oppressed them. And ⁊ LORDE gaue Israel a sauoure, which broughte them out of the power of the Syrians, so ⁊ the children of Israel dwelt in their tentes, like as afore tyme.

B Yet lesce they not from the synnes of the house of Jeroboam, which caused Israel to synne, but walked in them. The groue at Samaria stode styll also. For of the people of Joahas there were no mo lesce, but fyste hoisemen, ten charrettes, and ten theusande fote men: for the kyng of Syria had destroyed them, and made them as the dust in the barne.

What more there is to saye of Joahas, and all that he dyd, and his power, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Joahas fell on slepe with his fathers, and was buried in Samaria, ⁊ Joas his sonne was kyng in his steade.

C In the seuen and thirtieth yeare of Joas kyng of Juda, was Joas the sonne of Joahas kyng ouer Israel at Samaria sixtene yeare. And he dyd that which was euell in the sighte of the LORDE, and departed not from all the synnes of Jeroboam the sonne of Nebat, which made Israel for to synne, but walked in them. What more there is to saye of Joas, and what he dyd, ⁊ his power, how he foughte with Amasias kyng of Juda, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Joas fell on slepe with his fathers, and Jeroboam sat vpo his seate. And Joas was buried in Samaria w the kynges of Israel.

D As for Eliseus, he fell in to a sicknes, wher of he dyed. And Joas the kyng of Israel came downe vnto him, and wepte for him, and saide: My father, my father, the charet man of Israel, and his hoisemen. Eliseus sayde vnto him: Take the bowe and the arrowes. And whan he had taken the bowe and the arrowes, he sayde vnto the kyng of Israel: Bende the bowe with thine hande. And he

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bent it with his hāde. And Eliseus layed his hande vpon the kynges hande, and sayde: Open that wyndowe towarde the East. And he opened it. And Eliseus saide: Shute. And he shot. He sayde: one arrowe of the saluacion of the LORDE, one arrowe of saluacio agaynst the Syrians: and thou shalt smyte the Syrians at Aphek, tyll they be broughte to naughte.

And he sayde: Take ⁊ arrowes. And n hā he had taken them, he sayde vnto the kyng of Israel: Smyte the earth. And he smote thre tymes and stode still. Then was the mā of God wroth at him, and sayde: If thou haddest smytten fyue or sixe tymes, thou shuldest haue smytten ⁊ Syrians, tyll thou haddest vterly brought them to naughte. But now shalt thou smyte them thre tymes.

Whan Eliseus was deed and buried, the men of warre of the Moabites fell in to the londe the same yeare. And it fortunied ⁊ they buried a certaine man. But whā they sawe the men of warre, they cast the man in to Eliseus graue. And whan he was therin, and touched Eliseus bones, he reuiued, and stode vpon his fete.

So Hasael the kyng of Syria oppressed Israel, as longe as Joahas lyued. But the LORDE was gracious vnto them, and had mercy vpon them, and turned him to them for his couenauntes sake, with Abraham, Isaac and Jacob, and wolde not destroye the: nether dyd he cast them out from his presence vnto this houre.

And Hasael the kyng of Syria dyed, and Benadad his sonne was kyng in his steade. But Joas turned backe, and toke out of the hande of Benadad the sonne of Hasael the cyties which he had takē in battaill out of the hande of his father Joahas: Thre tymes dyd Joas smyte him, and broughte the cities of Israel agayne.

The XIII. Chapter.

In the seconde yeare of Joas ⁊ sonne of Joahas kyng of Israel, was Amasias the sonne of Joas kyng of Juda made kyng: fyue and twenty yeare olde was he, whan he was made kyng, ⁊ reigned nyne and twenty yeare at Ierusalem. His mothers name was Joadan of Ierusalem. And he dyd that which was righte in the sighte of the LORDE: yet not as his father Dauid, but enen as his father Joas did so dyd he also: for ⁊ hye places were not put downe, but the people offred and brient incense yet vpon the hye places. Now whan he had gotten the power of the kyngdome, he

Eccli. 48 b

Eccli. 48 b

4 Reg. 14. c

21

2. Par. 25. 2

The iiii. boke of the kynge.

4. Re. 12. d smote his seruantes * which had smytte the kynge his father: but the children of 3 deed slayers slewe he not, acordinge to 3 which is mytte in the boke of the lawe of Moyses, where the LORDE hath comaunded 2 sayde: Deu. 24. c
lere. 21. d
Nuc. 18. c
* The fathers shal not dye for the children, 2 the children shal not dye for the fathers: but every one shal dye for his awne synne.

B Ten thousande of the Edomites smote he also in the Salt valley, and wanne Sela in battayll, and called it Jatheel vnto this daye. * Then sent Amasias messangers vnto Joas the sonne of Joahas the sonne of Jehu kynge of Israel, sayenge: Come hither, let vs se one another. But Joas 3 kynge of Israel sent vnto Amasias the kynge of Juda, sayenge: The hawthorne that is in Libanus, sent to the Cedar tre in Libanus, sayenge: Geue thy doughter vnto my sonne to wi fe. But a wyld beest of the felde ranne ouer y hawthorne, and trode it downe. Thou hast smytte the Edomites, therfore is thine here wayen proude: Take the prayse, and hyde at home: why stryuest thou for myffortune, 3 thou mayest fall, and Juda with the? Howbeit Amasias consented not.

C Then wene Joas the kynge of Israel vp, and they sawe one another, he and Amasias the kynge of Juda at Beth Semes which lyeth in Juda. But Juda was smytten before Israel, so that every one fled in to his tente. And Joas the kynge of Israel toke Amasias the kynge of Juda, the sonne of Joas the sonne of Ochosis at Beth Semes, and came to Jerusalem, and brake downe 3 wall of Jerusalem from 3 porte of Ephraim vnto the corner porte, euen foure hundred cubites lōge: and toke all the golde and syluer, and ornamentes that were founde in the house of the LORDE, and in 3 treasures of the kynge house, 2 the children also to pledge, 2 departed agayne to Samaria.

What more there is to saie of Joas, what he dyd, and of his power, 2 how he foughte with Amasias the kynge of Juda, beholde, it is wrytten in the Cronicles of the kynge of Israel. And Joas fell on slepe with his fathers, and was buried at Samaria amonge 3 kynge of Israel. And Jeroboam his sonne was kynge in his steade.

D But Amasias the sonne of Joas kynge of Juda, lyued after the death of Joas the sonne of Joahas kynge of Israel, fiftene yea re. What more there is to saie of Amasias, it is wrytten in the Cronicles of the kynge of Juda. And they conspyred agaynst him at Jerusalem, but he fled vnto Lachis. And

The xv. Chap. Fo. lxxiiij.

they sent after him vnto Lachis, and slewe him there. And they broughte him vpon hors es, 2 he was buried at Jerusalem with his fathers in 3 cite of David. * And all the peo ple of Juda toke Asarias in his sixtene yea re, and made him kynge in stēade of Ama sias his father. He buylded * Eloth, and broughte it agayne vnto Juda, after that the kynge was fallen on slepe with his fa thers. 2. Par. 25. 28

In the fiftene yea re of Amasias the son ne of Joas kynge of Juda, was Jeroboam the sonne of Joas kynge ouer Israel at Sa maria, one and forty yea re. And he dyd that which was euill in the sighte of the LORDE, and departed not from all the synnes of Je roboam the sonne of Nebat, which caused Israel for to synne. 4. Re. 15. 28

But the borders of Israel broughte he agayne from hemath vnto 3 see that lyeth in the playne felde, acordinge to the worde of the LORDE God of Israel, which he spa ke by his seruante * Jonas 3 sonne of Ami chai the prophete, which was of * Gath Ephraim. For the LORDE considered the my serable affliction of Israel, how that euen they which were shut vp and desolate, were awaye, and that there was no helper in Is rael. * And the LORDE sayde not that he wolde destroye the name of Israel from vnder heauē. And he helped the by Jeroboam the sonne of Joas. Ion. 1. 2
Ios. 19. 28

What more there is to saie of Jerobo am, and all that he dyd, and of his power, how he foughte, and how broughte Damas con and hemath agayne vnto Juda in Is rael, beholde, it is wrytten in the Cronicles of the kynge of Israel. And Jeroboam fell on slepe with his fathers, with the kynge of Israel. And Zacharias his sonne was kynge in his steade. 4. Re. 11. 2
Uic. 1. 2

The XV. Chapter.

¶ In the seuen 2 twentieth yea re of Je roboam kynge of Israel, reigned Asa rias the sonne of Amasias kynge of Juda: and * was sixtene yea re olde whan he was made kynge, and reigned two and fyt ty yea re at Jerusalem. His mothers name was Jechalia of Jerusale. And he dyd righ te in the sighte of the LORDE, acordinge to all as dyd Amasias his father, saynge that they put not downe the hye places. For the people dyd sacryfice and brent incense yee vpon the hye places. Howbeit the LORDE smote the kynge, so that he was leper vnto his death, * and dwelt in a frye house. But Jotham the kynge sonne ruled the house, 1. Par. 26. 28

The iiii. booke of the kynges.

and indged the people in the londe.

What more there is to saye of Asarias, ⁊ all þ he dyd, beholde, it is wyrtten in the Cronicles of the kynges of Iuda. And Asarias fell on slepe with his fathers, ⁊ was buried with his fathers in the cite of Dauid, ⁊ Joatham his sonne was kyng in his steade.

B In the eight and thirtieth yere of Asarias kyng of Iuda, was Zacharias the sonne of Jeroboam kyng ouer Israel at Samaria six monethes. And he dyd þ which was euell in the sighte of the LORDE, even as his fathers dyd. He departed not from þ synnes of Jeroboam the sonne of Nebat, which caused Israel for to synne. And Sellum the sonne of Jabes conspyred agaynst him, and smote him in the presence of þ people, and slewe him, ⁊ was kyng in his steade. What more there is to saie of Zacharias, beholde, it is wyrtten in the Cronicles of the kynges of Israel. And this is it, þ the LORDE sayde vnto Jehu: Thy children shall syt vpon the seate of Israel vntyll the fourth generation. And even so came it to passe.

4. R. 10. c

C Some reader: * Vsa.

Sellum the sonne of Jabes reigned in þ nyne ⁊ thirtieth yere of Asarias kyng of Iuda, ⁊ reigned one moneth at Samaria. For Menahem the sonne of Gadi wote vpon from Thirza, ⁊ came to Samaria, and smote Sellum the sonne of Jabes at Samaria, ⁊ slewe him, and was kyng in his steade.

What more there is to saye of Sellum, ⁊ of his sedicion which he stered vpon, beholde, it is wyrtten in the Cronicles of the kynges of Israel. At the same tyme dyd Manahem synre Tiphsa, ⁊ all þ were therin, ⁊ the coastes therof from Thirza, because they wolde not let him in, and smote all their women w childre, and ryppe them vpon.

D In the nyne ⁊ thirtieth yere of Asarias kyng of Iuda, beganne Manahem the sonne of Gad to reigne ouer Israel ten yeres at Samaria, and dyd that which was euell in the sighte of the LORDE. As long as he lyued, departed he not from þ synnes of Jeroboam the sonne of Nebat, which caused Israel for to synne. And Phul the kyng of Assiria came in to the lode. And Manahem gaue vnto Phul a thousande talentes of syluer to holde with him, and to cōfirme him in the kyngdome. And Manahem raysed vpon a tax in Israel vpon the richest, fiftye Syckles of syluer vpon everyman, to geue vnto þ kyng of Assiria. So the kyng of Assiria wote home agayne, and taried not in the londe.

What more there is to saye of Manahem, ⁊ all þ he dyd, beholde, it is wyrtten in

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the Cronicles of the kynges of Israel. And Manahem fell on slepe w his fathers. And Pecahia his sonne was kyng in his steade.

E In the fiftieth yere of Asarias kyng of Iuda, beganne Pecahia the sonne of Manahem to reigne ouer Israel at Samaria two yere, and dyd that which was euell in the sighte of the LORDE: for he departed not from the synnes of Jeroboam ⁊ sonne of Nebat, which caused Israel for to synne. And Pecah the sonne of Romelia his knyghte conspyred agaynst him, ⁊ smote him at Samaria in þ palace of the kynges house w Argob and Ariah, and fiftye men w him of þ childre of Gilead, ⁊ slewe him, ⁊ was kyng in his steade. What more there is to saye of Pecahia, ⁊ all that he dyd, beholde, it is wyrtten in the Cronicles of the kynges of Israel.

In the two and fiftieth yere of Asarias kyng of Iuda, beganne Pecah the sonne of Romelia to reigne ouer Israel at Samaria, twentye yere, ⁊ dyd that which was euell in the sighte of þ LORDE: for he departed not from the synnes of Jeroboam the sonne of Nebat, which caused Israel for to synne.

G In the tyme of Pecah the kyng of Israel, came Teglatphalasser the kyng of Assiria, ⁊ toke Eion, Abel Beth Maacha, Janoha, Kedes, Hasor, Gilead, Galile, and all the londe of Nephtali, ⁊ caried the awaye in to Assiria.

And Osea the sonne of Ela conspyred agaynst Pecah the sonne of Romelia, ⁊ slue him, and was kyng in his steade in the twetieth yere of Joatham the sonne of Oσίας. What more there is to saye of Pecah, ⁊ all that he dyd, beholde, it is wyrtten in the Cronicles of the kynges of Israel.

* That is Asarias whom some call Oσίας.

B In the seconde yere of Pecah the sonne of Romelia kyng of Israel, was Joatham the sonne of Oσίας kyng of Iuda, ⁊ was fyue and twentye yere olde whan he was made kyng, and reigned sixtene yere at Jerusalem. His mothers name was Jerusa the daughter of Sabot. And he dyd þ which was righte in y sighte of the LORDE, as cōdinge vnto all as dyd Oσίας his father, sauyng that he put not downe the hye places: for the people offred ⁊ burnt incense yet vpon the hye places. He buylded the hye porte of the house of the LORDE. What more there is to saye of Joatham, and all that he dyd, beholde, it is wyrtte in the Cronicles of the kynges of Iuda.

At þ same tyme beganne þ LORDE to sende Rezin þ kyng of Syria, ⁊ Pecah þ sonne of Romelia in to Iuda. And Joatham fell

The iij. boke of the kynges.

on slepe with his fathers, and was buried wth his fathers in the cite of David his father. And Ahas his sonne was kyng in his steade.

The XVI. Chapter.

In the senententh yeare of pecah y^e sonne of Romelia, was Ahas the sonne of Joatham kyng of Juda. Twetye yeare olde was Ahas whā he was made kyng, z reigned sixtene yeare at Jerusalem, z dyd not y^e which was righte in the sighte of y^e LORDE his God, as dyd David his father: for he walked in the waye of the kynges of Israel, * yee and caused his sonne to go thorow the fyre, after the maner of the abhominacions of the heythen, whom the LORDE dyne awaye before the childre of Israel. And he dyd sacrifice, and brient incense vpon the hye places, z vpon all hilles, and amonge all grene trees. * Then wente Rezin the kyng of Syria, and pecah the sonne of Romelia kyng of Israel vp to Jerusalem to fighte agaynst it, and layed sege to Ahas: but they coulde not wyne it. At the sametyme dyd Rezin the kyng of Syria, brynge * Eloth agayne vnto Syria, and thurst y^e Jewes out of Eloth. But the Syrians came z dwelt therin vnto this daye.

Neuertheles Ahas sent messaungers vnto Teglatphalasser y^e kyng of Assiria, saye ge: I am thy seruant z thy sonne, come vp z help me out of y^e hande of the kyng of Syria, z of the kyng of Israel, which are risen vp agaynst me. And Ahas toke the syluer z golde y^e was founde in y^e house of y^e LORDE, z in the treasures of y^e kynges house, z sent a present to y^e kyng of Assiria. * And y^e kyng of Assiria cosented vnto him, z wente vp to Damascon, z wanne it, z caried them awaye vnto Cira, z slewe Rezin. And kyng Ahas wote to Damascon for to mete Teglatphalasser y^e kyng of Assiria. And whā he sawe an altare y^e was at Damascon, kyng Ahas sent a patrone z similitude of y^e same altare vnto the prest Urias, even as it was made. And Urias the prest buylded an altare, and made it a cordinge as kyng Ahas had sent vnto him from Damascon, tyll Ahas y^e kyng came from Damascon.

And whan y^e kyng came from Damascon, and sawe the altare, he offred theron, z kyndled his burntofferynes and meatofferynes vpon it, and poured his drynkofferin ges theron, z caused the bloude of y^e deedofferynes which he offred, to be sprentled vpon the altare. But the brasen altare that stode before the LORDE, put he awaye, so that it stode not betwene the altare and the

The xvij. Chap. Fo. lxxiij.

house of the LORDE, but set it in the corner on the north syde of the altare.

And Ahas the kyng comaunded Urias y^e prest, z sayde: Vpō the greate altare shalt thou kyndle y^e burntofferynge in the mornynge, z the meatofferynge in the euenynge, z the kynges burntofferynge z his meatofferynge, z the burntofferynge of all the people in the londe, wth their meatofferynge z drynkofferynge. And all the bloude of the burntofferyn ges, z all the bloude of the other offeryn ges shalt thou sprentle theron: but with the brasen altare wyll I deuise what I can. Urias the prest dyd all a cordinge as Ahas the kyng comaunded him.

And kyng Ahas brake downe the seates, and put awaye the * ketell from aboue, and toke the laner from the brasen bullockes that were there vnder, and set it vpon y^e pavement of stone. And the pulpit for the Sabbath which they had buylded in the house, and y^e entrie of the kynges house turned he vnto the house of the LORDE, for the kyng of Assrias sake.

What more there is to saye of Ahas, what he dyd, beholde, it is wrytten in y^e Cronicles of the kynges of Juda. And Ahas fell on slepe with his fathers, z was buried wth his fathers in the cite of David. And Ezechias his sonne was kyng in his steade.

The XVII. Chapter.

In the twoluerth yeare of Ahas the kyng of Juda, begane Oseas y^e sonne of Ela to reigne ouer Israel at Samaria nyne yeare, and dyd y^e which was euell in y^e sighte of the LORDE, but not as y^e kynges of Israel y^e were before him. Agaynst him dyd Salmanasar y^e kyng of Assiria come vp. And Oseas was subiecte vnto him, z gaue him trybutes. But whā y^e kyng of Assria perceaued y^e Oseas had conspyred z sent messaungers to Sna y^e kyng of Egypte, z payed not trybute yearly to y^e kyng of Assrians, he beseged him z put him in prison. * And the kyng of Assiria wente vp in to all the londe and to Samaria, and layed sege vnto it thre yeare. * And in the nyenthye yeare of Oseas dyd y^e kyng of Assria wyne Samaria, * and caried Israel awaye in to Assiria, and set them at Halah and at Habor by the water Gosan, and in the cities of the Medes.

For whan the childre of Israel synned agaynst y^e LORDE their God (y^e broughte the out of y^e londe of Egypte, from the hande of Pharaos kyng of Egypte) and serued other goddes: and walked after the customes of

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The iij. booke of the kynges.

the heythe, whom the LORDE had dryuen out before the children of Israel, and dyd as the kynges of Israel, and prouoked þe LORDE their God, and dyd secretly the thinges that were not righte in the sighte of þe LORDE their God: namely in that they buylded them hye places in all cities, both in castels and stronge cities, and set vp pilers and groues, upon all hye hilles, and amonge all grene trees, and brent incense there in all þe hye places, enen as dyd the heythen, whom the LORDE had cast out before them, and wroughte wicked thinges, wherewith they prouoked the LORDE vnto wrath, and serued the Idols, wherof the LORDE sayde vnto them: Ye shal not do soch a thyng.

Deut. 4. c

1ere. 21. a

Deut. 31. f
Mal. 1. b

1. Re. 13. d

Deu. 10. b

1. Re. 14. c

¶ And whan the LORDE testified in Israel and Iuda by all the prophetes and Seers, sayenge: Turne agayne from youre euell wayes, and kepe my commaundementes and ordynaunces, acordinge to all þe lawe which I gaue vnto youre fathers, and that I sent vnto you by my seruantes the prophetes: they wolde not herken, but hardened their neckes, acordinge to the hardnes of their fathers, which beleued not on the LORDE their God. Yee they despyled his ordynaunces and his couenaunt which he made with their fathers, and his testimonies which he witnesed amonge them, and walked in their awne vanities, and became vayne felowinge the heythen, which dwelt rounde aboute them, concernynge whom the LORDE had commaunded them, that they shulde not do as they dyd. Neuertheles they forsoke all the commaundementes of the LORDE their God, and made them two molten calves and groves, and worshipped all the host of heauen, and serued Baal, and caused their sonnes and daughters to go thore to the fyre, and medled wth soothsayers and witches, and gaue them selues ouer to do that which was euell in the sighte of the LORDE, to prouoke him vnto wrath.

¶ Then was the LORDE very wroth at Israel, and put them away fro his presence, so þe there remayned nomo^r but onely þe trybe of Iuda. Nether dyd Iuda kepe the commaundementes of the LORDE their God, but walked after the customes of Israel, which they dyd. Therefore dyd þe LORDE cast awaye all þe sede of Israel, and troubled them, and delyuered them in to the handes of the spoylers, tyll he had cast them out of his presence: for Israel was deuyded from the house of Dauid. And they made the a kyng, one Jeroboam the sonne of Nebat, which turned

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Israel back from þe LORDE, and caused the to synne so sore. Thus walked the childre of Israel in all þe synnes of Jeroboam, which he had done, and departed not fro them, vntyll þe LORDE put Israel out of his presence, acordinge as he had spake by all his seruantes and prophetes. So Israel was caried awaye out of their awne londe to Assiria vnto this

1ere. 21. a

The kyng of Assiria caused men to come fro Babilon, from Cutha, fro Ana, from Semath and Sepharuaim, and caused the to inhabite þe cities in Samaria in steade of the children of Israel. And they toke possession of Samaria, and dwelt in þe same cities. But whā they begane to dwell there, and feared not þe LORDE, the LORDE sent Lyons amonge the, which slewe them. And they caused it be sayde vnto þe kyng of Assiria: The heythe whom thou hast broughte hither, and caused them to inhabite the cities of Samaria, knowe not the lawe of þe God of the londe. Therefore hath he sent Lyons amonge them, and beholde, they slaye the, because they knowe not the ordinaunce of the God of the londe.

The kyng of Assiria comaunded and saide: Bynge thither one of þe prestes þe were caried awaye fro thence, and let him go thither, and dwell there, and teach the the ordinaunce of the God of þe londe. Then came one of þe prestes which were caried awaye from Samaria, and dwelt at Bethel, and taughte them how they shulde feare þe LORDE. But every people made the goddes, and put the in the houses vpon þe hye places, which the Samaritanes had made, every people in their cities wherin they dwelt. They of Babilon made Sochoth Benoth. They of Chut made Nergel. They of Semath made Asima. They of Ana made Libhas and Tharthak. They of Sepharuaim burnt their somes vnto Adramelech and Anamelech þe goddes of the of Sepharuaim.

¶ And whyle they feared þe LORDE, they made prestes in þe hye places of þe lowest amonge them, and put them in þe houses of þe hye places: thus they feared þe LORDE, and serued þe goddes also, acordinge to þe custome of every nacion, from whence they were broughte. And vnto this daye do they after þe olde fashon, so þe they nether feare þe LORDE, ner yet kepe their awne ordynaunces and lawes, after the lawe and commaundement that the LORDE comaunded the childre of Jacob, vnto whom he gaue þe name of Israel, and made a couenaunt with them, and commaunded them, and sayde: Feare none other goddes, and worshipe them not, and serue them not, and offer not vnto them:

Gen. 32. e

Iud. 6. b
1ere. 10. a

The iij. booke of the kynges. The xviij. Chap. Fo. lxxv.

but the LORD which broughte you out of the lode of Egypte, with greare power and outstretched arme, him feare, him worshippe, & vnto him do sacrifice: and the statutes, ordinances, lawe & comendement which he hath caused to be wrytten vnto you, those se that ye kepe, that ye allwaye do therafter, and feare none other goddes. And forget not the couenaunt which he hath made with you, lest ye feare other goddes. But feare ye LORD youre God, he shall deliuer you from all youre enemies. Neuertheles they wolde not herken, but dyd after their olde custome.

Thus these heythen feared the LORD, and serued their Idols also, and so dyd their children and childers childre likewise. Eue as their fathers haue done before them, so do they vnto this daye.

The XVIII. Chapter.

In the thirde yeare of Oseas y sonne of Ela kynge of Israel, reigned Ezechias y sonne of Achaz kynge of Iuda. And he was fyue and twentie yeare olde whan he was made kynge, & reigned nyne & twentye yeare at Ierusalem. His mothers name was Abi the daughter of Zachary. And he dyd that which was righte in the sighte of the LORD, acordinge vnto all as dyd David his father. He put awaye the hye places, and brake downe the pilers, & roted out the grones, and brake the brasen serpente which Moses had made. For vnto that tyme had the children of Israel brent incense vnto it. And it was called Nehusthan. He put his trust in the LORD God of Israel, so that after him there was not his like amonge all the kynges of Iuda neher had bene before him. He cleued vnto the LORD, and departed not backe from him, and kepe his commaundementes, which the LORD had commaunded Moses. And the LORD was with him. And whither so euer he wete forth, he behaued him selfe wysely. He resisted the kynge of Assyria, and was not subdued vnto him. He smote the philistynes also vnto Gasa, and their borders, from the castles vnto the stronge cities.

In the fourth yeare of Ezechias kynge of Iuda (y was the seventh yeare of Oseas the sonne of Ela kynge of Israel) came Salmanasar the kynge of Assyria vp agaynst Samaria, and layed sege vnto it, and wanne it after thre yeares in the sixte yeare of Ezechias, that is in the nyenth yeare of Oseas kynge of Israel, the was Samaria wonne. And the kynge of Assyria caried Israel a-

waye vnto Assyria, and set them at Halah and Habor by the water Gosan, and in the cities of the Meedes. And all because they herkened not vnto the voyce of the LORD their God, and had transgressed his conuauent: And as for all that Moses the seruauit of the LORD had commaunded the, they had nether herkened vnto eny of those, ner done them.

In the fourteth yeare of kynge Ezechias dyd Sennacherib y kynge of Assyria come vp agaynst all the stronge cities of Iuda, & coquered the. Then sent Ezechias the kynge of Iuda to y kynge of Assyria vnto Lachis, sayenge: I haue offended, turne backe from me: loke what thou layest vnto me, I wil beare it. The kynge of Assyria layed vnto Ezechias the kynge of Iuda, thie hundred talentes of syluer, & thirtie talentes of golde. So Ezechias gave all y syluer y was foude in y house of the LORD, & in the treasures of y kynges house. At y same tyme brake Ezechias the kynge of Iuda the doores of the temple of y LORD, & the places of golde which he him selfe had caused to laye ouer the, & gaue the vnto the kynge of Assyria.

And the kynge of Assyria sent Thartan, and the chiefe chamberlayne, & the chiefe butler from Lachis to kynge Ezechias with a greate power vnto Ierusalem. And they wete vp: and whan they came there, they stode styll at the condyte by the ouer pole, which lyeth in the waye vnto the fullers londe, and called vnto the kynge. The came there forth vnto them Eliachim the sonne of Helchias the stewarde, and Sobna the scribe, & Ioah the sonne of Assaph the Secretary.

And the chiefe butler sayde vnto the: Tell kynge Ezechias: Thus sayeth y greate kynge, eue the kynge of Assyria: What presumption is this y thou trustest vnto? Thinkest thou, y thou hast yet counsell and power to fighte? Where vnto trustest thou then, that thou art fallen of from me? Beholde, puttest thou thy trust in this broken staffe of rebe, in Egypte: which who leaneth vpon, it shall go into his hande, & pearse it thorow. Euen so is Pharaos the kynge of Egypte vnto all them that put their trust in him. But yf ye wolde saye vnto me: We put oure trust in y LORD oure God. Is not that he, whose hye places and altares Ezechias hath take downe, and sayde vnto Iuda and Ierusalem: Before this altare which is at Ierusalem, shall ye worshippe?

Make a multitude now therfore vnto my lord the kynge of Assyria, and I wil gene y

2. Par. 29. 2

Deut. 7. 8
4. Re. 21. 2

Num. 31. 2

2. Sa. 14. 2

4. Re. 17. 2

C
2. Par. 28. 2
accli 48. 2
2. Sa. 16. 2

4. Re. 12. 2

2. Par. 31. 2

D

The iiii. booke of the kynges.

two thousande horses, let se yf thou be able to man them: how wilt thou then endure before the smallest prynce of my lordes subiectes? And trustest thou vnto Egypte because of the charrettes and horsmen? But thinkest thou that I came vp hither without y^e LORD to destroye these cities? The LORD hath commaunded me: Go vp in to that londe and destroye it.

E Then sayde Eliachim the sonne of Helchia & Sobna and Joah vnto the chiefe butler: Speake to thy seruantes in the Syriac language, for we vnderstande it, and speake not vnto vs in the Jewes speche before the eares of the people that are vpon the wall. Neuertheles y^e chiefe butler sayde vnto the: Hath my lord then sent me vnto thy lord, or to the, to speake these wordes? Yet even vnto the men, which sate vpon the wall, that they maye eatte their owne donge and drynke their owne stale wth you. So the chiefe butler stode and cried with loud voice in the Jewes language, and spake and sayde: Heare the worde of the greates kynge the kynge of Assiria. Thus sayeth the kynge: Let not Ezechias disceane you, for he is not able to deliuer you fro my hande: & let not Ezechias make you to trust in the LORD, sayenge: The LORD shall deliuer vs, and this cite shal not be geuen in to the handes of y^e kynge of Assiria. Followe not ye Ezechias, for thus sayeth the kynge of Assiria:

S Do methis blessinge, and come forth vnto me, so shal everyman eatte of his vyne and of his sygge tre, and drynke of his well, tyll I come my selfe and fetch you in to a londe, which is like youre owne lode, wherein is corne, wyne, hied, vynyardes, oyle trees, oyle and hony, so shal ye lyue, and not dye. Followe not ye Ezechias, for he disceaueth you, when he sayeth: The LORD shall deliuer vs. Have the goddes of the heythen deliuered euery one his londe from the hande of the kynge of Assiria? Where are the goddes of Hemath and Arphad? Where are the goddes of Sepharuaim Hena and Iua? Have they deliuered Samaria fro my hande? Where is there one god amonge the goddes of all londes, which hath deliuered his londe fro my hande? that the LORD shulde deliuer Ierusalem fro my hande.

As for the people, they helde their peace, and gaue him no answer: for the kynge had commaunded and sayde: Answer him nothinge. Then came Eliachim the sonne of Helchia y^e steward, and Sobna the scribe, and Joah the sonne of Assaph the Secreta-

The xix. Chap.

tary vnto Ezechias with rente clothes, and tolde him the wordes of the chiefe butler.

The XIX. Chapter.

Whan Ezechias y^e kynge herde this, he rente his clothes, & put on a sack cloth, & wente in to y^e house of the LORD, & sent Eliachim the steward & Sobna the Scribe with the Eldrest prestes, clothed in sack cloth, vnto the prophet Esay y^e sonne of Amos, & they saide vnto him: Thus sayeth Ezechias: This is a daye of trouble, & of desiaunce & blasphemy. The childre are cometo the byrth, & there is no strength to be deliuered of them. If happily the LORD thy God wil heare all the wordes of y^e chiefe butler, whom his lord the kynge of Assiria hath sent, to blasphemie y^e luyng God, & to desye him with soch wordes as the LORD thy God hath herde, therfore lifte thou vp thy prayer for the remnaunt, which are yet lefte behynde.

And whā kynge Ezechias seruantes came to Esay, Esay sayde vnto them: Speake thus vnto youre lord: Thus sayeth the LORD: Feare not thou the wordes y^e thou hast herde, wth erwith the kynge of Assirias seruantes haue blasphemed me. Beholde, I wil put him in another myrde, so y^e he shall heare tydings, & go agayne in to his owne countre, & and in his owne londe wil I cause him to fall thorow the swerde.

And whan y^e chiefe butlar came agayne, he founde the kynge of Assiria fightinge agaynst Libna: for he had herde that he was departed from Lachis. And he herde of Taracha the kynge of the Morians: Beholde, he is gone forth to fighte with the. Then turned he back, & sent messangers to Ezechias, & caused to saye vnto him: Let not thy God disceane the, on whom thou trustest & sayest: Ierusalem shal not be geue in to the hande of the kynge of Assiria. Beholde, thou hast herde what the kynges of Assiria haue dohe vnto all londes, & how they dāned them, & shalte thou be deliuered? Have y^e goddes of y^e heythen deliuered the, whom my father destroyed, as Gosan, Haran, Reseph, & the childre of Eden which were at Thalassar? Where is y^e kynge of Hemath, y^e kynge of Arphad, & y^e kynge of y^e cite Sepharuaim, Hena & Iua?

And whan Ezechias had receaved the letters of the messangers and had red them, he wente vp vnto the house of the LORD, and layed them abide before the LORD, & made his prayer before the LORD, and sayde: O LORD God of Israel, thou that sittest vpon the Cherubins, thou only art God

21
Eze. 27. 8

21
2. PAR. 32. 8

The iiii. booke of the kynges.

amonge all y kyngdomes of the earth, thou hast made heauen and earth. Encline thine eare O LORDE, and heare: open thine eyes, and beholde, and heare the wordes of Sennacherib, which hath sent hither to blaspheme the lyuynge God. It is true (O LORDE) that the kynges of Assyria haue destroyed the heythen and their londe with the swerde, and haue cast their goddes in the fyre: for they were not Goddes, but y worke of mens hondes, wodd and stone, therfore haue they destroyed them. But now O LORDE helpe thou vs out of his hande, that all the kyngdomes vpon earth maye knowe, that thou LORDE art God alone.

D Then sent Esay the sonne of Amos vnto Ezechias, sayenge: Thus sayeth the LORDE God of Israel: Where as thou hast made thy prayer vnto me concernynge Sennacherib y kyng of Assyria, I haue herde it. This is it that the LORDE hath spoken agaynst him: He hath despysed y and mocked the O virgin thou daughter Sion: he hath shakē his heade at the O daughter Jerusalem. Whom hast thou despysed z blasphemed? Wherewhom hast thou lifte vp thy voyce? Eue agaynst y holy one in Israel hast thou lifte vp thine eyes: thou hast blasphemed y LORDE by thy messaungers, and sayde: Thow row the multitude of my charettes haue I gone vp to the toppes of the mountaynes, vpon the sydes of Libanus. I haue hewen downe his hye Ceders and his chosen Pyne trees, and am come to the vttemost habitation of the wod of Carmel that belongeth vnto it. I haue dygged and dronke vp the strange waters, and with y soles of my fete haue I dried vp the See.

E But hast thou not herde how that I haue done this longe ago, and haue prepared it from the begynnyng? Now haue I caused it for to come, that contencious stronge cities myghte fall into a waiste heape of stones, z they that dwel therein, shal be faynte, and fearfull and a shamed, and shal be as the grasse vpon the felde, and as y grene herbe and hay vpon the house toppes, that wythereth afore it be growne vp. I knowe thy habitacion, thy out and ingoynge, and that thou ragest agaynst me. For so moch then as thou ragest agaynst me, and seynge thy presumption is come vp to myne eares, therfore wyll I put a ryng in thy nose, and a bydle byt in thy lippes, and wyll brynge the agayne, euen the same waye thou comest.

S And let this be a token vnto the O Eze-

The xx Chap. 36. lxxvi.

chias. In this yeare eate y which is fallen, in the seconde yeare sech as gre weth of it selfe: In y thirde yeare sowe and reape, and plante vnyardes, and eate the frute therof. And the daughter Juda which is escaped z remayneth, shall from hence forth take rote beneath, and teare frute aboute. For the remnant shal go forth from Jerusalem, z they y are escaped, shall go out from mount Sion. The gelesy of the LORDE Zebaoth shall brynge this to passe.

Therfore thus sayeth the LORDE concernynge y kyng of the Assyrians: He shall not come in to this cite, and shall shute no arrowe therein, neither shal there come eny shyld before it, neither shal he dygge eny backe aboute it, but shal go agayne the waye that he came, and shall not come in to this cite, sayeth the LORDE: and I wyll defende this cite, to helpe it for myne awne sake, and for my seruaut Dauids sake.

And in the same night wente the angell **G** of the LORDE, and smote in the heost of the Assyrians, an hundred and fyue and seure score thousande men. And whan they gat them vp in the mornynge, beholde, all laye full of deed carcases. So Sennacherib the kyng of Assyria brake vp, and departed, and returned, and abode at Nimue. And as he worshipped in y house of Nisrach his god, his awne sonnes Adramalech and Sarazer smote him with the swerde, and fled in to y londe of Ararat. And Asarhadon his sonne was kyng in his steade.

The XX. Chapter.

AT that tyme was Ezechias beddeside. **X** And the prophet Esay y sonne of Amos, came to him, z sayde vnto him: Thus sayeth y LORDE: Set thine house in orde for thou shalt dye z not lyue. And he turned, his face to the wall, and prayed vnto y LORDE, and sayde: Remembre (O LORDE) that I haue walked faithfully before the, z with a perfecte hert, and haue done y which is good in thy syghte. And Ezechias wept sore. But whan Esay was not gone out of halfe the cite, y worde of y LORDE came to him, z sayde: Turne back, z tell Ezechias y prynce of my people: Thus sayeth y LORDE God of thy father Dauid: I haue herde thy praier, z considered y teares. Beholde, I wil heale y: on the thirde daye shalt thou go in to y house of the LORDE, z fiftene yeares wil I adde vnto y life, z wyll delyner the z this cite from the kyng of Assyria, z this cite wil I defende for myne awne sake, and for my seruaut Dauids sake. And Esay sayde: Bui-

The iij. boke of the kynge.

ge hicher a quantite of fygges. And whan they brought them, they layed them vpon the soze, and it was healed.

Ezechias sayde vnto Esay: Which is þe token, that the LORDE wyll heale me, and that I shal go vp in to the house of þe LORDE on the thirde daye? Esay sayde: This token shalt thou haue of the LORDE, that the LORDE shal do acordynge as he hath sayde. Shall the shadowe go ten degrees forward, or shal it turne ten degrees backward? Ezechias sayde: It is an easy thinge for the shadowe to go ten degrees downewarde, þe is not my mynde: but that it go ten degrees backward. Then cryed the prophet Esay vnto the LORDE, and the shadowe wente backe ten degrees in Achas Wyall, which he was descended a fore.

Eccli 45 c

Esa 39 a

At the same tyme Merodach Baladan the sonne of Baladan kynge of Babilon, sent letters and presentes vnto Ezechias, for he had herde that Ezechias had bene sicke. And Ezechias reioysed with them, and shewed them all the house of rotes, the syluer, golde, spyes, and the best oyle, and the house of ordinaunce, and all that was founde in his treasures. There was nothynge in his house and in all his domynion, but Ezechias shewed it them.

Then came Esay the prophet vnto kynge Ezechias, and sayde vnto him: What haue these men sayde? and whence came they vnto the? Ezechias sayde: They came to me out of a farre countre, even from Babilon. He sayde: What haue they sene in thyne house? Ezechias sayde: They haue sene all that is in my house, and there is nothynge in my treasures but I haue shewed it them. Then sayde Esay vnto Ezechias: Heare the worde of the LORDE: Beholde, the tyme cometh, that it shall all be carryed awaye vnto Babilon, and whatsoever thy fathers haue layed vp vnto this daye, and there shall nothynge be lefte, sayeth the LORDE. And the children which come of the, whom thou shalt beget, shal be taken awaye, to be chamberlaynes in the kynge of Babilons palace. Ezechias sayde vnto Esay: It is good that the LORDE hath spoken. And he sayde morouer: Let there be peace yet and faithfulness in my tyme.

2. Par. 32 c
Ecc 12 c
Lect 12 c

Dan. 1. 2

What more there is to saye of Ezechias, and all his power, and what he dyd, and of the pole and water condyte, wher by he conueyed water in to the cite, beholde, it is wrytten in the Cronicles of the kynge of Iuda.

2. Par. 32. f

And Ezechias fell on slepe with his fa-

The xxi. Chap.

thers, and Manasses his sonne was kynge in his steade.

The XXI. Chapter.

Manasses was twelue yeare olde, whan he was made kynge, and reigned fyue and fyfye yeare at Jerusalem. His mothers name was Hephziba. And he dyd that which was euell in y sight of the LORDE (even after the abhominacions of the heithen, whom the LORDE expelled before the children of Israel) and waxed forward, and builded vp the hye places which his father Ezechias had destroyed, and sett vp Baals altares, and made groues (as Achab the kynge of Israel dyd) and worshipped all the hoost of heauen, and serued them. And builded altares in the LORDES house, wherof the LORDE sayde: I wyll set my name at Jerusalem. And in both the courtes of the house of the LORDE builded he altares vnto all the hoost of heane. And caused his sonne to go thorow the fyre, and regarded bydescryenge and tokens, and maynteyned soythsayers, and expounders of tokens, and so moch dyd he of this which was euell in the sight of the LORDE, that he prouoked him vnto wrath.

2. Par. 33. a

4. Re. 18. a

Leu. 20. d
Deut. 18. b
4. Re. 16. a

A grone Idol also which he had made, set he in the house, wherof the LORDE sayde vnto Dauid and to Salomon his sonne: In this house, and at Jerusalem, which I haue chosen out of all the trybes of Israel, wil I set my name for ever, and wyl not cause þe fore of Israel to be remoued eny more from the lond, which I gaue vnto their fathers, yee so that they obserue and do acordynge vnto all that I haue charged them, and after all the lawe that my seruauit Moses commaunded them. Nevertheless they wolde not hearken, but Manasses disceaued them, so þe they dyd worse then the heithen, whom the LORDE expelled before þe children of Israel.

3

1. Re. 9. a

Then spake the LORDE by his seruantes the prophetes, and saide: Because that Manasse the kynge of Iuda hath gone these abhominacions, which are worse then all y abhominacions that the Amorites haue done which were before them, and hath caused Iuda also to synne agaynst their God, therefore thus sayeth the LORDE God of Israel: Beholde, I wyll brynge soch a plage vpon Jerusalem and Iuda, that who so euer heareth it, both his eares shal glowe, and ouer Jerusalem wyll I stretch forth the lyne of Samaria, and the weighte of the house of Achab, and wyl wype out Jerusalem, even as one wyperh a platter, and I wyl ouerthrowe it.

Lect. 19. a

The iij. boke of the kynges.

And þe remnaunt of myne inheritaunce wil I cast out, & scatter them abroad, & wil delyuer them in to the hādes of their enemies, to be spoyled and rent of all their enemies: because they have done þe which is euell in my sight, & haue prouoked me vnto wrath, sence the daye that I broughte their fathers out of Egipte, vnto this daye. Manasses also shed excedinge moch innocēt bloude, so longe tyll Ierusalē was full on every syde, with out the synnes wherewith he caused Iuda for to synne, so þe they dyd that which was euell in the sighte of the LORDE.

What more there is to saie of Manasses, and all that he dyd, and his synnes which he commytted, beholde, it is wyrtten in the Cronicles of the kynges of Iuda. And Manasses fell on slepe with his fathers, and was buried in the garden besyde his house, namely, in the garden of Osa, and Amon his sonne was kyng in his steade.

a. Par. 13. d Two and twentye yere olde was Amon whan he was made kyng, & he reigned two yere at Ierusalem. His mothers name was Mesumelech, y daughter of Harus of Iatba, and he dyd euell in the sighte of the LORDE, as Manasses his father had done, and walked in all the waye which his father walked, and serued the Idols which his father had serued, and worshipped them, and forsoke the LORDE the God of his father, and walked not in the waye of the LORDE.

e And his seruantes conspyred agaynst Amon, & slewe the kyng in his house. But the people of the londe slewe all them þe had cōspyred agaynst kyng Amon. And the people of the londe made Josias his sonne kyng in his steade. As for other thinges that Amon dyd, beholde, they are wyrtten in the Cronicles of the kynges of Iuda. And he was buried in his grave in Osa's garde. And Josias his sonne was kyng in his steade.

The XXII. Chapter.

a. Par. 14. a **a** Josias was eight yere olde whā he was made kyng, & reigned one and thirtie yere at Ierusalem. His mothers name was Jedida the daughter of Adaia of Bascath, and he dyd that which was righte in þe sighte of the LORDE, and walked in all þe waye of Dauid his father, & turned not asyde, nether to the righte hand ner to the lefte.

a. Par. 14. b And in the eightenth yere of kyng Josias, the kyng sent Saphan þe sonne of Asaia the sonne of Mesulam the scribe, in to þe house of the LORDE, and sayde: "Go vp to Helchias the hye prest, that the money that

The xxij. Chap. Ho. lxxvij.

is brought vnto þe house of þe LORDE (which the tresholde keepers haue gathered of y peple) maye be delyuered vnto them, that they maye geue it to the workmen which are appoynted in the house of the LORDE, & to geue it vnto the labourers in the house (þe they maye repayre the decaye of the house) namely, vnto the carpenters, and buylders, & masons, and to them þe bre timber & fre stone for the repainge of the house: but so þe there be no accomptes taken of them concernyng the money, that is vnder their hande, but þe they deale withall vpon credence.

And Helchias þe prest sayde vnto Saphan the scribe: "I haue founde the boke of the lawe in the house of the LORDE. And Helchias gaue the boke vnto Saphan, that he might reade it. And Saphan the scribe bare it vnto the kyng, and brought h. m. wordes agayne, & sayde: Thy seruantes haue gathered together þe money þe was founde in the house, & haue delyuered it vnto the workmen, which are appoynted in þe house of the LORDE. And Saphan the scribe tolde the kyng and sayde: Helchias the prest hath delyuered me a boke, and Saphan red it before the kyng.

But whan the kyng herde the wordes of the boke of lawe, he rente his clothes. And the kyng cōmaunded Helchias the prest, & Ahicam the sonne of Saphan, & Achbor the sonne of Michaia, and Saphan the scribe, & Maia þe kynges seruant, and sayde: Go ye waye and are counsell at the LORDE for me, for the people, and for all Iuda, concernyng the wordes of this boke that is founde: for greate is the wiath of the LORDE that is kyndled ouer vs, because o^r fathers haue not hearkened vnto the wordes of this boke, to do all that is wyrtten vnto vs therin.

Then wente Helchias the prest, and Ahicam, Achbor, Saphan & Asaia vnto Huldā the prophetisse þe wise of Sellū the sonne of Thecua the sonne of Harham the keeper of þe clothes, and she dwelt at Ierusalem in the seconde porte, and they spake vnto her. And she sayde vnto them: Thus sayeth þe LORDE God of Israel: Tell the man that sent you vnto me, Thus sayeth the LORDE: Beholde, I wil brynge euell vpon this place, and the inhabiteurs therof, even all the wordes of þe lawe which the kyng hath caused to be red, because they haue forsaken me, and brent incense vnto othei goddes, to prouoke me vnto wiath with all the workes of their handes. Therefore is my wiath kyndled agaynst this cite, and shall not be quenched.

B

a. Pa. 14. d

1ere. 11. d

C

The iiii. booke of the kynges.

D But tell this vnto the kyng of Iuda, which hath sent you to are counsell at the LORDE: Thus sayeth the LORDE God of Israel: Because thine hert is not departed fro the wordes which thou hast herde, and hast humbled thyselfe before the LORDE, to heare what I haue spoken agaynst this place and the inhabiteurs therof (how that they shall become a very desolacion and curse) ⁊ hast rente thy clothes, and wepte before me, I haue herde it, sayeth the LORDE: ⁊ therfore wyll I gather the vnto thy fathers, so ⁊ thou shalt be put in to thy graue in peace, and thine eyes shall not se all the euell that I wyll brynge vpon this place. And they brought the kyng worde agayne.

The XXIII. Chapter.



Ald the kyng sent forth, and all the Elders in Iuda and Jerusalem resorted vnto him, and the kyng wente vp in to the house of the LORDE, and all the men of Iuda, and all the inhabiteurs of Jerusalem with him, the prestes and prophetes and all the people both small and greate, ⁊ all the wordes of the booke of the couenaunt that was founde in the house of the LORDE, were red in their eares. And the kyng stode vpon a piler, and made a couenaunt before the LORDE, that they shulde walke after the LORDE, and to kepe his commaundementes, witnessses, and ordinaunces with all their hert and with all their soule, ⁊ they shulde set vp the wordes of this couenaunt, which are wrytten in this booke. And all the people entred in to the couenaunt.

And the kyng comaunded helchias the hye prest, and the prestes of the secōde course, and the keepers of the threshold, ⁊ they shulde put out of the temple all the vessels which were made for Baal, and for the groue, and for all the hoost of heauen, ⁊ he brient them without Jerusalem in the valley of Cedron, and the dust of them was carryed vnto Bethel.

And he put downe the Remurims, who

The xxiii. Chap.

the kynges of Iuda had founded, to burne incense vpon the hye places, in the cities of Iuda, and aboute Jerusalem. He put downe also them that brient incense vnto Baal, to the Sonne, and the Mōne, and the twolue to pens, and to all ⁊ hoost of heauen. And the groue caused he to be carryed from the house of the LORDE out of Jerusalem in to ⁊ valley of Cedron, and brient it in the valley of Cedron, and made it to dust, and cast the dust vpon the graues of ⁊ comen people. And he brake downe the whores houses which were by the house of the LORDE, wherin the women made mansions for the groue.

And he caused all the prestes for to come out of the cities of Iuda, and suspended ⁊ hye places, where the prestes brient incense, from Geba vnto Berseba. And brake downe the hye places in the portes, that were at ⁊ dore of the gate of Josua ⁊ shreue of the cite, at the lefte hande as one goeth to the cite porte. Yet had not the prestes of the hye places offred vpon the altare of the LORDE at Jerusalem, but are vntended bried amonge their brethien.

He suspended ⁊ Tophet also in the valley of the children of Ennon, that noman shulde cause his sonne or his doughter to go thow ⁊ fyre vnto Moloch. And he put downe the houses, which ⁊ kynges of Iuda had set vnto the Sonne, at the utteringe in to the house of the LORDE, belyde the chest of Vitham Melech the chamberlayne which was at Paruam, and the charettes of the Sonne brient he with fyre, and the altares vpon the rofe of Achabs perler, which the kynges of Iuda had made. And the altares ⁊ which Manasses had made in the two courtes of the house of the LORDE, dyd the kyng breake downe. And ranne from thence, and cast the dust of them in to the broke Cedron.

And the hye places that were before Jerusalem on the righte hande of Mount Mithith ⁊ which Salomon the kyng of Israel had buylded vnto Astaroth the abhominacion of Sidon, and to Camos the abhominacion of Moab, and to Malcom the abhominacion of the children of Ammon, those dyd the kyng suspende, and brake the pilers, and rored out the grones, and fylled their places with mens bones.

And the altare at Bethel, and the hye place that Jeroboam the sonne of Nebat made, which caused Israel to synne, the same altare brake he downe, and the hye place, ⁊ brient the hye place, and made it to dust, and brient vpon the groue. And Josias turned him

The iij. boke of the kynges.

aboute, and sawe the graves that were vpon the mount, and caused the bones to be fetched out of the graves, and burnt them vpon the altare, and suspended it, accordinge to the worde of the LORDE, * which the man of God cryed out, that tolde this before.

And he sayde: What titell is this, that I se here? And the men of the cite sayde vnto him: It is the grane of the man of God, which came from Iuda, and cried out this that thou hast done agaynst y altare of Bethel. And he sayde: Let him lye, no man touche his bones. Thus were his bones deliuered with the bones of the prophet that came from Samaria.

He put awaye also all the houses of the hye places in the cities of Samaria (which the kynges of Israel had made to prouoke y LORDE vnto wraeth) and dyd with them accordinge to all as he had done at Bethel. And all y prestes of the hye places that were there, offred he vpon the altares, and so burnt he mens bones thereon, and came agayne to Jerusalem.

And the kyng commaundered the people, and sayde: Kepe Easter vnto the LORDE youre God, * as it is wrytten in the boke of this couenante. For there was no Easter so kepe as this, sence the tyme of the Judges which iudged Israel, and in all the tymes of the kynges of Israel, and of the kynges of Iuda: but in the eighteenth yere of kyng Josias, was this Easter kepte vnto the LORDE at Jerusalem.

And Josias expelled all soothsayers, expounders of tokes, ymages and Idols, and all the abheminacions which were sene in the londe of Iuda and at Jerusalem, that he mighte set vp the wordes of the lawe, which were wrytten in the boke, that helchias y prest foude in the house of y LORDE.

His like was no kyng before him, which so couerted vnto y LORDE w all his hert, w all his soule, z with all his strength, accordinge to all the lawe of Moses. And after him came there not vp soch another. Yet turned not the LORDE from the indignacion of his greate wraeth, wherewith he was displeased ouer Iuda, because of all the prouocation wherewith Manasses had prouoked him. And y LORDE sayde: * I wil put Iuda out of my presence also, euen as I haue put awaye Israel: and this cite which I haue chosen, wyl I cast out, namely, Jerusalem, z the house wherof I sayde: My name shalbe there. What more there is to saye of Josias, and all that he dyd, beholde, it is wrytten in

The xxiiij. Chap. Ho. lxxvij.

the Cronicles of the kynges of Iuda.

In his tyme wrote Pharaos Necho y kyng of Egypte vp agaynst the kyng of Assyria by the water Euphrates. But kyng Josias wente agaynst him, and dyed at Megiddo, wha he had sene him. And his seruantes caried him dead fro Megiddo, z brought him to Jerusalem, z buried him in his graue. And the people of the londe toke y Joahas the sonne of Josias, and anoynted him, and made him kyng in his fathers steade.

Thre z twentye yere olde was Joahas wha he was made kyng, z reigned thre monethes at Jerusalem. His mothers name was Hamutal y doughter of Jeremia of Libna. And he dyd y which was euell in y sight of y LORDE, euen as his fathers had done. But Pharaos Necho toke him prisoner of Reblatha in the londe of Hamath, y he shulde not reigne at Jerusalem: z raysed a taxe vpon the londe, an hundredth caleres of siluer, z one talent of golde. And Pharaos Necho made Eliachim y sonne of Josias kyng in his father Josias steade, z turned his name Joachim. But Joahas toke he, z brought him in to Egypte where he dyed. And Joachim gaue the siluer z golde vnto Pharaos, yet taxed he the londe, y he mighte geue y syluer accordinge to Pharaos commaundement. Eue ry one amonge the people in y londe taxed he after his abilitie in siluer z golde, to geue it vnto Pharaos. Syne z twentye yere olde was Joachim whan he was made kyng, z reigned eleuen yeres at Jerusalem. His mothers name was Sebida y doughter of Peaia of Ruma, z he dyd euell in the sight of the LORDE, euen as his fathers had done.

The XXIII. Chapter.

In his tyme came vp Nabuchodonosor y kyng of Babilon, z Joachim was in subieccion vnto him iij. yere. And he turned back, z rebelled agaynst him. And y LORDE sent men of warre vpon him out of Chaldea, out of Syria, out of Moab, z fro amonge the childre of Ammon, z caused the for to come in to Iuda, to destroe it accordinge to the worde of the LORDE, which he spake by his seruantes the prophetes. It fortuned euē so vnto Iuda, * accordinge to y worde of the LORDE, that he wolde put them awaye from his presence, because of y synnes of Manasses which he dyd, z because of the innocent bloude that he shed. And he fylled Jerusalem with innocent bloude, therfore wolde not the LORDE be reconcyled.

What more there is to saye of Joachim, and all that he dyd, beholde, it is wrytten in

2. Re. 12. 2

2. Re. 12. 2

2. Par 25. 2

2. Esd. 1. 2

Deu. 16. 2

2. Par 25. 2

That is
y Jehoi-
nias.

2

1. Re. 22. 2

4. Re. 22. 1

4. Re. 24. 2

The iiii. boke of the kynges.

1ere. 35. d

the Cronicles of the kynges of Juda. And Joachim fell on slepe with his fathers. And Joachim his sonne was kyng in his steade. And the kyng of Egypte came nomore out of his londe: for the kyng of Babilon had conquered all that was the kyng of Egypte, from the ryuer of Egypte vnto the water Euphrates. Eightene yere olde was Joachim whan he was made kyng, and reigned thre monethes at Jerusalem. His mothers name was Nebustha the daughter of Elnathan of Jerusalem. And he dyd euell in the sighte of the LORDE, euen as his fader had done.

At the same tyme wente the seruauntes of Nabuchodonosor kyng of Babilon vnto Jerusalem, and came vpon the cite with ordinance of warre. And whan Nabuchodonosor and his seruauntes came to the cite they layed sege vnto it. But Joachim the kyng of Juda wente forth to the kyng of Babilon with his mother, with his seruauntes, with his rulers and chamberlaynes. And the kyng of Babilon receaved him in the eithe yere of his reigne.

4 Re 10 c
Eia 29. b

And he toke forth fro thence all the treasure in the house of the LORDE, and in the kynges house, and brake all the golden vessell that Salomon the kyng of Israel had made in the house of the LORDE (acordyng as the LORDE had sayde) and caryed awaye all Jerusalem, all the rulers, all the mightie men, euen ten thousande prisoners, and all the carpenters, and all the smithes, and lefte none behynde but the poore people of the londe.

Deu. 28. d
1er 24. a

And he caryed Joachim awaye vnto Babilon, and the kynges mother, the kynges wyues, and his chamberlaynes: and the mightie men of the londe led he awaye prisoners also from Jerusalem vnto Babilon, and seven thousande of the best men, and a thousande carpenters and smithes, and all the stronge men of warre. And the kyng of Babilon made Matania his vncle kyng in his steade, and turned his name Sedechias.

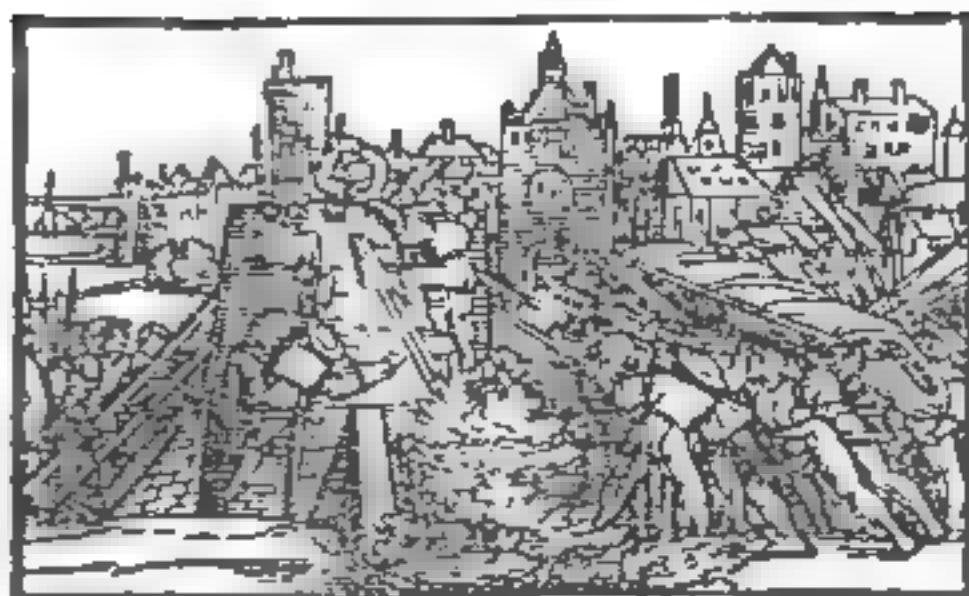
1er 27. a

1er 32. a

One and trentye yere olde was Sedechias, whan he was made kyng, and reigned eleven yere at Jerusalem. His mothers name was Amithal the daughter of Jeremia of Libna. And he dyd euell in the sighte of the LORDE, euen as Joachim dyd: for thus fortunied it vnto Jerusalem thorow the wrath of the LORDE, tyll he had cast them out fro his presence. And Sedechias fell awaye fro the kyng of Babilon.

The XXV. Chapter.

The xxv. Chap.



And it fortunied, that in the nyenth yere of his reigne, vpon the tenth daye of the tenth moneth, Nabuchodonosor the kyng of Babilon came with all his power agaynst Jerusalem. And they layed sege vnto it, and buylded stronge holdes rounde aboute it. Thus was the cite beseged vnto the eleventh yere of kyng Sedechias. But on the nyenth daye of the fourth moneth was the hunger so stronge in the cite, that the people of the londe had nothinge to eate. And the cite was broken vp, and all the men of warre fled in the night by the waye of the porte betwene the two walles, which goeth to the kynges garde. But the Caldees laye aboute the cite. And he fled by the waye to the playne felde. Neuertheles the power of the Caldees folowed after the kyng, and toke him in the plaine felde of Jericho: and all the men of warre that were with him, were scattered abroad from him. And they toke the kyng, and led him vp to the kyng of Babilon vnto Belshazzar. And he gaue iudgment vpon him. And they slewe Ezechias children before his eyes, and put out Sedechias eyes, and bounde him with cheynes, and caryed him vnto Babilon.

1ere 39. a
and 32. a

Eze. 4. e
and 3. d

Some read: And they tal-
led with
hi of iud-
ment.

Vpon the seventh daye of the syfth moneth, that is the ninetenth yere of Nabuchodonosor kyng of Babilon, came Nabusaradan the chiefe caprayne the kyng of Babilons seruaunt, vnto Jerusalem, and brent the house of the LORDE, and the kynges house, and all the houses at Jerusalem, and all the greete houses brent he with fyre. And all the power of the Caldees which was with the chiefe caprayne, brake downe the walles rounde aboute Jerusalem. As for the other people that yet were lefte in the cite, and were fallē vnto the kyng of Babilon, and the other comen people, Nabusaradan the chiefe caprayne caryed them awaye. And of the poorest people dyd the chiefe captaine leaue in the londe to be wyne gardeners and plowmen.

But the brasen pilers in the house of the

The iiij. boke of the kynges.

LORDE, and the seates, and the brasen lauer that was in the house of the LORDE, dyd 3 Caldees breake downe, and caried the metall vnto Babilon. And the pottes, shouels, fles-hokes, spones, & all 3 brasen vessel that was occupied in the seruyce, caried they awaye. And 3 chese caprayne toke awaye 3 censours and basens 3 were of golde and syluer, two pilers, one lauer, and the seates 3 Salomon had made for 3 house of the LORDE. The metall of all these ornamentes coude not be weyed. * Eightene cubytes hye was one piler, and 3 knoppe thereon was of brasen also, & thre cubytes hye: & the rope and the pomgranates vpon the knoppe rounde aboute, were all of brasen. After the same maner was the other piler also with the rope.

2. Re. 7. b

C And the chese caprayne toke Seraia the priest of the first course, & Sophony the priest of the seconde course, and thre doctepers, and one chamberlayne out of the cite, which was appoynted ouer 3 men of warre: and fyue men that were euer before the kyng, which were founde in the cite: and Sophar the caprayne, which taught the people of 3 londe to fight: and thre score men of 3 people of the londe, that were founde in the cite: these dyd Nabusaradan 3 chese caprayne take, and broughte them to the kyng of Babilon vnto Reblatha. And the kyng of Babilon slew them at Reblatha in 3 londe of Hentath. Thus was Juda caried awaye out of his awne londe. * But ouer the remnant of the people in the londe of Juda, whom Nabuchodonosor the kyng of Babilon lette behynde, he set Godolias 3 sonne of Ahicam 3 sonne of Saphan. Now whā all the captaynes of the soudyers, & the men herde, that the kyng of Babilon had made Godolias gouernoure, they came to Godolias vnto * Mispa, namely, Ismael 3 sonne of Nethanias, & Johanna 3 sonne Carea, & Seraia 3 sonne of Tanhometh the Netophathite, & Jesanias 3 sonne of Maechath & their men. And Godolias sware vnto them & to their men, & sayde vnto them: * Feare not ye 3 officers of the Caldees, tary in the londe, & submytte youre selues vnto the kyng of Babilon, & ye shal prospere. * But in the seventh moneth came Ismael the sonne of Nethanias the sonne of Elisama (of the kynges kynred) and ten men with him, and slew Godolias, and the Jewes and Caldees that were with him at Mispa. Then all the people gat them vp, both small and greates, and the captaynes of the hoost, and came in to Egypte, for they were afrayed of 3 Caldees.

Ier. 40. a. b

otherwy.
se called,
* Mis-
pat.

Ier. 40. c

Ier. 41. a

D

The xxv. Chap. Fo. lxxix.

Howbeit in the seven and thirtieth yeare after that Joachim the kyng of Juda was caried awaye on the seven and twenty daye of the twelveth moneth, Eulmerodach the kyng of Babilon in the first yeare of his reigne, lifte vp the heade of Jeachim 3 kyng of Juda out of prison, and spake louyngly vnto him, and set his trone aboue 3 trones of 3 kynges that were with him at Babilon, and chaunged the clothes of his captivitye. And he ate allwaye before him as longe as he lyued. And he appoynted him his porcion, which was euer geue him daylie of the kyng, as longe as he lyued.

The ende of the fourth boke
of the kynges.

The first boke of the Cronicles, called Paralipomenon.

What this boke conteyneth.

- Chap. I. II. A rehearsynge of the generacions.
- Chap. III. Of Dauid and his sonnes.
- Chap. IIII. A register of the children of Juda.
- Chap. V. A register of the childre of Simco.
- Chap. VI. A register of the Rubenites.
- Chap. VII. A register of the children of Levi.
- Chap. VIII. Of the children of Isachar & Ben Jamin.
- Chap. IX. Of the trybe of Ben Jamin.
- Chap. X. The nombre of the Israelites, that were caried awaye vnto Babilon.
- Chap. XI. The battayll of the Philistynes agaynst Saul and his sonnes.
- Chap. XII. How Dauid was anoynted kyng, and of his kyngdome.
- Chap. XIII. Of Dauids worthy men of warre, which came vnto him out of all the trybes.
- Chap. XIII. How the other trybes were called, and how they fetchd awaye the Arke.
- Chap. XV. Giram sendeth tymber vnto Dauid. Of Dauids wyues & he overcommeth the Philistynes.
- Chap. XVI. Dauid appoynteth the Levites to beare the Arke.
- Chap. XVII. The Arke is set in the Tabernacle, with sacrifice and thankesgeuyng.
- Chap. XVIII. God forbyddeth Dauid to buylde the temple.
- Chap. XIX. Dauid subdueth the enemies on euery syde.
- Chap. XX. Hanun the kyng of Ammon dealeth shamefully with Dauid seruantes, that come to comforte him.
- Chap. XXI. Of certayne batels which Dauid winneth with worship.
- Chap. XXII. Dauid nombreth the people, and displeaseth the LORDE, which punyssheth the people for his sake.
- Chap. XXIII. Dauid prepareth tymber and stone, golde & syluer for the buyldinge of the temple.

The i. booke of the Cronicles.

Chap. XXIII. XXV. David in his age before his death, appoynteth the offices in the house of God.

Chap. XXVI. The office of the children of Asaph, Heman, and Jedithun.

Chap. XXVII. The office of the porters.

Chap. XXVIII. The office of the captaines among the trybes.

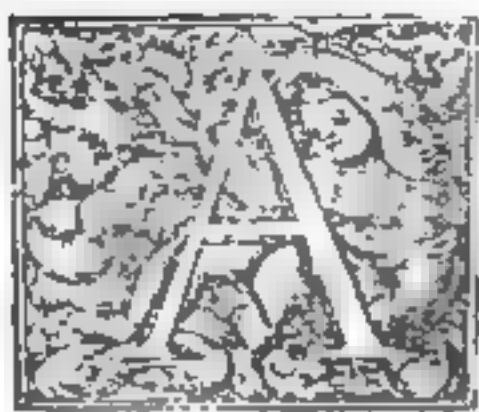
Chap. XXIX. The wordes of David to the captaines, to the people and to Salomon.

Chap. XXX. How David tell eth of buyldinge the temple, and what the prynces geue ther to.

The first Chapter.

A

Gene 5. a



Adam, Seth, Enos, Kenan, Mahalakeel, Jared, Henoch, Methuselah, Lamech, Noe, Sem, Ham & Japhet.

The children of Japhet are these: Gomer, Magog, Madai, Javan, Tubal, Mesech and Thiras.

The children of Gomer are these: Askenas, Riphath, Togarma. The children of Javan are these: Elisa, Tharsisa, Chitim and Dodanim.

The children of Ham are these: Chus, Mitsrain, Phut & Canaan. The children of Chus are these: Seba, Heula, Sabtha, Keyma & Sabthecha. The children of Keyma are these: Sheba & Dedan. Chus, begat Nimrod, & he beganne to be mighty upon earth. Mitsraim begat Ludim, Enanini, Lehabim, Napchuhim, Pathusim, and Casluchim: of whom came the Philistynes and Caphtorims. Canaan begat Siden his first sonne: Heih, Jebusi, Amor, Girgesi, Heui, Arti, Sim, Aruadi, Zemari and Zemiathi.

B

The children of Sem are these: Elam, Asur, Arphachsad, Lud, Aram, Uz, Hul, Gether & Masch. Arphachsad begat Salah. Salah begat Eber. Unto Eber there were borne two sonnes: the name of the one was Peleg, because that in his tyme the worlde was denyded, and his brothers name was Jacteran. And Jacteran begat Almodab, Saleph, Hazarmapher, Jarah, Hadoran, Usal, Dilala, Ebal, Abimael, Seba, Ophir, Heula and Jobab. These all are the children of Jacteran.

Gene 11. b

Sem, Arphachsad, Salah, Eber, Peleg, Regu, Serug, Nahor, Terah, Abram, that is Abraham. The children of Abraham are these: Isaac and Ismael. This is their generation: The first sonne of Ismael: Nebroth, Cedar, Abdeel, Mitsam, Misma, Dumma, Masar, Hadad, Thema, Jethur, Naphis & Kedma. These are the children of Ismael.

Gen. 25. b

C

The children which Retura Abraham's

The first. Chap.

Esau byne bare, are these: Simram, Jatsan, Medan, Midian, Jesbak and Suah. The children of Jatsan are these: Seba and Dedan. And the children of Midian are: Ephra, Ephra, Henoch, Abida and Eldaa. All these are the children of Retura. Abraham begat Isaac. The children of Isaac are: Esau and Israel. The children of Esau are: Eliphas, Reguel, Jens, Jaelam, Korah. The children of Eliphas are, Theman, Omar, Zephi, Gaethan, Kenas, Thimna & Amalet. The children of Reguel are: Nahath, Serah, Samma and Misa.

Gen. 25. a

Gen. 26. b

The children of Seir are: Lothan, Sobal, Zibeon, Ana, Dison, Ezer, Disan. The children of Lothan are: Hori and Homan and Thimna was the sister of Lothan. The children of Sobal are: Alvan, Manahath, Ebal, Sephi, Onam. The children of Zibeon are: Aia and Ana. The children of Ana, Dison. The children of Dison are: Hamran, Esban, Jechian and Charan. The children of Ezer are: Bilhan, Seauan & Acan. The children of Disan are: Uz and Aran.

Gen. 26. a

These are the kynge which reigned in the lode of Edom, or ever there reigned any kynge amonge the children of Israel: Bela the sonne of Beor, and the name of his cite was Dinhaba. And whan Bela dyed, Jobab the sonne of Serah of Bosra was kynge in his steade. And whan Jobab dyed, Husam out of the londe of the Themanites was kynge in his steade.

Gen. 26. b

Whan Husam dyed, Hadad the sonne of Bedad (which smete the Midianites in the felde of Moabites) was kynge in his steade, & the name of his cite was Aueh. Whan Hadad dyed, Samla of Masrek was kynge in his steade. Whan Samla dyed, Saul of Rehobeth by the water syde, was kynge in his steade. Whan Saul dyed, Baal Havan the sonne of Achbor was kynge in his steade. Whan Baal Havan dyed, Hadad was kynge in his steade, and the name of his cite was pagi, & his wyues name was Mehetabeel the doughter of Marred, & doughter of Mesahab.

But whan Hadad dyed, there were prynces at Edom: Prynce Thimnah, pryncce Alua, pryncce Jether, pryncce Abolibama, pryncce Ela, pryncce Pinon, pryncce Kenas, pryncce Theman, pryncce Mubzar, pryncce Magdiel, pryncce Jram. These are the prynces of Edom.

The II. Chapter.

These are the children of Israel: Ruben, Simeon, Levi, Juda, Issachar,

Gen. 28. a

The i. booke of the Cronicles.

Gen. 28.2 Zabulon, Dan, Joseph, Bē Jamin, Nephtali, Gad z Aser. The childre of Juda: Er, Onan z Sela: these thre were borne vnto him of y^e doughter Sua y^e Cananiticke. Howbeit y^e first sonne of Juda was wicked before y^e LORDE, z therfore he slewe him. But y^e Thamar his sonnes wife bare him Phares z Zarah, so y^e all y^e childre of Juda were syue.

Ruth. 4. d y^e childre of Phares are, Hesrom and Hammel. The childre of Zarah are, Simri, Ethan, Zeman, Chalcol, Dara, which all are syue in nombre. The childre of Tharmi are, y^e Achai, which troubled Israel, whā he synned in the thinge that was damned. The children of Ethan: Asaria.

Matt. 1.2 The children which were borne vnto Hesrom, are: Raia, Thalubai. y^e Ram begat Aminadab. Aminadab begat Naasson the prynce of the children of Juda. Naasson begat Salmon. Salmon begat Boos. Boos begat Obed. Obed begat Isai. y^e Isai begat Eliab his first sonne, Abinadab the seconde, Samma the thirde, Nathanael the fourth, Raddai y^e fift, Ozem y^e sixte, David y^e viij. And their sisters were Zerua z Abigail.

B The childre of Zerua are these thre: Absai, Joab z Asahel. Abigail begat Amasa. **1. Re. 27. c** y^e father of Amasa was Jether an Israhel. Caleb the sonne of Hesrom begat Asuba y^e woman, z Jerigoth. And these are the same womans childre: Jeter, Sobab, and Ardon. But whā Asuba dyed, Caleb took Ephrat, which bare him Hur. y^e Hur begat Uri. Uri begat Bezaleel.

Exo. 11.2 Afterwarde laye Hesrom with y^e doughter of Machir the father of Gilead, z he took her whā he was threescore yere olde, and she bare him Segub. Segub begat Jair, which had thre z twentye cities in the londe of Gilead. And he took out of the same Jesur and Aram the townes of Jair, and Benath with the villages therof, threescore cities. All these are the children of Machir y^e father of Gilead. After y^e death of Hesrom in Caleb Ephrata, lest he Hesrom his wife vnto Abia: which (wife) bare him y^e Ashur y^e father of Thecca.

1. Par. 4.2 Jerahmeel the first sonne of Hesrom had children: the first Ram, Buna, Oren and Ozem and Abia. And Jerahmeel had yet another wife, whose name was Athara. She is y^e mother of Onam. The childre of Ram the first sonne of Jerahmeel are, Maaz, Jamin and Eter.

E Onam had children: Samai and Jada. The children of Samai are, Nadab z Abisur. Abisurs wife was called Abihail, which

The ij. Chap. 36. lxxx.

bare him Ahban and Molid. The childre of Nadab are, Seled and Appaim. And Seled dyed without children. The children of Appaim: Jesai. The children of Jesai: Sesan. The childre of Sesan: Ahelai. The childre of Jada y^e brother of Samai are, Jether z Jonathan. But Jether dyed without childre. The children of Jonathan are, Peleth and Sasa: These are the children of Jerahmeel. As for Sesan, he had no sonnes, but a doughter. And Sesan had a seruante an Egipcian, whose name was Jatha. And Sesan gaue his doughter vnto Jatha his seruante to wife, which bare him Achai. Achai begat Nathan. Nathan begat Sabad. Sabad begat Ephal. Ephal begat Obed. Obed begat Jehu. Jehu begat Asaria. Asaria begat Halez. Halez begat Eleasa. Eleasa begat Sissemai. Sissemai begat Sallum. Sallum begat Jekamia. Jekamia begat Elisama.

The children of Caleb the brother of Jerahmeel are, Misa his first sonne, which is the father of y^e Siph, and of the children of Maresa the father of Hebron. **1. Re. 27. d**

The children of Hebron are, Corah, Thapuah, Ketem, z Sama. Sama begat Raham y^e father of Jartaam. Ketem begat Samai. The sonne of Samai was called Maon, z Maon was y^e father of Bethzur.

Epha Calebs concubine bare Haram, Mosa z Gases. Haram begat Gases. The childre of Jadbai are, Ketem, Jotham, Gesan, Pelet, Epha and Saaph. Maecha Calebs concubine bare Seber and Thirhena. And she bare Saaph also y^e father of Madmanna, and Schena the father of Machbena, and the father of Gibeas. But y^e Achsa was Calebs doughter. **1. Par. 27. d**

These were the children of Caleb: Hur y^e first sonne of Ephrata, Sobal the father of Kiriath Jearim, Salma y^e father of Bethleem, Hareph y^e father of Beth Sader. And Sobal the father of Kiriath Jearim had sonnes, namely the halfe kynred of Manuhoth. **1. Par. 27. e**

The kynreds at Kiriath Jearim were y^e Jethites, Puthites, Sumathites z Misraites. From these came forth the Zaregathites z Esthaolites. The children of Salma are Bethleem z the Netophathites the crowne of the house of Joab, and the halfe of the Manahites of the Zareite. And y^e kynreds of the scribes which dwelt at Jabes, are y^e Thireathites, Simeathites, Suchothites, y^e these are the Kenites, y^e came of Hamath the father of Beth Rechab. **1. Par. 27. f**

The III. Chapter.

The i. booke of the Cronicles.

The iiij. Chap.

2
2. Reg. 1. a

These are the childre of David, which were borne vnto him in Hebron. The first sonne, Amnon of Abinoam the Ietrailitisse: the seconde, Daniel of Abigail the Carmelitisse: the thirde, Absalom & sonne of Naacha & daughter of Thalmay kynge of Gesur: the fourth, Adomas the sonne of Hagith: the fift, Saphathia of Abital: the sixte, Iechream of his wife Eglā. These sixe were borne vnto him at Hebron, for he reigned there viij. yeare & sixe monethes. But at Ierusalem reigned he thre & thirtie yeare.

2. Reg. 1. c

2. Reg. 12. c

And these were borne vnto him at Ierusalem: Sinia, Sobab, Nathan, & Salomō: these foure of Bathseba & daughter of Ammiel. And Iebear, Elisama, Eliphalet, Nogā, Nepeh, Japia, Elisama, Eliada, Eliphelet, these nyne. These all are y children of David, besyde those & were the childre of & concubynes. & And Thamar was their sister.

2. Reg. 17. a

2. Reg. 17. a

Salomons sonne was Roboam, whose sonne was Abia, whose sonne was Asa, whose sonne was Josaphat, whose sonne was Joram, whose sonne was Ahasia, whose sonne was Joas, whose sonne was Amasias, whose sonne was Asaria, whose sonne was Jotham, whose sonne was Achas, whose sonne was Ezechias, whose sonne was Manasses, whose sonne was Amon, whose sonne was Josias. The sonnes of Josias were: & first, Johanna: the seconde, Joachim: the thirde, Sedechias: the fourth, Sallum. The childre of Joachim were, Jechonias, whose sonne was Sedechias.

2. Reg. 24. b

The childre of Jechonias which were taken prisoners, were: & Selathiel, Malchiram, Phadaia, Semeazar, Jekania, Hesanna, Madaia. The childre of Phadaia were: Zorobabel & Simel. The childre of Zorobabel were: Mesullam & Hanania, & their sister Selomith, and Hasuba, Ohel, Barachias, Hasadiah, Jusab Hasas, these fyue. The children of Hanania were: Platia & Jesaia, whose sonne was Kephia, whose sonne was Arnan, whose sonne was Obedia, whose sonne was Sachania. The children of Sachania were: Semaia. The children of Semaia were: Hatus, Jegal, Bariah, Nearia, Saphat & Sesa, these sixe. The children of Nearia were: Elioenai, Ezechias & Asitā, these thre. The childre of Elioenai were: Hodaia, Eliafib, Platia, Akub, Johanna, Delaia and Anani, these seuen.

The III. Chapter.

2
Gen. 38. a

The children of Juda were: Phares, Hesrom, Charmi, Hur & Sobal. Rehobai the sonne of Sobal begat Ja-

hath. Jahath begat Ahumai and Lahad. These are the kynreds of the Zaregathites, Elle & father of Ethā, Jesreel, Jesma, Jedbas and heir sister was called Hazeleponi: and Penuel the father of Gedor, & Esar the father of Husa. These are the children of Hur the first sonne of Ephrata & father of Bethlehem.

1. Par. 3. b

& Ashur & father of Thecoa had two wyues, Helca & Naera: and Naera bare Ahusam, Shepher, Thennu, & Ahastari: these are the childre of Naera. The childre of Helca were: Zereth, Jezohar and Echnan. Chos begat Anub and Hazobeba, and the kynred of Ahathel the sonne of Harum. Jaebes was more honorable then his brethren, and his mother called him Jaebes, for she sayde: I haue borne him with trouble.

And Jaebes called vpon the God of Israel, & sayde: & If thou wilt blesse me, and increase the borders of mylonde, & yf thy hand be with me, & thou deliuer me from euell, & it trouble me not. And God caused it for to come that he axed.

Gen. 28. d

Thalub the brother of Snah begat Mehir: he is the father of Esthon. Esthon begat Berthapha, Passah, and Thehimia & father of the cite of Naas: these are the men of Recha. The children of Kenas were: Achiel and Saraia. The childre of Achiel were, Hathath.

2

And Meconothai begat Aphia. And Saraia begat Joab the father of Geharasin: for they were carpenters. The childre of Caleb the sonne of Jephune were: Jru, Ela & Naam. The children of Ela were: Kenas. The children of Jehalcleel were: Siph, Siphia, Thina, & Asariel. The childre of Esra were: Jeel er, Mered, Ephra & Jalon, & Thahar with Miriam, Samai, Jesbah the father of Eschemoa, & his wife Judi Ja bare Jered the father of Eder, Heber the father of Socho, Jekuthiel & father of Sanoah: these are the children of Bithia the daughter of pharao, which Maro took.

The childre of the wife Hodia the sister of Naaham & father of Regila, were, Hagar-mi & Eschemoa the Naechathite.

2

The children of Simon were: Amnon, Rimma & Benhanan, Thiflon. The children of Jesai were: Sobeth, and Ben Sobeth.

The childre of Sela & sonne of Juda were: Er, & father of Lecha. Laeda the father of Marefa, & the kynred of & lynnennweera in & house of Asbea: & Jokim, & the men of Cosebo, Joas & Seraph, which were householders in Maab, and dwelt at Lahem and

The i. boke of the Cronicles. The v. Chap. Fo. lxxxv.

Hadabarim Athikim. These were portners, and dwelt amonge plantes and hedges, besyde the kynge in his busynes, and came & dwelt there.

The V. Chapter.

A The children of Simeon were Nemuel, Jamun, Jarib, Serah, Saul: whose sonne was Sallum, whose sonne was Mipsam, whose sonne was Misina. The childre of Misina were, Samuel, whose sonne was Sachur, whose sonne was Simeï. Simeï had sixtene sonnes and sixe daughters, and his brethien had not many childre. And all their kynred multiplied not as the children of Juda. But they dwelt at Bersheba, Molada, Hazar Sual, Bulha, Ezem, Tholad, Bethuel, Harna, Ziclach, Beth Marchaboth, Hazarsusim, Beth Birei, and Saraim: these were their cities vntyll the tyme of kynge David. And their townes, Ecam, Ain, Rimmon, Tochen, Asan, these fyue cities, & all the vyllages that were aboute these cities, vntyll Baal, this is their habitation and their kynred amonge them.

B And Mesobab, Jamlech, Josa the sonne of Amasia, Joel, Jehu the sonne of Jeschibia, the sonne of Seraia, the sonne of Asiel, Elioenai, Iacoba, Jesohaia, Asaia, Abiel, Ismael and Benaia. Sisa the sonne of Siphai, the sonne of Alon, the sonne of Jedaia, the sonne of Simri, the sonne of Semaia. These were famous prynces in their kynreds of the house of their fathers, and multiplied in nombre.

And they wente forth, that they might come vnto Gedor to the east syde of the valley, to seke pasture for their shepe. And founde fat and good pasture, and a londe large on both the sydes, quyet and riche: for they of Ham dwelt there afore tyme.

C And these that are now describied by name, came in the tyme of Ezechias the kynge of Juda, and smote the tentes and dwellinges of those that were founde there, and damned them vnto this daye, and dwelt in their steade, for there had they pasture for their shepe.

There wente of them also (of the children of Simeon) fyue hundred men vnto mount Seir, with their rulers: Platia, Nearia, Rephaia and Usiel, the children of Jesei, and smote the remnaunt of the Amalechites (which were escaped) and dwelt there vnto this daye.

The VI. Chapter.

A The children of Ruben the first sonne of Israel: for he was the first sonne,

but because he defyled his fathers bed, therefore was his first byrthrighte geuen vnto the children of Joseph the sonne of Israel, & he was not rekened to the first byrthrighte: for vnto Juda which was mightie amonge his brethien, was geuen the pryncipalite before him, and the first byrthrighte vnto Joseph. The children now of Ruben the first sonne of Israel are these: Hanoch, Pallu, Hesron and Charmi.

The childre of Joel were, Semaia, whose sonne was Bog, whose sonne was Semei, whose sonne was Micha, whose sonne was Reaia, whose sonne was Baal, whose sonne was Beera, whom Teglatphalasser the kynge of Assiria caried awaye prisoner. He was a prynce amonge the Rubenites. But his brethien amonge his kynreds (whā they were rekened amonge their generacion) had Jeiel and Sacharia to their heades.

And Bela the sonne of Asan the sonne of Sema, the sonne of Joel, dwelt at Aroer, and vntyll Hebo & Baal Meon. And dwelt towarde the East, as one cometh to the wilderness by the water Euphrates: for their cattell were many in the londe of Gilead.

And in the tyme of Saul they foughte agaynst the Agarites, which fell thorow their hande, and they dwelt in their tentes towarde all the East parte of Gilead.

But the children of Gad dwelt ouer agaynst them in the countre of Basan, vntyll Salcha. Joel the chiefe, and Sapham the secōde, Jaenai and Saphat at Basan. And their brethien of the house of their fathers were, Michael, Mesullam, Seba, Jorai, Iacan, Sia and Eber, these seven.

These are the children of Abihail the sonne of Huri, the sonne of Jaroah, the sonne of Gilead, the sonne of Michael, the sonne of Jessai, the sonne of Jahdo, the sonne of Buo. Abi the sonne of Abdiel, the sonne of Guni was a ruler in the house of their fathers, and they dwelt at Gilead in Basan, and in the vyllages therof, and in all the suburbs of Saron, vnto the vtremost partes therof. All these were rekened in the tyme of Joatham the kynge of Juda, and of Jeroboam the kynge of Israel.

The children of Ruben, the Gaddites & the halfe trybe of Manasses (of such as were fightinge men, which wayie shylde & swerde, and coulde bende the bowe, and were men of armes) were foure and fortye thousande and seven hundred and thre score, that wente forth to the warre. And whā they foughte agaynst the Agarites, Jetur, Naphtes and

Gen. 49. 6
Exo. 5. 6
Nu. 26. 6

4. Re. 15. 1

Iosu. 13. 6

Nu. 31. 8

B

C

The i. booke of the Cronicles.

Nadab helped them, and deliuered þe Agari-tes in to their handes, and all that was w- them: for they cried vnto God in þe battayll. And he herde them, because they put their trust in him. And they caried awaye their cat- tel, fyue thousande Camels, two hundred and fyftie thousande shepe, two thousande As- ses, and an hundred thousande soules of men. For there were many wounded, for why? the battayll was of God. And they dwelt in their steade, vntyll the tyme that they were caried awaye prisoners.

D The childre of the halfe trybe of Manas-
10su. 12. d ses dwelt in þe londe - from Basan forth vn-
tyll Baal Hermon & Seuir, and mount Her-
mon: for they were many. And these were þe
heades of the house of their fathers, Ephra-
im, Iesse, Eliel, Asriel, Jeremia, Hodaneia, Jah-
diel, mightie valeaunt men, & auncient hea-
des in the house of their fathers.

4 And whā they synned agaynst þe God
of their fathers, and wente awhoringe af-
ter the goddes of the people of the londe,
(whom God had destroyed before them) the
God of Israel stered vp the spere of Phol
the kynge of Assiria, and the spere of Te-
glathalassar the kynge of Assiria, and led
awaye the Rubenites, Gadites, and þe hal-
fe trybe of Manasses, and broughte the vn-
halah, and haboz, and bara, and to the wa-
ter of Golan vnto this daye.

The vii. Chapter.

A The children of Levi were, Gerson,
10en. 46. b Rahab and Merari. The childre of
Rahab were, Amram, Jeseher, He-
bion and Osiel. The children of Amram we-
re, Aaron, Moses and Miriam. The children
of Aars were, Nadab, Abihu, Eleasar and
Jehimar. Eleasar begat Phineas. Phineas
begat Abisua. Abisua begat Buki. Buki be-
gat Osi. Osi begat Serahia. Serahia begat
Merarioth. Merarioth begat Amaria. Ama-
ria begat Achitob. Achitob begat Sadoc.
Sadoc begat Ahimaas. Ahimaas begat
Asaria. Asaria begat Johanan. Johana be-
gat - Asaria: for he was prest in the house þe
8 par. 26. c Salomon buylded at Jerusalem. Asaria be-
gat Amaria. Amaria begat Achitob. Achit-
ob begat Zadock. Zadock begat Sallum.
4 ac. 22. b Sallum begat - Helchias. Helchias begat
4 ac. 35. c Asaria. Asaria begat - Seraia. Seraia be-
gat Josedece. But Josedece was caried awaye
whā the LORDE caused Juda & Jerusalem to
be led awaye captiue by Nabuchodonosor.

The children of Levi are these: Gerson,
Rahab and Merari. These are the names
of the children of Gerson: Libni and Semei.

The vii. Chap.

The names of the childre of Rahab are the-
se: Amram, Jeseher, Hebion and Osiel. The
names of the children of Merari are: Ma-
heli and Musi. These are the kynreds of the
Leuites amonge their householdes.

Gersons sonne was Libni, whose sonne
was Jahath, whose sonne was Sime, who-
se sonne was Joah, whose sonne was Jodo,
whose sonne was Serah, whose sonne was
Jeathrai. Rahabs sonne was Aminadab,
whose sonne was Corah, whose sonne was
Assir, whose sonne was Elkana, whose sonne
was Abiasaph, whose sonne was Assir, who-
se sonne was Thahath, whose sonne was Ve-
riel, whose sonne was Osi, whose sonne was

The childre of Elkana were, Ama (Saul
sai & Ahimech, whose sonne was Elkana,
whose sonne was Elkana of Zuph, whose son-
ne was Mahath, whose sonne was Eliab,
whose sonne was Jeroham, whose sonne was
Elkana, whose sonne was Samuel. Whose
first borne sonnes were Seni and Abia.

Meraris sonne was Maheli, whose sonne
was Libni, whose sonne was Sime, whose
sonne was Osi, whose sonne was Sime, who-
se sonne was Haggia, whose sonne was Asaia.

These are they whom David appoynted
to synge in the house of the LORDE, where
the Arke rested, & they mynistred before the
habitation of the Tabernacle of witnes w-
synge, vntyll Salomon had buylded the
house of the LORDE at Jerusalem, and they
stode after their maner in their office. And
these are they þe stode & their childre. Of þe
children of Rahab was Heman þe synger,
the sonne of Joel, the sonne of Samuel, the
sonne of Elkana, the sonne of Jeroham, þe
sonne of Eliel, the sonne of Thahath, the son-
ne of Zuph, the sonne of Elkana, the sonne
of Mahath, the sonne of Amasai, the sonne
of Elkana, the sonne of Johel, the sonne of
Asaria, the sonne of Sophonias, the sonne
of Thahath, the sonne of Assir, the sonne of
Abiasaph, the sonne of Corah, the sonne of
Jeseher, the sonne of Rahab, the sonne of
Levi, the sonne of Israel.

And his brother Assaph stode at his righ-
te hande, and Assaph was the sonne of Ba-
rachia, the sonne of Sime, the sonne of Mi-
chael, þe sonne of Maescia, the sonne of Mal-
chia, the sonne of Athin, þe sonne of Serah,
the sonne of Adia, the sonne of Ethan, the
sonne of Sime, the sonne of Sime, the son-
ne of Jahath, the sonne of Gerson, the son-
ne of Levi.

Their brethien the childre of Merari, sto-
de on the lefte hande, namely, Ethan the

The i. booke of the Cronicles. The viij. Chap. Fo. lxxxij.

sonne of Rusi, the sonne of Abdi, the sonne of Malluch, the sonne of Hasabiah, the sonne of Amazia, the sonne of Helchia, & sonne of Amzi, the sonne of Bam, the sonne of Samer, the sonne of Maheli, the sonne of Musi, the sonne of Merari, the sonne of Leni.

As for their brethre the Levites, they were geuen to all the offices in the habitation of the house of the LORD: but the office of Aaron and his sonnes was to kindle the fyre vpon the altare of burnt offerynges, and vpon the altare of incense, and to all the busynes in the most holy, and to make attonement for the people, accordinge as Moses & seruaunt of God commaunded.

These are the children of Aaron: Eleasar his sonne, whose sonne was Phineas, whose sonne was Abisua, whose sonne was Buti, whose sonne was Usi, whose sonne was Serahia, whose sonne was Meraioth, whose sonne was Amaria, whose sonne was Achitob, whose sonne was Sadoc; whose sonne was Ahimaas.

And this is their habitation and rorme in their borders, namely of Aarons children of the kynred of & Rahabites: for this lot fell vnto them. * And they gaue the Hebron in the londe of Iuda, & the suburbs of the same rounde aboute. But the felde of & cite & the vyllages therof, gaue they vnto Caleb the sonne of Jephune. Thus gaue they vnto the children of Aaron these fre cities, Hebron & Libna with their suburbs, Jacher, & Esthemoa, Silen, Debir, Asan and Bethsemes, with their suburbs. And out of the trybe of Ben Jamin, Geba, Alemeth and Anathot with their suburbs, so & all the cities in their kynred were thirtene. The other childre of Rahab of their kynred, had out of & halfe trybe of Manasses, ten cities by lot. The children of Gerson of their kynred, had out of & trybe of Issachar, & out of the trybe of Asser, & out of the trybe of Nephtali, & out of the trybe of Manasses in Basan, thirteene cities. The childre of Merari of their kynred, had by lot out of the trybe of Ruben, & out of the trybe of Gad, and out of the trybe of Zabulon, twelue cities.

And vnto & Levites gaue the childre of Israel cities with their suburbs, namely by lot, out of the trybe of the children of Iuda, & out of the trybe of the childre of Simeon, & out of the trybe of the children of Ben Jamin, even those cities, which they appoynted by name. * But the kynreds of the children of Rahab had the cities of their borders out of the trybe of Ephraim.

So gaue they now vnto the (namely vnto the kynred of the children of Rahab) & fre cities, Sichem vpon moune Ephraim, Geser, Jatmeam, Bethoron, Aialon, and Gath Ramon with their suburbs. And out of & halfe trybe of Manasses, Aner and Belem with their suburbs. But vnto the children of Gerson they gaue out of the kynred of the halfe trybe of Manasses, Gola in Basan and Ashtaroth with their suburbs. Out of the trybe of Issachar, Kedesh, Dabirach Ramoth, and Anem with their suburbs. Out of the trybe of Asser, Masal, Abdō, Hu Koh and Sehol, with their suburbs. Out of the trybe of Nephtali, Kedesh in Galile, Hamon and Kiriat-haim with their suburbs. Vnto the other children of Merari gaue they out of the trybe of Zabulon, Rimmon and Thabor with their suburbs. And beyde Jordane ouer agaynst Jericho eastwarde beyde Jordane out of the trybe of Ruben, Bezer in the wilderness, Jahza, Kedemoth and Mepaath with their suburbs. Out of the trybe of Gad, Ramoth in Gilead, Mahanaim, Hesbon and Jaaser with their suburbs.

The VIII. Chapter.

The children of Issachar were, Thola, Pua, Jasub and Simrom, these foure. The children of Thola were, Usi, Rephaia, Jerial, Jahemai and Jelsam and Samuel, heades in the house of their fathers of Thola, & mightie men in their kynred, * in nombre in the tyme of Dauid, two and twentye thousande and sixe hundred. The children of Usi were, Jesrahia. The children of Jesrahia were, Michael, and Obedia, Joel and Jesia: all these fyue were heades. And with them amonge their kynred in the house of their fathers there were ready harnessed men of warre to the battayll, sixe and thirtie thousande: for they had many wiues and children. And the mightie men of their brethren in all the kynreds of Issachar, were seue and foure score thousande, and were all nombred.

The children of Ben Jamin, were, Bela, Becher, and Jedieel, these thre. The children of Bela were, Ezbon, Usi, Uziel, Jeremoth & Iri, these fyue, heades in & house of their fathers, mightie men: and were nombred two & twentie thousande and foure and thirtie.

The childre of Becher were, Semira, Joas, Elieser, Elioenai, Amri, Jeremoth, Abia, Anathot & Alameh, all these were the children of Becher, and were rekened in their kynreds after the heades in the house of their fa-

Ios. 14. d
and 21. b

2

2. Re. 14.

2

Ios. 21. c

The i. boke of the Cronicles.

thers, valeaunt men, twentie thousande, and two hundred. The children of Jedieel were Bilhan. The childre of Bilhan were, Juss, Ben Jamin, Ehd, Cnaena, Sethan, Tharsis and Ahisahar, all these were the children of Jedieel, heades of the fathers, valeaunt men, even seuentene thousande, which wente forth to the warre for to fighte. And Supim and Hupim were the childre of Ir. But Husim were the children of Aher.

Gen. 10. b The children of Nephthali were: Jahziel, Guni, Jezer and Gallum, the children of Bilha.

Iosu 17. a The children of Manasses are these: Esriel, whom his concubyne Aramiel dyd beare. But (first) begat he Machir the father of Gilead. And Machir gane wyues vnto Hupim & Supim, & their sisters name was Maacha. His secōde sonnes name was Zelaphehad. And Zelaphehad had daughters. And Maacha & wife of Machir bare a sonne whose name was Phares, & his brothers name was Sares, and his sonnes were Vlani and Katem. Vlani sonne was Bedam. These are the children of Gilead & sonne of Machir the sonne of Manasses. And his sister Moledchee bare Jshud, Abieser and Maheia. And Semida had these children: Ahean, Sicheu, Lithi and Amiam.

Num. 16 d
27. a. 30. a The children of Ephraim were these: Sushelah, whose sonne was Bered, whose sonne was Thahach, whose sonne was Eleada, whose sonne was Thahach, whose sonne was Sabad, whose sonne was Sushelah, whose sonne was Eser and Elead. And the men of Gath, that dwelt in the londe, slewe them, because they were gone downe to take their catell. And their father Ephraim mourned for them a longe season, and his brethren came to comforte him.

And he wente in to his wife, which cenceaued, and bare a sonne, whom he called Bria, because of the aduersitee that was in his house. His daughter was Seera, which builded the lower and vpper Bechoron, & Vsen Seera. Whose sonne was Rephad & Reseph, whose sonne was Thelah, whose sonne was Thahan, whose sonne was Ladan, whose sonne was Ammihud, whose sonne was Elisama, whose sonne was Tun, whose sonne was Josua.

And their substance & dwellinge was, Bethel and the vyllages therof, and towarde the East syde of Maeran, and towarde the west parte of Gether and y vyllages therof. Sechem and hir vyllages vnto Aia and hir vyllages. And by the children of Manas-

The ix. Chap.

ses, Bethsean and y vyllages therof, Thachnach and the vyllages therof, Dor and the vyllages therof. In these dwelt the children of Joseph the sonne of Israel.

The children of Asser were these: Jemna, Jesua, Jesui, Bria and Serah their sister. The children of Bria were, Heber and Malchiel, this is y father of Birsauich. Heber begat Japhet, Somor, Hochoan, and Sua their sister. The childre of Japhlet were, Passach, Bimehal and Asuath, these were the childre of Japhlet. The childre of Somer were, Ahi, Rahag, Jehuba, and Aram. And the children of his brother Helē were, Zophah, Jemna, Seles and Amal. The children of Zophah were, Suah, Harnepher, Sual, Beri, Jemra, Bezer, Hod, Sama, Silsa, Jethran and Beera. The children of Jether were, Jephune, Phispa and Ara. The children of Vlla were Arak, Haniel and Kizia.

All these were the children of Asser, heades in the house of their fathers, chosen out, valeaunt men, and heades amonge the prynees, and were mustered to the warre for to fighte, in their nombre, sixe and twentye thousande men.

The X. Chapter.

2 En Jamin begat Bela his first sonne, Asbal the secōde, Abiah y thirde, Moah the fourth, Rapha the fyfth. And Bela had children: Gera, Abihud, Abisua, Ueman, Ahoah, Gera, Sphuphan and Zarnam.

These are Ehd's children, which were heades of the fathers amonge the ciresyns at Gaba, and wete awaye vnto Manahath, namely Maeman, Abia and Gera, the same caryed them awaye, and begat Vsa and Abihud. And Esharaim (whan he had sent the awaye) begat children in the londe of Moab of Husim and Baera his wyues. And of Hodas his wyfe begat he Jobab, Zibea, Mesa, Malcham, Juss, Sachia, and Mirma, these are his children, heades of the fathers.

2 Of Husim begat he Ahitob and Elpaal. The childre of Elpaal were: Eber, Mizeam and Samed. The same buylded Ono & Lod and the vyllages therof. And Bria and Sama were heades of the fathers amonge the ciresyns at Aialon. These chased awaye the of Gath. His brethren Sasak, Jeremoth, Sebadia, Arab, Aber, Michael, Jespa and Joha, these are the children of Bria. Sebadia Mesullam, Ezechi, Heber, Jesmerai, Jeslia, Joab, these are y childre of Elpaal. Jakim, Sichri, Sabdi, Eloenai, Zithai, Eliel, Adasia, Briaia and Sumrath, these are the childre

The i. boke of the Cronicles.

of Semei, Jespan, Eber, Eliel, Abdon, Sichi, Hanan, Hanania, Elan, Enchoria, Jephdeia and Penuel, these are the children of Sasak. Samserai, Secharia, Athalia, Jaeressia, Elia and Sichi, these are the children of Jerohani. These are the heades of the fathers of their kynreds, which dwelt at Jerusalem.

1. Par. 10. 6

* But at Gibeon dwelt, the father of Gibeon, & his wyues name was Maech, and his first sonne was Abdon, Zur, Cis, Baal, Nadab, Gedor, Ahio and Secher. Mikloth begat Simea. And they dwelt ouer agaynst their brethren at Jerusalem with theirs. Mer begat Cis. * Cis begat Saul. Saul begat Jonathas, Melchisua, Abinadab and Efbal. The sonne of Jonathas was Meribaal. Meribaal begat Micha. The children of Micha were: Pithon, Melech, Thaerea and Ahas. Ahas begat Joadda. Joadda begat Alemeth, Asmauech and Simri. Simri begat Moza. Moza begat Binea, whose sonne was Rapha, whose sonne was Eleasir, whose sonne was Azel. Azel had sixe sonnes, whose names were: Elsticam, Bochui, Jesmael, Searia, Abadia, Hanan, all these were the sonnes of Azel.

1. Re. 9. 2
and 14. 8
1. Par. 10. 6

The children of Esek his brother were: Olam his first sonne, Jens the seconde, Elipelet the thirde. The children of Olam were valeaunt men, and coulde handell bowes, and had many sonnes, and sonnes sonnes an hundred and fiftie. All these are of the children of Ben Jamin.

The X. Chapter.

¶ And all Israel were nombred: and beholde, they are wrytten in the boke of the kynges of Israel and Juda, and now are they caried awaie vnto Babilō for their synne, enen they & afore dwelt in their possessions and cities, namely Israel, & prestes, Levites and Rechunim. But at Jerusalem dwelt certayne of the children of Juda, some of the children of Ben Jamin, some of the children of Ephraim and of Manasses.

2. Esd. 11. 2

* Namely of the children of Phares the sonne of Juda, was Vchai the sonne of Ammihud the sonne of Amri, the sonne of Imri, the sonne of Bani. Of Soloni, Asaia & first sonne, and his other sonnes. Of the children of Serah, Jeguel and his brethren, sixe hundred, foure score and ten.

2. Esd. 11. 6

Of the children of Ben Jamin, Sallu & sonne of Mesullam, the sonne of Hodania, & sonne of Hasnua. And Jebneia the sonne of Jeroham. And Ela the sonne of Usi the son-

The x. Chap. Ho. lxxxij.

ne of Michi. And Mesullam the sonne of Sephatia the sonne of Reguel the sonne of Jebneia. And their brethren in their kynreds nyne hundred and syre and fiftie. All these were heades of the fathers in the house of their fathers.

Of the prestes: Jedaia, Joiarib, Jachim, And Asaria the sonne of Helchia, the sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob, prynce in the house of God. And Adaia the sonne of Jeroham, the sonne of Pashur, the sonne of Malchia. And Maesai the sonne of Abiel the sonne of Jachera, the sonne of Mesullam, the sonne of Messylemeth, the sonne of Immer. And their brethren heades in the house of their fathers a thousande, seven hundred and thre score valeaunt men in executynge the offyce in the house of God.

2. Esd. 11. 6

Of the Levites of the children of Merari, Semaia the sonne of Hasub, the sonne of Asrikam, the sonne of Hasabia. And Bakbakar the carpenter and Galal. And Mathania & sonne of Micha & sonne of Sichi, the sonne of Assaph. And Obadia the sonne of Semaia, the sonne of Balal, & sonne of Eltana, which dwelt in the vyllages of the Merophtates.

2. Esd. 11. 6

The porters were: Sallam, Acub, Talmon, Ahiman, with their brethren, and Sallum the chiefe: for hither to had the children of Leui kepte the watch at the eastsyde of the kinges gate by armies. And Sallum the sonne of Core, the sonne of Abiassaph, the sonne of Corah, and his brethren of his fathers house.

2. Esd. 11. 6

The Corahytes were in the worke of the seruyce, to kepe the thresholds of the Tabernacle: and their fathers in the hoost of the LORDE, to kepe the intrance. Phineas the sonne of Eleasar was the prynce ouer them, because the LORDE had bene with him before. Zacharia the sonne of Meselania was keeper at the dore of the Tabernacle of witnesse.

All these were chosen out to be keepers of the thresholds euen two hundred and twolue. These were nombred in their vyllages. And Dauid and Samuel the Seer foūd them thorow their faith, that they and their children shulde kepe the house of the LORDE, namely to kepe the watch of y house of the Tabernacle.

These dorekeepers were appointed towarde the foure wyndes, towarde the East, towarde the West, towarde the North, towar-

2. Esd. 11. 6

The i. boke of the Cronicles.

de & South. But their brethre were in their villages, that they might come all waye on the seventh daye to be with them: for vnto these foure maner of these doctepers were the Levites committed. And they had the ouersight of the chestes and treasures in & house of God.

In the nighte season also remayned they aboute the house of God: for their dewtye was to geue attendaunce to open euery morninge. And some of them had the ouersight of the mynistryng vessel: for they bare the vessell out and in. And some of the were appointed ouer the vessell, and ouer all the holy vessell, ouer the fine wheatefloure, ouer & wyne, ouer the oile, ouer the frankencense, ouer the swete odoures: but some of & prestes children made the incense.

Exo. 30. d

Vnto Machibia one of the Levites the fyist sonne of Sallum the Corahite, were & pannes comytted. And certayne of the Rahabites their brethien were appointed ouer the shewbied, to prepare it euery Sabbath daye.

These are the heades of the singers amonge the fathers of the Levites chosen out ouer the chestes: for daye and night were they in worke withall. These are the heades of & fathers amonge & Levites in their kindes. These dwelt at Jerusalem.

1. Par. 9. d

At Gibeon dwelt Jael the father of Gibeon, his wiues name was Maecha, and his fyist sonne Abdon, Zur, Cis, Baal, Ner, Nadab, Gedoi, Ahai, Sacharia, Mithloth. Mithloth begat Simeam. And they dwelt also aboute their brethien at Jerusalem amonge theirs. Ner begat Cis, Cis begat Saul, Saul begat Jonathas, Malchisua, Abinadab, Esbaal. The sonne of Jonathas was Meribaal. Meribaal begat Micha. The children of Micha were, Pithon, Melech and Thaherea. Ahas begat Jacra, Jacra begat Alemeth, Asinaueth and Simri. Simri begat Moza. Moza begat Binea, whose sonne was Raphaia, whose sonne was Eleasa, whose sonne was Azel. Azel had sixe sonnes, whose names were: Asrikam, Bochui, Jesmael, Searia, Obadia, Hanan. These are the children of Azel.

The XI. Chapter.

1. Re. 11. a

The philistynes foughte agaynst Israel. And they of Israel fled before the philistynes, and & wounded fell vpon mount Gilboa. And the philistynes followed vpon Saul and his sonnes, and smote Jonathas, Abinadab and Malchisua & sonnes of Saul. And the battayll was sore a-

The xij. Chap.

gaynst Saul. And the archers came vpon him, so that he was wounded of the archers. Then sayde Saul vnto his weapenbearer: Drawe out thy swerde, and thrust it thorow me, that these vncircumcysed come not, and deale shamefully with me. Neuertheles his weapenbearer wolde not, for he was sore afayed. Then toke Saul his swerde, and fell therin. Whan his weapenbearer sawe that Saul was deed, he fell vpon his swerde also, and dyed.

Thus died Saul and his thre sonnes, and all his houtholde together. And whan the men of Israel which were in & valley, sawe, that Saul and his sonnes were deed, they lefte their cities and fled: and the philistynes came and dwelt therin.

On the morowe came the philistynes to spoyle the slayne, and founde Saul, and his sonnes lyenge vpon mount Gelboa, and stryked him out, and toke his heade, and his harness, and sent it aboute in to & londe of the philistynes, and caused it to be shewed before their Idoles and the people. And his weapons layed they in the house of their god, and styckte vp his heade vpon the house of Dagon.

1. Re. 11. b

But whan all they of Jabes in Gilead herde of euery thinge, that the philistynes had done vnto Saul, they gat them vp (as many as were men of armes) and toke the body of Saul and of his sonnes, and broughte them vnto Jabes, and buryed their bones vnder the Oke at Jabes, and fasted seven dayes.

Thus dyed Saul in his trespass which he comytted agaynst the LORDE, because he kepte not the worde of the LORDE: & because he axed counsell at the soythfayer, and axed not at the LORDE, therefore slewe he him, & turned the kyngdome vnto David.

1. Re. 16. f
1. Re. 20. b

The XII. Chapter.

All Israel resorted to David vnto Hebron, and sayde: Beholde, we are & bone and thy flesh. And afore tyme whan Saul reigned, thou leddest Israel out and in. So the LORDE thy God hath sayde vnto the: Thou shalt kepe my people of Israel, and thou shalt be the prynce ouer my people of Israel. And all the Elders of Israel came to the kyng vnto Hebron. And David made a couenaunt with them at Hebron before the LORDE. And they anoynted David to be kyng ouer Israel: accordyng to the worde of the LORDE by Samuel.

1. Re. 16. f
1. Re. 20. b

And David and all Israel were vnto Jerusalem, that is Jebus: for the Jebusites

The i. boke of the Cronicles.

Dwelt in the lode. And the citiesyns of Jebus saide vnto Dauid: Thou shalt not come in hither. Howbeit Dauid wane þe castell of Siõ. which is þe cite of Dauid. And Dauid sayde: **1. Reg. 4. b** * who so euer smyteth þe Jebusites first, shal be a pryncce & capayne. The Joab þe sonne of Zeruia clymmed vp first, & was made capayne. So Dauid dwelt in þe castell, therfore was it called þe cite of Dauid. And he buylded þe cite rounde aboute, fro Millo forth on euery syde. As for þe remnaunt of þe cite, Joab buylded it, & repayed it. And Dauid wete forth & grewe, & the LORDE Zebaoth was w

These are þe chiefe amõge þe myghtie me of Dauid, which deale valcaunely w him in his kyngdome w all Israel, to make him kyng, acordinge to the worde of y LORDE ouer Israel. And this is þe nombre of Dauids myghtie men: Jesaieam the sonne of Achimom the chiefe amõge thirtie. He lifte vp his speare, & smote thre C. at one tyme.

After him was Eleasar the sonne of Doob the Ahehite, and he was amõge the thre myghtie. This man was w Dauid wha they blasphemed, & the philistynes gathered the selues thereto þe batayll. And enen ther was there a pece of londe full of barly, & the people fled before the philistynes. And they stode in the myddes of the londe, and rescued it, and smote the philistynes. And the LORDE gaue a greate health.

C And thre of the chiefe thirtie wete downe to the rocke vnto Dauid in to the caue of Adullam. But the philistynes hoost laye in the valley of Rephaim. As for Dauid, he was in the castell. And the philistynes people were then at Bethleem. And Dauid was desyrous, and sayde: O that some wolde geue me to drynke of the water out of the well at Bethleem vnder the gate. The braket hose thre in to the philistynes hoost, and drue of the water out of the well at Bethleem vnder the gate, and caried it, and broughte it vnto Dauid. Neuertheles he wolde not drynke it, but poured it vnto the LORDE, and sayde: God let this be farre fro me, þe I shulde do it, and drynke the bloude of these men in þe parell of their life: for with the parell of their life haue they broughte it: therfore wolde he not drynke it. This dyd the thre Worthies.

Abisai the brother of Joab, he was the chiefe amõge thre. And he lifte vp his speare, and smote thre hundreth. And he was famous amõge thre, and before the thirde, more honorable then the two, yet came he not vnto the thre.

The xij. Chap. Ho. lxxxiiij.

Benaia the sonne of Joiada the sonne of D² Ishail of Cabzeel, was a man of greate ac- **2. Reg. 23. d.** ces. He smote two lyons of the Moabites. And he wente downe, and smote a lyon in the myddes of a well in the tyme of snowe. He smote a man of Egipte also, which was fyue cubites greate of stature, and had in his hande a speare like a weuers lome. Yet wente he downe to him with a staffe, and toke the speare out of his hande, and slewe him with his awne speare. This dyd Benaia the sonne of Joiada, and was a famous man amõge thre Worthies, and most awncient amõge thirtie. But vnto the thre came he not. Howbeit Dauid made him of his secreete counsell.

The valeaunt Worthies are these: Asahel the brother of Joab, Elhanan his Vncles sonne of Bethleem, Samoth the Harodite, Helez the Pelonite, Ira the sonne of Etes the Thecoite, Abiaser the Anathothite, Sibechai the Husathite, Jai the Abobite, Matherai the Netophathite, Heled þe sonne of Baena þe Netophathite, Jethai þe sonne of Rubai of Gibeath of the childre of Ben Janim, Benaia the Pirgathonite, Hura of the broke of Gaas. Abiel the arbathite, Asmaueh the Baherumite, Eliahba the Saalbonite. The children of Hasem þe Gisonite, Jonathas the sonne of Sage the Hararite, Ahiam the sonne of Sachar the Hararite, Eliphal the sonne of Ur, Shepher the Macherathite, Ahia the Pelonite, Hezo of Carmel, Maerai the sonne of Asbai, Joel the brother of Nathan, Mibchar the sonne of Hagri, Zeleg the Ammonite, Maheerai the Berothite the wapenbearer of Joab the sonne of Zeruia, Ira the Jethrite, Gareb the Jethrite, Urias the Hethite, Sabad the sonne of Ahalai, Adina the sonne of Sisa the Rubenite, a capayne of the Rubenites, and there were thirtie vnder him: Hanan þe sonne of Maacha, Josaphat the Machonite, Osia þe Ashtarathite, Sama and Jaiel, the sonnes of Hotham the Aroerite, Jedaiel the sonne of Simri, Joha his brother the Thirzite, Eliel the Mahenite, Jeribai and Josua the sonnes of Elnaan, Jethma the Moabite, Eliel, Obed, Jaesiel of Mizobaia.

The XIII. Chapter.

These also came to Dauid vnto Si- **2. Reg. 27. a.** clag whan he was yet kepte a syde be cause of Saul the sonne of Cis: And they were like wyse amõge the worthies þe helped in the battayll, and coude handie bowes with both their handes, & coude cast

The i. boke of the Cronicles.

stones, and shute arrows with the bowe.

Of Sauls brethien which were of Ben Jamin: The chiefeſt Abieser and Joas y chil dren of Samaa the Gibeathite. Jesiel and Pelee the children of Asmauerh. Baracha z and Jehu the Anthothite. Jesmaia the Gibeonite, valeaunt amonge thirtie and ouer thirtie. Jeremia, Jahasiel, Johanan, Josabad the Gederathite. Eleusai, Jerimoth, Bealia, Samaria, Saphatia the Harophite, Elkana, Jesua, Mareel, Jasabeam y Korahye, Joela and Sabadia the children of Jeroham of Gedor.

B Of the Gaddites resorted there vnto David to the castell in the wyldernesſe, mightie Worthies and men of armes, which hadled speares and siverdes, and had faces like lions, z were as swifte as the Roos vpon y moun taines. The fyſt Eſer, the seconde Obadia, the thyrde Eliab, the fourth Masinanna, y fyfth Jeremia, the sixte Athai, the ſeuenth Eliel, the eight Johanna, the nyenth Elſabad the tenth Jeremia, y eleuenth Nachbanai. These were of the children of Gad, heades in the hoost, the leest ouer an hundred, and y greaest ouer a thousande. These are they which in the fyſt moneth wente ouer Jordane, whan it was full on both the shores, so that all the valleys were raued both towarde the East and towarde the West.

E There came of the children of Ben Jamin also and of Juda vnto the castell of David. But David wente forth vnto them, and answered and sayde vnto them: If ye come to me in peace, and to helpe me, my hert shal be with you. But yf ye come vpo disceate, and to be mine aduersaries (where as there is yet no vnrighthe in me) the God of oure fathers loke vpon it, and rebuke it. Neuertheles the sperte endued Amasai the captaigne amonge thirtie, and he sayde: We are thine O David, and holde with the thou sonne of Iſai. Peace, peace be with the, peace be with thy helpers, for thy God helperh the. Then David receaued them, and made them cap taines ouer the men of warre.

1 Re. 29. 2 And of Manasses there fell certaine vnto David, whan he came to the battayll with the philistynes agaynst Saul, and helped them not, for the prynces of y philistynes counceled to let him go from them, and sayde: If he fell vnto his lorde Saul, it mighte cost vs oure neckes. Now whā he departed vnto Siclag, there fell vnto him of Manasses, Adna, Josabad, Jediael, Michael, Josabad, Elihu, Zilthai, heades ouer thousandes in Manasses. And they helped David a-

The xiiij. Chap.

gainsst the men of warre: for they were all valeaunt Worthies, and were captaines ouer the hoost. And every daye came there some to David, to helpe him, till there was a grea te hoost as an hoost of God.

And this is the nombie of the heades harnesssed vnto the warre, which came to David vnto Hebron, for to turne the kyngdome of Saul vnto him, accordyng to the worde of the LORDE.

D The childre of Juda, which handled spea res and siverdes, were sixe thousande, z eight hundred ready harnesssed vnto y warre. Of the children of Simeon noble men of armes for the battayll, seven thousande and an hundred. Of the children of Levi foure thousande and sixe hundred. And Joiada the prynce amonge them of Aaron with thre thousande and seven hundred. Sadoc the yonge valeaunt man of armes with his fathers house, two and twentye rulers. Of the children of Ben Jamin Sauls brother, thre thousande: for vnto that time helde many of the yet with the house of Saul.

Of y children of Ephraim, twentie thousande and eighte hundred valeaunt men of armes, and famous in the house of their fathers. Of the halfe trybe of Manasses, eigh tene thousande, named by name, to come and make David kyng. Of the children of Issachar (which were men of vnderſtondyng, whan neede requyred to knowe what Iſrael shulde do) two hundred captaines, and all their brethien folowed their worde. Of Sabelon, soch as wente forth in the hoost to y warre, ready with all maner of weapens for the battayll, fyfthe thousande, beyng of one mynde to kepe themselves in ordre.

E Of Nephtali, a thousande captaines, z with them soch as handled shyld and spea re, seven and thyrty thousande. Of Dan, ready harnesssed to the battayll, eight and twen tye thousande, and sixe hundred. Of Aſſer, soch as wente forth in y hoost, ready harnesssed to the battayll, foure thousande. From beyonde Jordane, of the Rubenites, Gaddites and the halfe trybe of Manasses, with all maner of weapens to the battayll, an hundred and twentye thousande.

2 Re. 3. 2 All these men of warre, ready harnesssed to the battayll, came with a whole hert vnto Hebron, to make David kyng ouer all Iſrael. And all Iſrael besyde were of one hert, that David shulde be made kyng. And there were they with David thre dayes, eatyng and drynkyng: for their brethien had prepared for them. And ſech neighbours as

The i. boke of the Cronicles.

were aboute them vntyll Isachar, Zabulon and Nephtali, broughte bred vpon Asses, Camels, Mules and oxen to eate meel, fyges, raisens, wyne, oyle, oxen, shepe, very many: for there was ioye in Israel.

The XIII. Chapter.

2
a. Re. 6. a

¶ And David helde a counsell with the captaines ouer thousandes and ouer hundreds, and with all the prynces, and sayde vnto all the congregacion of Israel: If it lyke you, and yf it be of the LORDE our God, let vs sende forth on euery syde to oure other brethren in all the countrees of Israel, and to the prestes and Leuites in the cities where they haue suburbs, & they maye be gathered together vnto vs, and let vs fetch the Arke of oure God agayne vnto vs: for by Sauls tyme we axed a ster it. The sayde the whole cōgregacion, that the same shulde be done, for it pleased all the people well.

So David gathered all Israel together from Sihor of Egypte, eyll a man come vnto Hemath, to fetch the Arke of God from Kiriat Jearim. And David wente vp w all Israel to Kiriat Jearim, which lieth in Iuda, to brynge from thence the Arke of God the LORDE, that sitteth vpon the Cherubins, where the name is named: and they caused the Arke of God to be caried vpon a new cart from the house of Abinadab.

¶ Ufa and his brechren drewe the cart. As for David and all Israel, they played with all their strength before God, with songes, with harpes, with psalteries, with tabrettes, with Cymbales and trompes.

But whan they came to the barne floore of Chidon, Ufa stretched out his hande to holde the Arke: for the oxen wente out asyde. Then wared the wrath of the LORDE scarce ouer Ufa, & smote him, because he stretched out his hāde to the Arke, so & he dyed there before God. The was David sory, because & LORDE had made soch a rente vpon Ufa, and called the place Perez Ufa, vnto this daye. And David stode in feare of God the same daye, & sayde: How shal I brynge & Arke of God vnto me? Therfore wolde he not let & Arke of God be broughte vnto him in to & cite of David, but caried it into & house of Obed Edom the Gachite. So the Arke of God abode with Obed Edom in his house thre monethes. And & LORDE blessed Obed Edoms house and all chat he had.

The XV. Chapter.

1
a. Reg. 5. c

¶ And Hiram & kynge of Tyre sent messangers vnto David and Cedre tym

The xvi. Chap. Ho. lxxxv.

ber, and masons and carpenters, to buylde him an house. And David perceaued, that the LORDE had confirmed him kynge ouer Israel: for his kyngdome increased for his people of Israels sake. And David toke yet mo wyues at Jerusalem, & legat yet mo sonnes & daughters. And the names of them & were borne vnto him at Jerusalem, are these: Sammua, Sobab, Nathan, Salomon, Zebhar, Elisua, Elipale, Hoga, Nepheg, Japhia, Elisamma, Baal Jada, Elphalet.

And whan the Philistynes herde that David was anoynted kynge ouer all Israel, they wente vp all to seke David. Whan David herde that, he wente forth agaynst them. And the Philistynes came, and scatered the selues beneth in & valley of Rephaim. And David axed counsell at God, & sayde: Shal I go vp agaynst the Philistynes? and wilt thou deliuer them in to my hande? The LORDE sayde vnto him: Go vp, and I wil deliuer them in to thy hande. And whan they were gone vp to Baal Prasin, David smote them there. And David sayde: God hath deuyled myne enemies thorow my hande, euen as the water parteth asunder: therfore cailed they the place Baal Prasin. And the relesse they their goddes. Then * commaunded David to burne them with fyre.

Deut. 7. a

But the Philistynes gat them thither agayne, and scatered them selues beneth in & valley. And David axed counsell at God agayne. And God sayde vnto him: Thou shalt not go vp behynde them, but turne the from them, that thou mayest come vpon the ouer agaynst the peertrees. So whan thou hearest aboue vpon the peertrees the noyse of the goynge, go thou forth then to the batayll: for God is gone forth then before the to smyte the hoost of the Philistynes. And David dyd as God commaunded him. And they smote the hoost of the Philistynes from Gibeon forth vnto Gaser. And Davids name was noysed out in all londes. And the LORDE caused & feare of him to come vpon all the heythen.

a. Reg. 4. d

The XVI. Chapter.

¶ And he buylde him houses in the cite of David, & made ready a place for & Arke of God, & pitched a Tabernacle for it. At that tyme sayde David: The Arke of God is not to be borne, but onely of & Leuites: * for them hath the LORDE chosen to beare the Arke of the LORDE, and to mynister vnto him for ever. Therfore gathered David all Israel together vnto Jerusalem, to brynge vp the Arke of the LORDE

Num. 4. b

The i. booke of the Cronicles.

unto the place which he had prepared for it.

And David brought the children of Aaron & the Levites together. Of the children of Abiathar: Oziel the chiefe wth his brethren, an C. and twentye. Of the children of Merari: Asaia the chiefe wth his brethren, two C. and twentye. Of the childre of Gerson: Joel the chiefe wth his brethren, an C. and thirtie. Of y^e childre of Elizaphan: Semaia the chiefe wth his brethren, two hundred. Of the childre of Ithron: Eliel the chiefe, with his brethren, foure score. Of the children of Usiel: Aminadab the chiefe, with his brethren, an hundred and twelue.

23 And David called Saboe and Abiathar the prestes, and the Levites, namely Oziel, Asaia, Joeli, Semaia, Eliel, Aminadab, and sayde vnto them: Ye are the heades of y^e fathers amonge the Levites: sanctifye yo^r selues therfore & youre brethren, y^e ye maye brynge vp the Arke of the LORDE God of Israel, to the place y^e I haue prepared for it.

1. Par. 4 b * For a fore whan ye were not there, the LORDE oure God made a rent amonge vs, because we soughte him not, as we shulde haue done. So y^e prestes & the Levites halowed the selues, y^e they mighte brynge vp the Arke of the LORDE God of Israel. And the children of Levi bare the Arke of God the LORDE vpon their shulders with the stauers thereon, **Exo 25 b** * as Moses commaunded accordinge to y^e worde of the LORDE.

And David spake vnto y^e rulers of y^e Levites, that they shulde ordeyne some of their brethren to be syngers with psalteries, harpes and loude instrumentes, and Cymbales, to synge loude with ioye.

C Then the Levites appoynted Heman y^e sonne of Joel and of his brethren Assaph the sonne of Warachias: and of the children of Merari their brethren, Ethan the sonne of Cusaia: and with them their brethren of the seconde course, namely Zacharias, Jaesiel, Semiramoth, Jehiel, Unni, Eliab, Benaia, Maaseia, Machichia, Elipheleia, Mithneia, Obed Edom, Jehiel, the doo keepers. For Heman, Assaph and Ethan were syngers, with brasen belles makynge a loude noyse: but Zacharias, Jaesiel, Semiramoth, Jehiel, Unni, Eliab, Maaseia & Benaia with psalteries to Alamoth: Machichia, Elipheleia, Mithneia, Obed Edom, Jehiel & Asaia with harpes to synge aboue them on hye. Chenania the ruler of the Levites was the master of Musick to teach them fore to synge, for he was a man of vnderstandinge.

And Warachias and Elcana were the do

The xviij. Chap.

keepers of the Arke. But Sachania, Josaphat, Nathaniel, Amasai, Zacharias, Benaia, Elieser the prestes, blew the trompettes before y^e Arke of God. And Obed Edom and Jehia were doo keepers of the Arke.

D So David and the Elders of Israel, and the captaines ouer thousandes wente vp to fetch the Arke of the couenaunt of the LORDE out of the house of Obed Edom wth ioye. And whan God had helped the Levites y^e bare the Arke of the LORDES couenaunt, there were offred seven bullockes & seven rāmes, And David had a lynnē garment vpon him, and so had all the Levites y^e bare the Arke, and y^e syngers, and Chenania the master of Musick wth the syngers. David had an ouerbody cote of linnen vpon him also.

Thus all Israel brought vp the Arke of the couenaunt of the LORDE with mynth, with trompettes, tabrettes, & loude Cymbales, with psalteries and harpes. Now whan the Arke of the couenaunt of the LORDE came in to the cite of David, Michol y^e daughter of Saul looked out at a wyndowe: & whā she sawe kynge David dauncynge & playen ge, she despyed him in hir hert.

The XVII. Chapter.

Quid whā they brought in the Arke of **A** God, they set it in y^e Tabernacle, that **a. Re. 5. d** David had pitched for it, and offred burnt offerynge & thant offerynge before God. And whā David had ended the burnt offerynge and thant offerynge, he blessed the people in the name of the LORDE, & distributed vnto enery man in Israel (both vnto man and woman) a cake of bred, and a pece of flesh and a meece of potage.

And he appoynted before the Arke of y^e LORDE certayne Levites to mynister, that they shulde geue prayse, thankes and laumin ge vnto the LORDE God of Israel: namely Assaph the first, Zacharias the seconde, Jehiel, Semiramoth, Jehiel, Machichia, Eliab, Benaia, Obed Edom and Jehiel, with psalteries and harpes. But Assaph with loude Cymbales. Benaia and Jehiel the prestes with tabrettes, allwaye before the Arke of y^e couenaunt of God.

At the same tyme ordeyned David first of **B** all to geue thankes vnto the LORDE by Assaph and his brethren.

Psal. 104. 4 O geue thankes vnto the LORDE, call vpon his name, tell the people what thinges he hath done.

O let youre songes be of him: prayse him, and let youre talkynge be of all his wondrous workes.

The i. booke of the Cronicles.

Gene his holy name a good reporte: let þ
hert of them reioyce, that seke the LORDE.

O seke the LORDE and his strength, seke
his face euermore.

Remembre his maruelous workes that he
hath done, his wonders, and the indgmes
of his mouth.

Ye sede of Israel his seruante, ye children
of Jacob his chosen.

He is the LORDE oure God, his indgmē
tes are in all londes.

C Be myndefull euer of his conenant what
he hath commanded in to a thousande ge
neracions.

Gen. 22. c
Gen. 26. a * Which he made with Abraham, z * his
oath vnto Isaac.

Gen. 28. c And he * confirmed the same vnto Jacob
for a perpetuall lawe, and to Israel for an
euerslastinge conuauant.

And sayde: Vnto the wyl I geue þ londe
of Canaan, þ metelyne of yo^r inheritaunce.

Whā they were yet but small z fewe in nō
bre, and straungers in the same londe.

And they wente from one nacion to ano
ther, z from one realme to another people.

He suffred no man to hurte them, and re
proued euerynges for their sakes.

Psal. 104. b * Touch not myne andynted, z do my pro
pheres no harme.

Psal. 95. a O synge vnto þ LORDE, let all þ earth be
tellynge of his saluacion from daye to daye.

Declare his holynes amōge the heythē,
z his wonderous workes amōge þ people.

For the LORDE is greate, and can not
worthely be prayfed, and more to he had in
awe then all goddes.

Gen. 1. a As for all the goddes of the heythē, they
are but Idols: * but it is the LORDE that
made the heauens.

D Thankesgeuyng and worshiþe are befo
re him, strength and ioye is in his place.

Ascrybe vnto the LORDE ye kynteds of
nacions: ascrybe vnto the LORDE worshi
pe and strength.

Ascrybe vnto the LORDE the honoure
of his name: brynge presentes, and come be
fore him, and worshiþe þ LORDE in þ bew
rye of holynes.

Let the whole earth stōde in awe of him:
he hath made the compase of the woulde so
fast, that it can not be moued.

Let the heauens reioyse, and let the earth
be glad: and let it be tolde amōge the hey
then, that the LORDE reigneth.

Let the See make a noyse, and the ful
nesse therof: let the felde be ioyfull, and all
that therein is.

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Let all the trees in the wod leape for ioye
before the LORDE, for he cometh to iudge
the earth.

O geue thankes vnto the LORDE, for he
is gracious: and his mercy endureth for
euer.

And saye: Helpe vs O God oure Saniou
re, and gather vs together, and deliuer vs
from the heythen, that we maye geue than
kes vnto þ holy name, and synge prayfes vi
to the in thy psalmes.

Prayfed be the LORDE God of Israel
from euerslastinge to euerslastinge: and let all
people saye, Amen, And: Prayse be vnto the
LORDE.

So he lefte Assaph and his brethren the
re before the Arke of the conuauant of the
LORDE, to mynister allwaye before the Ar
ke, euery daye his daye worke. But Obed
Edom and their brethren, eight and thiesco
re, and Obed Edom the sonne of Jedithun,
and Hosia, to be doore keepers. And Sadoc þ
priefte, z his brethre the prieftes, lefte he before
the habitation of the LORDE vpon the hye
place at Gibeō, to offre burnt sacrifices day
lie vnto the LORDE vpon the altare of burnt
offerynges in the moynynge z in the euenyn
ge, as it is wyrtten in the * lawe of the LOR
DE, which he cōmanded vnto Israel. And
with them Heman z Jedithun, and þ other
chosen, which were named by name to geue
thankes vnto the LORDE, because his mercy
endureth for euer. And with them Heman z
Jedithun to stryke vpon the tabrettes and
Cymbales, and the muscally instrumentes of
God. As for the childre of Jedithun, he ma
de them doorekeepers. So all the people depar
ted, euery one to his house: and Dauid retur
ned also to blesse his house.

E

Exo. 29. g
Nu. 48. a

The XVIII. Chapter.

So fortunēd whā Dauid dwelt in his
house, he sayde vnto þ prophet Na
than: Beholde, I dwell in a house of
ceder, and the Arke of the conuauant of the
LORDE is amōge the curtaynes.

Nathan saide vnto Dauid: What so euer
is in thine hert, that do: for God is with þ.
But the same night came þ worde of God
vnto Nathan, and sayde: Go and speake to
Dauid my seruante: Thus sayeth the LOR
DE: Thou shalt not buylde me an house to
be an habitaciō: for I haue dwelt in no hou
se sence the daye that I broughte forth the
children of Israel, vnto this daye: But whe
re the Tabernacle and habitation hath be
ne, there haue I bene where so euer I haue
walked in all Israel. Spake I euer to eny of

N

2. R. 7. a

The i. booke of the Cronicles.

the Judges in Israel (whom I commaunded to kepe my people) and sayde: Wherefore do ye not buylde me an house of Cedre tyner?

B So shalt thou speake now vnto my seruauit David: Thus sayeth the LORDE Zebaoth: I toke the from the pasture behynde the shepe, that thou shuldest be the prynce ouer my people, and haue bene with the whither so ever thou wētest, and haue rored out all thine enemies before the, and haue made the a name, acordinge to the name of the greates men that are vpo earth. And for my people of Israel, I wyl appoynte them a place, and wyl plante them, that they maye dwell there, and nomore to be remened. And the childre of wickednes shal oppresse them nomore, like as afore tyme, whan I commaunded the Judges ouer my people of Israel. And I wyl subdue all thine enemies, and do declare vnto the, that the LORDE wyl buylde the an house.

2 Re. 7. c
Psal. 131. b

* But whan thy dayes are fulfilled, that thou departest hence with y fathere, I wyl after the rayse vp y seide, which shall be euē one of thy sonnes: his kyngdome wyl I stablish, he shal buylde me an house, z I wyl make his seate sure for ever. I wyl be his father, and he shal be my sonne. And I wyl not withdraue my mercy from him, as I haue withdrawen it fro him that was before the: But I wyl set him in my house and in my kyngdome for ever, so that his seate shalbe sure foreuermore.

C And whā Nathan had spoken vnto David acordinge to all these wordes z all this vision, kyng David came and sat him downe before the LORDE, and sayde: O LORDE God, who am I? and what is my house, y thou hast brought me thus farre? And this (O God) hast thou thoughte yet to litle, but hast spoken of thy seruantes house yet longe for to come. And thou LORDE God hast looked downe vpon me from above, even as one man loketh vpon another. What more shal David saye vnto the, y thou bringest y seruauit to soch honoure? Thou knowest thy seruauit O LORDE, for thy seruantes sake and acordinge to thy hert hast thou done all these greates thinges, that thou mightest shewe all greates thinges vnto thy seruauit.

Deut. 32. f

Deut. 4. a

LORDE, * there is none lykel the, and there is no God but thou, of whom we haue herde with oure eares. And * n here is there a people vpon earth as thy people of Israel, where God wente to deliuer him a people, and to make him selfe a name thorow greates z

The xix. Chap.

terrible thinges, to cast out the heythen before thy people, whom thou hast deliuered out of Egypt: and y people of Israel hast thou made y people for ever, and thou LORDE art become their God.

Now LORDE, let the worde be verified for ever, that thou hast spoken ouer thy seruauit and ouer his house, z do as thou hast spoken: and let thy name endure and be magnified for ever, that it maye sayde: The LORDE Zebaoth, the God of Israel is the God in Israel, and that the house of thy seruauit David maye be stablyshed before the: for thou LORDE hast opened the eare of y seruauit, that thou wilt buylde him an house. Therefore hath thy seruauit founde (consydence) to make his prayer before the. Now LORDE, thou art God, and hast promysed soch good vnto thy seruauit. Begynne now to blesse the house of thy seruauit, that it maye be euermore before the: for loke what thou blessest (O LORDE) the same is blessed for ever.

The XX. Chapter.

If I see this smote David the philistynes, and subdued them, and toke Gath z the villages therof out of the hande of the philistynes. He smote the Moabites likewise, so that the Moabites were subdued vnto David, and gaue him trybute. He smote Hadad Eser also y kyng of Zoba in Chemath, whan he wente to set vp his power by the water Euphrates.

And David toke from him a thousande charrettes, seven thousande horsmen, and twē tye thousande fore men. And David lamed all the charrettes, and kepte an hundred charrettes over. And the Synans came from Damascon, to helpe Hadad Eser the kyng of Zoba. Zonbeit David smote two z twentie thousande of the same Synans, and layed men of warre at Damascon in Syna, so that the Synans were subdued vnto David, and broughte him trybute. For the LORDE helped David, n hither so ever he wente.

And David toke the shyldes of gelbe, y Hadad Eser's seruantes had, z broughte the to Ierusalē. And out of Tibehach z Chun the cities of Hadad Eser, toke David very moch brasse, * wherof Salomon made the brasen laver, and pilers, and brasen vessels.

And whā Thogu the kyng of Chemath herde, y David had smytten all y power of Hadad Eser, he sent his sonne Hadera vnto kyng David, to salute him z to blesse him, because he had foughte w Hadad Eser, z smytte hi (for Thogu had warre w Hadad Eser)

2 Re. 8. a

2 Re. 7. b

2 Re. 1. b

The i. boke of the Cronicles.

and all the same vessels of golde, syluer and of brasse, dyd kynge David consecrate vnto the LORDE, with the syluer and golde that he had taken from the heythē, namely, from the Edomites, Moabites, Ammonites, Philistynes, and Amalechites.

C And Abisai the sonne of Zeru Ja smote eightene thousande of the Edomites in the Salt valley, and layed mē of warre in Edomea, so that all the Edomites were subdued vnto David: for y^e LORDE helped David, whither so euer he wente.

Re. 9. c Thus David reigned ouer all Israel, and executed iudgment and righteousness vnto all the people. Joab the sonne of Zeru Ja was capayne ouer the hoost. Josaphat the sonne of Achitob was Chaunceler. Sadoc the sonne of Achitob, and Ahimelech y^e sonne of Abiathar, were prestes. Saneia was Scribe. Benaia the sonne of Joiada was ouer the Cherechians y^e pletchians. And Davids sonnes were chiefe at y^e kynges hande.

The XX. Chapter.

1 **Re. 10. a** **A**fter this dyed Nabas y^e kynge of the childre of Ammon, and his sonne was kynge in his steade. Then sayde David: I wil do mercy vpon Hanun the sonne of Nabas, for his father dyd mercy vpon me: and so he sent messengers to comforte him ouer his father. And whā Davids seruantes came in to the londe of the children of Ammon vnto Hanun to comforte him, the prynces of the children of Ammon sayde vnto Hanun: Thinkest thou that David honoureth thy father in thy sight, that he hath sent comforters vnto the? See his seruantes are come vnto the, to search and to ouerthrowe, and to spye out the londe. Then toke Hanun the seruantes of David, and shoue them, y^e cut the halfe of their garmettes of, euē by the loynes, y^e so let the go. And they wente their waye, y^e sent men to tell David. **B** Neuertheles he sent to mete them (for y^e men were put to greate shame) and the kynge sayde: Abyde at Jericho, tyll youre beerdēs be growne, and then come agayne.

Whan the childre of Ammon sawe, that they stynted in y^e sight of David, both Hanun and the children of Ammon sent a thousande talētes of syluer, to hyre charettes and horsmen out of Mesopotamia, out of Maacha and out of Zoba: and hyred two and thirtie thousande charettes, y^e y^e kynge of Maacha with his people, which came y^e pitched their tentes before Medba. And the children of Ammon gathered them selues together out of their cities, and came to the battayll.

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Whan David herde that, he sent Joab thither with all the hoost of the men of armes. And the childre of Ammon were gone forth, and prepared them selues to the battayll before the gate of the cite. But the kynges y^e were come, kepte them asyde in the felde.

Now whā Joab sawe that the battayll was agaynst him both before and behynde, he chose of all the best yonge men in Israel, and prepared him selfe agaynst y^e Syrians. As for y^e residue of the people, he put them vnder the hande of Abisai his brother, that they shulde prepare them selues agaynst the children of Ammon, and he sayde: If y^e Syrians be to mightie for me, helpe thou me: but if the childre of Ammon be to stroge for y^e, I shall helpe the: take a good corage vnto the, and let vs quyte oure selues manly for oure people and for the cities of oure God: neuertheles the LORDE do what pleasech him. And Joab made him forth with y^e people that was with him, to fighte agaynst y^e Syrians: y^e they fled before him. And whan the children of Ammon sawe y^e the Syrians fled, they fled also before Abisai his brother, and wente in to the cite. And Joab came to Jerusalem.

D But whan the Syrians sawe that they were smytte before Israel, they sent messengers, and broughte forth y^e Syrians which were beyonde the water. And Sophach the chiefe capayne of Hadad Eser wente before them. Whā this was tolde David, he gathered all Israel together, and wente ouer Iordane. And whan he came at them, he set y^e battayll in aray agaynst them. And David prepared him selfe to y^e battayll agaynst y^e Syrians, y^e they foughte with him: but y^e Syrians fled before Israel. And David slewe of the Syrians seven thousande charettes, y^e fortye thousande fote men. And Sophach the chiefe capayne slewe he also. And whan Hadad Eseres seruantes sawe that they were smytte before Israel, they made peace wth David y^e his seruantes. And the Syrians wolde helpe the childre of Ammon nomore.

The XXI. Chapter.

1 **Re. 11. a** **A**fter whan y^e yere came aboute, what tyme as y^e kynges use to go forth, Joab broughte the power of the hoost, y^e destroyed the londe of the children of Ammon, and came and layed sege vnto Rabba. But David abode at Jerusalem. **1. Re. 11. b** And Joab smote Rabba, and brake it downe. And David toke their kynges crowne from his heade, and founde the weighte of a talent of golde theron, y^e precious stones. And it was

The i. boke of the Cronicles.

set vpo Dauids heade. And very moch spoy le caried he out of the cite. As for the people that were therin, he broughte the forth, & parted them in sunder w saries, & hokes & herels of yron. Thus dyd David vnto all y cities of the childre of Ammon. And David departed againe, with the people vnto Jerusalem.

B Afterwarde arose there warre at Gath with the Philistynes. Then Sibechai y Hu sathite smote Sibai, which was one of the children of Zephaim, and he subdued him. And there arose warre agayne w the Philistynes. The Elhamah y sonne of Jair smote Lahemi y brother of Goliath y Gathite, whose speares staff was like a weeuers lme. Afterwarde was there a battayll at Gath, where there was a man of a greate stature, y had sixe syngers and sixe toes, which make foure and twentye. And he was borne also of Rapha, and spake despytefully vnto Israel. But Jonathas the sonne of Simea Dauids brother smote him. These were the childre of Rapha at Gath, & fell thorow y hande of David, and of his seruantes.

The XXII. Chapter.

A Nd Sathan stode agaynst Israel, & entysed David to nombre Israel. And David sayde vnto Joab & to y rulers of the people: Go yo' waye, nombre Israel from Berscha vnto Dan, and brynge me the nombre of the, that I maye knowe it. Joab sayde: The LORDE make his people an hundred tymes mo then they are now. But my lorde W kynge, are they not all my lordes seruantes? Why doth my lorde then are thereafter? Wherfore shal there a trespase come vpon Israel?

Nevertheless the kynges worde preuayled agaynst Joab. And Joab wente forth, and walked thorow all Israel, and came to Jerusalem, and deliuered vnto David y nombre of the people that was tolde. And of all Israel there were a thousande tymes a thousande, and an hundred thousande men, that brue out the swerde: and of Juda foure hundred thousande and seuctye thousande men, which brue out the swerde. As for Levi and Ben Jamin, he nombred them not amonge these: for the kynges worde was abhominable vnto Joab.

B But this displeased God righte sore: for he smote Israel. And David sayde vnto God: I haue synned greuously, that I haue done this. But now take awaye the trespase of thy seruant: for I haue done very unwysely. And the LORDE spake vnto Gad

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Dauids Seer, & sayde: Go speake to David, & saye: Thus saith the LORDE: Thie thinges laye I before the, chose y one of them, y I maye do it vnto the. And whā Gad came to David, he spake vnto him: Thus sayeth the LORDE: Chose y ether thie yeare derth, or thie monethes to flye before thine aduersaries, & before the swerde of thine enemies, y it maye ouertake the: or thie dayes y swerde of the LORDE, & pestilence in the londe, y the angell of the LORDE maye destroye in all y coastes of Israel. Loke now what answere I shal geue vnto him y sent me. David sayde vnto Gad: I am in greate trouble: yet wyl I rather fall in to y hande of the LORDE, for his mercy is excedynge greate, & I wil not fall in to the handes of men.

Then dyd the LORDE cause pestilence to come into Israel, so that there fell of Israel thre score & ten thousande mē. And God sent the angell to Jerusalem for to destroye it. And even in the destruccion the LORDE considered, and he repēted of the euell, and sayde vnto the angell y destroyer: It is ynough, holde now thy hande.

The angell of the LORDE stode besyde y barne of Arnan y Jebusite. And David lifte vphis eyes, and sawe the angell of y LORDE stondinge betwene heauē and earth, and a naked swerde in his hande stretched out ouer Jerusalem. Then David and y Elders beyng clothed with sack cloth, fell vpo their faces. And David sayde vnto God: Am not I he that caused the people to be nombred? I am he that hath synned and done euell: as for these shepe, what haue they done: LORDE my God, let thine hande be agaynst me and agaynst my fathers house, and not agaynst thy people to plague them.

And the angell sayde vnto Gad, that he shulde speake vnto David, that David shulde sta'be go vp, & set vp an altare in the barne of Arnan the Jebusite. So David wente vp acordinge to y worde of Gad, which he spake in the name of the LORDE. But whā Arnan turned him, and sawe the angell (and his foure sonnes with him) they hyd the selues: for Arnan throsshed wheate.

Now whan David came to Arnan, Arnan looked, and was aware of David, and wote forth out of the barne, and worshipped David with his face to the grounde. And David sayde vnto Arnan: Geue me rowme in the barne, to buyde an altare vnto the LORDE therin: for y full money shal I thou geue it me, that the plague maye cease from the people.

The i. boke of the Cronicles. The xxiij. Chap. Ho. lxxxviij.

But Arnan sayde vnto David: Take it vnto the, and let my lord the kynge do as pleaseth him. Beholde, that ore geue I for a burnt offering, and these vessels to the ore, and wheate for the meate offering, I geue it all. Neuerthelcs the kynge sayde vnto Arnan: Not so, but for y full money wyl I bye it: for that which is thine wyl not I take for the LORDE, and offre a burnt offering for naughte.

E So David gaue Arnan for y rowme, sixe hundred Sycles of golde in weight. And there buylded David an altare vnto y LORDE, z offred burnt offerings z slayn offerings. And whan he called vpo the LORDE, he herde him thorow the fyre from heaue vpon y altare of the burnt offering. And y LORDE sayde vnto the anuell, that he shulde put his swerde in to his sheeth.

At the same tyme whā David sawe, that the LORDE had herde him vpon the corne floore of Arnan y Jebusite. he dyd sacrifice there. For y habitacion of y LORDE which Moses had made in the wyldernes, and the altare of burnt offerings, was at that tyme in the hye place at Gibeon. But David coulde not go thitherto seke God before it, for he feared the swerde of the LORDES anuell. And David sayde: Here shal be y house of God y LORDE, and this the altare of burnt offerings for Israel.

The XXIII. Chapter.

A And David comaunded to gather together the straungers that were in y londe of Israel, and appoynted masons to hewe stone for the buyldinge of the house of God. And David prepared moch yron for nales in the dores of the portes, and for sodi thinges as were to be naled together, and so moch brasse, that is was not to be weyed: and Cedre trees innumerable: for they of Zidon z Tyre brought David moch Cedre tymbre: for David thoughte, Salomo my sonne is but a childe and tender: But the house that shal be buylded vnto the LORDE, shal be greate, that his name z prayse maye be exalted in all londes, therefore wyl I prouyde for him. So David made greate prouy sion before his death.

B And he called Salomon his sonne, z commaunded him to buylde the house of LORDE God of Israel, and sayde vnto him: My sonne, I was minded to buylde an house vnto the name of the LORDE my God, but the worde of y LORDE came vnto me, and sayde: Thou hast shed moch bloude, and strycken many battayls, therefore shalt thou not

buylde an house vnto my name, for as moch as thou hast shed so moch bloude vpon the earth before me. Beholde, the sonne which shal be boine vnto the, shal be a quyet man: and I wyl cause him to be in rest from al his enemies on every syde, for his name shal be Salomon: for I wyl geue peace and rest vpon Israel as longe as he lyueth. He shal buylde an house vnto my name. He shal be my sonne, and I wyl be his father. And I wyl stablyshe y seate of his kyngdome vpo Israel for euer.

Now my sonne, the LORDE shal be wyth the, and thou shalt prospere, that thou mayest buylde an house vnto the LORDE thy God, acordyng as he hath spoken of the. The LORDE also shal geue the wysdome z vnderstandyng, and shal commytte Israel vnto the, that thou mayest kepe the lawe of the LORDE thy God. But then shalt thou prospere, yf thou take hede to do after the ordynaunces and lawes which the LORDE commaunded Moses vnto Israel. Be stronge, and take a good corage vnto the, feare not, and be not faynt harted. Beholde, I haue in my pouerte prouyded for the house of the LORDE, an hundred thousande talentes of golde, and a thousande tymes a thousande talentes of syluer, and brasse and yron without nombre: for there is so moch of it.

And tymbre and stone haue I prepared, thou mayest get more therof. Thou hast many workmen also, mesons and carpenters in stone and tymbre, and all maner of men that haue vnderstandyng in all worke off golde, syluer, brasse, and yron without nombre. Yet get the vp, and be doynge, and the LORDE shal be wyth the.

And David commaunded all the rulers of Israel, to helpe Salomon his sonne, and sayde: Is not the LORDE youre God wyth you, and hath geuen you rest on every syde? for he hath delyuered the inhabytors of the londe in to youre handes, and the londe is subdued before the LORDE and before his people. Geue ouer youre hert now therefore and youre soule, to seke the LORDE youre God, and get you vp, and buylde a Sanctuary vnto the LORDE God, that the Arke of the couenaunt of the LORDE and the holy vessels of God, maye be brought in to the house, which shal be buylded vnto the name of the LORDE. So David made Salomon his sonne kynge ouer Israel, whan he himselfe was olde, and had lynyed ynough.

The XXIII. Chapter.

The i. boke of the Cronicles.

And David gathered all the rulers in Israel together, and the prestes & Levites, to nombre & Levites from thirtie yeare olde & above. And & nombre of the (which were strong men) fro heade to heade, was eight and thirtie thousande: of whom there were foure & twentie thousande, which dyd their diligence in the worke ouer & house of the LORDE, and fixe thousande officers and Judges, and foure thousande porters, & foure thousande that songe prayse vnto & LORDE with instrumentes, which he had made to synge prayse with all.

And David made the ordinance amonge the children of Levi, namely amonge Gerson, Rahath & Merari. The Gersonites were: Laedan and Simei. The children of Laedan: the first, Jehiel, Sethan, and Joel, the seche.

The children of Simei were: Salomith, Hasiel and Haran, these thre. These were the chese amonge the fathers of Laedan. These also were the children of Simei: Jahath, Sina, Jeus and Bria, these foure were Simeis children also. Jahath was the first, Sina the seconde. As for Jeus and Bria, they had not many childre, therfore werethy counted but for one fathers house.

B * The childre of Rahath were: Amram, Jezchar, Hebron and Usiel, these foure. The childre of Amram were: Aaron and Moses.

Exod. 6 c
1. Par. 7. 2
Exo. 29. 2
* As for Aaron, he was separated, to be sanctified for the Most holy, he & his sonnes for ever, to burne incense before the LORDE, & to mynister and blisse in & name of the LORDE for evermore. And the children of Moses the man of God were named amonge & trybe of the Levites. * The childre of Moses were Gerson and Eliezer.

Exod. 4. d
The children of Gerson, the fyist was Sebuel. The children of Eliezer, the fyist was Rehabia & Eliezer had none other children. But & childre of Rehabia were many therouer. The children of Jezchar were: Salomith the fyist. The children of Hebron were: Jeria the fyist, Almania the seconde, Jahasiel the thirde and Jakmeam & fourth. The children of Usiel were: Micha the fyist and Jesia the seconde.

C The children of Merari were: Maheli & Musi. The children of Maheli were: Eleasar and Cis. And Eleasar dyed, and had no sonnes but daughters. And the children of Cis their brethren toke them. The children of Musi were: Maheli, Eder and Jeremoth, these thre. These are the children of Levi amonge their fathers houses, and the chese

The xxv. Chap.

of the fathers, which were counted after the nombre of & names heade by heade: a hich executed the worke of the offices in the house of the LORDE * from thirtie yeare olde & above. For David sayde: The LORDE God of Israel hath geuen his people rest, & shall dwell at Jerusalem for ever.

Num. 4. 2

Amonge & Levites also were the childre of Levi nombred from thirtie yeare olde and above, * that they neded not to beare & habitation with all the vessels of their office, but accordinge to & last wordes of David, & they shulde stonde vnder the hande of the children of Aaron, to mynister in the house of the LORDE in the courte, and to the chestes, and for purifyinge, and to all maner of sanctifyinge, and to every worke of the office in the house of God. And for & shewbred, for the fyne floure, for the meatoffrynge, for the unleuended wafers, for the pannes, for & fryenge, and for all maner of weight and measure. And in the mornynge to stonde for to geue thanks and to prayse the LORDE, and in the evenynge likewise. And vpon all Sabbathes, Newmones and feastes to offer all the burntofferynge vnto the LORDE, accordinge to the nombre and ordie, allwaye before the LORDE: to wayte vpon the Tabernacle of witnesse and of the Sanctuary, and vpon their brethre the children of Aaron, to mynister in the house of the LORDE.

1. Par. 25. 2

The XXV. Chapter.

This was & ordinance of the childre of Aaron. * The children of Aaron were, Nadab, Abihu, Eleasar and Jthamar. But Nadab and Abihu dyed before their fathers, and had no children. And Eleasar and Jthamar were prestes. And David ordied them after his maner: Sadoc out of the children of Eleasar, and Ahimelech out of the children of Jthamar, accordinge to their nombre and office. And there were mo chese strongemen founde amonge the children of Eleasar, then the children of Jthamar. And he ordeyned them after this maner: namely, sixtene out of & childre of Eleasar to be rulers thorow out their fathers house: & eight of the children of Jthamar thorow out their fathers house. Nevertheless he ordeyned them by lot, because that both the pryncipall of the children of Eleasar and of Jthamar were in & Sanctuary, and chese before God. And the Scribe Semis the sonne of Nethaneel one of the Levites, wrote them vp before & kynge and before the rulers, and before Sadoc the prest, & before Ahimelech the sonne of Abiathar, &

Leul. 10. 1
Num. 3. 4

The i. boke of the Cronicles.

before the chiefe of the fathers amonge the prestes & Levites: namely one fathers house for Eleasar, and the other for Ithamar.

B And the first lot fell vpon Jorab, the seconde vpon Jedana, the thirde vpon Harim, the fourth vpon Seoum, the fift vpon Malchia, the sixte vpon Meiamin, the seventh vpon Hatoz, the eight vpon Abia, the nyenth vpon Jesua, the tenth vpon Sechania, the eleuenth vpon Eliasib, the twolue vpon Jakim, the thirtenth vpon Hupa, the fourtenth vpon Jesebeab, the fiftenth vpon Bilga, the sixtenth vpon Immer, the sevententh vpon Hesir, the eightenth vpon Hapizez, the nyententh vpon Pechahia, the twentieth vpon Jeheskai, the one and twentieth vpon Jachin, the two & twentieth vpon Samuel, the thre & twentieth vpon Dalai, & foure and twentieth vpon Maasia. This is their course after their office, to go in to the house of the LORDE, acordinge to their maner vnder their father Aaron, as the LORDE God of Israel commaunded him.

C Of the children of Levi amonge the children of Amram, was Subael. Amonge the children of Subael, was Johdea. Amonge the children of Rehobia, was J first Jesia. Amonge the Jezecharites was Selomoth. Amonge the children of Selomoth was Jahath. The children of Hebion were: Jeria & first, Amaria the seconde, Jehasiel the thirde, Jakneam the fourth.

The children of Vsiel were: Micha. Amonge the children of Micha was Samur. The brother of Micha was Jesia. Amonge the children of Jesia was Zacharias. The children of Merari were: Maheli & Musi, whose sonne was Jaesia. The childre of Merari of his sonne Jaesia were: Soham, Sacur & Jbri. Maheli had Eleasar: for he had no sonnes. Of Cis, the children of Cis were: Jerahmeel and Musi. The children of Musi were, Maheli, Eder and Jeremoth. These are the childre of J Levites thoroow out J house of their fathers. And the lot was cast for them also besyde their brethien the children of Aaron, in the presence of kynge David and Sadoe and Ahimelech, and before the chiefe fathers amonge the prestes & Levites, as well for the leest brother as for the chiest amonge the fathers.

The XXVI. Chapter.

A And David with the chiefe captaynes sundered to the offices amonge J childre of Assaph, Heman & Jedithun & prophetes with harpes, psalteries & Cymballes, and they were nombred vnto the worke

The xxvi. Chap. Ho. lxxxix.

acordinge to their offyce. Amonge the childre of Assaph was Satur, Joseph, Methama, Asarela, childre of Assaph vnder Assaph in hich prophced besyde J kynge. Of Jedithun: The children of Jedithun were, Gedalia, Zou, Jesaia, Hasabia, Mathithia (Sime) these sixe vnder their father Jedithun w harpes, whose prophcienge was to geue thanks and to praise the LORDE Of Heman: The children of Heman were Butia, Mathama, Vsiel, Sebucl, Jerimoth, Hanania, Hanani, Eliatha, Gilchi, Romamthieser, Jassabasa, Mallochi, Hothur and Mehesioth. All these were the children of Heman the kyngees Seer in the wordes of God to lyfte vp the houer for God gaue Heman fourtene sonnes & thre daughters.

All these were vnder their fathers Assaph **B** Jedithun and Heman, to synge in the house of the LORDE with Cymbales, psalteries & harpes, acordinge to the office in the house of God besyde the kynge. And their nombre with their brethien, which were taughte in the songe of the LORDE (every one hauynge vnderstandinge) was two hundred & eight and foure score. And they cast the lottes ouer their offyce, for the leest as for the greatest, for the master as for the scolar. **Pro. 18. 16**

And the first lot fell vpon Joseph which was of Assaph: the seconde vpon Gedolia w his brethie and sonnes, of whom there were twolue. The thirde vpon Siacur with his sonnes & brethie, of who there were twolue. The fourth vpon Jezri with his sonnes and brethien, of whom there were twolue. The fift vpon Methania with his sonnes and brethie, of whom there were twolue. The syxte **C** vpon Butia with his sonnes and brethien, of whom there were twolue. The seventh vpon Jesreela with his sonnes and brethie, of whom there were twolue. The eighte vpon Jesaia with his sonnes and brethien, of whom there were twolue. The nyenth vpon Mathania with his sonnes and brethie, of whom there were twolue. The tenth vpon Sime with his sonnes and brethien, of whom there were twolue. The eleuenth vpon Asraeel with his sonnes and brethien, of whom there were twolue. The twolue vpon Hasabia with his sonnes and brethie, of whom there were twolue. The thirtenth vpon Subael with his sonnes and brethien, of whom there were twolue. The fourtenth vpon Mathithia with his sonnes & brethie, of whom there were twolue. The fiftenth vpon Jeremoth with his sonnes and brethie, of whom there were twolue. The sytenth **D**

The i. booke of the Cronicles.

upon Anania with his sonnes and brethren of whom there were twelue. The seuenth upon Jashbekasa with his sonnes 2 brethren of whom there were twelue. The eightenth upon Hanani with his sonnes and brethren, of whom there were twelue. The nyententh upon Mallothi with his sonnes 2 brethren, of whom there were twelue. The twentieth upon Eliatha with his sonnes and brethren, of whom there were twelue. The one 2 twetieth upon Hothir with his sonnes 2 brethren of whom there were twelue. The two and twentieth upon Gidalti with his sonnes 2 brethren, of whom there were twelue. The thre and twentieth upon Mehsioch with his sonnes and brethren of whom there were twelue. The foure and twetyeth upon Romamthieser with his sonnes and brethren, of whom there were twelue.

The XXVII. Chapter.

21

Amonge the Korahytes was Mesilemia of the children of Assaph. The children of Mesilemia were these: the fyrstborne Zacharias, the secunde Jedrael, 3 thirde Sebadia, the fourth Jathniel, 5 fift Elam, the sixte Johanan, the seventh Elienai. The children of Obededom were these: the firstborne Semaia, the secunde Jesabad the thirde Joab, the fourth Sachur, 5 fift Methaneel, the sixte Amaniel, the seventh Isachar, the eight Pegulchai: for God had blessed him. And vnto Semaia his sonne there were sonnes borne also, which bare rule in the house of their fathers: for they were mightie valeaunt men. The children of Semaia were, Achni, Rephael, Obed and Elsabab, whose brethren were valeaunt men, Elihu and Semachia: all these were of the children of Obededom. Mesilemia had children and brethren which were stronge men, even eightene.

B Hossa of the children of Merari had children, Simri the chiefe: for 5 fyrstborne was not there, therfore dyd his father appoynte him to be chiefe, the secunde Helchias, 5 thirde Tebalia, 3 fourth Zacharias. All the children and brethren of Hossa were thirtene.

This is the ordinance of the doctepers amonge the heades of the valeaunt men in the offyce besyde their brethren, to mynister in the house of the LORDE. And the lot was cast for the small as for 3 greate thorow out the house of their fathers at euery doie. The lot toward the East fell vpon Mesilemia. And the lot was cast for Zacharias his sonne, which was a man of prudent counsell, 2

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vnto him it fell toward the North: But vnto Obededom toward the South, and to his sonnes besyde the house of Elupim. And vnto Supim and Hossa toward the West by the gate of Salechet in the strete of the burnt offeringes, where the tabernacles stonde together.

Toward the East were there sixe of the Levites. Toward the north foure on 5 daie tyme. Toward the south foure on the daye season likewise. Besyde Elupim two 2 two. By Parbar westwarde were there foure in the strete, and two besyde Parbar. These are the ordinaunces of the doctepers amonge the children of the Korahytes, and the children of Merari. Of the Levites, was Abia ouer the treasures of the house of God, and ouer the treasures that were sanctified.

Of the children of Laedan, the childre of the Gersonites. Of Laedan were these the heades of the fathers, namely 3 Jehielites. The children of the Jehielites were, Setha and his brother Joel ouer the treasures of the house of the LORDE. Amonge the Amratites, Jezeharites, Hebronites and Osielites, was Schuel the sonne of Gerson the sonne of Moses, pryncce ouer the treasures. His brother Elieser had a sonne Rehabia, whose sonne was Jesaia, whose sonne was Jora, whose sonne was Sichri, whose sonne was Selomith: the same Selomith and his brethren were ouer all the treasures of the thinges that were halowed, which kynge David halowed, and the pryncipall of the fathers amonge the rulers ouer thousandes 2 ouer hundreds, and rulers in the hoest (of warres and spoyle) had they halowed it, to repayre the house of the LORDE) and ouer all 3 Samuel the Seer, and Saul the sonne of Cis, 2 Abner the sonne of Ner, and Joab the sonne of Zeruja had halowed: whatsoeuer was sanctified, it was vnder the hande of Selomith and his brethren. Amonge the Jezeharites was Chenai with his sonnes for the worke without ouer Israel, offycers 2 Judges. Amonge the Hebronites was Hasabia 2 his brethren, valeaunt men, a thousande and seven hundred, ouer the offyces of Israel on this syde Jordane westwarde for all maner worke of the LORDE, and to serue the kynge.

But amonge the Hebronites was Jeria the chiefe amonge the Hebronites of his kindred amonge the fathers. And search was made amonge them, and in the fortieth yeare of kynge David there were founde valeaunt men at Jafer in Gilead, and their brethren mightie men, two thousande and seven hun-

The i. boke of the Cronicles.

breth pryncipall fathers, and David set the ouer the Rubenites, Gadites, and ouer the halfe trybe of Manasses, for all such busynes as belonged vnto God and the kynge.

The XXVIII. Chapter.

A The children of Israel according to their nombre, were heades of the fathers, and ouer thousandes and ouer hundredes, & officers waytinge vpon the kynge, to go of & on after their course every moneth one, in all 3 monethes of 3 yeare. Every course had foure & twentye thousande.

Ouer the first course of the first moneth, was Iasebeam 3 sonne of Sabdiel, and vnder his course were foure and twentye thousande. Of the children of Phares was the pryncipall amonge all the chiefe captaynes in the first moneth.

Ouer the course of the seconde moneth was Dodai the Ahobite, and Mitloth was the pryncer ouer his course. And vnder his course were foure and twentye thousande.

The thirde pryncipall capayne of the thirde moneth, was Benaia the sonne of Joiaada 3 prest, and vnder his course were foure and twentye thousande. * This is 3 Benaia the Worthie amonge thirtie and aboue thirtie, And his course was vnder his sonne Ammi Sabad.

The fourth in 3 fourth moneth was Asahel the brother of Joab, and Sabadia his sonne after him, and vnder his course were foure and twentye thousande.

B The fift in the fift moneth was Samehuch the Jestahite, and vnder his course were foure and twentye thousande.

The sixte in the sixte moneth, was Ira 3 sonne of Iches the Thecoite, and vnder his course were foure and twentye thousande.

The seuenth in the seuenth moneth, was Helez the Pelonite of the children of Ephraim, and vnder his course were foure and twentye thousande.

The eight in the eight moneth, was Sibechai the Husathite of 3 Sarehites, and vnder his course were foure and twentye thousande.

The nyenth in the nyenth moneth, was Abieser the Anchothite of the childre of Jemini, & vnder his course were foure and twentye thousande.

The tenth in the tenth moneth, was Maherai the Metopharite of the Serahites, and vnder his course were foure and twentye thousande.

The eleuenth in the eleneth moneth, was Benaia the Purgathonite of the children of

The xxviii. Chap. 3. 3c.

Ephraim, and vnder his course were foure and twentye thousande.

The twoluech in the twoluech moneth was Heldai 3 Metopharite of Achmiel, and vnder his course were foure and twentye thousande.

Ouer the trybes of Israel were these: **A**monge the Rubenites was Pryncer Elieser the sonne of Sichri. Amonge the Simeonites was Sepharai the sonne of Maacha. Amonge the Levites was Hasabia the sonne of Remuel. Amonge the Aaronites was Sadoc. Amonge Juda was Elihu one of Davids brethren. Amonge Issachar was Amri the sonne of Michael. Amonge Zabulon was Jesmaia the sonne of Obadia. Amonge Naphtali was Jeremoth the sonne of Asriel. Amonge the children of Ephraim was Hosea the sonne of Asafia. Amonge the halfe trybe of Manasses was Joel the sonne of Pedai. Amonge the halfe trybe of Manasses in Gilead was Jeddo the sonne of Zacharias. Amonge Ben Jamin was Jaesiel the sonne of Abner. Amonge Dan was Asarel the sonne of Jeroham. These are the princes of the trybes of Israel.

But David toke not the nombre of them that were twentye yeare olde and there vnder: for the LORD had promysed to multiplye Israel as the starres of the skie. * Howbeit Joab the sonne of Zeruia had begonne to nombre them, and persfourmed it not: for there came wrath vpon Israel for the same cause, therfore came not the nombre in to 3 Cronicles of kynge David.

Ouer the kynges treasures was Asma. **D**uethe the sonne of Adiel. And ouer the treasures in the lode, in the cities, villages and castels was Jonathai the sonne of Asia. Ouer the husbandmen to tyll the londe was Esriel the sonne of Chelab. Ouer the vynyardes was Simei the Ramathite. Ouer the wyne Cellers and treasures of wyne was Sabdi the Siphumite. Ouer the oyle gardens and Molberty trees in the lowe felde, was Baalhanan the Gadrite. Ouer the treasure of the oyle was Joas. Ouer 3 oren of the pasture at Saron was Sitari the Saronite. Ouer the oren in the valleys was Saphach the sonne of Adlai.

Ouer the Camels was Obil the Ismaelite. Ouer the asses was Jehethia the Meronothite. Ouer the shepe was Jasis the Zagarite. All these were rulers ouer kynge Davids goodes. Jonathan Davids vncle was of the counsell a wyse man and a scribe. And Jehiel the sonne of Zachmon

a. Re. 21. d
a. Par. 21. d

1. Par. 21. a

The i. boke of the Cronicles.

1. Re. 16. d was with the kynges children. Achitophel also was of the kynges counsell. Husai the Arachite was the kynges frende. After Achitophel was Joiada y sonne of Benaia and Abiathar. As for Joab, he was the kynges chiefe capayne of warre.

The XXIX. Chapter.

21 **A**ld David gathered vnto Jerusalem all the rulers of Israel, namely y prynces of the trybes, the rulers ouer the courses, which wayted vpon the kyng, the capaynes ouer thousandes and ouer hundredes, the rulers ouer the goodes and catell of the kyng and of his sonnes, with the chāberlaines, waiters and valesant men. And David the kyng stode vp vpon his fere, and saide: Heare me my brethren and my people: **1. Re. 7. n** I was mynded to buylde an house, where the Arke of the coneuant of the LORDE shulde rest, and a fore stole for the fere of oure God, and prepared my selfe for to buylde. **1. Par. 21. b** But God sayde vnto me: Thou shalt not buylde an house vnto my name, for I am att a man of warre, and hast shed blode.

22 **N**ow hath the LORDE God of Israel chosen me out of all my fathers house, y I shulde be kyng ouer Israel: for Iuda hath he chosen to be the prynce, and in the house of Iuda amonge my fathers children hath he had pleasure vnto me, to make me kyng ouer all Israel: and amonge all my sonnes (for the LORDE hath geuen me many sonnes) he hath chosen Salomon my sonne, to syt vpon the seate of the kyngdome of the LORDE ouer Israel, and hath sayde vnto me: **1. Re. 16. a** **2. Ge. 40. b** **1. Par. 6. a** Salomon thy sonne shall buylde me an house and my courtes: for I haue chosen him to be my sonne, and I wil be his father, and wil stablish his kyngdome for ever, yf he be constant to do after my commandmentes and lawes, as it is this daye. **1. Par. 13. b** **2. Par. 6. b** Now in the sight of all Israel the congregacion of the LORDE, and in the eares of oure God, se that ye observe and seke all the commandmentes of the LORDE yō God, that ye maye possesse this good lende and that ye and youre children maie haue y inheritaunce therof for ever.

23 **A**nd thou my sonne Salomon, knowe then the God of thy father, and serue him with all thy hert, and with the desyre of thy soule: for the LORDE searcheth all hertes, and vnderstandeth all thoughtes and ymaginacions. If thou seke him, thou shalt fynde him: but yf thou forsake him, he shall refuse the for ever. Take hede now, for the LORDE hath chosen the, to buylde an house to be the Sactuary: be stronge, and make it.

The xxix. Chap.

And David gaue Salomon his sonne a patrone of the porche, and of his house, and of the celles and perlers and ynnnermer chambers, and of the house of the Mercysate, and of all that he had in his mynde, namely of the courtes of the LORDES house, and of all the oratories rounde aboute the treasures in y house of God, and of the treasures of soch thinges as were halowed, of the ordinaunces of the prestes, and Lewites, and of all y busynesse of the offyces in the house of the LORDE.

24 **G**olde (gaue he him) after y golde weight for all maner of vessels of every offyce, and all siluer ornamentes after the weight for all maner of vessel of every offyce: and weight for the golden candilstickes and golden lampes, for every candilstycke and his lampes his weight: likewise for the silver candilstickes gaue he the weight to the candilstycke and his lampes, accordyng as was requyred for every candilstycke. He gaue golde also for y tables of the shewbryd, for every table his weight: and syluer likewise for the syluer tables. And pure golde for the fleshokes, bassens and censours: and for the golden cuppes, vnto every cuppe his weight: and for the siluer cuppes, vnto every cuppe his weight: and for the altare of incense his weight, of the most pure golde.

And a patrone of the charett of the golden Cherubims, that they mighte spiede out themselves, and couer the Arke of the coneuant of the LORDE. All this is geuen me in wytyng of the hande of the LORDE, to make me vnderstande all the workes of the patrone.

And David sayde vnto Salomon his sonne: Be thou manly and stronge, and make it, feare not, and be not faynhearted, the LORDE God my God shal be with the, and shall not withdrawe his hande, ner fayle the, tyll thou haue fynished every worke for the seruyce in the house of the LORDE. Beholde, the censures of the prestes and Lewites to all the offyces in the house of God are with the in every worke, and are willinge, and haue wisdom to all the offyces: and so haue the prynces and all the people for every thinge that thou hast to do.

The XXX. Chapter.

25 **A**ld kyng David sayde vnto all the congregacion: God hath chosen Salomon one of my sonnes, which yet is yonge and tender. But the worke is greater: for it is not a mans palace, but the LORDE Gods. Yet haue I after all my abilitie prepa

red vnto the house of God, golde for the vessels of golde, syluer for them of syluer, brasce for them of brasce, yron for the of yron, wood for them of wood, Onix stones, set Rubyes, & stones of dyuerse coloures, & all precious stones, & Marble stones in multitude. Besydes this, for the good wyl & I haue to the house of God, I haue of myne awne proper good thre M. talētes of golde of Ophir, & seuen M. talētes of pure syluer, which I geue vnto the holy house of God, besyde all & I haue prepared, to ouerlaye & walles of the house, & the same which ought to be of golde, maye be of golde: & that it which ought to be of syluer, maye be of syluer: and for all maner of worke by the hande of the craftsmen. And who is now fre wyllinge, to fyll his hande this daye vnto the LORDE?

B Then were the prynces of the fathers, & prynces of the trybes of Israel, the captaynes ouer thousandes & ouer hundredes, the rulers ouer the kynge's busynes, fre wyllinge, & gaue to & mynistracion in the house of God fyue M. talētes of golde, and ten M. guldenes, and ten M. talētes of syluer, eightene M. talētes of brasce, and an hundred M. talētes of yron. And by whom so euer were soude stones, they gaue them to the treasure of the house of the LORDE, vnder the hāde of Jehiel the Gersonite.

And & people were glad that they were fre wyllinge: for they gaue it wth a good wyl (euen with all their hert) vnto the LORDE. And Dauid also & kynge reioysed greatly, and praysed God, and sayde before the whole congregacion: praysed be thou O LORDE God of Israel oure father, vnto the belongeth worshippe and power, glory, victory & thankes: for all that is in heauen and earth, is thine: thine is & kynge dome, and thou art exalted aboue all prynces. Thine are riches and honoure before & , thou reignest ouer all, in thy hande consisteth power and might, in thy hāde is it to make enery man greate and stronge.

E Now thāke we the oure God, and prayse & name of thy glory: for who am I? What is my people? that we shulde be able with a fre wyl to offre, as this is done? For of the cometh all, and of thy hande haue we geuen it the: & for we are but pilgrymes & straungers before the, as were all oure fathers. Our life vpon earth is as a shadowe, and here is no abydinge. O LORDE oure God, all this abundaunce that we haue prepared to buylde the an house vnto thy name, came of thy hande, and is thine alltogether. I knowe my

God, that thou tryest the hert, and that vnfaynednes is acceptable vnto the: therefore haue I geue all this with an vnfayned hert, eue with a good wyl, and now haue I had ioye to se thy people (which here are present) offre with a fre wyl vnto the. O LORDE God of oure fathers Abraham, Isaac, & Israel, kepethou euermore soch purposes and thoughtes in & hertes of thy people, & preparethou their hertes vnto the. And graunte my sonne Salomon a perfecte hert, that he maye kepe thy cōmaundementes, thy testimonies, & thy statutes, that he maye do all, & buylde this palace, which I haue prepared.

And Dauid sayde vnto the whole cōgregacion: O prayse the LORDE y^e God. And all the cōgregacion praysed & LORDE God of their fathers, & bowed them selves, & worshipped the LORDE & then the kynge, and offred sacrifices vnto the LORDE. And on y^e nexte morow offred they burnt offerynges, a M. bullockes, a M. rāmes, a M. lābes wth their drynt offerynges, & plenteously offred they amonge all Israel. And they ate and dranke the same daie before the LORDE with greate ioye, and made Salomon the sonne of Dauid kynge & seconde tyme, and anoynted him to be & prynce for the LORDE, & Sadocto beche priest.

* Thus sat Salomon vpon the seate of y^e LORDE, kynge in his fathers steade, & prospered. And all Israel obeyed him, & all & rulers & mightie men, & all kynge Dauid's children submytted themselves vnto kynge Salomon. And & LORDE made Salomon excellent & greate in & sighte of all Israel, & and gaue him soch a glorious kynge dome, as none had before him ouer Israel.

So had Dauid now bene kynge ouer all Israel. And & tyme that he was kynge ouer Israel, is fortye yeares: At Hebron reigned he seuen yeares, and at Jerusalem thre & thirtie yeares, & dyed in a good age, full of dayes, riches and honoure. And Salomon his sonne was kynge in his steade.

These actes of kynge Dauid (both & first and last) beholde, they are wrytten amonge the actes of Samuel the Seer, and amonge the actes of the prophet Nathan, and amonge the actes of Gad the Seer, with all his kynge dome, power and tymes which passed vnder him, both vpon Israel & vpon all the kynge domes of the earth.

The ende of the first boke of the Cronicles.

Gen. 47. b
Heb. 11. c

1. Reg. 2. f

1. Reg. 2. b

1. Reg. 4. a

The ij. boke of the Cronicles.

The seconde boke of the Cronicles, called Paralipomenon.

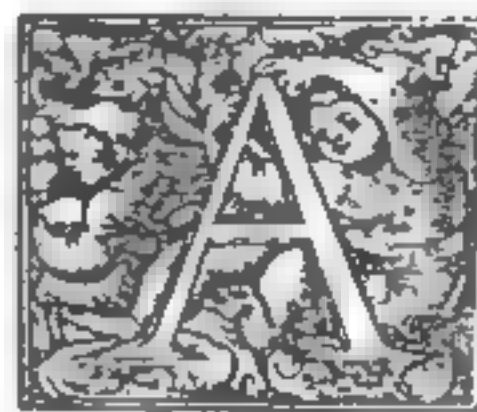
What this boke conceynerh.

- Chap. I. Of the Kyngdome of Salomon, to whom the LORDE appeareth, and Salomon maketh his prayer vnto him.
- Chap. II. How Salomon deuyseth to buylde the temple of the LORDE.
- Chap. III. How he begynneth to buylde, and after what fashon.
- Chap. IIII. Of the ornamentes of the temple.
- Chap. V. The Arke is broughte in to the temple, &c.
- Chap. VI. Salomon speaketh vnto the people prayseth God, and beseketh him to heare soch as make their prayer in the temple.
- Chap. VII. The fyre commeth from heauen, & consumeth the sacrifice. The Kyng & the people offre. The LORDE appeareth vnto Salomon, and promyseth to heare him.
- Chap. VIII. Salomon buyldeth cities, and subdueth the Heythen. Of his captaynes and of his wife.
- Chap. IX. The Quene of Saba bringeth presentes vnto Salomon, & receaueth giftes of him. Salomon dyeth.
- Chap. X. Roboam oppressynge the people, maketh them to fall awaye from him.
- Chap. XI. The LORDE wil not suffre Roboam Kyng of Iuda & Be Jamin to fighte agaynst Israel. He buyldeth cities.
- Chap. XII. Roboam forsaketh the lawe of the LORDE. The Kyng of Egypte commeth vpon him. The LORDE deluynereth him.
- Chap. XIII. Of Abia & Jeroboam & their war.
- Chap. XIII. XV. Of Kyng Asa. (res.)
- Chap. XVI. Baesa cometh vp agaynst Asa, which agreeth with him, therfore is he rebuked.
- Chap. XVII. Of the reigne of Josaphat.
- Chap. XVIII. Josaphat maketh friendship with Achab, and helpeth him to fight.
- Chap. XIX. Jehu rebuketh Josaphat for helppynge the vngodly. Josaphat amenderh, and lynerh well.
- Chap. XX. The Moabites & Ammonites with the Syrians and Edomites go forth agaynst Josaphat, which prayeth vnto God, and he helpeth him.
- Chap. XXI. Josaphat dyeth. Joram his sonne is made Kyng, slayeth his brethren, and forsaketh the LORDE. Edom falleth awaye from Iuda. God punysheth Joram.
- Chap. XXII. Achasias is made Kyng, and taketh part with Achabs sonne.
- Chap. XXIII. Joradas maketh Joas Kyng, & commaundeth to slaye Athalia.
- Chap. XXIII. Whyle Joradas lyueth, Kyng Joas doth well, but after his death he forsaketh the LORDE: And because Zacharias reproveth him, he commaundeth to stone him to death. His awne seruantes fyll him vpon his bed.
- Chap. XXV. Of Kyng Amasias, which smyteth the Edomites. He worshippeth their Idols, therfore the prophet reproveth him. He wyll nedes fight with the Kyng of Israel, which ouercometh him and taketh him.
- Chap. XXVI. Of Kyng Ussias other wyse called

The first. Chap.

- Ussias or Azarias: of his buyldinges, & how he became leper for his presumption.
- Chap. XXVII. Of Jothams reigne, of his buyldinges, and of his warres.
- Chap. XXVIII. Of the wicked Kyng Achas.
- Chap. XXIX. XXX. XXXI. Of the vertuous Kyng Ezechias, and of his noble actes.
- Chap. XXXII. Sennacherib layeth sege to Jerusalem. Ezechias comforteth the people. Sennacherib threatheneth, but the LORDE deluynereth Iuda. Ezechias is sicke and recovereth.
- Chap. XXXIII. Of the reigne of Manasses, and of his amendment from his wickednes. Of Kyng Ammon his sonne.
- Chap. XXXIII. XXXV. Of the reigne and most vertuous actes of Kyng Josias, and of his death.
- Chap. XXXVI. Thre monethes reigneth Joachas, after whom reigneth Eliachim other wyse called Joachim, whom Nabuchodonosor carryeth vnto Babilon, and in his steade reigneth Joachims sonne, which also is led awaye captayne vnto Babilon. Sedechias is made Kyng, and at the last carryed awaye prisoner with all the people, and Jerusalem destroyed.

The first Chapter.



And Salomon the sonne of David was stablished in his Kyngdome, and the LORDE his God was with him, & made him exceedinge greate. And Salomon spake vnto all Israel, to the captaynes ouer thousandes and ouer hundredes, to the Judges, and to all þe prynces in Israel, and to the chiefe fathers, so that they wente (Salomon and the whole congregacion with him) vnto the hye place which was at Gibeon: for there was þe Tabernacle of þe witnesse of God, which Moses the seruaunt of the LORDE had made in þe wyldernes. For David had broughte vp the Arke of God from Kirjath Jarm, whan he had prepared for it: for he had pitched a tent for it at Jerusalem. As for þe brasen altare which Bezaleel the sonne of Dauid the sonne of Iur had made, it was there before the habitation of the LORDE: and Salomon and the congregacion soughte God. And Salomon offred a thousande burnt offerynges vpon the brasen altare that stode before the Tabernacle of witnesse.

In the same night appeared God vnto Salomon, and sayde vnto him: Aye, what shal I geue the? And Salomon sayde vnto God: Thou hast done greate mercy vnto my father David, and hast made me Kyng in his steade. Now LORDE God, let þe remember that thou hast promysed vnto my father

1. Reg. 4. 7

1. Par. 22.

Exo 36. 1

1. Re. 6. 1

Exo 31. 7

The ij. boke of the Cronicles.

Sap. 9. 2

David, be verified, * for thou hast made me kynge ouer a people, which is as many in nō bre as the dust vpon the earth. Graunte me wysdome therfore and knowlege, & I maye go out and in before this people: for who is able to iudge this greate people of thine?

Then sayde God vnto Salemon: For so moch as thou art so mynded, and hast not desired riches ner good, ner hono^r, ner the soules of thine enemies, ner longe life, but hast requyred wysdome and knowlege, to iudge my people, ouer whom I haue made the kynge, wysdome therfore and knowlege be geuen the. Moreover, riches & good and honoure wyll I geue the, so that soch one as thou hath not bene before the amōge the kynges, nether shal be after the.

C
1. Re 4. c
and 10. c

So came Salemon from the hye place (which was at Gibeon) vnto Ierusalē from & Tabernacle of witnessse, and reigned ouer Israel. And Salomon gathered him charrettes and horsmen, so that he had a thousande and foure hundred charrettes, & twelue thousande horsmen: and those appoynted he to be in the charecities, and with the kynge at Ierusalem. And the kynge broughthe it so to passe, that there was as moch syluer & golde at Ierusalē as stones: and as many Ceders, as the Mosberyces trees, that are in the valleys. And there were horses broughthe vnto Salemon out of Egipte, & the kynges marchauntes fetched them from Arna for money. And they came vp, and broughthe out of Egipte a charret for sixe hundred syluer pēs, and an horse for an hundred and fifye. Thus broughthe they also vnto all the kynges of the Hethites, and to the kynges of & Syrians.

The II. Chapter.

2
1. Reg. 5. a
2. Re. 3. c

AND Salomon thoughte to buylde an house vnto the name of the LORDE, & an house for his kyngdome: and tolde out thre score and ten thousande men to beare burthens, and foure score thousande that hewed tymber vpon the mount, and thre thousande and sixe hundred effycers ouer them. And Salomon sent vnto Hiram the kynge of Tyre, sayenge: As * thou dydest with my father, & sendest him Cedar trees, to buylde an house for to dwell in (euen so do thou wth me also.) Beholde, I wyll buylde an house vnto the name of the LORDE my God, to sanctifie it, for to burne good incense before him, and allwaye to prepare & shew bried, and burnt offerynges in the mornynge and in the euenynge, on the Sabtathes & New mones, and solempne feastes of & LORDE

The ij. Chap. Fo. xcij.

oure God evermore for Israel.

And the house that I wyll buylde, shal be greate: for oure God is greater then all goddes. But who is able to buylde him an house? For heauen & the heauens of all heauens maye not cōprehende him. Who am I then, that I shulde buylde him an house? But onely for this intent to burne incense before him.

Sēde me now therfore a wyse mā to worke with golde, syluer, brasse, yron, scarlet, purple, yalow sylke and soch one as can graue carued worke with the wyse men that are with me in Jewry and Ierusalem, whom my father David ordeyned. And sende me tymber of Cedar, pyne tre and costely wodde from Libanus: for I knowe that & seruauntes can hewe tymber vpon Libanus. And behold, my seruauntes shalbe with & seruauntes, to prepare me moch tymber: for the house that I wyll buylde, shalbe greate & marvelous goodly.

And beholde, I wyll geue vnto the carpenters thy seruauntes which hewe the tymber, twētye thousande quarters, of beaten wheate, and twētye thousande quarters of barley, and twētye thousande Batthes of wyne, and twētye thousande Batthes of oyle.

Then sayde Hiram the kynge of Tyre by wytyng, and sent it vnto Salemon: Because the LORDE loueth his people, therfore hath he made & to be kynge ouer them. And Hiram sayde moreover: Praises be & LORDE God of Israel, which made heauen earth, that he hath geue kynge David a wyse and prudent sonne, and soch one as hath vnderstandinge to buylde an house vnto the LORDE, & an house for his realme. Therfore sende I now a wyse man that hath vnderstandinge, * euen Hiram Abi (which is the sonne of a woman of the daughters of Dan, and his father was of Tyre) which can worke in golde, syluer, brasse, yron, stone, tymber, scarlet, yalow sylke, linnen, purple and to carue all maner of thinges, and to make what cōnyng thinge so euer is geuen him, with thy wyse men, and with the wyse men of my lord kynge David & father. And now let my lord sende the wheate, barley, oyle and wyne vnto his seruantes, acordinge as he hath sayde, and so wyll we hewe & tymber vpon Libanus, as moch as thou nedest, and wyll brynge it by flotes in the See vnto Japho, from whence thou mayest brynge it vp to Ierusalem.

And Salomon nombred all the strangers in the londe of Israel, acordinge to the

The ij. boke of the Cronicles.

nombre whan David his father nombred them: and there were founde an hundred and fiftie thousande, thre thousande and sixe hundred. And of the same he made thre score and ten thousande beares of burthens, and foure score thousande hewers vpon y mount, and thre thousande and sixe hundred over-seers, which helde 3 people at their worke.

The III. Chapter.

AND Salomon beganne to buylde the house of the LORD at Jerusalem vpon the mount Moria, * that was shewed vnto David his father, which David had prepared for the rowme, vpon the come floore of Arnan the Jebusite. In the seconde daye of the seconde moneth in the fourth yere of his reigne begane he to buylde. And so layed Salomon the foundation to buylde the house of God: first the length thre score cubytes, the bredth twenty cubytes: and the porche before the wydenes of the house, was twenty cubytes longe, but the height was an hundred and twentye, and he overlaid it on the ynsyde with pure golde.

But the greate house fylde he with pynetre, and overlaid it with the best golde, and made palme trees and thronne worke theron, and overlaid the house with precious stones to beautifye it. As for the golde, it was golde of Paruaim. And the balles and postes aboue, and the walles, and the dores of it overlaid he with golde, and caused Cherubins to be carued on the walles.

He made also the house of the Most holy, whose length was twenty cubytes according to the wydenesse of the house: and the bredth of it was twenty cubytes likewise, and he overlaid it with the best golde by sixe hundred talentes. And for nales he gaue fiftie Sicles of golde in weight, and overlaid the chambers with golde. He made also in the house of the most holy, two Cherubins of carued worke, and overlaid them with golde: and the length on the wynges of the Cherubins, so that one wyng had fyue cubytes, and touched the wall of the house: and the other wyng had fyue cubytes also, and touched the wyng of the other Cherub.

Euen so had one wyng of the other Cherub fyue cubytes likewise, and touched the wall of the house: and his other wyng had fyue cubytes also, and touched the wyng of the other Cherub: so that these wynges of the Cherubins were spread out twenty cubi-

The iiij. Chap.

tes wyde. And they stode vpon their fete, and their face was turned to the house warde.

He made a vayle also of yalow sylke, scarlet, purple and lynworke, and made Cherubins theron. And before the house he made two pilers fyue and thirtie cubites longe, and the knoppes aboue theron, fyue cubytes. And he made thronne worke for the queene, and put it aboue vpon the pilers: and made an hundred pemgranates, and put them on the wythien worke. And he set vpon the pilers before the temple, the one on the righte honde, and the other on the lefte: and that on the righte honde called he Jachin, and it on the lefte honde called he Boos.

The IIII. Chapter.

HE made a brasen altare also, twenty cubytes longe, and twenty cubytes brode, and ten cubites hye. * And he made a molten lauer ten cubites wyde from the one syde to the other rounde aboute, and fyue cubytes hye. And a metelyne of thirtie cubites mighte comprehend it aboute. And ymages of Bullockes were vnder it. And aboute the lauer (which was ten cubites wyde) there were two rowes of knoppes, 3 were molten withall.

It stode so vpon the bullockes, that thre were turned towarde the north, thre towarde the west, thre towarde the south, and thre towarde the east, and the lauer aboue vpon them, and all their hynder partes were on the ynsyde. The thiknesse of it was an hand bredth, and the edge of it was like the edge of a cuppe, and as a floured rose. And it conteyned thre thousande Batthes.

And he made ten Kettels, wherof he set fyue on the righte hande and fyue on the lefte, to washe in them such thinges as belonged to the burnt offeringe, that they mighte thrust them therin: but 3 lauer (made he) for the prestes to washe in.

Ten golden candelstickes made he also as they ought to be, and set them in the temple: fyue on the righte hande, and fyue on the lefte. And made ten tables, and set them in the temple: fyue on the righte hande, and fyue on the lefte. And made an hundred basens of golde. He made a courte likewise for the prestes, and a greate courte, and dores in the courte, and overlaid 3 dores with brasen. And the lauer set he on the righte syde towarde the south east. And Hiram made cauldrons, shencels and basens.

So Hiram finished the worke which he made for kynge Salomon in the house of

1.Par.22.d

2

1.Reg.7.4

2

The ij. booke of the Cronicles.

God: namely the two pilers with the roundels and knoppes above vpon both the pilers, and both the wythen ropes to couer both the roundels of ʒ knoppes above vpon the pilers, and the foure hundred pomgranates on both the wythe ropes, two rowes of pomgranates on euery rope, to couer the roundels of the knoppes that were above vpon the pilers.

Chemade the stoles also and ʒ kettels vpon the stoles, and a lauer, and twelue bullockes there vnder. And pottes, shouels, fleshhooks, and all their vessels made Hiram Abis of pure metall for kynge Salomon vnto the house of the LORDE. In the coaste of Iordane dyd the kynge cause them to be molten in thicke earth betwene Suchoth and Zaredatha.

And Salomon made all these vessels which were so many, that the weight of ʒ metall was not to be sought out. And Salomon made all the ornaments for the house of God: namely, the golden altare, the tables and the shewbreads thereon, the candelsticks with their lampes of pure golde, to burne before the Quere according to the manner: and the floures and the lampes and the snuffers were of golde, all these were of pure golde.

And the knyues, basens, spones and pottes, were of pure golde. And the intraunce and his doores within vnto the Most holy, and the doores of the house of the temple were of golde. Thus was all ʒ worke synished, which Salomon made in the house of the LORDE.

The V. Chapter.

1. Re. 7. 2 **1. Re. 8. 1** **A**ND Salomon broughte in all ʒ his father Dauid had sanctified, namely, syluer and golde, and all maner of ornaments, and layed them in the treasures of the house of God. The gathered Salomon all the Elders in Israel together, all ʒ heades of the trybes, prynces of the fathers amonge the childre of Israel vnto Ierusalem, to bringe vp the Arke of the couenaunt of the LORDE out of the cite of Dauid, that is Sion. And there resorted vnto the kynge all the men in Israel at the feast, that is in the seventh moneth, and all ʒ Elders in Israel came.

And ʒ Levites toke the Arke, ʒ broughte it vp with the Tabernacle of witnessse, and all the holy vessels that were in the Tabernacle: and ʒ prestes and Levites broughte them vp. As for kynge Salomon and all the cōgregacion of Israel that was gather-

The v. Chap. Ho. xcij.

red vnto him before the Arke, they offered shepe and oxen, so many, that no man coulde nombre ner reken them.

BThus the prestes broughte the Arke of ʒ couenaunt of the LORDE vnto hir place in to the quere of the house, even in to ʒ Most holy vnder the wynges of the Cherubins, so that the Cherubins spied out their wynges ouer the place of the Arke: and the Cherubins covered the Arke and the staves thereof from above. And the staves were so longe, ʒ the knoppes of them were sene from the Arke before the quere, but on the cutesyde were they not sene. And it was there vnto this daye. And there was nothinge in the Arke, save the two tables, which Moses put ther in at Horeb, whan the LORDE made a couenaunt with the childre of Israel, what tyme as they were departed out of Egipte.

CAnd whan the prestes wente out of the Sanctuary (for all ʒ prestes that were founde, sanctified them selues, because the courses were not kepte) the Levites with all those that were vnder Asaph, Heman, Jedithun and their children and brethren, beyng clothed in linnen, songe with Cymbales, psalteries and harpes, and stode towarde the east parte of the altare, and an hundred ʒ twentye prestes with them, which blew w trompettes. And it was, as yf one dyd trompet and synge, as though a voyce had bene herde of praysinge and geuyng chantes vnto the LORDE.

And whan the voyce arose from ʒ trompettes, cymbales and other instrumentes of musick, and from praysinge the LORDE (because he is gracious, and because his mercy endureth for ever) the house of the LORDE was fylled on the ynsyde with a cloude, so ʒ the prestes coulde not stonde to mynister for the cloude: for the glory of the LORDE fylled the house of God.

The VI. Chapter.

1. Re. 8. 1 **1. Re. 9. 1** **1. Re. 9. 2** **1. Re. 9. 3** **1. Re. 9. 4** **1. Re. 9. 5** **1. Re. 9. 6** **1. Re. 9. 7** **1. Re. 9. 8** **1. Re. 9. 9** **1. Re. 9. 10** **1. Re. 9. 11** **1. Re. 9. 12** **1. Re. 9. 13** **1. Re. 9. 14** **1. Re. 9. 15** **1. Re. 9. 16** **1. Re. 9. 17** **1. Re. 9. 18** **1. Re. 9. 19** **1. Re. 9. 20** **1. Re. 9. 21** **1. Re. 9. 22** **1. Re. 9. 23** **1. Re. 9. 24** **1. Re. 9. 25** **1. Re. 9. 26** **1. Re. 9. 27** **1. Re. 9. 28** **1. Re. 9. 29** **1. Re. 9. 30** **1. Re. 9. 31** **1. Re. 9. 32** **1. Re. 9. 33** **1. Re. 9. 34** **1. Re. 9. 35** **1. Re. 9. 36** **1. Re. 9. 37** **1. Re. 9. 38** **1. Re. 9. 39** **1. Re. 9. 40** **1. Re. 9. 41** **1. Re. 9. 42** **1. Re. 9. 43** **1. Re. 9. 44** **1. Re. 9. 45** **1. Re. 9. 46** **1. Re. 9. 47** **1. Re. 9. 48** **1. Re. 9. 49** **1. Re. 9. 50** **1. Re. 9. 51** **1. Re. 9. 52** **1. Re. 9. 53** **1. Re. 9. 54** **1. Re. 9. 55** **1. Re. 9. 56** **1. Re. 9. 57** **1. Re. 9. 58** **1. 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1. Par. 7. c se for my name to be there, nether haue I chosen any man to be pryncce ouer my people of Israel. * But Jerusalem haue I chosen, for my name to be there: David haue I elected, to be pryncce ouer my people of Israel.

B And whan my father Dauid was mynded to buylde an house vnto the name of the **LORDE** God of Israel, the **LORDE** sayde vnto Dauid my father: Where as thou wast mynded to buylde an house vnto my name, thou hast done well: howbeit thou shalt not buylde the house, but thy sonne which shall come out of thy loynes, shal buylde the house vnto my name.

Thus hath **3** **LORDE** now performed his worde, that he spake: for I am come vp in my father Dauids steade, and syt vpon the seate of Israel, euen as the **LORDE** sayde, & haue buylded an house vnto the name of **3** **LORDE** God of Israel, & in it haue I put **3** **Arke**, wherein is the couenaunt of **3** **LORDE**, which he made with the childre of Israel.

C And he stode before the altare of the **LORDE** in the presence of the whole congregation of Israel, and spred out his handes: for Salomon had made a brasen pulpit, and set it in the myddes of the courte, fyue cubites longe, and fyue cubites brode, and thre cubites hie: vpon the same stode he, and fell downe vpon his knees in the presence of the whole cōgregacion of Israel, and helde out his handes towarde heaue and sayde: * **3** **LORDE** God of Israel, there is no god like the, nether in heauen ner vpon earth, thou that kepest couenaunt and mercy for thy seruantes, that walke before the with all their hert. Thou hast kepte promes to my father Dauid thy seruaut: With thy mouth thou saydest it, and with thy hande hast thou fulfilled it, as it is come to passe this daye. Now **LORDE** God of Israel, make good vnto my father Dauid **3** seruaut, that which thou hast promysed him, & sayde: Thou shalt not want a man before me, to syt vpon the seate of Israel: yf thy children kepe their waye, so **3** they walke in my lawe, like as thou hast walked before me: Now **LORDE** God of Israel, let **3** worde be verified, which thou hast promysed vnto Dauid thy seruaut.

D For thinkest thou that God in very dede dwelleth amonge men vpon earth? * Beholde, the heauen and **3** heauens of all heuens maye not cōteyne the: how shulde then this house do it, which I haue buylded? But turne the vnto the prayer of thy seruaut, and to his supplicaciō (**3** **LORDE** my God) that thou mayest heare the thankesgeuyng

and prayer, which thy seruaut maketh before the, so that thine eyes be open ouer this house daye and night, euen ouer this place (wherin thou saydest thou woldest set thy name) that thou mayest heare the prayer, which thy seruaut shall make in this place. Heare now therfore the intercession of thy seruaut and of thy people of Israel, what so euer they shall desyre in this place: heare thou it from the place of thy habitation, euē from heauen: and whan thou hearest it, be mercifull.

Whan any mā synneth agaynst his neghboure, and an ooth be put vpon him which he ought to sweare, and the ooth cometh before thine altare in this house, then heare thou from heauen, and se **3** thy seruaut haue righte, so that thou rewarde the vngodly, and recōpence him his waye vpon his awne heade, and to iustifye the righteous, and to geue him acordinge to his righteousness. **3. Re. 1. c**
Exo. 22. b

Whan thy people of Israel is synner before their enemies (whyle they haue synned agaynst the) and yf they turne vnto the, and knowlege thy name, and make their prayer and intercession before the in this house, then heare thou them from heauen, and be mercifull vnto the synne of thy people of Israel, & bryng them agayne into the londe, **3** thou hast geuen them and their fathers. **3**

* Whan the heauen is shut vp, so that it rayne not (for so moch as they haue synned agaynst the) and yf they make their prayer in this place, and knowlege thy name, and turne from their synnes (whan thou hast brought them lowe) heare thou them then in heauen, and be mercifull vnto the synne of thy seruantes, and of thy people of Israel, that thou mayest teach them the good waye wherein they shulde walke, and let it rayne vpon thy londe which thou hast geuen thy people to possesse. **1. Re. 17. d**

Whan a verth, or pestilence, or drought, or blastinge, or grishopper or catirpillar, is in the londe: Or whan their enemye layeth sege to their portes in the lōde, or whan any other plague or discaise happeneth, who so euer the maketh his prayer or petition amonge any maner of men, or amonge all thy people of Israel, yf any man fele his plague and discaise, and spredeth out his handes vnto this heu- **3** se, heare thou then from heauen, euen from **3** seate of thy habitation, and be mercifull: and geue every man acordinge to all his wayes, in so mech as then knewest his hert (for thou onely knowest the hert of the children of men) that they maye feare the, and all **3** **Mat. 1. c**

The ii. booke of the Cronicles.

waye walke in thy wayes, as longe as they lyue in the londe, which thou hast geuen vn to oure fathers.

And when any straunger which is not of thy people of Israel, cometh out of a farre countre because of thy greate name, and mightie hande, and out stretched arme, and cometh to make his prayer in this house, heare thou him then from heauen, even from the seate of thy habitation: and do all for y^e which that straunger calleth vpon the, that all the nations vpon earth maye knowe thy name, and feare the, as thy people of Israel do: and that they maye knowe, how y^e this house which I haue buylded, is named after thy name.

Dan. 5. b When thy people go forth to y^e battayll agaynst their enemies, the waye that thou shalt sende them, and shall praye vnto the * towarde the waye of this cite which thou hast chosē, and towarde the house that I haue buylded vnto thy name, heare thou the their prayer and petition from heauen, and helpethem to their righte.

1. Ioh. 1. b **G** When they synne agaynst the (* for there is no man that synneth not) and thou be wroth at them, and geue them ouer before their enemyes, so that they cary them awaye captiue in to a countre farre or nye, and yf they turne within their hertes in the londe where they are prisoners, and so conuerte, and make their intercession vnto the in the londe of their captiuite, and saye: We haue synned, and done amysse, and haue bene vngodly: and so turne themselves vnto y^e with all their hert and with all their soule in the londe of their captiuite, wherein they are prisoners: and make their prayer towarde the waye of their owne londe, which thou gauest vnto their fathers, and towarde the cite which thou hast chosē, and towarde the house that I haue buylded vnto thy name: then heare thou their prayer and supplication from heauen, even from the seate of thy dwellynge, and helpe them to their righte, and be mercifull vnto thy people that haue synned agaynst the. My God, let thine eyes now be open, and let thine eares geue heede vn to prayer in this place. * Arise now O LORDE God vnto thy resting place, thou and the Arke of thy strength. Let thy prestes O LORDE God be clothed with health, and let thy sayentes reioyse ouer this good. LORDE God, turne not awaye the face of thine anoynted: thinke vpon the mercies of thy seruant Dauid.

The VII. Chapter.

The vii. Chap. Fo. xciiij.

Ald whā Salomō had ended his praye, there fell a fyre from heauen, and consumed the burnt offeringe and the other offeringes. And the glory of the LORDE fylled the house, so that y^e prestes coulde not go in to the house of the LORDE, while y^e glory of the LORDE filled y^e LORDES house. And all the children of Israel sawe the fyre fall downe, and the glory of the LORDE ouer the house: and they fell on their knees wth their faces to the grounde vpon the pauement, and worshipped, and gaue thankes vnto the LORDE, because he is gracious, and because his mercy endureth for euer. As for the kynge and all the people, they offered before the LORDE.

For kynge Salomon offered two and twety thousand bullockes, and an hundred thousand and twenty thousand shepe, & so both the kynge and all the people dedicated the house of God.

But the prestes stode in their watches, & the Levites with the muscicall instrumentes of the LORDE, which kynge Dauid had caused to make for to geue thankes vnto the LORDE, (because his mercy endureth for euer) wth psalmes of Dauid thorow their hande. And the prestes blew trumpettes ouer agaynst them, and all Israel stode.

And Salomon halowed the myddelmost court, which was before the house of the LORDE, for there prepared he the burnt offeringes and the fat of the slayne offeringes: for the brasen altare that Salomon made, might not conteyne all the burnt offeringes, meat offeringes, and the fat.

* And at the same tyme helde Salomon a feast seven daies longe, and all Israel with him a very greate congregacion, from Chemath vnto the ryuer of Egypte, and on the eight daye helde he a conuocation. For the dedicacion of the altare helde they seven daies, and the feast seven dayes also. **1. Mac. 4. 2**

But on the thre and twentyeth daye of the seventh moneth he let the people go vnto their tentes ioyfull and with mery hertes because of all the good, that the LORDE had done vnto Dauid, vnto Salomō, and to his people of Israel.

* Thus fynished Salomō the house of y^e LORDE, and the kinges house, and all y^e came in his hert to make in the house of the LORDE, and in his awne house, prosperously. And the LORDE appeared vnto Salomon in the night season, and sayde vnto him: I haue herde thy prayer * and chosē this place vnto my selfe for an house of sacrifice. **2. Par. 1. 1**

The ij. booke of the Cronicles.

Beholde, when I shut the heauē so & it raine not, or commaunde the gresshopper to consume the londe, or cause a pestilence to come amonge my people, to humble my people, which is named after my name: and yf they praye, and seeke my face, and turne from their euell wayes, the wyl I heare them from heauen, and wyl forgewe their sinne, and heale their londe. So shal myne eyes now be open, and myne eares shal be attente vnto prayer in this place. Thus haue I now chosen this house, and sanctified it, that my name maye be there for ever: and myne eyes and my hert shal allwaye be there.

D And yf thou walke before me, as thy father David walked, so that thou do all that I commaunde the, and kepe myne ordinaunces and lawes, then wyl I stablishe the seate of thy kyngdome, acordinge as I promysed thy father David, and sayde: Thou shalt not wante a man to be lord over Israel. But yf ye turne backe, and forsake myne ordynaunces and commaundmētes which I haue layed before you, and so go youre waye, and serue other goddes, and worshippe them, the wyl I rote you out of my londe that I haue geuen you: and this house which I haue sanctified vnto my name, wil I cast awaye out of my presence, and geue it ouer to be a byworde and fabel amōge all nations. And every one that goeth by, shall be astonnyed at this hye house, and shall hyss at it, and saye: Wherefore hath the LORDE dealte thus with this londe and with this house? Then shall it be sayde: Euen because they haue forsaken the LORDE God of their fathers (which brought them out of the londe of Egypte) & haue cleued vnto other goddes, & worshipped them, and serued the: therefore hath he brought all this euell vpon the.

The VIII. Chapter.

After twentye yeares (wherin Salomon buylded the house of the LORDE and his awne house) he buylded the cyties also which Hiram gaue vnto Salomon, and caused the children of Israel to dwell therein. And Salomon wente vnto Hemath Zoba, and made it stronge, and buylded Thadmor in the wyldernes, and all the cornecities which he buylded in Hemath. He buylded the vpper and lower Bechoran likewise, so that they were stronge cities w walles, portes and barres. And Baelath, and all the cornecities which Salomon had, and all the cities of the charettes and of the horse men, and all that Salomon had lust to buylde, both at Jerusalem and vpon Li-

The viij. Chap.

banus, and in all the londe of his domynion.

All the remnant of the people of the Hebrithes, Amorites, Pheresites, Hemitas and Jebusites, which were not of the children of Israel, and their children which they had lefte behynde them in the londe, (whom the children of Israel had not utterly destroyed) those dyd Salomon make trybutaries vnto this daye. As for the children of Israel, Salomon made no bondmen of them vnto his worke, but they were men of warre, and chiefe captaynes, and ouer his charettes & horsemen. And the chiefe of kyng Salomons officers were two hundred and fystie, which ruled the people.

And Salomon caused pharaos daughter to be fetched vp out of the cite of David, into the house that he had buylded for her: for he sayde: My wyfe shall not dwell in the house of David the kyng of Israel, for it is sanctified, in as much as yf Arke of the LORDE is come into it.

Then offered Salomon burnt offerynges vnto the LORDE vpon the LORDES altare, which he had buylded before the porche, every one vpon his daye to offre after the commaundement of Moses, on the Sabbathes, Newmones & at the appoynted seasons of the yere, euen thre tymes, namely in y feast of vnleuended bred, in the feast of weekes, & in the feast of Tabernacles.

And he set the prestes in ordre to their ministracion: acordinge as David his father had appoynted, and the Levites in their offices, to geue thankes and to mynister in the presence of the prestes, every one vpon his daye. And the doorekeepers in their courses, every one at his doore, for so had David the mā of God commaunded.

And they departed not from the kynges commaundement ouer the prestes and Levites in every matter and in the treasures. Thus was all Salomons busynesse made ready, from the daye that the foundation of the LORDES house was layed, tyll it was finished, so that the house of the LORDE was all prepared.

Then wente Salomon vnto Ezcon Geber, and vnto Elath by the See syde in the londe of Edomea. And Hiram sent him shippes by his seruantes which had knowlege of the See, and they wente with Salomons seruantes vnto Ophir, and fetched from thence foure hundred and fystye talentes of golde, and broughte it vnto kyng Salomon.

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Deu. 32 d
Ierc. 22. 8

1. Par. 1. 10

1. Reg. 10

The ii. booke of the Cronicles.

The IX. Chapter.

2
3 Re. 10. 2
Matt. 12. 2

AND whan the quene of rich Arabia herde the fame of Salomon, she came with a very greete tryne to Jerusalem (with Camels that bare spyces and golde, and precious stones) to proue Salomon with darke sentences. And whan she came vnto Salomon, she spake vnto him all that she had deuysed in hir mynde. And the kynge tolde her all hir matters, and Salomon had nothyng in secrete, but he tolde it her.

And whan the Quene of riche Arabia sawe the wysdome of Salomon, and þe house that he had buylded, the meates of his table, the dwellinges of his seruauntes, þe offices of his mynisters and their garmentes, and his butlers and their apparell, and his parler where he wente vp in to the house of the LORD, she coude no longer refrayne. And she sayde vnto the kynge: It is true that I haue herde in my londe of thy behaueoure and of thy wysdome: howbeit I wolde not beleue their wordes, tyll I came my selfe, and sawe it with myne eyes: and beholde, the halfe of thy greete wysdome hath not bene tolde me: there is more in þe than the fame that I haue herde. Happye are thy myn, and happye are these thy seruauntes, þe allwaye stonde before the, and heare thy wysdome. Praise be the LORD thy God, which had soch pleasure vnto the, that he hath set the vpon his seate to be kynge vnto the LORD thy God. Because thy God loueth Israel, to set them vp for ever, therefore hath he ordeyned þe to be kynge ouer them, that thou shuldest mayntayne iustice and equitye.

And she gaue þe kynge an hundred and twentye talentes of golde, and very moch spyce and precious stones. There were no mo soch spyces as these that the Quene of riche Arabia gaue vnto kynge Salomon. And Hiram's seruauntes and the seruauntes of Salomon, which broughte golde from Ophir, broughte costly tymber also and precious stones.

E And of the same costly tymber dyd Salomon cause to make staires in the house of the LORD, and the kynge's house, and harpes and psalteries for the Musicians. There was no soch tymber sene before in the londe of Iuda. But kynge Salomon gaue the Quene of riche Arabia all that she desyred and axed, and moch more than she had broughte vnto the kynge. And she returned, and departed in to hir londe with hir seruauntes.

The golde that was broughte vnto Salomon in one yere, was sixe hundred and sixe and thre score talentes, besydes that þe chap

The ix. Chap. Fo. xcv.

men and marchauntes broughte. And all the kynge's of the Arabians, and the lordes in þe londe broughte golde and syluer vnto Salomon. Of the which kynge Salomon made two hundred speares of beaten golde, so þe sixe hundred peces of beaten golde came vpon one speare: and thre hundred shildes of beaten golde, so that thre hundred peces of beaten golde came to one shylde: and the kynge put the in the house of the wod of Libanus.

And the kynge made a greete seate of Query, and overlaid it with pure golde: and the seate had sixe steppes, and a forestole of golde festened vnto the seate, and it had two leanyng postes vpon both the sydes of the seate, and two lyons stode beside the leanyng postes, and there stode twelue Lions vpon the sixe steppes on both the sides. In all realmes hath not soch one bene made.

And all kynge Salomons drynkeynge vessels were of golde, and all the vessels of the house of the wod of Libanus, were of pure golde: for syluer was rekened nothyng in Salomons tyme. For the kynge's shippes wente vpon the See with the seruauntes of Hiram, and came once in thre yere, and broughte golde, syluer, Query, Apes and Pecoctes.

Thus was kynge Salomon greater than all the kynge's vpon earth, in riches and wysdome. And all the kynge's of þe earth desired (to se) Salomons face, and to heare his wysdome, which God had geuen him in his hert. And they brought him yearly every man his present: Jewels of syluer and golde, raimēt, harness, spyces, horses and Mules.

And Salomon had foure thousand charet horses, and twelue thousand horsmen, and put them in the charet cities, and with the kynge at Jerusalem. And he was lord ouer all the kynge's from the water vnto the londe of the Philistynes, and to the coaste of Egypte. And the kynge broughte it so to passe, that there was as moch syluer at Jerusalem as stones: and as many Ceders, as there were Mosbery trees in the valleys. And there were horses broughte vnto him out of Egypte, and out of all countres.

What more there is to saye of Salomon, both of his first and of his last, beholde, it is writte in the Cronicles of the prophet Nathan, and in the prophecies of Ahia of Silo, and in þe actes of Jeddi the Seer against Jeroboam þe sonne of Nebat. And Salomon reigned at Jerusalem ouer all Israel fortie yeres. And Salomon fell on slepe wth his fathers, and was buried in the cyte of Dauid his father. And Roboam his sonne was kige in his steade.

12
1. Re. 4. 6

The ij. boke of the Cronicles.

The X. Chapter.

2
1 Re. 11.2

1 Re. 11.2

UBoam wente vnto Sichem: for all Israel was come vnto Sichem: to make him king. And whan Jeroboam the sonne of Nebat herde that, which was in Egypte (- whither he was fled for kynge Salomon) he came agayne out of Egypte. And they sent for him and called him. And Jeroboam came with all Israel, and spake to Roboam, and sayde: Thy father made o yocke greuous: make thou lighter now y harde bondage of thy father, and y heny yocke that he layed vpon vs, and we wyll submyt-re oure selues vnto the. He sayde vnto them: Come to me agayne ouer thie dayes. And y people wente thir waye.

W And Roboam the kynge axed coucell at the Elders, which had stonde before Salomon his father whyle he lyued, and he sayde: What is youre counsell, that I maye geue this people an answer? They spake vnto him, and sayde: Xf thou be louynge vnto this people, and deale gently with them, and geue them good wordes, then shal they allwaye be obedient vnto the. Neuerthelesse he forsoke the counsell of the Elders that they had geuen him, and toke counsell at y yonge men which were growne vp w him, and stode before him. And he sayde vnto the: What is youre counsell, that we maye answer this people, which haue spoken vnto me, and saide: Make oure yock lighter, y thy father layed vpon vs? The yongemen y were growne vp with him, spake vnto him, and sayde: Thus shalt thou saye vnto the people, that haue talked with the z spoken: Thy father made oure yock to heny, make thou o yock lighter, Thus shalt thou saye vnto them: My litle finger shalbe thicker then my fathers loynes. Xf my father hath layed an heny yock vpon you, I wyl make youre yock the more. My father chastened you w scourges, but I wyl beate you with scorpions.

C

1 Re. 11.2

Now whan Jeroboam and all the people came to Roboam on the thirde daye (acordynge as y kinge sayde: Come to me agayne on the thirde daie) the kynge gaue the an harde answer. And Roboam the kynge forsoke y counsell of the Elders, z spake vnto the after y yonge mens counsell, z sayde: Xf my father haue made y o yock to heny, I wyl make it yet heuier. My father chastened you w scourges, but I wyl beate you w scorpions. Thus the kynge folowed not y peoples minde: for so was it determyned of God, y y LORDE might stablishe his woide, which he spake by Ahia of Silo, vnto Jeroboam y sonne of

The xi. Chap.

Nebat. But whan all Israel sawe that the kynge wolde not consente vnto them, y people answered the kynge, and sayde: What porcion haue we then in Dauid, or inheritance in the sonne of Isai? Let every man of Israel get him to his tent. Loke thou now to thy house Dauid. And all Israel wente vnto their tentes, so that Roboam reigned but ouer the children of Israel that dwelt in the cities of Iuda. And Roboam sent forth Adoram the rent gatherer, but the children of Israel stoned him to death. And kynge Roboam strenghted himselfe vpon his charret, to flye vnto Jerusalem. Thus fell Israel awaie fro the house of Dauid vnto this daye.

The XI. Chapter.

When Roboam came to Jerusalem, he gathered together the house of Iuda and Ben Jamin (even an hundred and foure score thousande chosen men of armes) to fyghte agaynst Israel, that they mighte bringe the kyngdome agayne vnto Roboam. But y worde of the LORDE came to Semaia the man of God, and sayde: Speake to Roboam the sonne of Salomon kynge of Iuda, and to all Israel y are in Iuda and Ben Jamin, and saye: Thus sayeth the LORDE: Ye shal not go vp, ner fyghte agaynst youre brethern: let every man go home agayne, for this is my dede. They herkened vnto the wordes of y LORDE, and wete not forth agaynst Jeroboam. As for Roboam, he dwelt at Jerusalem, and buylded vp the stronge cities in Iuda, namely Bethleem, Eitan, Tekoa, Bethzur, Socho, Adullam, Gath, Maresa, Siph, Adoraim, Laches, Asoka, Zarega, Aialon, and Hebron (which were the fenced cities in Iuda and Ben Jamin) z he made them stronge, and set prynces therein, z prouyded them of vytayles, oyle and wyne, and in all cities prepared he shildes and speares, and made them very stronge. And Iuda and Ben Jamin were vnder him.

21

The prestes and Leuites also came vnto him out of Israel and from all the borders therof, And lefte their suburbs z possession, and came to Iuda vnto Jerusalem: for Jeroboam and his sennes expelled them, that they shulde not execute the effyce of y presthode vnto y LORDE. But for himselfe he founde prestes to y hye places, z to felddedens z calues, which he caused to make. And after them came there men out of all the trybes of Israel, which gaue ouer their hertes to seke y LORDE God of Israel, z came to Jerusalem for to offere vnto the LORDE God of their fathers. And so strenghted they y kyngdome of

22

The ii. boke of the Cronicles.

Juda, and matayned Roboam the sonne of Salomon thre yeare longe: for they walked in y waye of David z Salomon thre yeares.

C And Roboam toke Mahelath y doughter of Jeremoth y sonne of David to wife, z Abihail the doughter of Eliab y sonne of Ijai, which bare him these sonnes: Jems, Semaria z Saham. After her toke he Maecha the doughter of Absalem, which bare him Abia, Athai Sisa and Sclomich. But Roboam loued Maecha the doughter of Absalom better then all his wyues z concubynes: for he had eightene wyues and thre score concubynes, and begat eght z twentys sonnes, and thre score doughters. And Roboam set Abia the sonne of Maecha to be heade and prynce amonge his brethren: for he thoughte to make him kynge: for he was wyse, z more myghtie then all his sonnes in all the countrees of Juda z Ben Jamin, and in all the stronge cities. And he gaue them plenteousnes of fode, and desyred many wyues.

The XII. Chapter.

A **U**t whā the kyngdome of Roboam was confirmed and stablyshed, he forsoke the lawe of the LORDE z all Israel with him. And in the fyfth yeare of Roboam wēt Sisack the kynge of Egipte vp agaynst Jerusalem (for they had transgressed agaynst the LORDE) with a thousande and two hundred charettres, and with thre score thousande hoysmen, and the people were innumerable that came with him out of Egipte, Libya, Suchim z out of Ethiopia, and he wanne the stronge cities that were in Juda, and came to Jerusalem.

Then came Semaia y prophet vnto Roboam and to y rulers of Juda (which were gathered together at Jerusalem for Sisack) z sayde vnto them: Thus sayeth y LORDE: Ye haue leste me, therefore haue I leste you also in Sisack's hande. The rulers in Israel with the kynge submytted them selues, and sayde: The LORDE is righteous.

B But whā the LORDE sawe y they hūbled them selues, y worde of the LORDE came to Semaia, z sayde: They haue humbled them selues, therefore wyl I not destroye them, but I wyl geue them a litle deliuerance, that my indignacion fall not vpon Jerusalem by Sisack: for they shalbe subdued vnto him, y they maye knowe what it is to serue me, z to serue the kyngdomes of the worlde.

Thus wēt Sisack the kynge of Egipte vp to Jerusalem, z toke the treasures in the house of the LORDE, z the treasures in the kynges house, and caried all awaye, and toke

The xiiij. Chap. 35. xvi.

the shyldes of golde. that Salomon caused to make an steade wherof kynge Rebeā made shyldes of stele, and commytted the vnto the chiefe foremen, which kepte the dore of the kynges house. And as oft as the kynge wente in to the house of the LORDE, y foremen came z bare them, z brought them agayne into y foremens chamber. And for so much as he submytted himselfe, y wrath of y LORDE turned fro him, so that all was not destroyed: for there was yet some good in Juda.

Thus was Roboam the kynge stablyshed in Jerusalem, and reigned. One and forty yeare olde was Roboam whā he was made kynge, and reigned seuentene yeare at Jerusalem in the cite, which the LORDE had chosen out of all the trybes of Israel, to set his name there. His mothers name was Maema an Ammonitisse: and he did euell, and prepared not his hert to seke the LORDE.

These actes of Roboam, both fyfth and last, are wyrtten in the actes of Semaia the prophet, z of Jodo the Seer, and are noted, z so are the warres that Roboam and Jeroboam had together as longe as they lyued. And Roboam fell on slepe with his fathers and was buryed in the cite of David, z Abia his sonne was kynge in his stead.

The XIII. Chapter.

In the eighteenth yeare of kynge Jeroboam, was Abia kynge in Juda, z reigned thre yeare at Jerusalem. His mothers name was Michaiia the doughter of Vael of Sibeia. And there was warre betwene Abia and Jeroboam. And Abia prepared himselfe to the battayll with foure hundred thousande stronge chosen men of warre. But Jeroboam made himselfe ready to fight agaynst him w eight hundred thousande chosen men of strength.

And Abia gatt him vp vpon the hyll Zemaraim, which lyeth vpon mount Ephraim and sayde: Herten vnto me then Jeroboam and all Israel: A nowe ye not that the LORDE God of Israel hath geuen David y kyngdome of Israel for euer, vnto him and his sonnes with a Sale couenante? But Jeroboam the sonne of Nebat, the seruaunt of Salomon Davids sonne, gat him vp z fell awaye from his lord. And there resorted vnto him vagaboundes and children of Belial, and haue strengthened them selues agaynst Roboam the sonne of Salomō: for Roboam was but yonge and of a fearfull hert, and coulde not resiste them.

Now thinke ye to set youre selues agaynst the kyngdome of the LORDE amonge

The ii. booke of the Cronicles.

the sonnes of Dauid, for so moch as there is
 so greate a multitude of you, and haue 3 gol
 den calues. 3 Jeroboam made you for god
 des. 3 Hane ye not expelled the prestes of the
 LORDE the children of Aaron and the Leui
 tes: and haue made you prestes of youre ow
 ne, euen as the people of the landes: Who so
 euer commeth to syll his hande with a yon
 ge bullocke and seuen rammes, shal be preste
 vnto them that are not goddes.

But with vs is 3 LORDE oure God, whos
 we forsake not: and the prestes that minister
 vnto the LORDE, the children of Aaron and
 the Leuites in their busines, and euery mor
 nyng and euery euenyng kyndle they the
 burntoffer ynges vnto the LORDE, and the
 swete incense, and prepare the shewbied vpon
 the pure table, and the golden candilstick
 with his lampes, to be kyndled euery euenyng
 ge: for we wayte vpon the LORDE oure God.

As for you, ye haue forsaken him. Behol
 de, God is the capteyne of oure hoost, and
 with vs are his prestes, and the 3 blowyng
 trompettes, to trompe agaynst you. Ye chil
 dren of Israel, fight not agaynst the LORDE
 God of yor fathers: for ye shal not prospere.

Nevertheless Jeroboam made a preuy
 watch on euery syde, to come vpon them be
 hynde, so that they were before Juda, and y
 preuy watch behynde. Now whā Juda ti
 ned them, beholde, there was battayll before
 the 3 behynde. Then cryed they vnto 3 LOR
 DE, 3 the prestes tromped with the trompet
 tes, 3 whā euery man in Juda gaue a shou
 te, God plagued Jeroboam and Israel before
 Zibia and Juda. And the children of Israel
 fled before Juda, and God gaue them in to
 their handes, so that Abia 3 his people dyd
 a greate slaughter vpon them, and there fell
 wounded of Israel fyue hundredth thousan
 de chosen men.

Thus were the children of Israel subdued
 at that tyme, but the children of Juda were
 comforted, for they put their trust in 3 LOR
 DE God of their fathers. And Abia folowed
 vpon Jeroboam, and wanne cities fro him,
 Bethel with the vyllages therof, Jesana w
 hir vyllages, and Ephron with the villages
 therof, so that Jeroboam came nomore to
 strength, as longe as Abia lyncd. And the
 LORDE smote him that he dyed.

Now whā Abia was strengthed, he to
 ke fourtene wyues, and begat two and twen
 ty sonnes and sixtene daughters. What mo
 re there is to saye of Abia, and of his wayes
 and his doynge, it is wrytten in the storie
 of the prophet Jddo. And Abia fell on slepe

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with his fathers, and they buryed him in 3
 cite of Dauid: and Asa his sonne was kynge
 in his steade. In his tyme was the londe in
 rest ten yeaeres.

The XIII. Chapter.

Asa dyd that which was good 3
 right in the sighte of the LORDE his
 God, and put awaye the straunge al
 tars, and the hye places, and brake the pi
 lers, and hewed downe the groues, and say
 de vnto Juda, that they shulde seeke the LOR
 DE God of their fathers, and to do after 3
 lawe and commaundementes. And the hye
 places and ymages put he awaye out of all
 the cities of Juda: and the kyngdome had
 rest before him. And he builded stronge cities
 in Juda, whyle the londe was in quietnes, 3
 whyle there was no warre agaynst him in
 the same yeaeres: for 3 LORDE gaue him rest.

And he sayde vnto Juda: Let vs buylde
 vpon these cities, and fence them rounde abou
 te with walles and towres, with portes and
 barres, while the londe is yet with vs: for we
 haue soughte the LORDE oure God, and he
 hath geuen vs rest on euery syde. So they
 buylde, and it wente prosperously with the
 And Asa had an hoost of men which bare shy
 des 3 speares, out of Juda thre C. thousande,
 and out of Ben Jamin two hundredth and fou
 re score thousande, that bare shyldes 3 coul
 de shute w Lowes, and all these were migh
 tie stronge men.

But Serah the Moryan came out a
 gainst the w an hoost of a thousande times
 a thousande, and with thre hundredth char
 tetes, and came vnto Maresa. And Asa wente
 forth agaynst him. And they prepared them
 selues to the battayll in the valley Zephata
 beside Maresa. And Asa called vpon 3 LOR
 DE his God and sayde: 3 LORDE, it is no dif
 ference w 3, to helpe by fewe or by many. Hel
 pe vs O LORDE oure God: for oure trust is in
 the, 3 in thy name are we come forth agaynst
 this multitude. LORDE oure God, let no man
 preuaile agaynst the.

And the LORDE smote the Morians before
 Asa and before Juda, so that they fled. And
 Asa with 3 people that was by him, folow
 ed vpon them vnto Gerar. And the Morians
 fell, so that none of them remained alyue, but
 were smytten before the LORDE and before
 his hoost. And they caried exceedinge moch
 spoyle from thence. And he smote all the cy
 ties aboute Gerar, for a fearfulnessse of the
 LORDE came vpon them. And they spoyled
 all the cities, for there was moch spoyle in
 them. They smote the tentes of the carrell al

3 Re. 12. d
 32. Pa. 11 d

Num. 10. 3

21
 1. Re. 15. f

Judic. 7. 1
 1. Re. 14. 1

The ij. booke of the Cronicles. The xvi. Chap. Fo. xcviij.

so, and toke many shepe and Camels, and came agayne to Jerusalem.

The XV. Chapter.

And the spere of God came vpo Asarias the sonne of Obed, which wente forth to Asa, and sayde vnto him: heare me Asa and all Juda & Ben Jamin: The LORDE is with you, whyle ye are with him: and yf ye seke him, he wylbe founde of you. But yf ye forsake him, he shal forsake you also. Neuertheles there shal be many dayes in Israel, that there shalbe no true God, no priest to teach, & no lawe. And whan they turne in their trouble vnto the LORDE God of Israel, and seke him, he shalbe founde. At that tyme shall it not be well with him that goeth out and in: for there shal be greete vprours vpon all them that dwell on the earth. For one people shall all to smyte another, & one cite another: for God shal vex them w all maner of trouble. But be ye stronge, and let not youre handes be feble: for youre worke hath his rewarde.

Whan Asa herde these wordes, and the propheciēge of Asarias the sonne of Obed the prophet, he toke a corage vnto him, and put awaye the abhominacions out of all the lande of Juda and Ben Jamin, and out of the cities that he had wonne vpon mount Ephraim: and renued the LORDES altare, which stode before the porche of the LORDE. And all Juda and Ben Jamin gathered them selues together, and the straungers with them out of Ephraim, Manasses and Simcon: for there fell many vnto him out of Israel, when they sawe that the LORDE his God was with him. And they resorted vnto Jerusalem in the thirde moneth of the fyfteenth yeare of the reigne of Asa, and the same daye offred they vnto the LORDE of the spoyle that they had broughte, seven hundred oxen, and seven thousande shepe.

And they entered into a couenaunt, that they wolde seke the LORDE God of their fathers, with all their hert and with all their soule. And who so ener wolde not seke the LORDE God of Israel, shulde dye, both small & greate, both man and woman: and they swaie vnto the LORDE with loude voyce, with shoutinge, with trompettes and with shawmes. And all Juda were glad ouer the coth: for they had sworne with all their hert, and they soughte him with a whole wyll: and he was founde of them, and the LORDE gaue them rest on enery syde.

And Asa the kynge put downe his mother from the mynistracion, that she had founde

in the grove vnto Miplezeth. And Asa roted out hir Miplezeth, and beate it in sunder, and brent it by the broke Cedron. But the hye places were not put downe out of Israel. Yet was the hert of Asa perfecte as longe as he lyued. And loke what his father had halowed, and that he him selfe had halowed, he broughte it into the house of God, syluer, golde and enametes. And there was no warre vnto the fyue and thirtieth yeare of the reigne of Asa.

The XVI. Chapter.

In the sixe and thirtieth yeare of the reigne of Asa, wente Baesa the kynge of Israel vpon agaynst Juda, and buylded Rama, to let Asa the kynge of Juda, that he shulde not go out and in: But Asa toke forth the treasure in the house of the LORDE, and the syluer and golde in the kynges house, and sent it vnto Benadab the kynge of Syria, which dwelt at Damascon, and caused to saye vnto him: There is a couenaunt betwene me and the, betwene my father and thy father, therfore haue I sent the syluer and golde, that thou mayest breake a couenaunt with Baesa the kynge of Israel, that he maye departe from me.

Benadab herkened vnto kynge Asa, and sent his hoost agaynst the cities of Israel, which smote Eion, Dan and Abel Maim, and all the come cities of Nephtali. Whan Baesa herde that, he lefte off from buyldinge Rama, and ceased from his worke. But kynge Asa toke all Juda vnto him, and carried awaye stones and tymber (where with Baesa buylded) and he buylded Geba & Mizpa with all.

At the same tyme came Hanani the Seer vnto Asa the kynge of Juda, and sayde vnto him: Because thou hast trusted vnto the kynge of Syria, and not put thy trust in the LORDE thy God, therfore is the power of the kynge of Syria escaped thy hande. We re not the Mooryans and Lybians a greate multitude with exceedinge many charettes and horsmen: Yet gaue the LORDE them in to thy hande, whan thou dyddest put thy trust in him: for the eyes of the LORDE loke rounde aboute all londes, to strength them that are in him with all their hert. Thou hast done vnwysely, therfore shalte thou haue warre from hence forth. But Asa was wroth at the Seer, and put him in prison: for he murmured with him ouer this thinge. And Asa oppressed certayne of the people at the same tyme.

These actes of Asa both first and last, be

Of. 1. b

21
1. R. 4. 6

2. PAR. 14. 6

Eccl. 11. b

holde, they are wytten in the booke of 3 kyn-
ges of Juda & Israel. And Asa was diseased
in his feet in the nyne and thirtieth yere of
his reigne, and endured ther over. * Neither
soughte he the LORDE in his sicknesse, but
trusted vnto physicians. Thus fell Asa on
slepe with his fathers, & dyed in the one and
fortieth yere of his reigne, & was buried in
his awne sepulchre which he had caused to
be grauen for him selfe in the cite of David.
And they layed him vpon his bed, which
was fylled with swete odoours & all maner
of spyes (made after 3 Apotecaries craft)
and made a very greate burnynge.

The XVII. Capter.

AND Josaphat his sonne was kynge
in his steade, & waxed mightie against
Israel. And he put men of warre in
all the stronge cities of Juda, and set offi-
cers in the londe of Juda, and in the cities of
Ephraim, which Asa his father had won-
ne. And the LORDE was wth Josaphat: for he
walked in the olde wayes of his father Da-
uid, & soughte not Baalim, but the God of
his father, & walked in his commaundemen-
tes, & not after the workes of Israel: therfo-
re dyd the LORDE stablyshe the kyngdome
in his hāde. And all Juda gaue presentes vn-
to Josaphat, & he had greate riches & wor-
shippe. And whan his hert was coraged in
the wayes of the LORDE, he put downe styll
the hye places and groves out of Juda.

IN the thirde yere of his reigne sent he
his prynces, Benhail, Obadia, Zacharias,
Nethaneel & Michaia, to teach in the cities
of Juda: & wth them the Levites: Semaia,
Nethania, Sebadia, Asahel, Semiramoth,
Jonathan, Adonia, Tebia & Tob Adonia, &
wth them 3 prestes Elisama & Joram. And
they taughte in Juda, & had the booke of the
lawe of 3 LORDE wth them, & wente aboute in
all 3 cities of Juda, & taughte the people.

And the feare of the LORDE came vpon
all 3 kyngdomes in the countrees that laye
aboute Juda. so 3 they soughte not agaynst
Josaphat. And the Philistynes broughte
presentes and trybute of syluer vnto Josa-
phat. And the Arabians broughte him se-
uenthoussande and seven hundred rammes,
and seven thousande and seven hundred he
goates. Thus increased Josaphat, & grewe
euer greater. And he buylded castels and cor-
ne cities in Juda. And dyd moche in the ci-
ties of Juda, and had valeaunt and mightie
men at Jerusalem.

AND this was 3 ordinaunce thorow out
the house of their fathers, which were ru-

lers out the thousandes in Juda. Adna a
captayne, & wth him were thre hundred thou-
sand mightie men. Nexte vnto him was Jo-
hanan 3 chiefe, and wth him weretwo hun-
dred and foure score thousande. Nexte him
was Amasia the sonne of Sichu the fre wyl-
linge of 3 LORDE, and wth him were two
hundred thousande valeaunt men. Of the
children of Ben Jamin was Eliada a mightie
man, and wth him were two hundred
thousande ready wth bowes and shyldes.
Nexte vnto him was Josabad, and wth
him were an hundred and foure score thou-
sand harnessed men of warre. All these way-
ted vpon the kynge, besydes those that the
kynge had layed in the stronge cities thorow
out all Juda.

The XVIII. Chapter.

AND Josaphat had greate riches and
worshippe, and made friendshippe wth
Achab. * And after two yeres wen-
te he downe to Achab vnto Samaria. And
Achab caused many shepe and oxen to be slay-
ne for him and for 3 people that were wth
him. And he counceled him to go vp vnto
Ramoth in Gilead. And Achab the kynge
of Israel sayde vnto Josaphat the kynge
of Juda: Go wth me vnto Ramoth in Gi-
lead. He sayde vnto him: I am as thou, and
my people as thy people, we wyl go wth
the vnto the battayll.

But Josaphat sayde vnto the kynge of
Israel: Are counsell (I praye the) this daye
at the worde of the LORDE. And the kynge
of Israel gathered the prophetes together,
euen foure hundred men, & saide vnto them:
Shal we go to the battayll vnto Ramoth
in Gilead, or shal I let it alone? They sayde:
Go vp, God shal deliuer it into the kynges
hāde. But Josaphat sayde: Is there not yet
one prophet of the LORDE here, 3 we maye
axe at him? The kynge of Israel sayde vnto
Josaphat: There is yet one man, at whom
we maye axe of 3 LORDE: but I hate him,
for he prophecieth me no good, but allwaye
euell, namely Micheas the sonne of Jemla.
Josaphat sayde: Let not the kynge saye so.
And the kynge of Israel called one of his
chamberlaynes, & sayde: Brynge hither so-
ne Micheas the sonne of Jemla.

And the kynge of Israel, and Josaphat
the kynge of Juda, sat either of them vpon
his seate, arayed in their garmentes. Euen
in the place at the dore of the porte of Sa-
maria sat they, and all 3 prophetes prophe-
cied before them. And Sedechias the sonne
of Enana had made him hornes of yron,

p. Re. 21. 1

The ij. boke of the Cronicles. The xix. Chap. Fo. xcviij.

and sayde: Thus sayeth the LORDE: With these shalt thou pusiſhe at the Syrians, tyll thou brynge them to naughte. And all the prophetes prophesied likewise, & sayde: Go vp vnto Ramoth in Gilead, and thou shalt prosper, and the LORDE shal deliuer it in to the kynges hande.

And the messaunger that wente to call Micheas, spake vnto him, and sayde: Beholde, the wordes of the prophetes are with one acorde good before the kyng: let thy worde (I praye the) be as one of theirs, and speake thou good also. But Micheas sayde: As truly as the LORDE lyueth, loke what my God sayeth vnto me, I wyl I speake. And whan he came to the kyng, the kyng sayde vnto him: Micheas, shulde we go vnto Ramoth in Gilead to the battayll, or shulde we let it alone? He saide: Go vp, and ye shal prosper. It shal be geue you in youre handes. But the kyng sayde vnto him: I charge the yet agayne, that thou tell me nothinge but the truthe in the name of the LORDE.

C Then saide he: I sawe all Israel scattered abroad vpon the mountaynes, as the shepe that haue no shepherde. And the LORDE sayde: Haue these no lord? Let every one turne home agayne in peace. The kyng sayde the kyng of Israel vnto Josaphat: Dyd not I tell the, that he wolde prophesie me no good, but euell?

3 Re. 11. d
Esa. 62

And he sayde: Therfore heare ye the worde of the LORDE: I sawe the LORDE sitt vpon his seate, and all the hoost of heauen stondinge at his righte hande & at his lefte. And the LORDE sayde: Wo wyl disceane Achab the kyng of Israel, that he maye go vp & fall at Ramoth in Gilead? And whan one sayde thus, another so, there came forth a spiete, and stode before the LORDE, and sayde: I wyl disceane him. The LORDE sayde vnto him: Wherewith? He sayde: I wyl go forth, and be a false spiete in the mouth of all his prophetes. And he sayde: Thou shalt disceane him, and shalt be able: go thy waye, and do so. Beholde now, the LORDE hath geuen a false spiete in the mouth of all these thy prophetes, and the LORDE hath spokē euell agaynst the.

Ecc. 14. b

D Then stepte forth Sederchias the sonne of Enaena, and smote Micheas vpon the cheeke, and sayde: Which waye is the spiete of the LORDE departed fro me, to speake thorow the? Micheas sayde: Beholde, thou shalt see it, whan thou comest in to the ynnmost chamber to hyde the. But the kyng of Israel sayde: Take Micheas, and let him remayne wth Amon the ruler of the cite, and with Joas

the sonne of Melech, and saye: Thus sayeth the kyng: Put this man in prison, and fede him wth bried and water of trouble, tyll I come agayne in peace. Micheas saide: If thou comest agayne in peace, then hath not the LORDE spoken thorow me. And he sayde: Herken to all ye people.

So the kyng of Israel, and Josaphat the kyng of Iuda wente vp vnto Ramoth in Gilead. And the kyng of Israel sayde vnto Josaphat: Chaunge thy clothes, and come to the battayll in thine araye. And the kyng of Israel chaunged his rayment, & came in to the battayll. But the kyng of Syria had commaunded the rulers of his charrettes: Ye shal fighte nether agaynst small ner greates, but onely agaynst the kyng of Israel.

Now whan the rulers of the charrettes sawe Josaphat, they thoughte: It is the kyng of Israel, and they wete aboute to fighte agaynst him. But Josaphat cryed, and the LORDE helped him. And God turned them from him: for whan the rulers of the charrettes sawe that it was not the kyng of Israel, they turned back from him. But a certayne man bended his bowe harbe, & shot the kyng of Israel betwene the mawe and the lon ges. The kyng sayde he vnto his charret man: Turne thine hade, and cary me out of the hoost, for I am wounded. And the battayll was sore the same daye. And the kyng of Israel stode vpon his charret agaynst the Syrians vntyll the evenynge, and dyed whā the Sonne wente downe.

The XIX. Chapter.

When Josaphat the kyng of Iuda came home agayne in peace vnto Jerusalem. And Jehu the sonne of Hani the Seer wete forth to mete him, & sayde vnto the kyng Josaphat: Shuldest thou so helpe the vngodly, and loue them that hate the LORDE? And for this cause is the wrath vpon the from the LORDE: neuertheles there is some good founde in the, that thou hast put the grones out of the londe, and hast prepared thine hert to seeke God. So Josaphat abode at Jerusalem.

And he wente agayne amonge the people, from Bersaba vnto mount Ephraim, and broughte them agayne to the LORDE God of their fathers. And he set Judges thorow out the londe, in all the stronge cities of Iuda, and a certayne in every cite. And sayde vnto the Judges: Take hede what ye do: for ye execute not the indgment of man, but of the LORDE, and he is with you in iudgment: therefore let the feare of the LORDE be with

The ij. booke of the Cronicles.

you, and bewarre, and do it: for with the LORD our God there is no vnrighteousnes, ner respecte of personnes, ner acceptinge of giftes.

C And at Jerusalem dyd Josaphat ordeyne certayne of the Leuites and prestes, and of the aunciēt fathers of Israel for judgment of the LORD, and ouer the matter of the lawe, and caused them to dwell at Jerusalem, and commaunded them, and sayde: Se that ye do thus in the feare of the LORD, in faithfulness and in a perfect hert. In all causes that come vnto you from youre brethren (which dwell in their cities) betwene bloude and bloude, betwene lawe and commaundement, betwene statutes and ordinaunces ye shal enforme them, & they synne not against the LORD, and so the wrath to come vpon you and youre brethren. Do thus, and ye shal not offende.

Beholde, Amaria the prest is chiefe ouer you in all causes of the LORD: so is Sabadia the sonne of Ismael prynce in the house of Juda in all the kynges matters: Ye haue officers likewise the Leuites before you. Take a good corage vnto you, and be doynge, and the LORD shalbe with the good.

The XX. Chapter.

After this came the childre of Moab, the children of Ammon, and certayne of Amman with them, to fighte against Josaphat. And they came and tolde Josaphat, and sayde: There cometh a greete multitude arraynt the from beyonde the See of Syna, & beholde, they are at Hazazon Tamar, that is Engabdi.

And Josaphat was afrayed, & set his face to seke the LORD, & caused a fast to be proclaimed in all Juda. And Juda came together to seke the LORD. And out of all the cities of Juda came they to seke the LORD. And Josaphat stode amonge the congregacion of Juda & Jerusalem in the house of the LORD before the new courte, and sayde:

O LORD God of our fathers, art not thou God in heaven, and hast domynion in all the kyngdomes of the heythen? And in thy hande is strength and power, and there is no man that can withstode the. Hast not thou O God expelled the inhabiteurs of this londe before thy people of Israel? and hast geue it vnto the side of Abraham thy louer for ever? so that they haue dwelt in it, & haue buylde the a Sanctuary vnto thy name therein, and sayde: If there come eny plague, swerde, iudgment, pestilence, or derth vpon vs, we wyll stonde before this house even before the

The xx. Chap.

(for thy name is in this house) and wyll crye vnto the in our trouble, and thou shalt heare, and shalt saue vs. Beholde now, the children of Ammon, of Moab, & they of mount Seir, vpon whom thou woldest not suffre the children of Israel to go, whan they wente out of the londe of Egypte, but they were sayne to departe from the, and not to destroye them: and beholde, they deale contrarily with vs, and come to thrust vs out of the inheritance, that thou hast geuen vs in possession. O our God, wylt thou not iudge them? For in vs is no strength to withstonde this greete multitude that cometh agaynst vs. We knowe not what we shulde do, but our eyes loke vnto the. And all Juda stode before the LORD, with their children, wyues and sonnes.

But vpon Jehasiel the sonne of Zacharias, the sonne of Benaia, the sonne of Jehiel, the sonne of Nathania the Leuite of the children of Assaph, came the spire of the LORD in the myddes of the congregacion, and sayde: Seue hede all thou Juda, and ye inhabiteurs of Jerusalem, and thou kyng Josaphat: Thus sayeth the LORD vnto you: Be not ye afrayed, nether feare ye this greete multitude: for it is not ye that fighte, but God. Tomorrow shal ye go downe vnto the. And beholde, they go vp by Sis, and ye shal fynde them at the reed see by the broke before the wyldernes of Ieruel: for ye shall not fighte in this cause. Do ye but steppe forth, and stonde, and se the health of the LORD that is with you. Feare not O Juda and Jerusalem, and be not afrayed, tomorrow go ye forth agaynst them, and the LORD shalbe with you.

The Josaphat bowed him selfe with his face to the earth, & all Juda, & the inhabiteurs of Jerusalem fell before the LORD, & worshipped the LORD. And the Leuites of the childre of the Kahathites & of the children of the Corahites arose to prayse the LORD God of Israel with londe voyce on hye. And they gat them vp early in the mornynge, and wete forth by the wyldernes of Thekoa.

And whan they were goynge out, Josaphat stode, & sayde: Herte vi to me O Juda, & ye indwellers of Jerusalem: put youre trust in the LORD your God, & ye shal be safe: and geue credence vnto his prophetes, & ye shall prospere. And he gaue counsell vnto the people, and appoynted the syngers vnto the LORD, and them that gaue prayse in the bewtye of holynes, to go before the harnessed men, & to saye: O geue thanke vnto the LORD,

Deut. 32

D

The ii. booke of the Cronicles. The xxi. Chap. Fo. xcix.

Jud. 7. f
1. Re. 14. c

for his mercy endureth for ever. And whan they beganne to geue thankes and prayse, the LORDE caused the hynder watch that was come agaynst Juda, to come vpon the childre of Ammon, Moab & them of mount Seir, and they smote them. Then stode the children of Ammon & Moab agaynst them of mount Seir, to danne them, and to destroye them. And whan they had destroyed them of mount Seir, one helped another to destroye them selues also. And whan Juda came to Mispa vnto the wyldernes, they turned them towarde the multitude, and beholde, the deed bodies laye vpo the earth, so that none was escaped.

And Josaphat came with his people to deuylde the spoyle of them. And they founde amonge them so much goodes and rayment and precious Jewels (which they toke from them) that they coulde not beare them. And thre dayes were they denydinge the spoyle, for it was so much. On the fourth daye came they together into the valley of blessinge: for there blessed they the LORDE. Therfore is the place called the valley of blessinge vnto this daye.

So euery man of Juda & Jerusalem turned back agayne, & Josaphat before them, to go to Jerusalem with ioye: for the LORDE had geuen them gladnesse on their enemies. And they entred in to Jerusalem with psalteries, harpes & trompettes vnto the house of the LORDE. And there came a feare of God ouer all the kyngdomes in the landes, whan they herde that the LORDE had foughte agaynst the enemies of Israel. Thus was the kyngdome of Josaphat in quyetnes, & God gaue him rest on euery syde.

And Josaphat reigned ouer Juda, & was fyue & thirtie yeare olde whan he was made kyng, & reigned fyue & twentye yeare at Jerusalem. His mothers name was Asuba the daughter of Silhi. And he walked in the waye of his father Asa, & departed not a syde from doynge that which was righte in the sighte of the LORDE: sauynge that the hye places were not put downe, for the people had not yet prepared their hert to the God of their fathers. What more there is to saye of Josaphat, both the first & the last, beholde, it is wrytten in the actes of Jehu & sonne of Hanani, which he noted vp in the booke of the kynges of Israel.

1. Re. 22. g

Afterwarde dyd Josaphat the kyng of Juda agree wth Ahasia the kyng of Israel, which was ragodly in his doynge. And he agreed with him to make shippes, for to go

vpon the see. And they made the shippes at Ezion Gaber. But Elieser the sonne of Dodana of Marsa prophesied agaynst Josaphat, and sayde: Because thou hast agreed with Ahasia, therfore hath the LORDE broken thy woorkes. And so the shippes were broken, & mighte not go vpon the see.

The XXI. Chapter.

And Josaphat fell en slepe wth his fathers, & was buried wth his fathers in the cite of David, & Joram his sonne was kyng in his steade. And he had brethre the sonnes of Josaphat: Asaria, Jehiel, Zacharias, Asaria, Michael & Sephatia. All these were the children of Josaphat kyng of Juda. And their father gaue them many gistes of syluer, golde & Jewels, & stronge cities in Juda. But the kyngdome gaue he vnto Joram: for he was the first borne.

But whan Joram came vpon his fathers kyngdome, & had gotten the power of it, he slew all his brethre with the swerde, & certayne rulers also in Israel. Two & thirtie yeare olde was Joram whan he was made kyng, & reigned eight yeare at Jerusalem, & walked in the waye of the kynges of Israel, euen as the house of Achab dyd (for Achabs daughter was his wife) & he dyd that which was euill in the sighte of the LORDE.

Nevertheless the LORDE wolde not destroye the house of David, for the coneuantes sake, which he made wth David, and accordynge as he had sayde, that he wolde geue him and his children a lanterne for evermore.

At the same tyme fell the Edomites awaye from Juda, and made a kyng ouer them selues: for Joram had gone ouer with his capaynes and all the charettes with him, & had gotten him vp in the night season, and slayne the Edomites on euery syde, and the rulers of the charettes: therfore fell the Edomites awaye from Juda vnto this daye. At the same tyme fell Lybna awaye from him also: because he forsoke the LORDE God of his fathers. He made hye places also on the mountaynes in Juda, & caused them of Jerusalem to go awoherynge, and disceaued Juda.

But there came a wrytinge vnto him fro the prophet Elias, sayenge: Thus sayeth the LORDE God of thy father David: Because thou hast not walked in the wayes of thy father Josaphat, nether in the wayes of Asa the kyng of Juda, but walkest in the waye of the kynges of Israel, and makest Juda and them of Jerusalem to go awoherynge after the whordome of the house of Achab, and hast slayne thy brethren also of thy fa-

thers house, which were better the thos. Be holde, the LORDE shal smyte the w a grea te plage on thy people, on thy children 7 thy wyues, and on all thy substaunce. But thou thy selfe shalt haue moch sickness in thy bowels, tyll thy bowels go forth from daye to daye for very disease.

D So 3 LORDE raysed vp agaynst Joram, the spere of the Philistynes, 7 Arabians, which lye besyde the Morians, and they wente up in to Juda, and waysted it, and caried awaye all the substaunce that was founde in the kynges house, 7 his sonnes, and his wyues, so 3 there was not one sonne lefte him, save Joahas his yōgest sonne. And after all this dyd 3 LORDE smyte him in his bowels, with such a sickness as coulde not be healed. And whyle that endured from daye to daye, whan the tyme of two yeares was expyred, his bowels wente from him w his sickness, and he dyed in euill diseases.

And they made not a burninge over him, as they dyd vnto his fathers. Two and thirtie yeare olde was he whā he was made kynge, and reigned eight yeare at Jerusalem, and walked not well. And they buried him in the cite of David, but not amonge the sepulchres of the kynges.

The XXII. Chapter.

A And they of Jerusalem made Ochias his yōgest sonne kynge in his stead: for the men of warre that came w the host of the Arabians, had slayne all 3 first, therfore reigned Ochias the sonne of Joram kynge of Juda. Two and fortye yeare olde was Ochias whan he was made kynge, and reigned one yeare at Jerusalem. His mothers name was Athalia the daughter of Amri. And he walked also in 3 wayes of the house of Achab: for his mother enty sed him so 3 he was ungodly. Therfore dyd he euill in 3 sighte of the LORDE, even as 3 house of Achab: for they were his counsell geners after his fathers death, to destroye him, and he walked after their counsell.

B And he wente with Joram the sonne of Achab kynge of Israel, to the battayll vnto Ramoth in Gilead, agaynst Hasael the kynge of Syria. But the Syrians smote Joram, so 3 he turned back to be healed at Jesreel: for he had woundes that were geuen him at Rama, whan he foughte with Hasael the kynge of Syria. And 3 Asarias the sonne of Joram kynge of Juda wete downe to vyset Joram 3 sonne of Achab at Jesreel, which laye sicke: for it was ordeyned of God vnto Ochias, that he shulde come to Joram, 7

that is
3 Ochias
as, other
wyse cal
led Atha-
sia.

so to go forth with Joram agaynst Jehu 3 sonne of Nimsi, 7 whom the LORDE had anoynted to rote out the house of Achab. 4 Re. 3. 2

C Now whan Jehu wolde be auēged of 3 house of Achab, he founde certayne rulers of Juda, and 3 childre of Ochias brethren which serued Ochias, and he slewe them. 7 And he soughte Ochias, and they ouertoke him, whā he had hyd him at Samaria: 7 he was broughed vnto Jehu, which slewe him, and they buried him, for they sayde: he is the sonne of Josaphat, which soughte 3 LORDE with all his hert. And there was no man more of the house of Ochias that mighte be kynge. 4 Re. 3. 5

D Whan Athalia the mother of Ochias sawe 3 hir sonne was deed, she gat hir vp, 7 destroyed all the kynges sede in the house of Juda. But Josabeath 3 kynges sister toke Joas 3 sonne of Ochias, and stale him awaye fro amonge the kynges childre 3 were slayne, 7 put him with his nurse in a chamber. Thus Josabeath kynge Jorams daughter, the wyfe of Joiada the priest, hyd him from Athalia, so 3 he was not slayne: for she was Ochias sister. And he was hyd with them in the house of God six yeares, for so moch as Athalia was quene in the londe. 4 Re. 11. 2

The XXIII. Chapter.

B Ut in the seventh yeare was Joiada **A** belde, and toke the rulers ouer hundred: namely Asaria 3 sonne of Jeraham, Jisrael 3 sonne of Johanan, Asaria 3 sonne of Obed, Maaseia 3 sonne of Adaia, and Elisaphat 3 sonne of Sichai with him, into the covenaut: and they wente aboute in Juda, and broughed 3 Leuites together out of all the cities of Juda, and the chiefe fathers of Israel, to come vnto Jerusalem. And all the cōgregacion made a covenaut with the kynge in the house of God, and he sayde vnto them: Beholde, the kynges sonne shal be kynge, 7 euē as the LORDE spake cōcernynge the children of David. 4 Re. 1. 4

B This is it therfore 3 ye shal do: The thirde parte of you that entre on the Sabbath, shalbe amonge the prestes 7 Leuites, which are doctepers at the thresholds: 7 one thirde parte in the kynges house, and one thirde parte at the grounde porte. But all the people shalbe in the courtes of the house of the LORDE, and that no man goin to the house of the LORDE, excepte the prestes and Leuites that mynister there, they shal go in: for they are hallowed. And let all 3 people rayte vpon the LORDE. And the Leuites shal get them reuēde aboure 3 kynge, every one

The ii. boke of the Cronicles.

with his weapon in his hande. And who so els goeth into y house, let him dye. And they shall be w the kynge whā he goeth out & in.

C And the Levites & all Juda dyd as Joia da y prest had commanded, and every one toke his men that entred on the Sabbath, w those y wente of on the Sabbath: for Joia da y prest suffred not those two companies to parte asunder. And Joia da y prest gaue the captaynes over hundreds sprares & shyldes, and kynge Davids weapons, which were in the house of God, and set all the people every one w his weapon in his hande, from the righte corner of the house, vnto the lefte corner of the altare, and to the house warde aboute the kynge. And they broughte forth the kynges sonne, & set the crowne vpon his heade, and gaue them the wytnesse, & made him kynge. And Joia da w his sonnes annoynted him, & sayde: God saue the kynge.

Deut. 17. d

But whan Athalia herde the noyse of y people y ranne together and praysed y kynge, she wente forth to the people into y house of the LORDE, and looked: and beholde, y kynge stode in his place at y inraunce, and the rulers and trompettes aboute y kynge: and all the people of the londe were glad, & blew the trompes, and there were syngers y coulde playe w all maner of musycall instrumentes. But she rete hir clothes, & sayde: Sedicion, sedicion. Neuertheles Joia da y prest gat him forth with the captaynes over hundreds and rulers of the hoost, and sayde vnto them: Brynge her forth betwene y walles, & who so ener foloweth her, shal be slayne with y swerde: for the prest had comannded, that she shulde not be slayne in y house of the LORDE. And they layed handes on her. And whan she came at the inraunce of the hoisgate of the kynges house, they put her to death there.

And Joia da made a coneuant betwene him and all the people, and the kynge, y they shulde be the people of the LORDE. The wte all the people into the house of Baal and destroyed it, & brake downe his altares & ymagines, & slewe Nathan the prest of Baal before the altare. And Joia da appoynted y officers in the house of the LORDE amogge the prestes & Levites, whom David had ordey ned for y house of the LORDE, to offre burnt sacrifices vnto y LORDE, as it is wrytten in the lawe of Moses: w ioye & songes made by David. And y porters set he at y gates of y house of y LORDE, y none shulde entre, which were defiled w eny maner of chinge.

And he toke the captaynes over hundreds

1. Par. 24. 25

Num. 28

The xxiii. Chap. Fo. c.

and the mightie men and loibes of y people, and all the people of the londe, and brought the kynge downe from the house of the LORDE, and broughte him thorow the hye poite of the kynges house, and caused the kynge sit vpon the seate royall. And all the people of the lode were glad, and the cite was at rest. But Athalia was slayne with the swerde.

The XXXIII. Chapter.

Joas was seven yeare olde whan he was made kynge, and reigned fortie years at Jerusalem. His mothers name was Zibea of Bersaba. And Joas dyd that which was right in the sight of the LORDE, as long as Joia da the prest lyued. And Joia da gaue him two wiues, & he begat sonnes & daughters. Afterwarde denysed Joas to renue the house of the LORDE, & gathered together the prestes and Levites, & sayde vnto the: Go forth vnto all the cities of Juda, & gather the money of all Israel, to repayre y house of God yearly, and do it righte soone: but the Levites made no haist.

2. Re. 15. 8

Then the kynge called Joia da the pryncipall, and sayde vnto him: Why ledest thou not vnto the Levites, y they bringe in from Juda and Jerusalem, the colleccion which Moses the seruante of the LORDE appoynted to be gathered amogge Israel for the Tabernacle of witnes: for y vngodly Athalia & hir sonnes hane waisted the house of God: and all that was halowed for the house of the LORDE, haue they bestowed on Baalim.

2. Re. 15. 8

Then commanded the kynge to make a chest, and to set it without at the inraunce of the house of the LORDE: & caused it to be proclaimed in Juda and Jerusalem, that they shulde bringe in to the LORDE, the colleccio, which Moses the seruante of God appointed vnto Israel in y wilderness. The were all y rulers glad, & so were all y people, & broughte it, and cast it in to the chest, tyll it was full.

2. Re. 15. 8

And whan the tyme was y the Levites shulde bringe the Arke at y kynges comanndement (whan they sawe y there was moch money therin) then came the kynges scribe, & he y was appoynted of the chiefe prest, and emptyed the chest, and caried it againe in to his place. Thus dyd they every daye, so that they gathered moch money together. And y kynge & Joia da gaue it vnto y workmasters of y house of the LORDE, and they hired masons & carpenters to repayre the house of y LORDE, and men that coulde worke in yron and brasse, to repayre the house of y LORDE.

And the labourers wrought, so that y repainge in y worke wente forwarde thorow

2. Re. 15. 8

The ij. boke of the Cronicles.

their hande, and they set the house of God in his bewtye, and made it stronge. And whan they had perfourmed this, they brought the resydue of the money before the kynge and Joiada, wherof there were made vessels for the house of the LORDE, vessels for the ministration and burnt offeringe, spones and ornaments of golde and silver. And they offred burnt offeringes allwaye in the house of the LORDE, as longe as Joiada lyued.

And Joiada waxed olde, and had lyued longe ynough, and dyed, ⁊ was an hundred and thirtie yeare olde whan he dyed: and they buried him in the cite of David, amonge the kynge, because he had done good vnto Israel, and towarde God ⁊ his house. And after the death of Joiada, came the rulers in Iuda, and worshipped the kynge.

D Then consented the kynge vnto the. And they forsoke the house of the LORDE God of their fathers, and serued ⁊ groues and ymagas. Then came ⁊ wrath of the LORDE vpo Iuda and Jerusalem because of this trespass of theirs. Yet sent he prophetes vnto the, ⁊ they shulde tunc vnto the LORDE, ⁊ they testified vnto the: but they wolde not heare.

Mar. 13 c

And the spere of God came vpon Zachary the sonne of Joiada the prest, which stode ouer ⁊ people. ⁊ sayde vnto the: Thus sayeth God: Wherfore do ye transgresse the commaundementes of the LORDE, which shall not be to yo prosperite: for ye haue forsaken ⁊ LORDE, therfore shal he forsake yeu. Neuer theles they conspyred agaynst him, ⁊ stoned him at ⁊ kynge's commaundement in ⁊ courte of the house of the LORDE. And Joas ⁊ kinge thought not on the mercy ⁊ Joiada his father had done for him, but slewe his sonne. For withstandinge whā he dyed, he sayde: The LORDE shal lōke vpon it, and requyre it.

22 And whan the ycare was gere abente, ⁊ of the Syrians wente up, ⁊ came to Iuda: ⁊ Jerusalem, and destroyed the rulers in the peple, and sent all the spere of them vnto Damascon. For the power of the Syrians came but with a fewemen, yet gaue ⁊ LORDE a very greate power in to their hande, because they had forsaken ⁊ LORDE God of their fathers. They executed iudgment also vpon Joas. And whan they departed fro him, they lefte him in greate sickness.

Neuer theles his seruantes conspyred agaynst him (because of the bloude of the childre of Joiada the prest) ⁊ slewe him vpo his bed, ⁊ he dyed, and they buryed him in the cite of David, but not amonge the sepulchres of the kynge. They that conspyred agaynst

The xxv. Chap.

him, were these: Sabad ⁊ sonne of Simeath the Ammonitisse, and Josabad the sonne of Simri the Moabitisse. As for his sonnes, and the summe that was gathered vnder him, and the buyldinge of the house of God beholde, they are wyrtten in the stoye in the boke of the kynge. And Amasias his sonne was kynge in his steade.

The XXV. Chapter.

A Que and twentye yeare olde was Amasias whan he was made kynge, and reigned nyne and twentye yeare at Jerusalem. His mothers name was Joandan of Jerusalem. And he dyd ⁊ which was right in the sighte of the LORDE, but not w a whole her. Now whan his kingdome was in strength, he slewe his seruantes which had slayne the kinge his father. But their childre slewe he not, for so is it wyrtten in the boke of the lawe of Moyses, where the LORDE commaundeth, and sayeth: The fathers shal not dye for the children, nether shal the children dye for the fathers: but euery one shal die for his awne synne.

Deut. 24 c
4. R. 14. 2
Eze. 18. c

And Amasias broughte Iuda together, and set them after the fathers houses, after the rulers ouer thousandes ⁊ ouer hundreds amonge all Iuda and Ben Jamin, and nombred them from twentye yeare olde ⁊ aboue, and founde of the thre hundred thousande chosen men, which were able to go forth to the warre, and caryed speares and shyldes. And out of Israel appoynted he an hundred thousande stronge men of warre for an hundred talentes of silver.

B But there came a man of God vnto him, and sayde: O kynge, Let not the hoost of Israel come to the: for the LORDE is not with Israel, nether with all the childre of Ephraim. For yf thou comest to shewe ⁊ boldnes in the battaill, God shal make the fall before thine enemies. For God hath power to helpe, and to cause for to fall. Amasias sayde vnto the man of God: What shal be done then with ⁊ hundred talentes ⁊ I haue geue ⁊ souldyers of Israel? The mā of God sayde: The LORDE hath yet more the this to geue the. So Amasias separated out the men of warre which were come to him out of Ephraim, ⁊ they shulde departed vnto their place. Then waxed their wrath very whote agaynst Iuda, and they wente agayne vnto their place in wrothfull displeasure. And Amasias strenghted himselfe, and caried out his peple, and wente forth in to the Salt valley, and smote ten thousande of the childre of Seir.

The ii. boke of the Cronicles.

And the childre of Juda toke ten thousand of the alyne, whom they broughte vp to the toppe of a mountayne, and cast the downe headlinges from the toppe of the mount, so that they all to barst in sunder. But 3 childre of the men of warre whom Amasias had sent awaye agayne (that they shoulde not go to the battayll with his people) fell in to the cities of Juda, from Samaria vnto Beth Horon, and smyte thre thousande of me, and toke moch spoyle.

E And whan Amasias came agayne from the slaughter of the Edomites, he broughte the goddes of the children of Seir, and made them his goddes, and worshipped before them, 7 brent incense vnto them. Then was the LORDE very wroth at Amasias, 7 sent vnto him a prophet, which sayde vnto him: Why settest thou the goddes of the people, which coulde not deliuer their folke from 3 hande? And whan he talked with him, the kynge sayde vnto him: Haue they made 3 of the kynges counsell? Ceasse, why wilt thou be smytten? Then the prophet ceased, 7 sayde: I perceaue, that the LORDE is mynded to destroye 3, because thou hast done this, and hearkenest not vnto my counsell.

4. Re. 14 b

And Amasias 3 kynge of Juda toke counsell, 7 sent vnto Joas the sonne of Joahas 3 sonne of Jehu, kynge of Israel, sayenge: Come, let vs se one another. But Joas the kynge of Israel sent vnto Amasias 3 kynge of Juda, sayenge: The hartorne in Libanus sent vnto 3 Cedre tre in Libanus, sayenge: Beue thy daughter vnto my sonne to wife. But a wyld beest in Libanus ranne ouer 3 hartorne, 7 trode it downe. Thou thinkest: Beholde, I haue smytten the Edomites, therfore is thine hert proude to boaste. Now byde at home: why stryuest thou after myffortune, that thou mayest fall 7 Juda with thee?

Nevertheless Amasias consented not: for so was it broughte to passe of God, 3 they mighte be geuen in to the handes of the enemies, because they soughte the goddes of 3 Edomites. Then wente Joas the kynge of Israel vp, 7 they saue one another, he and Amasias the kynge of Juda, at Beth Semes which lyeth in Juda. But Juda was smytte before Israel, and they fled euery one vnto his tent.

D And Joas the kynge of Israel toke Amasias 3 kynge of Juda, the sonne of Joas 3 sonne of Joahas, at Beth Semes, 7 broughte him to Jerusalem, 7 brake downe the wall of Ierusalē, from 3 porte of Ephraim vnto the corner porte, eue foure hundred cubites

The xxvi. Chap. Ho. ii.

longe: and toke with him all the golde, and silver, and all the ornamentes that were founde in 3 house of God with Obededom, and in the treasures in the kynges house, and the childre to pledge vnto Samaria. And Amasias the sonne of Joas kynge of Juda, liued after the death of Joas the sonne of Joahas kynge of Israel fiftene yeare.

What more there is to saye of Amasias (bothe the first and last) beholde, it is witten in 3 boke of the kynges of Juda 7 Israel. And fro the tyme forth that Amasias departed from the LORDE, they conspyred against him at Jerusalem. But he fled vnto Lachis. Thē sent they after him vnto Lachis, 7 slewe him there. And they broughte him vpo horses 7 buried him beside his fathers in the cite of Juda.

The XXVI. Chapter.

Then all the people of Juda toke Osias, which was sytene yeare olde, and made him kynge in steade of his father Amasias. He builded the chorch, 7 broughte it agayne vnto Juda, after that the kynge was fallen on slepe with his fathers. Sixtene yeare olde was Osias whan he was made kynge, and reigned two and fiftie yeare at Ierusalē. His mothers name was Jehalias of Jerusalem. And he did right in the syghe of the LORDE, as his father Amasias had done, and soughte God as longe as Zacharias liued, which taughte in the visions of God: and as longe as he soughte the LORDE, God made him to prospere.

4. Re. 15. a

For he wente forth, and foughte agaynst the Philistynes, and brake downe 3 walles of Gath, and the walles of Jabne, and the walles of Asdod, and buylded cities aboute Asdod, 7 amonge the Philistynes. For God helped him agaynst the Philistines, agaynst the Arabians, agaynst them of Gurbaal, 7 agaynst the Meunites. And 3 Ammonites gaue Osias presentes, 7 his name came in to Egipce: for he was exceedinge stronge. And Osias buylded towres at Jerusalem vpon the corner porte, and on the valley gate, and on other corners, and made them stronge. He buylded castels also in the wyldernes, and dygged many welles: for he had many cattell, both in the medewes and in the playnes, husbandmen also and wyne gardeners on the mountaynes and on Carmel: for he delited in husbandrye.

And Osias had an hoost of men of warre goynge forth to the battail, which were numbered vnder the hande of Jeiel the scribe 7 of Maesa the offycer, vnder the hāde of Zanaia of the kynges rulers. And the nombres

23

The ij. boke of the Cronicles.

of the chiefe fathers amonge the stronge me of warre, was two thousande and fyve hundred. And vnder the hande of the hoost thre hundred thousande, and seven thousande and fyve hundred mete for the battayll, in the strength of an armye to helpe the kynge agaynst the enemies. And Osias prepared for all the hoost, shylde, speares, helmettes, brestplates, bowes and slyngstones. And at Jerusale he made ordinance conyngly, to be vpon the towres and in the pynacles, to shute arrowes and greace stones. And the same of him came farre abroad, because he was specially helped, tyll he became mightie.

E And whan his power was greace, his hert arose to his awne destruccion: for he trespassed agaynst the LORDE his God, and wente in to the temple of the LORDE, to burne incense vpon the altare of incense. But Asarias the prest wente after him, and foure score prestes with him, valeaunt men, and withstode kynge Osias, and saide vnto him: *Nu. 18. 7* "It belongeth not vnto thy effyce (Osias) to burne incense vnto the LORDE, but vnto the prestes belongeth it, even vnto the children of Aaron, which are halowed to burne incense. Go forth out of the Sanctuary: for thou offendest, and it shall be no worshippe vnto the before God the LORDE.

Nu. 12. 6 And Osias was wroth, and had a censoure in his hande. And whyle he murmured with the prestes, the leprosy spronge out of his foreheade in the presence of the prestes in the house of the LORDE before the altare of incense. And Asarias the chiefe prest turned his heade toward him, and so dyd all the prestes, and beholde, he was leper in his foreheade. And they put him out from thence. And he made haist hymselfe to go forth, for his plage came of the LORDE. Thus became Osias kynge a leper vnto his death, and dwelt full of leprosy in a fre house: for he was put out of the house of the LORDE. But Joram his sonne had the oversight of the kynges house, and iudged the people in the lende.

What more there is to saie of Osias (both first and last) Esay the sonne of Amos hath wrytten it. And Osias fell on slepe w his fathers, and they buryed him with his fathers in the pece of grounde beside kynges sepulchres: for they sayde: He is leporous. And Jotham his sonne was kynge in his steade.

The XXVII. Chapter.

4. Re. 15. f **J**otham was fyve and twentye yeare olde whan he was made kynge, and reigned sixtene yeare at Jerusalem.

The xxij. Chap.

His mothers name was Jersa the daughter of Sadoc: and he dyd righte in the sighte of the LORDE as did Osias his father: sauinge he wente not in to the temple of the LORDE, and the people yet married them selues. He buylded the hye porte of the house of the LORDE, and on the wall of Ophel buylded he moch, and buylded the cities vpon the mountaynes of Juda, and in the woddes buylded he castels and towres.

And he fought with the kynge of the children of Ammon, and overcame them, so that the children of Ammon gaue him in the same yeare an hundred talents of siluer, ten thousande quarters of wheate, and ten thousande of barley. So moch dyd the children of Ammon geue him also in the seconde and thirde yeare. Thus became Jotham mightie, for he gyded his wayes before the LORDE his God.

What more there is to saie of Jotham, and all his warres, vnd his waies, beholde, it is wrytten in the boke of the kynges of Israel and Juda. Fyve and twentye yeare olde was he whan he was made kynge, and reigned sixtene yeare at Jerusalem. And Jotham fell on slepe w his fathers, and they buryed him in the cite of David, and Achaz his sonne was kynge in his steade. The XXVIII. Chapter.

Achaz was twentye yeare olde whan he was made kynge, and reigned sixtene yeare at Jerusalem, and dyd not that which was righte in the sighte of the LORDE, as did David his father, but walked in the wayes of the kynges of Israel, and made molten ymages vnto Baalim, and brent incense in the valley of the children of Hennon, and brent his awne sonnes in the fire, after the abhominacions of the heithen, whome the LORDE expelled before the children of Israel. And he dyd sacrifice and brent incense vpon the hye places and vpon the hilles, and amonge all grene trees.

Therefore dyd the LORDE his God deliuer him in to the hande of the kynge of Syria, so that they smote him, and caryed awaye a greace multitude of his men prisoners, and broughte them to Damascon. He was geuen also vnder the hande of the kynge of Israel, so he dyd a greace slaughter vpon him. For Pecah the sonne of Romelia smote in Juda an hundred and twentye thousande in one daye (which all were valeaunt men) eue because they had forsaken the LORDE God of their fathers. And Sichri a mightie man of Ephraim slewe Maaseia the kynge's sonne, and Asitani the pryncce of the house, and Elkana the nexte vnto the kynge. And the chil

2
4. Re. 16

Deut. 18. 10
4. Re. 17. 2

The ii. booke of the Cronicles.

dien of Israel caried of their brethien prisoners two hundred thousande, women, sonnes and daughters, and toke a greate spoyle from them, and broughte the spoyle vnto Samaria.

B But enē there was there a prophet of J LORDE , whose name was Obed, which wēte out to mete J hoost that came to Samaria, and sayde vnto them: Beholde, because the LORDE God of youre fathers is wroth at Iuda, therfore hath he geuen them ouer in to youre handes: but ye haue slayne them so abhominably, that it is come vnto heaue. Now thinke ye to subdue the children of Iuda and Jerusalem, to be bondmen and bond maydens vnto you. Is not this a trespasse then to you agaynst the LORDE yo^r God? Herken now vnto me, and sende J prisoners hence agayne, whom ye haue caried awaye from youre brethien: for the wraoth of J LORDE is scarce ouer you.

Then gat vp certayne of the chiefe of the children of Ephraim, Asarias the sonne of Iohanan, Barachias the sonne of Mesillemoth, Ezechias the sonne of Salum, and Amasa J sonne of Hadlai, agaynst them J came from J battayll, and sayde vnto them: We shal not brynge the prisoners in hither, for youre mynde is but to make vs trespasse before the LORDE , to make oure synnes and offences the greater: for the trespasse is to moch allready, and the wraoth is scarce ouer Israel. So the hoost lefte the prisoners and the spoyle before J rulers and before the whole cōgregacion.

C Then stode vp the men (which now were rehearsed by name) and toke the prisoners, and as many as were naked amonge them, clothed they with J spoyle, and deckt them, and put shues vpon their fete, and gaue them to eate and drynke, and anoynted them, and caried them vpon asses (as many as were feble) and broughte them to Jericho to J palme cite vnto their brethien, and some agayne to Samaria. At the same tyme sent kynge Ahas vnto the kynges of Assur, J they shulde helpe him. And the Edomites came agayne, and smote Iuda, and caried some awaye captyue. The Philistynes also fell in to the cities in the playne, and towarde J south parte of Iuda, and wanne Beth Semeo, Aialon, Gederoth, and Socho with the villages therof, Timna with the villages therof, and Gimso with the villages therof, and dwelt therein. For J LORDE subdued Iuda for Ahas sake J kynge of Iuda, because he made Iuda naked, and rebelled agaynst the LORDE . And Teglatpilsesser the kynge of Assur ca-

The xxix. Chap. 39. cii.

me agaynst him, and beseged him, and he was not mightie ynough for him.

For Ahas spoyled the house of the LORDE , and the kynges house, and of the rulers, to geue vnto J kynge of Assur, but it helped him not. Moreover kynge Ahas trespassed yet more agaynst the LORDE even in his trouble, and dyd sacrifice vnto the goddes of them of Damascon, which had smitten him, and sayde: The goddes of the kynges of Syria helpe them, therfore wil J offre vnto them, that they maye helpe me also, where as the same yet were a fall vnto him and to all Israel.

And Ahas gathered the vessels of J house of God together, and brake the vessels in J house of God, and shut the doores of the house of J LORDE , and made him altars in all corners at Jerusalem, and euery where in the cyties of Iuda made he hye places to burne incense vnto other goddes, and prouoked J LORDE God of his fathers vnto wraoth.

What more there is to saye of him and of all his wayes (both first and last) beholde, it is wrytten in the booke of the kynges of Iuda and Israel. And Ahas fell on slepe with his fathers, and they buried him in J cite of Jerusalem: for they brought him not amonge the sepulchres of the kynges of Israel. And Ezechias his sonne was kynge in his steade.

The XXIX. Chapter.

Ezechias was fyue and twentye yeare of age when he was made kynge, and reigned nyne and twentye yeares at Jerusalem. His mothers name was Abia J daughter of Zachary. And he dyd that which was right in the sight of the LORDE , as did his father Dauid. He opened the doores of J house of the LORDE in the first moneth of J first yeare of his raigne, and made them stronge, and brought in the prestes and Levites, and gathered them together vnto the East streete, and sayde vnto them: Herken vnto me ye Levites, sanctifye youre selues now, J ye maye halowe the house of the LORDE God of yo^r fathers, and put fylthines out of the Sanctuary: for oure fathers haue trespassed, and done J which was euell in the sight of the LORDE oure God, and haue forsaken him. For they turned their faces from the habitacion of J LORDE oure God, and turned their backs on it, and shut the doores of the Porche, and put out the lampes, and brent no incense, and offered no burnt sacrifices in the Sanctuary vnto the God of Israel.

Therefore is the wraoth of the LORDE come ouer Iuda and Jerusalem, and he

The ij. boke of the Cronicles.

The xxix. Chap.

Nam 11.2

hath geuen them ouer to be scatted abrode, desolate and to be hyssed at, as ye se with yeres. For beholde, even for the same cause fell oure fathers thorow the swerde, oure sonnes daughters and wyues were caryed awaye captiue. Now am I mynded to make a covenannt with the LORDE God of Israel, & he maye turne awaie from vs his wrath & indignacion. Now my sonnes, be not ye negligent: for the LORDE hath chesen yee to stonde before him, and to be his mynisters and to burne incense vnto him.

Then rose the Levites: Mahath the sonne of Amasai, and Joel the sonne of Asaria of the children of the Rahabites. Of the children of Merari: Cis the sonne of Abi, & Asaria the sonne of Jehaleleel. Of the children of the Gersonites: Joab the sonne of Simma, and Eden the sonne of Joab. And of the childre of Elizaphan: Simri & Jaiel. And of the childre of Asaph: Sachary and Machania. And of the children of Beniamin: Jehiel and Simeel. And of the children of Gedon: Semai and Osiel.

And they gathered their brethren together, and were sanctified, and wente in according to the Kynges commaundement at the worde of the LORDE, to cleanse the house of the LORDE. And the prestes entred within in the house of the LORDE to purifye, and put out all the uncleannes that was founde in the temple of the LORDE, in the courre of the LORDES house: and the prestes toke it vp, and caryed it out in to the broke Cedron. The fyfth daye of the fyfth moneth beganne they to sanctifye them selues, and on the eight daye of the moneth wente they in to the porche of the LORDE, and halowed the house of the LORDE eight dayes, and fynished it on the sixtenth daye of the fyfth moneth.

And they wete in to the Kyng Ezechias, and sayde: We have clensed all the house of the LORDE, the altare of burnt offerynges, and all his vessels, the table of the shewbread and all the apparell therof: and all the ornaments that Kyng Achas cast awaye whan he was Kyng, what tyme as he transgressed, those have we prepared and halowed. Beholde, they are before the altare of the LORDE.

Then the Kyng Ezechias gat him vp early, and gathered together the Elders of the cite, and wete vp vnto the house of the LORDE, and they broughte seven bullockes, seven rammes, seven lambes, and seven he goates to be the synofferynge, for the Sanctuary, & for Juda. And he spake vnto the prestes the

children of Aaron, that they shulde offre vpon the altare of the LORDE.

So they slew the bullocke, and the prestes toke the bloude, and sprentled it vpon the altare: and slew the rammes, and sprentled the bloude vpon the altare: and slew the lambes, and sprentled the bloude vpon the altare. And y goates to synofferynge broughte they before the Kyng and the congregacion, and layed their handes vpon them: and the prestes slew them, and sprentled their bloude vpon the altare to make attonement for all Israel: for the Kyng commaunded to offre burnt sacrificyes and synofferynges for all Israel.

And he set the Levites in the house of the LORDE with Cymbales, psalteries and harpes, as David had commaunded, and Gad the Kynges Seer, and the prophet Isa. for it was the commaundement of the LORDE by his prophetes. And the Levites with the muscallyn instrumentes of David, & the prestes with the trompettes. And Ezechias commaunded them to offre burnt sacrificyes vpon the altare. And aboute the tyme that the burnt sacrificye beganne to be offred the songe of the LORDE beganne also, and the trompettes, and dyuerse instrumentes of David the Kyng: of Israel and all the congregacion gaue praise & thankes: and the songe of the Musicians, and the blowyng of the trompettes, endured all tyll the burnt offerynge was fynished.

Now whan the burnt offerynge was performed, the Kyng and all they that were with him, bowed them selues, and gaue praise and thankes. And Ezechias the Kyng to the rulers commaunded the Levites to prayse the LORDE with the songes of David and Asaph the Seer. And they gaue prayse tyll they were ioyfull, and they bowed them selues, and worshipped.

And Ezechias answered and saide: Now have ye fylled youre handes vnto the LORDE steppe forth, and bringe hither the sacrificyes and thankofferynges vnto the house of the LORDE. And the congregacion broughte sacrificyes and thankofferynges, and euery man of a fre wyllinge hert broughte burnt offerynges. And the nombre of the burnt offerynges that the congregacion broughte, was thre score bullockes and ten, an hundred rammes, and two hundred lambes, and all these for the burnt offerynge vnto the LORDE, and they sanctified six hundred bullockes, and thre thousand shepe.

But the prestes were to fewe, and coulde

The ij. boke of the Cronicles. The xxx. Chap. No. cii.

not pluck of the flynnes of all the burnt offerynges, therfore toke they their brethren the Levites, tyll the worke was fynished, and tyll the prestes were halowed (for the Levites are easier to be halowed then the prestes) and many of the burnt offerynges were with the fat of the thant offerynges and drynt offerynges to the burnt sacrifices. Thus was the ministracion of the house of the LORD prepared. And Ezechias reioysed with all the people, that they were prepared with God: for it was done righte haistely.

The XXX. Chapter.

Num. 9. b **U**nd Ezechias sent into all Israel and Juda, and wrote letters vnto Ephraim and Manasses, that they shulde come to the house of the LORD at Jerusalem, to kepe easter vnto the LORD God of Israel. And the kynge helde a counsell with his rulers, and all the cōgregacion at Jerusalem, to kepe Passouer in the seconde moneth: for at that tyme they coude not kepe it, because the prestes were not sanctified ynough, and the people were not yet come together vnto Jerusalem. And it pleased the kynge well and all the cōgregacion. And they appointed it to be proclaimed thorow out all Israel from Berseba vnto Dan, that they shulde come to kepe Passouer vnto the LORD God of Israel: for they were not many to kepe it as it is wrytten.

Exod. 34. c And the postes wente with the letters from the hande of the kynge and of his rulers thorow out all Israel and Juda, at y^e kynges commaundement, and sayde: Ye children of Israel, turne you vnto the LORD God of Abraham, Isaac and Jacob, and he shal turne to y^e escaped, which are lefte over amonge you from the hande of the kynge of Assir: and be not ye as youre fathers and brethren, which rebelled agaynst the LORD God of their fathers, and he gaue the over in to desolacion as ye se youre selues. Be not ye hardnecked now as were youre fathers, but offre youre hāde vnto the LORD, and come to his sanctuary, which he hath sanctified for euer, and serue the LORD youre God, so shal the indignacion of his wrath turne awaye from you. For yf ye turne vnto the LORD, then shal youre brethren and children haue mercy in the sighte of them which holde them in captiuite, that they maye come agayne in to this londe: for the LORD youre God is gracious and mercifull, and shal not turne awaye his face from you, yf ye conuerte vnto him.

And the postes wente from one cite to another in the londe of Ephraim and Manasses, and vnto Zabulon. But they mocked them and laughed them to scorne. Yet were there some of Asser and Manasses, and of Zabulon, that submytted them selues, and came to Jerusalem. And the hande of God came in to Juda, so that he gaue the one here to do after the commaundement of the kynge and the rulers at the worde of the LORD. And there came together vnto Jerusalem a greate people, to kepe the feast of vnleuened bried in the seconde moneth, a very greete congregacion.

And they gat them vp, and put downe y^e altares that were at Jerusalem, and all the incense put they awaye, and cast it in to the broke Cedron, and slewe the Passouer on the fourtenth daye of the secōde moneth. And y^e prestes and Levites were ashamed, and halowed them selues, and broughte the burnt offerynges to the house of the LORD, and stode in their ordinaunce, as it was acordint, after the lawe off Moses the man of God. And the prestes sprentled the bloude from the hande of the Levites: for there were many in the cōgregacion which were not sanctified, therfore dyd the Levites tyll Passouer for them which were not clensed, that they mighte be sanctified vnto the LORD.

D There were many people also of Ephraim, Manasses, Issachar and Zabulon, which were not cleane, but ate the Easter lambe not as it is wrytten: for Ezechias prayed for them, and sayde: The LORD, which is gracious, shalbe mercifull vnto all them that prepare their hertes vnto God, to seke the LORD God of their fathers, though they be not clensed after the holy purification. And the LORD herde Ezechias, and healed the people. Thus the children of Israel that were founde at Jerusalem, helde y^e feast of vnleuened bried seven dayes with greate ioye. And the Levites and prestes praysed the LORD every daye with the loude instrumentes of the LORD. And Ezechias spake hertely vnto all y^e Levites, which had good vnderstandinge in the LORD, and they ate the feast seven dayes, and offered thant offerynges, and gaue thankes vnto y^e LORD God of their fathers.

And all the congregacion deuysed to kepe the feast yet other seue dayes, and so they helde it those seuen dayes also with ioye: for Ezechias the kynge of Juda gaue an heue-offerynge for the cōgregacion, euen a thou-

sande bullockes, and seven thousande shepe. But the rulers gaue an heueofferinge for y congregacion, euen a thousande bullockes, and ten thousande shepe. And many of the prestes sanctified them selues.

And the whole congregacion of Juda reioysed, the prestes and Levites, and all the congregacion that came out of Israel, and the strangers that were come out of the lande of Israel, and they that dwelt in Juda, and greate ioye was there at Jerusalem: for sence the tyme of Salomon the sonne of Dauid the kynge of Israel, was there no soch (ioye) at Jerusalem. And the prestes and Levites stode vp and blessed the people, and their voyce was herde, and their prayer came in to his holy habitation in heauen.

The XXXI. Chapter.

AND whan all this was fynished, all the Israelites that were founde in y cities of Juda, wente out, and brake the pilers, and hewed downe the groues, and brake downe the hye places and altars out of all Juda, Ben Jamin, Ephraim and Manasses, tyll they had destroyed the. And all the children of Israel wente agayne euery one to his possession vnto their cities.

But Ezechias set the prestes and Levites in their ordinaunces, euery one after his office, both the prestes and Levites, for the burnt sacrifices and thankofferynges, to mynister, to geue thanks and prayse in the gates of the hoost of the LORDE. And the kynge gaue his porcion of his substance for the burnt offerynges in the mornynge and euynynge, and for the burnt offerynges of the Sabbath, and of the newmone and of the feastes, as it is wrytten in the lawe of the LORDE.

AND he spake vnto y people which dwelt at Jerusalem, that they shulde geue porcions vnto the prestes and Levites, y they mighte the more stedfastly endure in the lawe of the LORDE. And whā y worde came forth, the childre of Israel gaue many fyrst frutes of come, wyne, oyle, hony, and all maner increase of the felde, and broughte in moch of all maner tithes. And the children of Israel and Juda which dwelt in the cities of Juda, broughte the tithes also of oxen and shepe, and the tithes of soch thinges as were sanctified, which they had halowed vnto the LORDE their God, and made here an heape, and there an heape. In the thirde moneth begane they to laye vpon heapes, and

in the senenth moneth dyd they fynishe it.

And whā Ezechias with the rulers wente in, and sawe the heapes, they praysed the LORDE, and his people of Israel. And Ezechias axed the prestes and Levites concerninge the heapes. And Asaria the prest the chiefe in the house of Sadoc, sayde vnto him: Sence the tyme that they beganne to brynge the heueofferynges in to y house of the LORDE, we haue eaten, and are satisfied, and yet is there lesse ouer: for the LORDE hath blessed his people, therefore is this heape lesse ouer. Then commaunded the kynge, that they shulde prepare chestes in the house of the LORDE. And they prepared them, and put in the heueofferynges, and tithes and that which was halowed, faithfully.

And the oversight of the same had Chanania the Levite, and Simei his brother the seconde, and Jehiel, Asasia, Maglath, Asahel, Jerimoth, Josabad, Eliel, Jesmachia, Mahath and Benaia, ordeyned of the hande off Chanania and Simei his brother, accordinge to the commaundement of kynge Ezechias. But Asaria was prynce in the house of God. And Core y sonne of Jemna the Levite the porter of the Eastgate was ouer the frewyllinge gistes of God (which were geuen for heueofferynges vnto the LORDE) and ouer the Most holy. And vnder his hande were, Eden, Miniamin, Jesua, Semaia, Amaria, and Sachania in the cities of the prestes vpon credence, that they shulde geue vnto their biethre accordinge to their courses, to the lest as to the greatest.

And vnto them that were counted for y men childre from thre yeare olde and aboue, amonge all the that wete in to the house of the LORDE, euery one vpo his daye to their office in their attendaunces after their courses. And they that were rekened for prestes in the house of their fathers, and the Levites from twentye yeare and aboue, in their attendaunces after their courses. And they that were rekened amonge their children, wyues, sonnes and daughters amōge the whole congregacion: for that which was halowed, sanctified they vpon credence. There were men also named by name amonge Arons children the prestes vpon the feldes of the suburbs in all y cities, that they shulde geue porcions vnto all the men children amōge the prestes, and to all them that were nombred amonge the Levites.

Thus dyd Ezechias in all Juda, and dyd that which was good, righte and true in

The ij. booke of the Cronicles. The xxxij. Chap. Jo. ciiij

the sighte of the LORDE his God. And in all the busynes that he tolde in hāde concerninge the seruyce of the house of God, accordinge to the lawe and comendement, to seeke his God, that dyd he wiche all his hert, and therefore prospered he well.

The XXXII. Chapter.

After these actes and faithfulness came Sennacherib the kynge of Assur, and wente in to Juda, and pitched before the stronge cities, and thoughte to plucke them vnto him. And whan Ezechias sawe that Sennacherib came, and that his face stode to fighte agaynst Jerusalem, he deuysed with his rulers and mightie men, to couer the waters of the welles that were without the cite, and they helped him: and there gathered together a greate people, and couered all y welles and water brokes in the myddes of the londe, and sayde: Lest the kynge of Assur fynde moche water whā they come. And he toke a corage vnto him, and buylded all the walles where they were in decaye, and made towres thereon, and buylded yet another wall without, and strengthened Millo in the cite of Dauid. And made moche ordinance and shylbes, and set capaynes of warre ouer the people.

B And gathered them vnto him vpon the brode strete by the gate of the cite, and spake hertely vnto them, and sayde: Be stronge and bolde, feare not, and be not afrayed for the kynge of Assur, ner all y multitude that is with him: for there is one greater with vs then with him. With him is a fleschly arme, but with vs is the LORDE oure God, to helpe vs and to fighte for vs. And y people trusted vnto the wordes of Ezechias kynge of Juda.

Afterwarde sent Sennacherib the kynge of Assur his seruantes vnto Jerusalem (for he laye before Lachis, & all his hoost w him) to Ezechias y kynge of Juda, & to all Juda that was at Jerusalem, sayenge: Thus sayeth Sennacherib y kynge of Assur: Wherin put ye youre trust ye that dwell in the beseged Jerusalem? Ezechias disceaueth you, that he maye deliuer you vnto death, hōger and thyrst, and sayeth: The LORDE oure God shal deliuer vs from the hande of the kynge of Assur. Is it not Ezechias, that hath put awaye his hye places and altars, and sayde vnto Juda and Jerusalem: Before one altare shal ye worshippe, and burne incense thereon?

C Knowe ye not what I and my fathers

haue doneto all y people in the londes: haue the goddes of the heythen in the londes bene able to deliuer their countrees from my hande? What is he amonge all the goddes of these heythen (whom my father damned) that was able to deliuer his people from my hande? y youre God shulde be able to deliuer from my hande. Therefore let not Ezechias now disceauye you, and let him not perswade you eny soch thinge, and beleue him not. For yf no god of all the heythe and kyngdomes might deliuer his people from my hande and from the hande of my progenitors, then shal not youre goddes be able to deliuer you from my hande.

His seruantes also spake yet more agaynst the LORDE God, and agaynst his seruante Ezechias. And he wrote a letter to blasphemethe LORDE God of Israel, and spake of him, and sayde: Like as the goddes of the heythen in their londes haue not bene able to deliuer their people from my hande, even so shal not the God of Ezechias deliuer his people from my hande.

And he cryed with loude voyce in the Jewish langage vnto the people of Jerusalem that were vpon the wall, to make them fearfull and to be sayntharted, that they might wyme the cite. And they spake agaynst the God off Jerusalem, even as agaynst the goddes off the nations vpon earth, which were but the workes of mens handes.

But contrary wyse the kynge Ezechias and the prophet Esay the sonne of Amos prayed, and cryed vnto heauē. And the LORDE sent an angell, which destroyed all the mightie men of the hoost, and the prynces and rulers in y tentes of the kynge of Assur, so that he departed agayne with shame in to his owne londe. And whan he wente in to his gods house, they y came of his owne body, slew him there with the swerde. Thus the LORDE, helped Ezechias and them at Jerusalem, out of the hāde of Sennacherib y kynge of Assur, and of all other, and mayntayned the fro all on every syde, so y many broughte presentes vnto the LORDE to Jerusalem, and Jewels vnto Ezechias the kynge of Juda. And afterwarde was he exalted in the sighte of all heythen.

At y same tyme was Ezechias deed sicke, and he prayed vnto the LORDE, which made him promes, and gaue him a wonder tooken. But Ezechias recōpensed not accordinge as was geuen vnto him, for his hert was lifted vp: therefore came the wrath vpon him,

4. Re. 19. b

4. Re. 19. a
Esa 38. a

and vpon Juda and Ierusalem. Nevertheless Ezechias humbled him selfe because his hert had bene exalted, with them at Ierusalem: therfore came not the wiath of the LORDE vpon them, whyle Ezechias lyued.

And Ezechias had very greater riches and worshippe, and made him treasures of syluer, golde, precious stones, spyes, shyldes, and all maner costly vessell, and corne houses for the increace of corne, wyne and oyle, and stalles for all maner catell, and foldes for the shepe, and buylded him cities, and had many catell of shepe and oxen: for God gaue him very moch good.

S It is the same Ezechias that couered the hye water condyte in Sihon, and conveyed it vnder on the west syde of y^e cite of Dauid: for Ezechias prospered in all his workes. But whan the interpreters the chiefe of Babilon were sent vnto him, to aske question at him (concernynge the wonder toke that had happened in the londe) God lefte him * to be tempted, that it mighte be knowne what soener was in his hert.

What more there is to saye of Ezechias, and of his mercifulnes, beholde, it is wyrtte in the vision of the prophet Esay the sonne of Amos, and in the boke of the Kynges of Juda and Israel. And Ezechias fell on slepe with his fathers, and they buried him ouer the sepulchres of the children of Dauid, and all Juda and they of Ierusalem dyd him worshippe in his death: and Manasses his sonne was kyng in his steade.

The XXXIII. Chapter.

Anasses was twelue yeare olde whā he was made kyng, and reigned syue and fiftye yeare at Ierusalem, and dyd that which was euell in the sighte of the LORDE (euen after the abominacions of the heythen, whom the LORDE expelled before the children of Israel) and turned backe, and buylded the hye places, (* which his father Ezechias had broken downe) and set vp altares vnto Baalim, and made groues, and worshipped all the hoost of heauen, and serued them. He buylded altares also in y^e LORDES house, wherof the LORDE had sayde: * At Ierusalem shal my name be for ever. And vnto all the hoost of heauen buylded he altares in both the courtes of y^e house of the LORDE. And in the valley of the sonne of Hennon caused he his awne sonnes to go thow the fyre, and chosed dayes, & regarded bydescrynges, and witches, and founded soythsayers

and expounders of tokens, and dyd moch that was euell in the sighte of the LORDE to prouoke him vnto wiath.

Carued ymages also and Idols (which he caused to make) set he vp in Gods house, wherof the LORDE saide vnto Dauid and to Salomon his sonne: In this house at Ierusalem which I haue chosen out of all the trybes of Israel, wyl I set my name for ever and wyl nomore let the fore of Israel remoue fro the londe that I appoynted for their fathers, so farre as they obserue to do all y^e I haue commaunded them, in all the lawe, statutes and ordinaunces by Moses. But Manasses disceaue Juda and them of Ierusalem, so that they dyd worse then the heythen, whom the LORDE destroyed before the children of Israel. And the LORDE spake vnto Manasses and his people, and they regarded it not.

Therfore dyd the LORDE cause the rulers of the hoost of the kyng of Assur to come vpo the, which toke Manasses prisoner with bodes, and bounde him with cheynes, & broughte him vnto Babilon. * And whan he was in trouble, he made intercession before the LORDE his God, and humbled him selfe greatly before the God of his fathers, and prayed and besoughte him. Then herde he his prayer, and broughte him agayne to Ierusalem to his kyngdome. And Manasses knewe that the LORDE is God.

Afterwarde buylded he y^e vttemost wall of the cite of Dauid, on the west syde of Sihon by the broke, and at the entraunce of the Sythgate, and rounde aboute * Ophel, and made it very hye. And layed capteynes in y^e strōge cities of Juda, & put away y^e straunge goddes & Idols out of y^e house of y^e LORDE, and all the altares which he had buylded vpo the mount of the house of the LORDE, and in Ierusalem, and cast them out of the cite, and buylded the altare of the LORDE, and offred slayn offerynges and thank-offerynges thereon, and commaunded Juda, that they shulde serue the LORDE God of Israel. Nevertheless though the people offred vnto the LORDE their God, yet offred they vpon the hye places.

What more there is to saye of Manasses and of his prayer to his God, and the wordes of the Seers that spake vnto him in the name of the LORDE God of Israel, beholde, they are amonge the actes of the kynges of Israel. And his prayer and intercession, and all his synne and offence, & the rowmes wherin he buylded the hye places & groues

The ij. boke of the Cronicles.

and founded ydols, a fore he humbled himselfe, beholde, they are wrytten amonge the actes of the Seers. And Manasses fell on slepe with his fathers, and they buried him in his house, and Amon his sonne was kynge in his steade.

Two and twētye yeare olde was Amon whā he was made kynge, and reigned two yeare at Jerusale, and dyd euell in the sighte of the LORDE, as Manasses his father had done. And Amon offred vnto all the Idols that his father Manasses had made and serued thē. Yet dyd not he humble himselfe before the LORDE, as Manasse his father had submitted himselfe: but Amon trespassed euer more and more. And his seruantes cōspyred agaynst him, and slewe him in his house. Then smote the people in the londe all them that had conspyred agaynst kynge Amon. And the people in the londe made Josias his sonne kynge in his steade.

The XXXIII. Chapter.

A Josias was eight yeare olde whan he was made kynge, and reigned one and thirtie yeare at Jerusale, and dyd that which was righte in the sighte of the LORDE, and walked in the wayes of David his father, and turned not asyde, ne ther to the righte hande ner to the lefte. For in the eight yeare of his reigne whā he was yet but a childe, he beganne to seeke the God of his father David: and in the twoueth yeare begāne he to cense Juda and Jerusale from the hye places and groues, and carued Idols, and molten ymages: and caused the altares of Baalim to be broken downe before him, and the ymages that were thereon, hewed he downe. And yf groues and carued Idols and molten ymages brake he in peces, and made them to dust, and scatred it vpon the graues of them that had offred vnto them. And the bones of the prestes brent he vps the altares, and so closed he Juda z Jerusale, z in 3 cities of Manasses, Ephraim, Simeon, and vnto Neftali in their wyldernesess on euerysyde. And whā he had broken downe the altares and groues, and syncten the Idols in peces, and hewed downe all the ymages in all the londe of Israel, he came agayne to Jerusale.

In the eightēth yeare of his reigne whā he had censed the londe and the house, he sent Saphan the sonne of Asalia and Maaseia the Shreue of the cite, and Joath the sonne of Joahas the Chaunceler, to repayre the house of the LORDE his God. And they

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came to Helchias yf hye prest, and there was deliuered vnto them the money that was broughte vnto the house of God, which the Levites (that kepte the threshouldes) had gathered, of Manasses, Ephraim, and of all the residue in Israel, and of all Juda z Ben Jamin, and of them that dwelt at Jerusale, and they deliuered it vnto the hādes of the worke men in the house of the LORDE, and gaue it vnto those that wrought in the house of the LORDE, where it was in decaye, yf they shulde repayre it. And the same gaue it forth vnto the carpenters and buylders, to bye fre stone and hewen tymbre for the baltes in the houses, which the kynges had destroyed. And the men laboured faithfully in the worke.

And ouer them were ordeyned, Jahath and Obadia the Levites of the children of Merari: Zachary and Mesullam of the children of the Kahathites, to further the worke, and they were all Levites that coulde playe vpon instrumentes. But ouer them that bare burthens and furthured all manner of worke in all the offices, there were scribes, officers and doie keepers of the Levites. And whā they toke out the money that was broughte vnto yf house of the LORDE, Helchias the prest founde the boke of the lawe of the LORDE genen by Moses. And Helchias answered, and saide vnto Saphan the Scribe: I haue founde the boke of the lawe in yf house of yf LORDE. And Helchias deliuered the boke vnto Saphan. And Saphan bare it vnto the kynge, and broughte yf kynge worde agayne, and sayde: All that was geuen vnder the handes of thy seruantes, that make they: and yf money that was founde in yf house of the LORDE, haue they gathered together, and deliuered it vnto yf officers, and to the workmen. And Saphan the Scribe tolde the kynge, and sayde: Helchias the prest hath deliuered me a boke.

And Saphan red therein before the kynge. And whan the kynge herde the wordes of the lawe, he rente his clothes. And the kynge commaunded Helchias and Ahicam the sonne of Saphan, and Abdon the sonne of Micha, and Saphan the Scribe, and Asaia the kynges seruante, and sayde: Go youre waye, are counsell at the LORDE for me and for the remmaunt in Israel, and for Juda, concernynge these wordes of the boke that is founde. For greate is the indignacion of the LORDE that is gone forth ouer vs, because oure fathers haue not kepte the worde of the LORDE, to do a cordinge as it

is wrytten in this boke. Then wete Helchias (with the other that were sent from the kynge) vnto the prophetisse Hulda the wife of Sallum the Sonne of Thecoath the sonne of Hasra the keeper of the clothes, which dwelt at Jerusalem in the secōde parte, and they spake this vnto her.

E And she sayde vnto them: Thus sayeth the LORDE God of Israel: Tell the man y sent you vnto me: Thus sayeth y LORDE: Beholde, I wil brynge plagues vpo this place and the inhabiteres therof, euē all the curses which are wrytten in the boke, that was red before the kynge of Iuda: because they haue forsake me, and buēt incēse vnto other goddes, to prouoke me with all the workes of their handes. And my indignacion shal go forth vpon this cite, and shal not be quenched.

And after this maner shal ye saye vnto the kynge of Iuda, that sent you to afe counsell at the LORDE: Thus sayeth y LORDE God of Israel concernynge the wordes that thou hast herde: Because thine hert is moued, and because thou hast humbled thy selfe in the sighte of God, when thou herdest his wordes agaynst this place and the inhabiteres therof, and hast submytted thy selfe before me, and rent thy clothes, and wepte before me, therfore haue I herde the, sayeth y LORDE. Beholde, I wil gather the vnto thy fathers, and thou shalt be layed in thy grave with peace, so y thine eyes shal not se all the euell that I wyl brynge ouer this place, and the indwellers therof. And they broughte the kynge worde agayne.

4. Re. 11. 2 **G** Then sent y kynge, and caused all the Elders in Iuda and Jerusalem to come together. And the kynge wente vp in to the house of the LORDE, and all the men of Iuda and inhabiteres of Ierusalē, the prestes, the Leuites, and all the people both small and greate: and all the wordes in the boke of the couenaut that was founde in the house of the LORDE, were red in their eares. And y kynge stode in his place, and made a couenaut before the LORDE, that they shulde walke after the LORDE, to kepe his comāndementes, his testimonies, and his statutes with all their hert and with all their soule, to do acordinge vnto all the wordes of the couenaut that are wrytten in this boke.

And there stode all they that were founde at Jerusalem and in Ben Jamin. And y inhabiteres of Jerusalem dyd acordinge to the couenaut of God the God of their fathers. And Josias put awaye all abhomi-

nacions out of all the lombes that were the children of Israels, and caused all them that were founde in Israel, to serue the LORDE their God. * As longe as Josias lyued, departed they not from the LORDE the God of their fathers. Iosue. 24. 1

The XXXV. Chapter.

Ald Josias kepte Passecouer vnto the LORDE at Jerusalem, and slewe the Passecouer on the fourtenth daye off the first moneth, and set the prestes in their offices, and strenghted them to their ministracion in the house of the LORDE, and sayde vnto the Leuites that taughte in all Israel, and were sanctified vnto y LORDE: Put the holy Aete in the house that Salomon y sonne of Dauid kynge of Israel dyd buyld. Ye shal leaue it nomore vpon your shawtes. For that ye serue now the LORDE your God, and his people of Israel, and prepare the house of your fathers in your courses, as it was appoynted by Dauid the kynge of Israel, and by Salomon his sonne: and stonde in the Sanctuary after y course of the fathers houses amonge your brethren the children of the people. And after the course of the fathers houses amonge the Leuites, and kyll Passecouer, sanctifye and prepare your brethren, that they maye do acordinge to the worde of the LORDE by Moyses. 1. Esd. 1. 1

And Josias gaue lambes and yonge kyddes which were males, to the heueofferynge for the comontye (all to the Passecouer for every one that was founde) in the nombre thirtye thousande, and thre thousande oxen, all of the kynges good. And his prynces of their awne good wyl gaue to the heueofferynge for the people, 7 for the prestes and Leuites (namely, Helchias, Zachary and Jehiel the prynces in y house of God amonge the prestes) for the Passecouer, two thousande and sixe hundred, And thre hundred oxen. But Chanania, Semaia, Nathaneel and his brethren, Gasabia, Jeiel and Josabad the chiefe of the Leuites gaue the Leuites to the heue offerynge for the Passecouer, fyue thousande shepe, 7 fyue hundred oxen. 2.

Thus was the Gods seruyce prepared, and the prestes stode in their place, and the Leuites in their courses acordinge to the kynges commaundement. And they kylld the Passecouer, and the prestes toke it off their handes, and sprenkled it: and the Leuites toke the synnes off them, and removed the burnt offerynge there from, to geue

The ij. boke of the Cronicles.

Leuit 1.2
Exo. 13.2
it amonge the porcions of the fathers houses in the multitudes of their congregacion to offere vnto the **LORDE**, as it is wrytten in y^e boke of Moyses, Enen so dyd they with the oxen also. And they dighte the Passeouer at the fyre accordinge to the lawe. And that which was halowed, dighte they in pottes, kettels, and pannes, and made haist for the comon people. Afterwarde prepared they for them selues also and for y^e prestes: for the prestes the children of Aaron were occupied in the burnt offerynges and fat vntill the nighte. Therefore must the Levites prepare for them selues and for the prestes the children of Aaron.

1. Pa. 16.27
And the syngers the children of Asaph stode in their place (accordinge to Dauides commaundement) and Asaph and Heman, and Jedithim the kynges Seer, and the porters at all the gates. And they departed not from their office. For the Levites their brethren prepared for them. Thus was all the Gods seruyce prepared the same daye, that the Passeouer mighte be kepte, and the burnt sacrifices offred vpon the altare off the **LORDE** accordinge to the commaundement of kyng Jofias.

So the children of Israel that were at hande, helde Passeouer at that tyme, and the feast of unleuened bred, seven dayes. Sence y^e tyme of Samuel the prophet, was no Passeouer kepte in Israel like this: and no kyng of Israel had holden soch a Passeouer as Jofias dyd, and the prestes, Levites, all Juda, and sech as were founde of Israel, and the inhabiteurs of Jerusalem. In the eighteenth yere of the reigne of Jofias was this Passeouer kepte.

D After this, whan Jofias had prepared the house, Necho the kyng of Egypte wente vp to fighte agaynst Carcamis besyde Euphrates. And Jofias wente forth agaynst him. But he sent messaungers vnto him, sayenge: What haue I to do with the O kyng of Juda? I am not come now agaynst the, but I fighte agaynst another house: and God hath sayde, that I shal make haist. Ceasse from God which is with me, that he destroye the not. Nevertheless Jofias turned not his face from him, but prepared himselfe to fighte with him, and herkened not vnto the wordes of Necho out of the mouth of God, and came to fighte wth him vpon the playne besyde Mageddo. But the Archers shot at kyng Jofias. And the kyng sayde vnto his seruantes: Cary me awaye, for I am sore wounded. And his ser-

The xxxvi. Chap. Ho. cvi.

uantes toke him from the charet, and caried him vpon his seconde charet, and brought him to Jerusalem. And he dyed, and was buried amonge the sepulchres off his fathers.

And All Juda and Jerusalem mourned for Jofias, and Jeremy bewayled Jofias, and all the synginge men and women, spake their lamentacions ouer Jofias vnto this daye. Beholde, it is wrytten also amonge the Lamentacions. What more there is to saye of Jofias, and his mercy accordinge to the scripture in the lawe of the **LORDE**, and of his actes (both first and last) beholde, it is wrytten in the boke of the kynges of Israel and Juda.

The XXXVI. Chapter.

21
4. Re. 23. E
1. 2. 1. d
And the people of the londe toke Joahas the sonne of Jofias, and made him kyng in his fathers steade at Jerusalem. Thre and twenty yere olde was Joahas whan he was made kyng, and reigned thre monethes at Jerusalem. For the kyng of Egypte deposed him at Jerusalem, and condemned the londe in an hundredth talentes of syluer, and one talent off golde. And the kyng of Egypte made Eliahim his brother kyng ouer Juda and Jerusalem, and turned his name Joachim. But Necho toke his brother Joahas, and caried him in to Egypte.

4. Re. 34. 2
Syue and twenty yere olde was Joachim whan he was made kyng, and reigned eleue yere at Jerusalem, and dyd that which was euell in the sighte of the **LORDE** his God. And Nabuchodonosor the kyng of Babilon wente vp agaynst him, and bounde him with cheynes, to cary him vnto Babilon. And Nabuchodonosor broughte certayne vessels of y^e house of the **LORDE** vnto Babilon, and put them in his temple at Babilon. What more there is to saye of Joachim, and off his abhominacions which he dyd, and that were founde in him, beholde, they are wrytten in the boke of the kynges of Israel and Juda. And Joachim his sonne was kyng in his steade.

23
Eight yere olde was Joachim whan he was made kyng, and reigned thre monethes and ten dayes at Jerusalem, and dyd y^e which was euell in the sighte of y^e **LORDE**. But whan the yere came aboute, Nabuchodonosor sent thither, and caused him be fetched vnto Babilon with the costly vessels and Jewels of the house of the **LORDE**, and

The ij. boke of the Cronicles.

made Sedechias his brother kynge ouer Iuda and Jerusalem.

Iere. 52. a
4 Re. 24 d One and twentye yere olde was Sedechias when he was made kynge, & reigned eleuen yere at Jerusalem, and dyd that which was euill in the sighte of the LORDE his God, and submytted not himselfe before the face of the prophet Jeremy, which spake out of the mouth of the LORDE. He fell awaye also from Nabuchodonosor the kynge of Babilon (which had taken an ooth of him by God) and was styfnecked, and hardened his hert, that he shulde not conuerter vnto the LORDE God of Israel. And all ydye amonge the prestes, and the people, multiplyed their synnes, acordinge to all the abominacions of the heythen, and dysfilled the house of the LORDE, which he had sanctified at Jerusalem.

Iere. 25. a
4 Re. 25. a And the LORDE God of their fathers sent vnto them early by his messangers (for he spared his people and his habitation) but they laughed the messangers of God to scorne, and despyed his wordes, and had his prophetes in derision, so longe tyll the indignacion of the LORDE increased ouer his people, and there was no remedye of healinge. For he brought the kynge of the Caldees vpon them, and caused for to slaye all their yongemen with the swerde in the house of their Sanctuary, and spared nether yongemaner virgin, nether aged ner graund father, but gaue them all in to his hande. And all the vessels in the house of God, greace and small, the treasures in the house of the LORDE, and the treasures of the kynge and of his prynces, all this caused he to be caried vnto Babilon. And they brent the house of God, and brake downe the wall of Ierusalem, and all the palaces therof brent they with fyre, so that all the costly ornaments of it were destroyed.

Iere. 25. b And loke who escaped yf swerbe, hi caried he awaye vnto Babilon, & they became his seruantes, & the seruantes of his sonnes, tyll the persians had the empyre: that yf worde of the LORDE by the mouth of Jeremy mighte be performed, euen vntyll the londe had ynough of hir Sabbathes: for all the tyme of the desolacion was it Sabbath, vntyll the seuentye yeres were fulfylled.

1. Esd. 1. a
2. Esd. 1. a But in the first yere of Cyrus the kynge of Persia (that the worde of the LORDE spoken by the mouth of Jeremy mighte be fulfylled) the LORDE raysed vp the spere of Cyrus the kynge of Persia, that he caused it be proclaimed thorow out all his empyre,

The xxxvi. Chap.

ye and by wrytinge also, sayenge: Thus sayeth Cyrus the kynge of Persia: The LORDE God of heauen hath geuen me all the kyngdomes in the londe, and hath commaunded me to buylde him an house at Jerusalem in Iuda. Who seuer now amonge you is of his people, the LORDE his God be with him, and let him go vp.

The ende of the seconde boke of the Cronicles.

The first boke of Esdras.

What this boke conteyneth.

- Chap. I.** Cyrus (otherwys called Cores) the kynge of Persia, geueth the Jewes lycence to go agayne to Jerusalem, and to buylde it.
- Chap. II.** The nombre of them that wente vp from Babilon vnto Jerusalem.
- Chap. III.** The people resorte to Jerusalem, the prestes buylde the altare, kepe the feastes and sacrifices, and prepare to buylde the temple.
- Chap. IIII.** The heythen wolde buylde with them: and because they are not suffr. d, therfore labour they (with their counsell and letters) to hynder the buyldinge of the temple.
- Chap. V.** In this tyme prophesied Aggeus and Zachary. The officers of the heythen forbidd the buyldinge, and hynder it.
- Chap. VI.** Darius renueth the commandement of Cyrus, and geueth the Jewes lycence to buylde the temple.
- Chap. VII.** Artaxerxes sendeth Esdras vnto Jerusalem with a charge vnto the officers beyonde the water.
- Chap. VIII.** The nombre of them that wente vp with Esdras vnto Jerusalem.
- Chap. IX.** Esdras is fory that the people haue myxted themselves with the heythenish women.
- Chap. X.** They make a conenant to put awaye their heythenish wyues.

The i. boke of Esdras.



The first Chapter.

21
a Pa 36. d
b Efd 2. a
c ere. 25. b



22
a 45. a

In the first yere of Cyrus kynge off persia (that the worde of the LORDE spoken * by the mouth of Jeremy might be fulfilled) the LORDE stered vp the spere of Cyrus kynge of persia, & he caused it be proclaimed thorow out all his empyre, yee and by wrytinge also, sayenge: Thus sayeth Cyrus the kynge of persia: The LORDE God of heauē hath geuen me all the kyngdomes in the londe * and hath commaunded me to buylde him an house at Jerusalem in Iuda. Who soeuer now amonge you is of his people, the LORDE his God be with him, and let him go vp to Jerusalem in Iuda, and buylde the house of the LORDE God of Israel. He is y God that is at Ierusalē. And who so euer remaineth yet in eny maner of place (where he is a straunger) let the mē of his place helpe him with syluer and golde, with good and catell of a good frewill, for the house of God at Jerusalem.

23
a Pa 36. c
Dan. 1. a

Then gat vp the pryncipall fathers of Iuda and Ben Jamin, and the prestes and Lenites, and all they whose spere God had raysed to go vp, and to buylde the house of the LORDE at Ierusalē. And all they that were abouce them, strengthed their hande with vessels of syluer and golde, with good and catell, and Jewels; besydes that which they gane of their awne frewill. And kynge Cyrus brought forth the vessels of the LORDES house, * which Nabuchodonosor had takē out of Jerusalem, and put in his gods house. But Cyrus y kynge of persia brought the forth by Mithredath the treasurer, and nombred the vnto Sesibazar the prynce of Iuda. And this is the nombre of them: thirtye basens of golde, and a thousande basens of syluer, and nyne and twentye knyues,

The ii. Chap. Ho. cxiij.

thirtye cuppes of golde, and of other syluer cuppes foure hundred and ten, and of other vessels a thousande. So that all the vessels both of golde and syluer, were fyue thousande and foure hundred. Sesibazar broughte them all vp, with them that came vp out of the captiuite off Babilon vnto Jerusalem.

The II. Chapter.

These are the childre of the londe that wente vp out of the captiuite (whō Nabuchodonosor the kynge of Babilon had caried awaye vnto Babilon) and came agayne to Jerusalem and in to Iuda, euery one vnto his cite, and came with Zorobabel, Jesua, Nehemias, Seraia, Reeleia, Mardachai, Bilsan, Mispar, Begeuai, Rehum and Baena. This is now the nombre of the men of the people of Israel: The children of Phares, two thousande, an hundred, and two and seuentye: the children of Serphatia, thre hundred and two and seuentye: the children of Arath, seven hundred and fyue and seuentye: the children of Pahath Moab amonge the children of Jesua Joab, two thousande, eight hundred and twolue: the children of Elam, a thousande, two hundred and foure and fiftye: the children of Sathu, nyne hundred, and fyue and forty: the children of Sacai, seuē hundred and thre score: the children of Bani, sixe hundred and two and forty: the children of Bebai, sixe hundred and thre and twenty: the children of Asgad, a thousande two hundred and two and twenty: the children of Adoniam, sixe hundred and sixe and sixty: the children of Bigeui, two thousande and sixe and fiftye: the children of Adin, foure hundred and foure and fiftye: the children of Ater of Ezechias, eight and nyntye: the children of Bezai, thre hundred and thre and twenty: the children of Jorath, an hundred and twolue: the children of Hashum, two hundred and thre and twenty: the children of Gibbar, fyue and nyntye: the children off Bethleem, an hundred and thre and twenty: the men off Netopha sixe and fiftye: the men off Anathot, an hundred and eight and twenty: the children off Asmaueh, two and forty: the children off Kiriath Arim, Caphira and Beeroth, seven hundred and thre and forty: the children off Rama and Gaba, sixe hundred and one and twēty: the men off Michmas, an hundred and two and

The i. boke of Esdras.

twentye: the men of Bethel and Ai, two hundred and thre and twentye: the childre of Nebo, two and fiftye: the children of Magbis, an hundred and sixe and fiftye: the childre of the other Elam a thousande, two hundred and foure and fiftye: the children of Harim, thre hundred and twentye: the childre of Lodhadid and Ono, sen hundred and fyue and twetye: the childre of Jericho, thre hundred and fyue and fortye: the children of Senaa, thre thousande, sixe, hundred and thirtye.

The prestes. The children of Jedaia of the house of Jesua, nyne hundred and thre and seventy: the childre of Jemmer, a thousande and two and fiftye: the children of Paschur, a thousande and two hundred, and seven and fortye: the childre of Harim, a thousande and seventy.

The Levites. The children of Jesua and Cadmiel of the children of Hodania, foure and seventy. The syngers, the children of Asaph, an hundred and eight and twenty. The children of the doctepers. The children of Sallum, the children of Ater, the childre off Talmon, the children off Acub, the children off Harita, and the children off Sobai: altogether an hundred and nyne and thirtye.

The Nethinims. the children of Ziba, the children of Hasupha, the children of Tabaoth, the children of Ceros, the children of Sieha, the children of Padon, the children of Lebana, the children of Hagaba, the children of Acub, the childre of Hagab, the children of Samlai, the children of Hanan, the children of Giddel, the children of Gabar, the childre of Reaia, the children of Rezin, the children of Necuba, the children of Gasan, the children of Vsa, the children of Paschah, the children of Bessai, the children of Asna, the children of Meunim, the children of Ephussim, the children of Bacbuc, the childre of Hacupha, the children of Harhar, y childre of Hazeluth, y childre of Mehira, the children of Harfa, the children of Barcem, the children of Sissera, the children of Chamah, the children of Neziah, the children of Hatipha.

The children of Salomons seruantes. The children of Sotai, the children of Sophereth, the children of Pinda, the children of Jacla, the childre of Darcon, the childre of Giddel, the childre of Sephatia, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. All the Nethinims and the children off Salomons

The ii. Chap.

seruantes were altogether, thre hundred and two and nyentye.

And these were also, Michel, Melath, Thel, Harso, Cherub, Addon and Immer. But they coulde not shewe their fathers house nor their sede, whether they were of Israel. The children of Delaia, the children of Tobias, the children of Necoda, sixe hundred and two and fiftye.

And of the children of the prestes. The children of Habaiia, the children of Hacom, the children of Barsillai, which toke one of the daughters of Barsillai the Gileadite to wife, and was counted amonge the same names: these soughte the register of their byrth, and founde none, therfore were they put from the presthode. And Hathirsatha sayde vnto them, that they shuldenoteate of the most holy, tyll thererose vp a prest with the lighte and perfectnesse.

Exod. 28. 6

The whols congregacion as one man, was two and fortye thousande, thre hundred and thre score: besyde their seruantes and maydes, of whom there were sen thousande, thre hundred and seven and thirtye. And they had two hundred singinge men and women, sen hundred and sixe and thirtye horses, two hundred and fyue and fortye Mules, foure hundred and fyue and thirtye Camels, and sixe thousande, seven hundred and twentye Asses.

And certayne of the these fathers, whan they came to the house of the LORD at Jerusalem, they were well mynded vnto the house of God, that it shulde be set in his place, and gave after their abylte vnto the treasure of the worke, one and thre score thousande guldens, and fyue thousande pounde of syluer, and an hundred prestes garments. So the prestes and the Levites, and certayne of y people, and the syngers, and the porters, and y Nethinims dwelt in their cities, and all Israel in their cities.

The III. Chapter.

And whan the seventh moneth came, and the children of Israel were now in their cities, the people came together euen as one man, vnto Jerusalem. And there stode vp Jesua the sonne of Josede and his brethren the prestes, and Zorobabel the sonne of Saalchiel and his brethren, and buylbed the altare of the God of Israel, to offre burntofferynge theron, as it is wrytten in the lawe of Moses the man of God, and the altare set they vpon his folettes (for there was a fearfulness amonge

2. 28. 8. 8
2. 28. 4. 8

The i. boke of Esdras.

them because of the nations and lodes) and offered burnt offerings thereon unto γ LORDE in the mornynge and at even. And helde the feast of Tabernacles: as it is wrytten, and offered burnt sacrifices daylie after the nombre as acordinge was, every daye his sacrifice. Afterward the daylie burnt offerings also, and of the new Moones and of all the feast dayes of the LORDE that were halowed, and all maner of fre wyllynge offerings, which they did of their awne fre wyl unto the LORDE.

Nu. 28.2
Nu. 29.2

Upon the first daye of the seventh moneth beganne they to offre burnt sacrifices unto the LORDE. But the foundacion of the temple of the LORDE was not yet layed. Nevertheless they gaue money unto γ masons and carpenters, and meate and drinke and oyle unto them of Zidon and of Tyre, to brynge the Cedre tymbre from Libanus by Sce unto Joppa, acordinge to the commaundement of Cyrus the kynge of Persia.

otherwyse called
Japho

In the seconde yere of their comynge unto the house of God at Jerusalem in the seconde moneth, beganne Zorobabel the sonne of Salathiel, and Jesua the sonne of Joseduc, and the remnaunt of their brethren the prestes and Levites, and all they that were come out of the captiuyte unto Jerusalem, and appoynted the Levites fro tven tye yere olde and aboue, to se that the worke of the house of the LORDE were forward. And Jesua stode with his sonnes and brethren, and Cadmiel with his sonnes, and the children of Juda, to furthur the workmen of the house of God, namely the childre of Henadab with their children and their brethren the Levites.

1. Par. 17. b

And whan the buylders layed the foundacion of the temple of the LORDE, the prestes stode in their araye, with trompettes. And the Levites the children of Asaph with Cimbales, to playse γ LORDE: with the Wyre of David kynge of Israel. And they sunge together, geuyng prayse γ thankes unto γ LORDE, because he is gracious, and because his mercy endureth for ever upon Israel. And all the people shouted loude in prayng the LORDE, because the foundacion of γ house of the LORDE was layed. Nevertheless many of the olde prestes and Levites and awncient fathers, which had sene the house afore in his foundacion, and this was now before their eyes, wepte loude. But many shouted with ioye, so that the noyse gaue a greatesounde, in so moch that the people coulde not knowe γ ioyfull

The iiij. Chap. Es. ciiij.

sounde for the noyse of the wepinge in the people: for the people shouted loude, so that the noyse was herde farre of.

The III. Chapter.

When the aduersaries of Juda and Ben Jamin herde, that the childre of the captiuyte buylded the temple unto the LORDE God of Israel, they came to Zorobabel γ to the principall fathers, and sayde unto them: We wyl buylde with you: for we see the LORDE youre God like as ye do. And we haue done sacrifice unto him: sence the tyme that Assar hadon the kynge of Assur broughte vs up hither. But Zorobabel and Jesua and the other awncient fathers of Israel, answered them: It is not mete for vs and you to buylde the house of oure God, but we wyl buylde alone unto the LORDE God of Israel: as Cyrus the kynge of Persia hath commaunded vs.

4. Re. 17. a

1. Es. 1. a

Then the folke of the londe hyndered the people of Juda, and made them afrayed to buylde, and hyred councelers aganst them and hyndered their deuycce, as longe as Cyrus the kynge of Persia lyued, vntyll the reigne off Darius kynge off Persia. But whan Ahasuerus was kynge, in the begynnyng off his reigne wrote they unto him a complayne agaynst them of Juda and Jerusalem.

And in the tyme of Artaxerxes, wrote Bithellam, Mithradath, Tabeel and the other of their counsell unto Artaxerxes the kynge of Persia. But the scripture of γ letter was wrytten in the Syrians speach, and was interpreted in the langage of the Syrians. Rehum γ chaunceler, and Simsai the scribe, wrote this letter agaynst Jerusalem to Artaxerxes the kynge.

B

We Rehum the chaunceler, and Simsai the scribe, and other of the counsell of Dina, off Arphasath, off Tarplac, off Persia, off Arach, of Babilon, of Susan, of Deha, and of Elam, and other of the people: whom the greates and noble Asinaphar broughte ouer, and set in the cities of Samaria, and other on this syde the water, and in Canaan. And this is γ summe of the letter that they sent unto kynge Artaxerxes:

4. Re. 17. a

Thy seruantes the men on this syde the water and in Canaan. Be it knowne unto γ kynge, that the Jewes which are come up from the to vs unto Jerusalem in to that sedicious γ wicked cite, buylde the same, and make up γ walles of it, γ brynge it out of γ foundacion. Be it knowne now therfore unto γ kynge, γ yf this cite be buylded γ the walles.

C

The i. boke of Esdras.

made vp agayne, the ſhal not they gene tri-
bute, toll, and yearly cuſtome, and their de-
wyce ſhal do yf Kynges harme. But now that
we all are therby which deſtroyed the tem-
ple, we wolde no longer ſe the Kynges diſho-
noure. Therfore ſent we out, and cauſed the
Kynges to be certiſied therof: That it maye be
ſoughte in yf Cronicles of thy progenitours,
and ſo ſhalt thou ſynde in the ſame Croni-
cles, and perceauē, that this cite is ſedicious
and noyſome vnto Kynges and londes, and
that they cauſe other alſo to rebell of ol-
de, and for the ſame cauſe was this cite deſ-
troyed. Therfore do we certiſie the Kynges,
that yf this cite be buylded, and the walles
therof made vp, thou ſhalt kepe nothinge
on this ſyde the water by the reaſon of it.

D Then sent y^e Kyng an answer vnto Reh-
hum the chawnceler, and Simsa the Scry-
be, and to the other of their counsell that
dwelt in Samaria, and vnto the other be-
yonde y^e water. Peace and saluacion. The
letter which ye sent vnto vs, hath bene opē-
ly red before me, and I haue commaunded
to make search: and it is founde, that this ci-
tie of olde hath made insurreccion agaynst,
Kynge, & how y^e vpro^d and rebellion hath
bene commytted therin. There haue bene
mightie Kynge also at Ierusalē, which ha-
ue reigned ouer all that is beyonde the wa-
ter, and toll tribute and yearly custome was
geuen vnto them. Do ye now after this com-
maundemēt, forbyd the same men, that the
cite be not builded, tyll I haue geue cōmaun-
demēt. Take hede now that ye be not negli-
gent here in, lest the Kyng haue harme there
thorow.

Now whā Kyngē Artaxerxes letter was
red before Rehum the chaunceler and Sim-
sai the Scribe and their counsell, they wen-
te vp in all the haist to Jerusalem vnto the
Jewes, and foibad them with the arme and
auctorite. Then ceased the worke of the
house of God at Jerusalem, and continued
so vnto the seconde yeare of Darins Kyngē
of Persia.

The V. Chapter.

Aggs. i. c. The prophetes, Aggeus and Zachary & sonne of Iddo, prophecied vnto & Jewes that were in Iuda and Ierusalē, in the name of the God of Israel. Then rat vp Zorobabel the sonne of Salathiel, and Iesua the sonne of Iosedec, and beganne to buylde the house of God at Ierusalem, and with them the prophetes of God which strengthened thē. At the same tyme came to thē Thathnai the debite on this syde

The v. Chap.

the water, and Sethar of Bosen, and their
councelers, and sayde thus vnto them: Who
hath commaunded you to buylde this hou-
se, and to make vp the walles therof? Then
tolde we them the names of the men, that
made this buyldinge. But the eye of their
God came vpon the Elders of the Jewes,
that they were not inhibyte, tyll the matter
was brought before Darius, and tyll there
came a wrytinge therof agayne.

This is the summe of the letter þæt Thath-
naithe Debyte on this syde the water, and
Sethar of Bosen, and their counsellors of
Apharsach (which were on this syde the wa-
ter) sent vnto Kyng Darius. And these are
the wordes that they sent vnto him: Vnto **B**
Darius the Kyng, all peace. Be it knowne
vnto the Kyng, that we came in to Jerory
to the house of y^e greate God, which is buyl-
ded with all maner of stone, and balckes are
layed in the walles, and y^e worke goeth fast
forth, and prospereth in their handes. Cle-
uertheles we axed the Elbers and sayde vn-
to them: Who hath comaunded you to buyl-
de this house, and to make vp the walles
therof? We axed their names also, that we
might certifye the, and haue wrytten the na-
mes of the men that were their rulers.

But they answered vs w these wordes,
and sayde: We are the seruantes of the God
of heauen and earth, and buylde the house
¶ was buylde many yeares agoo, * which
a greace kynge of Israel buylde and set vp. 1 Re .6.
Howbeit whan our fathers prouoked the
God of heauen vnto wrath, * he gaue them
ouer in the hande of Nabuchodonosor the 4. Re. 24.
and 25.
kynge of Babilon the Caldee, which brake
downethis house, & caried ¶ people awaye
vnto Babilon.

* Teneertheles in the first yeare of Cyrus the Kyng of Babilon, ⁊ same kyng Cyrus commaunded to buylde this house of God: for the vessels of golde and siluer in the house of God, which Nabuchodonosor toke out of the temple at Ierusalē, and broughte the in to ⁊ temple at Babilon, those dyd Cyrus the kyng take out of ⁊ temple at Babilon, ⁊ and deliuered them vnto Seßbazer by name, whom he made Debyte, and sayde vnto him: Take these vessels, go thy waye and brynge them vnto the temple at Ierusalem, and let the house of God be buylded in his place. Then came the same Seßbazar, and layed yf foundation of the house of God at Ierusalem. Sence that tyme hath it bene in buyldinge, and yet is it not fynished. If it please ⁊ Kyng now, let there be search made

The i. boke of Esdras.

in þe kynges treasure house which is at Babilon, whether it haue bene kyng Cyrus commaundement, that the house of God at Jerusalem shulde be buylded: & sende vs þe kynges mynde concernynge the same.

The VI. Chapter.

A Then commaunded kyng Darius, that search shulde be made in þe library of þe kynges treasure house, which laye at Babilon. So at Egbathanis in a castell that lyeth in the londe of the Medes, there was founde a boke, & in it was there an acte wyrtten after this maner: In the first yere of kyng Cyrus, commaunded the same kyng Cyrus to buylde þe house of God at Jerusalem, in the place where the sacrifice is made, & to laye the foundation to beare thre score cubites heygth, & thre score cubites bredth, & thre walles of all maner of stones, and one wall of tymber, & the expences shalbe gyven of the kynges house. And the golde and syluer vessel of þe house of God (which Nabuchodonosor toke out of the temple at Jerusalem, and broughre vnto Babilon) shalbe restored agayne, & they maye be broughre vnto the temple at Jerusalem to their place into the house of God.

B See you farre from them therfore, thou Thathnai Debyce beyonde the water, and Sethar of Bosen, & youre counselors which are beyonde the water. Let them worke in þe house of God, that the Debyce of þe Jewes and their Elders maye buylde the house of God in his place. I haue commaunded also, what shalbe done to þe Elders of Iuda for the buyldinge of the house of God, that they shal diligently be take of the kynges goodes, even of the rentes beyonde the water, & gyven vnto the men, and that they be not hyndered.

And yf they haue nede of calves, lambes, or goates for the burnt offryng vnto þe God of heauen, wheate, salt, wyne and oyle, after the custome of the prestes at Jerusalem, they shalbe gyven them daylie as is acordinge: and se that this be not done negligently, that they maye offre swete savoures vnto þe God of heauen, and praye for the kynges lyfe, and for his children. This commaundement haue I genē. And what man so ever he be that altereth these wordes, there shal a balke be taken from his house, and set vp, and he shal be hanged thereon, and his house shalbe pryed for the dede.

C But the God that dwelleth in heauen, destroye all kynges and people, that put to their hāde to alter and to breake downe the

The vi. Chap. No. cix.

house of God at Jerusalem. I Darius haue commaunded, that this be diligently done.

Then Thathnai & Debyce beyonde þe water, and Sethar of Bosen with their counselors (to whom kyng Darius had sent) dyd their diligence. And þe Elders of the Jewes buylded, and they prospered thorow the prophecieng of Aggeus the prophet and Zachary the sonne of Iddo: and they buylded, and set vp the worke, acordinge to the commaundement of the God of Israel, and after the commaundement of Cyrus, Darius and Artaxerxes kynges of Persia. And they perfourmed the house vnto the thirde daye of the moneth Adar, that was the sixte yere of the reigne of kyng Darius.

And the children of Israel, the prestes, the Levites, and the other children of þe captiuite helde the dedication of the house of God with ioye, and offred at the dedication of the house of God, an hundred calves, two hundred lambes, foure hundred goates: and for the synoffryng for all Israel, twolve he goates, acordinge to the nombre of the trybes of Israel, and set the prestes in their courses, and þe Levites in their offices, to mynister vnto God which is at Jerusalem, as it is wyrtten in the boke of Moses.

And the children of the captiuite helde Passouer vpon the fourtenth daye of the first moneth: for þe prestes and Levites had purified them selues, so þe they were all cleane as one man, and kyled Passouer for all the children of the captiuite, and for their brethren the prestes, and for them selues. And the childre of Israel which were come agayne out of captiuite, and all soch as had separated them selues vnto them from the fylchynesse of the heythen in the londe, to seke the LORDE God of Israel, are & helde the feast of vnleued bred seven dayes with ioye: for the LORDE had made them glad, and turned the herte of the kyng of Assur vnto the, so that their handes were strengthened in the worke of the house of God, which is þe God of Israel.

The VII. Chapter.

After these actes in the reigne of Artaxerxes kyng of Persia, there wente vp from Babilon, Esdras the sonne of Seraia, the sonne of Asaria, the sonne of Helchias, the sonne of Sallum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amaria, the sonne of Asaria, the sonne Meraioth, the sonne of Serahia, y sonne of Uri, the sonne of Buti, the sonne of Abisua, the sonne of Phineas, the sonne of Eleasar, the

The i. boke of Esdras.

Exo 20.2 sonne of Aaron the chiefe prest, which was a quicke scribe in the lawe of Moyses, & which the **LORDE** God of Israel dyd geue. And the kynge gaue him all that he requyred, accordyng to the hande of the **LORDE** his God vpon him.

And there wente vp certayne of the children of Israel, and of the prestes, and of the Leuites, of the syngers, of the porters, and of the **Nethinims** vnto Jerusalem, in the seventh yere of kynge Artaxerxes. And they came to Jerusalem in the fift moneth, that is the seventh yere of the kynge. For vpon the first daye of the first moneth, deuysed he to go vp from Babilon: and on the first daye of the fift moneth came he to Jerusalem, accordyng to the good hande of God vpon him: for Esdras prepared his hert to seeke the lawe of the **LORDE**, and to do it, and to teach the precepte & iudgment in Israel.

B And this is the summe of the letter, that kynge Artaxerxes gaue vnto Esdras the prest, the scribe, which was a teacher in the wordes of the **LORDE** and of his statutes ouer Israel. Vnto Esdras the prest and scribe in the lawe of the God of heauen, peace and salutation. I haue commaunded, that all they of the people of Israel, and of the prestes and Leuites in my realme, which are mynded of their awne good wyll to go vp to Jerusalem, that they go with the beyng sent of the kynge and of the seven lordes of the counsell, to vyset Juda and Jerusalem, accordyng to the lawe of God, which is in thy harte: And that thou shuldest take with the, syluer and golde, which the kynge and the lordes of his counsell geue of their awne good wyll vnto the God of Israel (whose habitation is at Jerusalem) and all the syluer and golde that thou canst fynde in all the countre of Babilon: with it that the people and prestes geue of their awne good wil vnto the house of God at Jerusalem.

E Take thou the same, and bye diligently with the same money, calves, lambes, goates, and meat offerynges and drynke offerynges, to be offred vpon the altare of the house of youre God at Jerusalem. And loke what it lyketh the and thy brethren to do with the remnaunt of the money, that do after the wyll of youre God. And the vessels that are geuen the for the mynistracion in the house of thy God, those deliuer thou before God at Jerusalem.

And what so euer thinge more shal be needfull for the house of thy God, which is necessary for the to spende, let the same be geue

The vii. Chap.

out of the kynges chamber. The kynge Artaxerxes haue commaunded all the treasurers beyond the water, & loke what so euer Esdras the prest and scribe in the lawe of the God of heauē, requyeth of you, that ye fulfill the same diligently, vntyll an hundred talētes of syluer, and tyll an hundred quarters of wheate, and tyll an hundred Batthes of wyne, and tyll an hundred Batthes of oyle, and salt without measure. Whatsoeuer belongeth to the lawe of the God of heauen, let the same be done with diligence for the house of the God of heauē, that there come no wrath vpon the kynges realme & his children.

And knowne be it vnto you, that ye shall **D** haue no auctorite to requyre taryng & custome, and yearly rentes vpon eny of the prestes, Leuites, syngers, porters, **Nethinims** and mynisters in the house of this God. But thou Esdras (after the wysdome of the God that is in thy hande) set thou iudges and arbiters, to iudge all the people that is beyond Jordan, euen all soch as knowe the lawe of thy God: and them that knowe it not, those se that ye teache. And who so euer wyl not diligently fulfill the lawe of thy God, and the kynges lawe, shall haue his iudgment for the dede, whether it be vnto death, or to be banyshe, or to be condemned in good, or to be put in prison.

Praised be the **LORDE** God of oure fathers, which so hath inspyred the kynges hert to garnyshe the house of God at Jerusalem: and hath enclyned his mercy vnto me in the presence of the kynge, and his counselors, and before all the kynges hye estates. And I was comforted (accordyng to the harte of the **LORDE** my God ouer me) and so gathered I the heades of Israel together, & they mighte go vp with me.

The Vill. Chapter.

These are the heades of their fathers **A** that were named, which wente vp with me from Babilon, what tyme as kynge Artaxerxes reigned. Of the children of Phineas, Gersom: of the children of Ithamar, Daniel: of the children of David, Hattus: of the children of Pareos, Zachary, and the men children nombred with him, an hundred and fiftye. Of the children of Pahath Moab, Eleonai the sonne of Serahia, and with him two hundred males.

Of the children of Sechania, the sonne of Jehasiel, and with him thre hundred males. Of the children of Adin Ebed, the sonne of Jonathan, and with him fiftie males.

The i. boke of Esdras.

Of the children of Elam, Jesaia the sonne of Achalia, and with him seuentie males. Of the children of Sepharai, Sebadia the sonne of Michael, and with him foure score males.

Of the children of Joab, Obadia the sonne of Jehiel, and with him two hundred and eightene men children. Of the children of Selomith, the sonne of Josiphia, and with him an hundred and thre score males.

B Of the children of Bebai, Zachary the sonne of Bebai, and with him eight and twentye males. Of the children of Asgad, Johanan the yongest sonne, and with him an hundred and ten males. Of the last children of Adoniam, and these were their names: Eli phelet, Jeiel and Semaia, and with them thre score males. Of the children of Bige uai, Uthai and Sabud, and with them senē males. And I gathered them together by the water that renneth towarde Ahena, and there abode we thre dayes.

And whan I loked amonge the people and the prestes, I founde no Levites there. Therfore sent I Eliezer, Ariel, Semaia, Elnathan, Jarib, Elnathan, Natha, Zachary and Mesul lam the rulers, and Joiarib and Elnathan the teachers, and those sent I vnto Iddo the chiefe at Casiphia, that they shulde seche us mynsters for the house of oure God, and I tolde them what they shulde saye vnto Iddo and to his brethren the Techinims at Casiphia.

C And (acordinge to the good hande of oure God vpon us) they broughte us a wyse man from amonge the children of Maheli the sonne of Levi the sonne of Israel, even Serebia with his sonnes and brethren, eightene. And Hasabia, and with him Jesaia of the children of Merari, with his brethren and their sonnes, twentye. And of the Techinims, whom David and the princes gaue to mynister vnto the Levites, two hundred and twentye, all named by name.

9. Ed. 6. d.

And euen there at the water besyde Ahena, caused I a fastinge to be proclaimed, and we mighte humble oure selues before oure God, to seeke of him a righte waye for us, and oure children and all oure substance. For I was ashamed to require of the kynge, souldyers and horsmen, to helpe us agaynst the enemye in the waye. For we had sayde vnto the kynge: The hande of oure God is for the best vpon all them that seeke him, and his violence and wrath vpon all them that forsake him. So we fasted, and soughte this at oure God, and he herde us.

D And I toke out twelue of the chiefe pres-

The ix. Chap. No. cx.

tes, Serebia and Hasabia, and ten of their brethren with them, and weyed them there the syluer and golde and vessels for the hene offeringe vnto the house of oure God, which the kynge, and the lordes of his counsell and prynces, and all Israel that were at hande, had genen to the hene offeringe: and there weyed I them vnder their hande sixe hundred and fiftye talentes of syluer, and in syluer vessell an hundred talentes, and in golde an hundred talentes, twentye cuppes of golde of a thousande guldens, and two costly ornamentes of good brasse, as cleare as golde, and sayde vnto them: Ye are holy vnto the LORD, therfore are the vessels holy also, and so is the syluer and golde that is genen of a good wyll vnto the LORD God of youre fathers: Watch ye therfore and kepe it, tyll ye weye it downe before the chiefe prestes and Levites, and awncient fathers of Israel at Jerusalem in the chestes of the house of the LORD. Then toke the prestes and Levites that weyed syluer and golde and vessell, to brynge it to Jerusalem vnto the house of oure God.

So we brake vp, from the water of Ahena on the twelveth daye of the first moneth, to go vnto Jerusalem: and the hande of oure God was vpon us, and delyuered us fro the hande of the enemies and preny waytinges by the waye. And we came to Jerusalem, and abode there thre dayes. But on the fourth daye was the syluer and golde, and vessell weyed in the house of oure God vnder the hande of Meremoth the sonne of Urias the prest, and with him Eleazar the sonne of Phineas, and with them Josabad the sonne of Jesua, and Moadia the sonne of Benui the Levites, acordinge to the nombre and weight of every one. And the weight was all wrytten vp at the same tyme.

And the children of the captiuyte, which were come out of prison, offred burnt offeringes vnto the God of Israel: twelue bullockes for all Israel, sixe and nyntye rammes, seven and seuentye lambes, and twelue goates for a synofferinge, all to the burnt offeringe of the LORD. And they delyuered the kynges commissiō vnto the kynges officers, and to the Debytes on this syde the water. And they promoted the people and the house of God.

The IX. Chapter.

Whan all this was perfourmed, the rulers came to me, and sayde: The people of Israel, and the prestes, and Levites are not separated from the nations

The i. boke of Esdras.

Deut. 7. 2
and 12. d
Ios. 23. c
Iudic. 1. 8

in the londes as touching their abhominations, namely of the Cananites, Hethites, Pherezites, Jebusites, Ammonites, Moabites, Egipcians, and Amorites. For they haue taken the daughters of the same, & their sonnes, and haue myrte the holy seide with y nacions in the londes: and the hande of the rulers and lordes of conncell hath bene principall in this trespase.

23 When I herde this, I rente my clothes and my rayment, and plucte out the heer of my heade and of my beard, and sat mournynge. And there resorted vnto me all soch as feared the worde of the LORDE God of Israel because of the greate transgression. And I sat mournynge vntyll the euenynge sacrifice. And aboute the euenynge sacrifice I rose vp fro my heuyenes, and rente my clothes and my rayment, and fell vpon my knees, and spied out my handes vnto the LORDE my God, and sayde:

Deu 12 d My God, I am ashamed, and darie not lifte vp mine eyes vnto the my God: for oure wickednesses are growne ouer oure heade, & oure trespases are wahren greate vnto y heaue. Sence the tyme of oure fathers haue we bene in greate trespase vnto this daie, and because of oure wickednesses haue we and o kynges bene delyuered in to the hande of y kynges of the nacions, in to the swerde, in to captiuyte, in to spoyle, and in to confusion of face, as it is come to passe this daie.

C But now is there a litle and sodane graciousnes come from the LORDE oure God, so that some of vs are escaped, that he maie geue vs a nayle in his holy place, that oure God maye lighte oure eyes, and geue vs a litle lyfe in oure bondage. For we are bondmen, and o God hath not forsake vs though we be bondmen, and hath enclyned mercy vnto vs in the sighte of the kynges of Persia, that they shulde geue vs lyfe, and promote the house of oure God, and to sette vp the desolacion therof, and to geue vs an hed ge in Juda and Jerusalem.

D O oure God, what shall we saye now after this? that we haue forsaken thy commaundementes, which thou hast commaunded by thy seruauntes the prophetes, and saide: The londe wherin ye shal come to possesse it, is an vnclane londe thorow the fylthines of the people of the londes, in their abhominacions wherwith they haue made it full of vnclennes on every syde. Therefore shal ye not geue youre daughters vnto their sonnes, and their daughters shal ye not take vnto youre sonnes, and sette not their pea-

The x. Chap.

ce and welth for euer, that ye maye be stronge, and enioye the good in the londe, and y ye and youre children maye haue the inheritaunce of it for euermore.

And after all this that is come vpon vs (because of oure euell dedes and greate trespase) thou oure God hast spared oure wickednesses, and hast geuen vs a delyueraunce as it is come to passe.

As for vs, we haue turned backe, & haue let go thy commaundementes, to make contracte with the people of these abhominacions. Wilt thou then be wroth at vs, tyll we be utterly consumed, so that nothyng remaine, and tyll there be no delyueraunce? O LORDE God of Israel, thou art righteous, for we remaine yet escaped, as it is this daie. Beholde, in thy presence are we in oure trespase, for because of it is there no standinge before the.

The X. Chapter.

28 And whan Esdras prayed after this maner and knewleged, wepte, and laie before the house of God, there resorted vnto him out of Israel a very greate congregation of men and women, and children: for the people wepte very sore. And Sachania the sonne of Jehiel one of the children of Elam, answered, and sayde vnto Esdras: We haue trespaced agaynst the LORDE oure God, in that we haue taken straunge wyues of all the people of the londe. Now there is hope yet in Israel concerninge this, therfore let vs make a conenaunt now with oure God, that we shal put awaye all the wyues (and soch as are borne of them) a cordynge to the counsell of y LORDE, and of them that feare the commaundement of oure God, y we maye do a cordynge to the lawe. Get the vp therfore, for the matter belongeth vnto the. We wyll be with the, be of good comforte, and do it.

29 Then rose Esdras, and toke an ooth of the rulers, prestes and Leuites, and of all Israel, that they shulde do a cordynge to this worde: and they swore. And Esdras stode vp before the house of God, and wente in to the chamber of Johanan the sonne of Eliafab. And whan he came thither, he ate no bred, and dranke no water: for he mourned because of the transgression of them that had bene in captiuyte.

And they caused a proclamacion be made thorow out Juda and Jerusalem, vnto all the children which had bene in captiuyte, y they shulde gather them selues together vnto Jerusalem: And that who soeuer came ne-

The i. booke of Esdras.

within thre dayes accordinge to the denyce of the rulers and Elders, all his substance shulde be forfett, and he put out from the cōgregation of the captiue.

Dent. 7. 8
Iudic. 2. 2

E Then all the men of Iuda and Ben Jamin gathered them selues together vnto Jerusalem in thre dayes. ¶ is on the twentieth daye of the nyenth moneth: and all the people sat in the strete before the house of God, and trembled because of the matter, and for the rayne. And Esdras ¶ prest stode vp, and sayde vnto them: " Ye haue transgressed, ¶ ye haue taken straunge wyues, to make the trespase of Israel yet more: confesse now therfore vnto ¶ LORDE God of youre fathers, & do his pleasure, and separate youre selues from the people of the londe, & from ¶ straunge wyues. The answered all the cōgregation, & sayde with loude voyce: Let it be done as thou hast sayde. But the people are many, & it is a raynye wether, & they cā not stode here without, nether is this a worke of one daye or two, for we are many ¶ haue offended in this transgression. Let vs appoynte our rulers therfore in all the congregation, ¶ all they which haue taken straunge wyues in oure cities, maye come at the tyme appoynted, and the Elders of every cite and their Judges with them, tyll the wrath of oure God because of this matter be turned awaye from vs.

Then were appoynted Jonathan the sonne of Asahel & Jehasia the sonne of Thecua ouer this matter. And Mesullam and Sabthai the Leuites helped them. And the children of the captiuite dyd even so. And Esdras the prest, and ¶ auncient fathers thorow the house of their fathers, and all that were now rehearsed by name, separated the selues, and sat th. m downe on the first daye of the tenth moneth, to examē this matter. And on ¶ first daye of ¶ first moneth broughte they the matter to a conclusion, concernynge all the men ¶ had takē straunge wyues.

E And amonge the childre of the prestes there were men founde ¶ had takē straunge wyues, namely amonge the children of Jesua the sonne of Joseduc & of his brethre, Maeseia, Elieser, Jarib and Godolia. And they gaue their hādes there vpon, that they wolde put awaye their wyues: & for their trespase offerynge to geue a rāme for their trespase. Amonge the children of Immer, Hanani & Sabadia. Amonge the childre of Harim, Maeseia, Elia, Semaia, Jehiel, and Osia. Amonge ¶ children of Pasbur, Elioenai, Maeseia, Ismael, Methaneel, Josabad & Eleasa. Amonge

The x. Chap. Fo. cxi.

ge the Leuites, Josabad, Simeel and Celaia, he is that Celita, Pechahia, Juda & Eleasar. Amonge the syngers, Elyasib. Amonge the porters, Sallum, Telem and Uri.

Of Israel. Amonge the children of pareos, Ramia, Jesia, Malchia, Meiamin, Eleasar, Malchia & Benaia. Amonge ¶ children of Elam, Mathania, Zachary, Jehiel, Abdy, Jeremoth & Elia. Amonge the children of Sathu, Elioenai, Eliasib, Mathania, Jeremoth, Sabad & Asia. Amonge the children of Debai, Johanan, Hanania, Sabai & Athlai. Amonge the children of Bani, Mesullam, Malluch, Adai, Jasub, Seal and Jeremoth. Amonge the children of Parhath Moab, Adna, Chelal, Benaia, Maesea, Mathania, Bezaleel, Benui and Manasse. Amonge the children of Harim, Elieser, Jesia, Malchia, Semaia, Simeon, Be Jamin, Malluch & Samaria. Amonge the childre of Hasum, Mathnai, Mathatha, Sabad, Eliphelet, Jeremai, Manasse & Simeel. Amonge the childre of Bani, Maedai, Amram, Huel, Benaia, Bedia, Chelni, Maia, Meremoth, Eliasib, Mathania, Mathnai, Jaesan, Bani, Benui, Simeel, Selemia, Nathan, Adai, Machnadbai, Sasai, Sarai, Asareel, Selemia, Samaria, Sallum, Amaria, & Joseph. Amonge the childre of Nebo, Jeiel, Mathathia, Sabad, Sebina, Jaddai, Joel, and Benaia. All these had taken straunge wyues. And amonge the same wyues there were some, that had borne children.

The ende of the first booke
of Esdras.

The seconde booke of Esdras, otherwysc called the booke of Nehemias.

What this booke conteyneth.

- Chap. I. Nehemias mourneth for the captiuite of the people.
Chap. II. Nehemias prayneth licence of the kynge Artaxerxes (otherwysc called Artahastha) to go vnto Jerusalem.
Chap. III. Of buyldinge the cite.
Chap. IIII. The officers go aboute to hynder the buyldinge. The Jewes watch, & prepayre the selues to buylde and to fighte.
Chap. V. Nehemias reproveth vsury.
Chap. VI. The officers go aboute to kyll Nehemias.
Chap. VII. The nombre of them that departe from Babylon.
Chap. VIII. In the feast of the Tabernacles readech Esdras the booke of the lawe.

The ij. boke of Esdras.

Chap. ix. The lawe is red before the people, which are exhorted vnto godlynesse.

Chap. x. They renewe the covenannt with the LORDE, and seale it.

Chap. xi. How the people are sundered out, some to dwell at Jerusalem, and some in the cities without.

Chap. xii. The names of the prestes and Leuites that wente up with Zorobabel. Of the dedication of the wall at Jerusalem.

Chap. xiii. They separate the straungers from amonge the people of God. The portion of the Leuites is appoynted, and the Sabbath renewed.

The first Chapter.

2



These are the actes of Nehemias the sonne of Hachalia. It fortuned in y^e moneth Chislen in y^e twētieth yea-
re, that I was in the castell at Susa: and Hanani one of my bre-

thren came with certayne mē of Iuda, and I axed them how the Jewes dyd that were delynered and escaped from the captiuyte, & how it wente at Jerusalem. And they sayde vnto me: The remnant of the captiuyte are there in the londe in greate myffortune & rebuke. The walles of Jerusalem are broken downe, and the portes therof are brent with fyre.

Whā I herde these wordes, I sat me downe & wepte, & mourned two dayes, & fasted & prayed before the God of heauen, & sayde: O LORDE God of heauen, thou greate & terrible God, & thou y^e kepist covenannt & mercy for them y^e loue the & obserue thy cōmaundementes: let y^e eares marke, & let thine eyes be open, y^e thou mayest heare the prayer of y^e seruaunt, which I praye now before y^e daye and nighte for the children of Israel thy seruantes, & knowlege the synnes of the children of Israel, which we haue commytted agaynst the.

2 And I & my fathers house haue synned also. We haue bene corrupte vnto the, in y^e we haue not kepte the cōmaundementes, statutes & lawes, which thou cōmaundedst y^e seruaunt Moses. Yet call to remembraunce y^e worde that thou cōmaundedst thy seruaunt Moses, and saydest: If ye trasgresse, then wil I scatter you abroad amonge the naciōs. But yf ye turne vnto me, and kepe my cōmaundementes & do them: though ye were cast out vnto the vttemost parte of heauen yet wil I gather you from thence, and wyll brynge you from thence, euē vnto the place, that I haue chosen for my name to dwell there. They are thy seruantes, and thy people,

4. Re. 21. b

Exo. 20. a
and 14. b
Deut. 7. b

Deut. 30. a

The ii. Chap.

whom thou hast delynered thow thy greate power & mightie hande. O LORDE, let thine eares marke the prayer of thy seruaunt, & the prayer of thy seruantes, whose desyre is to feare thy name, & let thy seruaunt prospere this daye, & graunte him mercy in the sight of this man: for I was the kynges butlar.

The II. Chapter.

26 **I**n the moneth Nisan of the twētieth yea-
re of kyng Artaxerxes, whā the wyne stode before him, I toke vp the wyne, and gaue it vnto y^e kyng, and I was heny in his presence. Then sayde y^e kyng vnto me: Why lokest thou so sadly? Thou art not sicke, that is not y^e matter, but thou art heny harted. Nevertheless I was sore afrayed, & sayde vnto the kyng: God saue the kynges life for ever, shulde I not lōke sadly? the cite of my fathers buryall lyeth wayest, & the portes therof are consumed wth the fyre. Then sayde the kyng vnto me: What is the thy request? Then made I my prayer to the God of heanē, and sayde vnto the kyng: yf it please the kyng, and yf thy seruaunt be fauoured in thy sighte, I beseeke the sende me in to Iuda vnto y^e cite of my fathers buryall, that I maye buylde it.

27 And y^e kyng sayde vnto me, & so dyd the queene y^e sat by him: How lōge shal thy iourney cōynue, and whā wilt thou come agayne? And it pleased y^e kyng to sende me, and I set him a tyme, & sayde vnto the kyng: If it please the kyng, let him geue me letters to the Debites beyonde y^e water, y^e they maye conueye me ouer, tyll I come in to Iuda: & letters vnto Asaph the lorde of the kynges wode, y^e he maye geue me wodd for halles to the gates of the palace, which are harde on the house & harde on the walles of the cite, & for the house that I shal entre in to. And y^e kyng gaue me acordyng to the good hande of God vpo me. And whan I came to y^e Debites beyonde the water, I gaue them y^e kynges letters. And the kyng sent captaynes and hoisemen with me.

28 But whan Saneballath the Choronite, & Tobias the seruaunt of the Ammonites herde y^e, it greued them sore, y^e there was come a man which soughte the welch of the children of Israel. And whan I came to Jerusalem, & had bene there thre daies, I gat me vp in y^e night season, & a fewe men with me for I tolde no man what God had geue me in my hert to do at Jerusalem: & there was not one beest wth me, save it y^e I rode vpon. And I rode by nighte vnto the valley porte

26

27

28

The ii. booke of Esdras.

before the Dragon well, & to the Dongepor-
te, & considered þ̄ walles of Jerusalem that
were broken downe, & the portes therof con-
sumed w̄ the fyre. And I wente ouer vnto þ̄
Well porte, & to the Kynges condyte, & there
was no rowme for my beast, þ̄ it coude go vn-
der me. Then w̄te I on in the nighte by the
broke syde, & cōsidered þ̄ wall, & turned back,
& came home agayne to þ̄ valley porte.

D And þ̄ rulers knewe not whiche I w̄te,
or what I dyd: for hither to had I not tolde
the Jewes & the prestes, the counclers & the
rulers, & the other þ̄ laboured in the worke, &
I saide vnto thē: Ye se the myserye þ̄ we are
in, how Jerusalem lyeth wayst, & how þ̄ gates
therof are brient w̄ fyre, come, let vs buylde
vp þ̄ walles of Jerusalem, þ̄ we be nomore a
rebuke. And I tolde thē of the good hāde of
my God which was vpo me: And þ̄ Kynges
wordes þ̄ he had spokē vnto me. And they sai-
de: Then let vs get vp. And we buylde, and
their handes were strengthened to good.

But whan Saneballat þ̄ Horonite, and
Tobias the seruaunt of þ̄ Ammonites, & So-
sem the Arabian herde it, they laughed vs to
scorne, and despised vs, & sayde: What is this
that ye do? Wyll ye fall awaye agayne from
the Kyng? Then answered I them, and say-
de: The God of heauen shal cause vs to pros-
pere: for we his seruantes are gotten vp,
& are buyldinge. As for you, ye haue no por-
ciō ner right, ner remembraunce in Jerusalem.

The iii. Chapter.

And Eliasib the hye prest gat him vp
w̄ his brethien the prestes, and buyl-
ded the Shepegate. They halowed
it, and set vp the dores of it: euen vnto the
tower. Nea halowed they it, namely vnto
the tower of Hananeel. Nexte vnto him
buylded þ̄ men of Jericho. And besyde him
buylded Sachur the sonne of Imri. But
the Syshpore dyd the children of Senaa
buylde, they couered it, and set on the dores,
lockes and barres of it. Nexte vnto him buyl-
ded Meremoth the sonne of Uriah the sonne
of Haco. Nexte vnto him buylded Mesul-
lam þ̄ sonne of Barachias þ̄ sonne of Me-
seabeel. Nexte vnto him buylded Sadoc þ̄
sonne of Baena. Nexte vnto him buylded
they of Thecoa. But their greate mē put not
their neckes to þ̄ seruyce of their lordes.

B The Oldgate buylded Joiada þ̄ sonne of
Passah, & Mesullam the sonne of Besodia:
they couered it, and set on the dores, lockes &
barres of it. Nexte vnto them buylded Me-
lacia of Gibeon, and Jadon of Mozo, mē
of Gibeon and of Mispa, for the seate of the

The iiij. Chap. Fo. cxij.

Debyte on this syde the water. Nexte vnto
him buylded Uziel the sonne of Harhai the
goldsmith. Nexte vnto him buylded Hana-
nia þ̄ Apotecarys sonne, & they repayred Je-
rusalē vnto the brode wall. Nexte vnto him
buylded Rephaia the sonne of Hur, the ru-
ler of the halfe quarter of Jerusalem. Nexte
vnto him buylded Jedaia the sonne of Ha-
rumaph, ouer agaynst his house. Nexte vn-
to him buylded Hattus the sonne of Hasa-
bena. But Malchia the sonne of Harim, and
Hasub the sonne of Pahath Moab buylded
þ̄ other pece, and the tower beside the forna-
ce. Nexte vnto him buylded Sallum the son-
ne of Halobes the ruler of the halfe quarter
of Jerusalem, and his daughters.

The valley gate buylded Hanan, and the **C**
citeline of Sanoah. They buylded it, and set
on the dores, lockes and barres therof, and a
thousande cubytes on the wall, vnto the Do-
geporte. But the Dongeporte buylded Ma-
lechia the sonne of Rechab, the ruler of the
fourth parte of the vynyardes: he buylded
it, & set on the dores, lockes & barres therof.
But the Wellgate builded Sallum þ̄ sonne
of Chalchose, the ruler of the fourth parte of
Mispa: he builded it, & couered it, & set on
þ̄ dores, lockes, & barres therof, & the wall vn-
to the pole of Sybah by the Kynges garden,
vnto the steppes that go downe from the ci-
ty of David. After him builded Nehemia the
sonne of Asbuk, the ruler of the halfe quar-
ter of Bethzur, vntyll the other side ouer a-
gaynst the sepulchres of David, and to the
pole Aia, & vnto the house of the nightie.

After him buylded the Lewites, Rehum **D**
the sonne of Bam. Nexte vnto him buylded
Hasabias þ̄ ruler of the halfe quarter at Ra-
gila in his quarter. After him buylded their
brethē, Banai the sonne of Henadab, the ru-
ler of the halfe quarter of Segila. After him
buylded Esfer the sonne of Jesua þ̄ ruler of
Mispa, the other pece hard ouer agaynst the
Harnesse corner. After him buylded Barua
the sonne of Sabai the other pece worship-
fully & costly, fro the corner vnto þ̄ dore of þ̄
house of Eliasib þ̄ hye prest. After him build-
ded Meremoth the sonne of Uriah the sonne
of Hacos the other pece, fro þ̄ dore of Elia-
sib house, vnto the ende of the house of Elia-
sib. After him buylded the prestes, the mē **E**
of the countre. After him buylded Ben Ja-
min and Hasub ouer agaynst their house. Af-
ter thē buylded Asaria the sonne of Maescia
the sonne of Anania nexte vnto his house. Af-
ter him buylded Benni þ̄ sonne of Henadab
the other pece from the house of Asaria

The ii. booke of Esdras.

unto the turnyng, and unto the corner.

After him buylded Palal the sonne of U-
sai, ouer agaynst the corner & the hye tower,
which lieth out ouer fro the kynges house, be-
syde the court of the prison. After him Pe-
daia the sonne of Pareos (As for Jethi-
nims they dwelt in Ophel, unto J Waterga-
te, towarde the east where y tower lieth out)
After him buylded they of Thecoa J other
peece ouer agaynst J greate tower, J lieth out
warde, and unto the wall of J Ophel.

a. Pa. 11. c

J But from the horsgate forth buylded J
priestes, every one ouer agaynst his house. Af-
ter them buylded Sadoc J sonne of Immer
ouer agaynst his house. After him buylded
Semaia the sonne of Sachania J keeper of
the eastgate. After him buylded Hanania
the sonne of Selemia, & Hanum the sonne of
Salaph J sister, y other peece. After him bul-
ded Mesullam the sonne of Berechias ouer a-
gaynst his chist After him buylded Malchia
the goldsmithes sonne, vntyll J house of the
Jethinims, and of the marchauntes ouer a-
gaynst the counsell gate, and to the perlet in
the corner. And betwene the perlet of the
corner vnto the Shepegate buylded the gold-
smithes and the marchauntes.

The III. Chapter.

A Vt whan Saneballat herde that we
buylded y wall, he was wroth, & toke
greate indignaciō & mocked y Jewes
& saide before his brethre & the mighty men
of Samaria: What do the importēt Jewes?
shall they be thus suffred? shall they offere?
shal they perfourme it in one daie: shal they
make J stones whole againe, J are brought
to dust, & brent? And Tobias the Ammonite
beside him saide: Let the build on, yf a fore
go vp, he shall breake dorene their stonye
wall. Heare O thou oure God, how we are
despyed, turne their shame vpon their awne
heade, J thou mayest geue them euer in to
despisinge in the lende of their captiuite. Co-
uer not their wickednesse, & put not out their
sinne fro y presencc: for they haue prouoked
the buylders. Yet buylded we the wall, & ioy-
ned it whole together, vnto J halfe heighth.
And the people were well mynded to labo^r.

B But whan Saneballat, & Tobias, and J
Arabias, & Ammonites, & Asidodites herde,
J the walles of Jerusalem were made vp,
and that they had begonne to stoppe vp J
gappes, they were very wroth, and cōspired
all together, to come and fight agaynst Jeru-
salem, & to make an hinderance therin. Ne-
uertheles we made o^r praier vnto oure God, &
set watchmē vpo the wall daye & night ouer
agaynst them. And Juda saide: The strength

The iiij. Chap.

of the bearers is to feble, & there is to moch
dust, we are not able to bulde on the wall.
And o aduersaries thought: They shall not
knowe nether se, tyll we come in the myddes
amonge the, and slaye them, & hynder J wor-
ke. But whan the Jewes that dwelt besyde
them, came out of all the places where they
dwelt aboute vs, and tolde vs as good as re-
tymes, then set J the people after their kyn-
reds with their swordes, speares & bowes be-
neth in the lowe places behynde the wall, &
loked, and gat me vp, and sayde vnto the
fe men and rulers, & to the other people: Be
not ye a frayd of them, thynke vpon y grea-
te LORDE which ought to be feared, & fighte
for yb brethien, sonnes, daughters, wyues, &
houses. Neuertheles whan o enemies herde
J we had gotten worde of it, God broughte
their counsell to naughte, and we turned all
again to the wall, every one vnto his labo^r.
And from that time forth it came to passe, J
the halfe parte of the yonge men dyd the la-
boure, & the other halfe parte helde the spea-
res, shyldes, bowes, and brestplates, and the
rulers stode behynde all the house of Juda,
which buylded on the wall, & bare barthes,
from those that laded the. With one hande
dyd they J worke, and with the other helde
they the weapon. And every one J buylded,
had his swerde girde by his side, & so buylded
they. And the trompetters stode beside me.

And J sayde vnto the pryncipall men, &
rulers, and to J other people: The worke is
greate & large, & we are separated vpon the
wall one farre from another. Loke in what
place now ye heare the noise of J trompe, re-
sorte ye thither vnto vs. Our God shal fight
for vs, & we wil be labourige in J worke. And
the halfe parte of the helde J speares fro J
moringe sprynge, till J starres came forth.
And at J same tyme sayde J vnto J people:
Every one abyde with his seruaunt at Je-
rusalem, J in the night season we maye geue
attendaunce to J watch, and to labour on
the daye tyme. As for me and my brethien, &
my seruantes, and J men of the watch be-
hynde me, we put neuer of oure clothes, so
so moch as to washe oure selues.

The V. Chapter.

A Vt there arose a greate complaynte
of y people, & of their wyues agaynst
their brethien the Jewes. And there
were some J sayde: oure sonnes and dought-
ters are to many, let vs take come for the, &
eate, that we maye lyue. Some saide: Let vs
set o^r londes, vynyardes & houses to pledge,
& take vp come in the bent. But some saide:
Let vs borowe money of the kinge vpo vsa

C

Exo. 14. c

A

The ij. booke of Esdras.

ry for oure londes and vynyardes. Now ate oure brethrens bodies as oure awne bodies, and their children as oure children: els shulde we subdue oure sonnes and doughters wth to bondage, and some of oure doughters are subdued already, and no strengch is there in oure handes, and other men shal haue oure londes and vynyardes.

But whan I herde their complaynte and
soch wordes; it displeased me sore, and I ad-
uysed so in my mynde, & I rebuked the coun-
celers, and the rulers, and sayde vnto them:
• Wyl ye requyre vsury one of another? And
I broughte a greate congregacion agaynst
them, and sayde vnto them: We (after oure
abilyte) haue boughte oure brethien the
Jewes, which were solde vnto the heythen.
And wyl ye sell youre brethien, whom we ha-
ue boughte vnto vs? Then helde they their
peace, & coulde fynde nothinge to answer.

And I sayde: It is not good that ye do.
Oughte ye not to walke in the feare of God,
because of the rebuke, of the heythen our
enemies? I and my brethre, and my seruaun-
tes haue lent them money and come; but as
for vsury, let vs leave it. Therfore this same
daye se that ye restore the their lombes agay-
ne, their vynyardes, oyle gardens and hou-
ses, and the hundreth parte of the money of
the corne, wyne and oyle that ye haue won-
ne of them. Then sayde they: We wyl restore
them agayne, and wyl requyre nothinge of
them, and wyl do as thou hast spoken. And
I called the prestes, and toke an ooth of the,
that they shulde do so. And I shote my lapp-
pe, and sayde: God shake out every man af-
ter the same maner fro his house and labou-
re, that maynteyneth not this worde: euen
thus be he shaken out, and voyde. And all the
congregacion sayde: Amen, and praysed the
LORDE. And the people byd so.

• And from the tyme forth that it was comynytted vnto me to be a Debyce in the londe of Iuda, namely from the twentieth yeare vnto the two and thirtieth yeare off Kyng Artaxerxes (that is twolue yeare) I and my brethiē lyued not of soch sustenanne as was geuen to a Debyce: For the olde Debytes that were before me, had bene chargeable vnto the people, and had takē of the bred and wyne, and fortye Sycles of syluer: Yee and their seruauntes had oppressed the people. But so dyd not I, and that because of the feare of God. I laboured also in the worke vpon the wall, and boughte no lōbe. And all my seruañtes came thither together vnto y^e worke. Moreover there were

The vi. Chap. Fo. cxi.

at my table an hundred and fiftie of the Je
wes and rulers, which came vnto me, from
amonge the Heythen, that are aboute vs.
And there was prepared me daylie an oxe,
and sixe chosen shepe, and byrdes, and eur
once in ten dayes a greate summe of wyne.
Yet requyred not I the lynyng of a Debyce
for y^e bondage was greuous vnto y^e people.
Thynke vpon me my God vnto y^e best, accordi
ge to all that I haue done for this people. 4. Kd. 1. 44

The VI. Chapter.

Ald whan Saneballat, Tobias and
Goscm the Arabian, and the other of
oure enemyes herde, that I had buyl-
ded the wall, and that there were no mo gap-
pes ther in (howbeit at the same tyme had I
not hanged the dores vpon the gates) Sa-
neballat and Goscm sene vnto me, sayenges
Come and let vs mete together in the vylla-
ges vpon the playne of the cite Ono. Neuer
theles they thoughte to do me euill. Nor-
withstandyng I sent messengers vnto
them, sayenge: I have a greate busynes to
do, I can not come downe. The worke shul-
de stonde still, yf I were negligent, and came
downe to you. Howbeit they sent vnto me as
good as foure tymes after the same maner.
And I gaue the same answer.

Then sent Saneballat his sernaunt vnto
me the fifth tyme, with an open letter in his
hande, wherein was wrytten: It is tolde the
heythen, & Gosen hath sayde it, that thou
and the Jewes thynke to rebell: for y^e which
cause thou buyldest the wall, and wylt be
their kynge in these matters, and hast ordey-
ned the prophetes to preach of the at Jeru-
salem, and to saye: He is kynge of Iuda.

Now shal this come to the Kynges eares: come now therfore, and let vs take oure counsell together. Neuertheles I sent vnto him, sayenge: There is no soch thinge done as thou sayest: thou hast fayned it out of thine owne hert. For they were all mynded to make us a frayed, and thoughte: They shal withdraue their handes from the worke, & they shal not labour. Howbeit I strenghten my hande the more.

And I came vnto þe house of Semaiā þe sonne of Delaiā the sonne of Mehetabeel, & he had shut him selfe within, & sayde: Let us come together in to þe house of God, enē vnto þe myddes of þe tēple, & sparre þe doores of þe tēple: for they wyl come to slaye þe, yee enē in the night wyl they come to put the to death. But I sayde: Shulde soch a mā flye? Shulde soch a mā as I am, go in to þe tēple, to saue his life? I wyl not go in.

The ii. booke of Esdras.

For I perceaued, that God had not sent him: Yet spake he prophecie vpon me, neuer thelesse Tobias and Sanballat had hired him for money. Therfore toke he the money, that I shulde be afrayed, and so to do and synne, that they might haue an euell reporte of me, to blaspheme me. My God thynke thou vpon Tobias and Sanballat, a condynge vnto these their workes, and of y prophēt Moabias, and of the other prophetes, y wolde haue put me in feare.

And the wall was fynished on the fyue & twentyeth daye of the moneth Elul, in two and fiftye dayes. And whan all o enemies herde therof, all the heithen y were aboute vs, were afrayed, and their corage failed the: for they perceaued, that this worke came of God. And at y same tyme were there many of y chese of Iuda, whose letters wete vnto Tobias, & from Tobias vnto them (for there were many in Iuda that were sworne vnto him: for he was the sonne in lawe of Sachania the sonne of Arah, and his sonne Johanan had the doughter of Mesullam the sonne of Barachia, and they spake good of him before me, and tolde him my wordes) And Tobias sent letters, to put me in feare.

The VII. Chapter.

Now whan we had buylded the wall I hanged on the dores, and the porters, syngers and Levites were appoynted. And I comāded my brother Hanani, and Hanania the ruler of the palace at Jerusalem: for he was a faithfull man, and feared God more then dyd many other) and I sayde vnto them: Let not the gates of Jerusalem be opened vntyll the Sonne be whote. And whyle they are yet stondinge in the watch, the dores shall be shut and barred. And there were certayne citesyns of Jerusalem appoynted to be watchmen, every one in his watch, and aboute his house. As for y cite, it was large of rowme, and greate, but y people were fewe therin, and the houses nere not buylded.

And my God gaue me in my hert, that I gatherd together the pryncipalli men and y people, to nombre them, and I founde a register of their nombre, which came vp afore out of the captaynte (whom Nabuchodonosor y kynge of Babilō had caryed awaie) and dwelt at Jerusalem and in Iuda, every one vnto his cite, and were come with Zorobabel, Jesua, Nehemias, Asaria, Raamia, Naheman, Mardachai, Bilan, Mispereth, Bigeui, Nehum and Baena.

This is the nombre of the men of the peo

The vii. Chap.

ple of Israel. The children of Pareos were two thousande, an hundred and two and seuentye: The children of Sephatia, thre hundred & two and seuentye: the children of Arah, sixe hundred and two and fiftye: y children of Pahath Moab amonge the childre of Jesua and Joab, two thousande, eight hundred, and eightene: the children of Elam, a thousande, two hundred, and foure and fiftye: the children of Sachu, eight hundred & fyne and fortye, the children of Sacai, seven hundred and thre score: the children of Benin, sixe hundred, and eight and fortye: y children of Bebai, sixe hundred and eight and twentye: the children of Asgad, two thousande, thre hundred and two and twentye: the children of Adoniam, sixe hundred & thre score: the children of Bigeui, two thousande, and seven and thre score: the childre of Adin, sixe hundred & fyne and fiftye: the childre of Ater of Ezechias, eight and nyentye.

The children of Hasum, thre hundred & eighte and twentye: the children of Bezai, thre hundred and foure and twentye: the children of Hariph, an hundred and twolue: the children of Gibeon, fyue and nyentye the men of Bethleem and Ettopha, an hundred and eight and foure score: the men of Anathoth, an hundred and eight and twentye: the men of Beth Asmaueth, two and fortye: the men of Riatih Jearim, Caphira and Beeroth, seven hundred and thre and fortye: the men of Rama and Gaba, sixe hundred and one and twentye: the men of Michmas, an hundred and two and twentye: the men of Bethel and Ai, an hundred and thre and twentye: the men of Nebo, an hundred and two and fiftye: the children of the other Elam, a thousande, two hundred and foure and fiftye: the children of Harem, thre hundred and twentye: the children of Jericho: thre hundred and fyne and fortye the children of Lodhadid & Ono, seven hundred and one and twentye: the children of Senaa, thre thousande, nyne hundred and thirtye.

The prestes. The children of Jedaia of the house of Jesua, nyne hundred and thre and seuentye: the children of Immer, a thousande and two and fiftye: the children of Pashur, a thousande, two hundred and seue and fortye: the children of Harim, a thousande and seuentene.

The Levites. The children of Jesua of Cadmiel amonge the children of Jedna, foure & seuentye. The syngers. The children of Asaph, an hundred and eight and fortye.

The porters were: The children of Sallum, the children of Ater, the childre of Talmon, the children of Acub, the children of Hacita, the children of Sebai, altogether an hundred and eight and thirtie.

The Netthinims, The children of Ziba, & childre of Hasupha, the childre of Tabaoth, the children of Ceros, the children of Sia, & children of Padon, the children of Libana, the children of Hagaba, the children of Salmai, the children of Hanan, the children of Giddel, the children of Bahar, the children of Reaia, the children of Rezin, the children of Necoda, the childre of Gasam, the childre of Osa, the children of Passeah, the children of Bessai, the children of Megumim, the children of Ephusim, the children of Bachuc, the children of Hacupha, the childre of Harhur, the children of Bazlich, the children of Mehida, the children of Haria, the children of Marcos, the children of Sissera, the children of Thamah, the children of Neziab, & children of Hatipha.

E The childre of Salomons seruantes were: The children of Sotai, the childre of Sophereth, the children of Pida, the childre of Jacla, the children of Darcon, the childre of Giddel, the childre of Sephatia, the childre of Hatil, & childre of Pochereth of Zebaim, the children of Amen. All the Netthinims & the childre of Salomons seruantes, were thre hundred and two and nynetye.

And these wente vp also: Michel, Mela, Thel, Haria, Cherub, Addo, Immer: but they coulde not shewe their fathers house ner their sede, whether they were of Israel. The childre of Delaia, & children of Tobia, & the childre of Necoda, were sixe hundred & two & fortye. And of the prestes were, the children of Habai, the childre of Haco, the children of Barfillai, which toke one of & daughters of Barfillai the Gileadite to wyfe, and was named afther their name. These seughte the register of their generacion, and when they foude it not, they were put from & prest hode. And Hathirsatha sayde vnto them, & they shulde not eate of & most holy, tyll there came vp a prest wth & light and perfectnesse.

S The whole congregaciō as one mā, was two and fortye thousande thre hundred, and thre score: besyde their seruantes and maydes, of whom there were seven thousande, thre hundred and seue and thirtie. And they had two hundred and seven and fortie synginge men and women, seven hundred and sixe and thirtie horses, two hundred and fyue and fortie Mules, foure hundred and

fyue and thirtie Camels: sixe thousande, seue hundred and twentye Asses.

And certayne of the anonciēt fathers gaue vnto the worke. Hathirsatha gaue to the treasure a thousande guldens, fiftie basens, fyue hundred and thirtie prestes garmentes. And some of the chiefe fathers gaue vnto & treasure of the worke, twetye thousande guldens, two thousande and two hundred poude of siluer. And the other people gaue twetye thousande guldens, and two thousande pounce of siluer, and seue and thre score prestes garmentes. And the prestes and Leuites, the porters, the syngers, and the other of the people, and the Netthinims, and all Israel, dwelt in their cities.

The VIII. Chapter.

Now when the seuenth moneth came nye, and & children of Israel were in their cities, all the people gathered them selues together as one man vpon the strete before the Watergate, and sayde vnto Esdras the scribe, that he shulde fetch the boke of the lawe of Moses, which the LORDE commaunded Israel. And Esdras the prest broughte & lawe before the congregaciō boch of men and women, and of all that coulde vnderstonde it, vpon the first daye of the seuenth moneth, and red therein in the strete that is before the Watergate, from & light mornynge vntyll the noone daye before men and women and soch, as coulde vnderstonde it: and the eares of all the people were inclyned vnto the boke of the lawe. And Esdras the scribe stode vpon an hye pulpit of wod, which they had made for the preachynge, & beside him stode Machichia, Senia, Anania, Oria, Ezechias, and Maesia on his right hand: And on his lefte honde stode pedaia, Misael, Malchia, Hasum, Hasbadana, Sachary and Mesullam.

And Esdras opened & boke before all & people, for he stode aboue all & people. And when he opened it, all the people stode vp. And Esdras praysed the LORDE the greates God. And all the people answered Amen, Amen, with their handes vp, and bowed the selues, and worshipped & LORDE with their faces to the ground. And Jesua, Bani, Seribia, Jamin, Acub, Sabthai, Hodaia, Maesia, Celica, Asaria, Josabad, Hanam, Plaia, and the Leuites, caused & people to gene hede vnto the lawe, & the people stode in their place. And they red in the boke of the lawe of God distinctly and planely, so that men vnderstode the thinge that was red. And Echemias (which is Hathirsatha) and Es-

Leu. xi. 2
4. Re. 29-30

The ii. boke of Esdras.

dras the priest and scribe, and the Levites & caused the people to take hede, sayde vnto all the people: This daye is holy vnto the LORDE your God: be not ye sorry therfore, & wepe not. For all & people wepte, whā they herde the wordes of the lawe.

E Therfore sayde he vnto them: Go your waye, and eate the fat, and drynke the swete, and sende parte vnto them also that haue not prepared themselves: for this daye is holy vnto our LORDE, be not ye sorry therfore: for the ioye of the LORDE is your strength. And the Levites stylled all the people, and sayde: Holde your peace, for the daye is holy, wepe not ye your selues. And all the people wente their waye to eate and drynke, and to sende parte vnto other, and to make greete mynth, for they had vnderstonde the wordes that were declared vnto them.

Leui. 22. f

And on the nexte daye were gathered together the chiefe fathers amonge all the people, and the prestes and Levites, vnto Esdras the scribe, that he shulde teach them y wordes of the lawe. And they founde written in the lawe, & how that the LORDE had commaunded by Moses, that the childre of Israel shulde dwell in boches in the feast of the seuench moneth. And so they caused it be declared and proclaimed in all their cities, & at Jerusalem, sayenge: Go vp vnto & moite and fetch Olyue braunches, Pyncbraunches, Myrtbraunches, Palmebraunches, & braunches of thicketrees, to make boches as it is wyrtten.

And & people wente vp, and fetched the, and made them boches; every one vpon the rose of his house, and in their courtes, and in the courtes of the house of God, and in the strete by the Watergate, and in the strete by Ephraims porte. And all the congregacion of them that were come agayne out of the captiuite, made boches, and dwelt therein: for sence the tyme of Josua the sonne of Nū vnto this daye, had not the children of Israel done so, and there was very greate gladnesse. And every daye from the first daie vnto the last, red he in the boke of the lawe of God. And seven dayes helde they the feast, & on the eight daye the gatherynge together, accordynge vnto the maner.

The IX. Chapter.

At the foure and twentieth daye of this moneth came the children of Israel together with fastinge and sack clothes, and eate vpon them, and separated the fede of Israel from all the straunge children, and stode and knowleged their synnes,

The ix. Chap.

and the wyckednesses of their fathers, and stode vp in their place, and red in the boke of the lawe of the LORDE their God foure tymes on the daye, and they knowleged, and worshipped the LORDE their God foure tymes on the daye. And the Levites stode on hye, namely Jesua, Bani, Cadmiel, Sebania, Buni, Serebia, Bani, and Chenani, and cryed loude vnto the LORDE their God. And the Levites, Jesua, Cadmiel, Bani, Hasabernia, Serebia, Zodia, Sebania, Pethahia, sayde: Stonde vp, praysse the LORDE our God for ever: and let chantes be genē vnto the name of thy glorye, which excellith all chantes genynge and praysse. LORDE, thou art alone, thou hast made heauen, and the heauen of all heuens, with all their hoost, the earth and all that therein is, the See and all that is therein: thou geuist life vnto all, and & hoost of heauen bowe themselves vnto the. Thou art the LORDE God, that hast chosen Abra, and broughte him out of Ur in Chaldea, & called him Abraham, and founde his hert faithfull before the, and madest a couenaute with him, to geue vnto his sede the londe of the Cananites, Zethites, Amontes, Pheresites, Jebusites, and Girgesites, and hast made good thy wordes: for thou art righteous. And hast considered the mysery of our fathers in Egipte, and herde their complainte by the reed See, and shewed tokes and wonders vpon Pharaο, and on all his seruautes, and on all his people of his londe: for thou knowest & they were presumptuous & cruell against them, & so madest thou & the a name as it is this daie. And the reed See partedst thou in sander before them, so that they wete thorow the myddes of the See drye shod: & their persecuters threwest thou in to the depe as a stone, in the mightie waters, and leddest them on the daye tyme in a cloudy pyler, and on the night season in a piler of fyre, to shewe them lighte in the waye & they wente.

Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them righte iudgements, true lawes, good commaundementes and statutes, and declared vnto them thy holy Sabbath, and commaunded them preceptes, ordinaunces, and lawes, by Moses thy seruaunt: and & gauest them bried from heauen whan they were hongrye, and & broughte forth water for them out of the rock whan they were thyrstye: and premysed them, that they shulde go in, and take possession of the londe, where ouer thou haddest lyst vpon thine hande for

B

Gen. 11. d
Gen 12. a

Gen. 15. d

Exo. 1. b

Some
reader
& them.

Exo. 19. 10.
Deut. 4. b

Exo. 16. a

Num. 26. b

Gen. 22. c

The ij. boke of Esdras.

to geue them.

Nevertheless oure fathers were proude and hardnecked, so that they folowed not y^e cōmaundementes, and refused to heare, and were not mynde full of the wonders y^e thou dyddest for them: but became obstynate and heady, in so moch that they turned back to their bondage in their dishobedience. But thou my God forganest, and wast gracious, mercifull, pacient, and of greate goodnesse, and forsokest them not. * And though they made a molten calfe (and sayde: This is thy God, that broughte the out of the londe of Egypte) and dyd greate blasphemies, yet forsokest thou them not in the wyldernes, accordinge to thy greate mercy. * And y^e cloudy piler departed not from them on y^e daye: y^e me to lede them the waye, nether the piler of fyre in the night season, to shewe them lighte in the waye that they wente.

And thou gauest them thy good sperte to enfourme them, * and withheldest not thy Manna from their mouth, * and gauest them water whā they were thirstie. Fortye yeares longe madest thou prouysion for them in the wyldernes, so that they wanted nothinge: * their clothes waxed not olde, and their fete swelled not. And thou gauest them kyngdomes & nacions, & partedst them accordinge to their porcions, so that they possessed * the londe of Sihon kyng of Hesbon, & the londe of Og y^e kyng of Basan. * And their childre multipliedst thou as the starres of heauen, and broughtest them in to the londe wherof thou haddest spoken vnto their fathers, that they shulde go in to it, and haue it in possession.

And y^e children wente in, and possessed the londe, * and thou subdudest before them the inhabiteres of the londe, even the Cananites, & gauest them in to their hande, and their kynges and y^e people of the londe, y^e they might do with them what they wolde. And they wanne their stronge cities, & a fat londe, and toke possession of houses y^e were full of all maner goodes, welles dygged out, vynyardes, oylgardens, & many frute full trees: and they ate & were fylled, & became fat, & lyued in welch thorow thy greate goodnes. Nevertheless they were disobedient, and rebelled agaynst the, and cast thy lawe behynde their backes, * and slewe thy prophetes (which exhorted them so earnestly, that they shulde cōuerte vnto the) and dyd greate blasphemies. Therefore gauest thou them ouer in to the hāde of their enemies that vexed them.

And in y^e tyme of their trouble they cried vnto the, and thou herdest them from hea-

The ix. Chap. 36. cxx.

uen: and thorow thy greate mercy thou gauest them saviours, which helped them out of the hande of their enemies. But whan they came to rest, they turned back agayne to do euell before the: therefore leftest thou them in the hande of their enemies, so y^e they had y^e deminion ouer them. So they cōuerted, and cryed vnto the, and thou herdest them from heauen, and many a tyme hast thou delyuered them accordinge to y^e greate mercy, and testified vnto them, that they shulde turne agayne vnto thy lawe.

Notwithstōdinge they were proude, and hertened not vnto thy cōmaundementes, but synned in thy lawes (which a man shulde do, & lyue in them) & turned their shulder awaye, & were styffnecked, & wolde not heare. And many yeares dyddest thou forbear them, & testified vnto them thorow y^e sperte, even by the office of y^e prophetes, & yet wolde they not heare. Therefore gauest thou them in to y^e hāde of y^e nacions in the londes. But for thy greate mercies sake thou hast not vterly cōsumed them, nether forsaken them: for thou art a gracious and mercifull God.

Now oure God, thou greate God, mighty and terrible, thou that kepest couenaunt and mercy, regarde not a litle all the trauayle y^e hath happened vnto vs, & oure kynges, prynces, prestes, prophetes, fathers & all thy people, sence the tyme of the kynges of Assur vnto this daie. Thou art righteous in all y^e thou hast broughte vpo vs: for thou hast done righte. As for vs, we haue bene vngodly, and o^r kynges, prynces, prestes & fathers haue not done after y^e lawe, ner regarded y^e cōmaundementes, & thy earnest exhortaciōs wherwith thou hast exhorted them, & haue not serued y^e in their kyngdome, and in thy greate goodes y^e thou gauest them, and in the large and plenteous lōde which thou gauest them to good, and haue not conuerted from their wicked workes. Beholde, therefore are we in bondage this daie: Yee even in the lōde that thou gauest vnto oure fathers, to enioye the frutes and goodes therof, beholde, there are we bondmen. And greate is the increase of it vnto the kynges, whom thou hast set ouer vs because of oure synnes, and they haue dominion ouer oure bodies and castell, and we are in greate trouble.

And in all this made we a sure couenaunt, & wrote it, & let o^r prynces, Levites & prestes seale it.

The X. Chapter.

The sealers were: Echemias (that is) Zachirsatha the sonne of Zachalia and Sedechias, Seraia, Asaria, Jo-

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remy, Pashur, Amaria, Malchia, Hattus, Sebania, Malluch, Harim, Meremoth, Obadiah, Daniel, Sinthun, Baruch, Mesullam, Abia, Meiamin, Maasga, Bilgai and Semai: these were prestes.

The Levites were: Jesua & sonne of Asania, Buni amonge the childre of Henadab, Cadmiel. And their brethren: Sechania, Hodia, Elita, Plaia, Havan, Micha, Achob, Hasabiah, Sachur, Serebia, Sebania, Hediah, Dani and Beninu. The heades of the people were: Pareos, Pahath Moab, Elam, Sathu, Dani, Buni, Asigad, Seba, Adonia, Bigenai, Adin, Ater, Hezechias, Asur, Hodia, Hasum, Bezai, Hariph, Anathot, Menbai, Magpias, Mesullam, Hefir, Mesesabeel, Sadee, Jaddua, Plata, Hanan, Anaia, Hoseia, Hanania, Hasub, Halohes, Pilha, Sobet, Achum, Hasabna, Maeseia, Abia, Hanan, Anan, Malluch, Harim and Baena.

And the other people, the prestes, Levites, Porters, syngers, Methinims, & all they that had separated them selves from & people in the lodes vnto the lawe of God, with their wyues, sonnes and daughters, as many as coude vnderstonde it, and their lordes that had rule of them, receaued it for their brethren.

B And they came to sweare, and to bynde them selves with an ooth to walke in Gods lawe, which was geuen by Moses the seruauant of God, that they wolde obserue and do acordinge vnto all the commaundmentes, iudgmentes and statutes of the LORDE oure God: * and that we wold not geue oure daughters vnto the people in the lode, neither to take their daughters for oure sonnes. * And yf & people of the lode broughte ware on the Sabbath, and all maner of vytailes to sell, that we wolde not take it of them on the Sabbath and on the holy dayes. * And that we wolde let the seventh yeare be fre concernynge all maner of charge.

C And we layed a statute vpon oure selves, to geue yearly & thirde parte of a Syckle to the mynistracion in the house of oure God, namely to the shewbred, to the daylie meat-offerynge, to the daylie burnt-offerynge of & Sabbathes, of the new mones and feast dayes, and to the thinges that were sanctified, and to the synofferynges, to reconceyle Israel with all, and to all the busynes in & house of oure God.

And we cast the lot amonge the prestes, Levites and the people, for offerynge of & wood, to be brought vnto & house of & God from yeare to yeare, after the houses of oure

The xi. Chap.

fathers, that it might be brent at tymes appointed, vpon the altare of the LORDE oure God, as it is wyrtten in the lawe: and yearly to brynge the firstlinges of & londe, & the firstlinges of oure frutes of all trees, yeare by yeare, vnto & house of the LORDE: and the firstlinges of oure sonnes, and of oure cattell, as it is wyrtten in the lawe: and the firstlinges of oure oxen and of oure shepe, that we shulde brynge all this to the house of oure God vnto the prestes that mynister in the house of oure God: and that we shulde brynge the firstlinges of oure dowe, and of oure heueofferynges, and the frutes of all maner trees, of wyne also and of oyle, vnto the prestes to the chestes of the house of oure God. And the tithes of blode vnto the Levites, & the Levites might haue the tithes in all the cities of oure mynistracion.

And the prest the sonne of Aaron shal w the Levites haue also of the tithes of & Levites, so that the Levites shal brynge vp the tithes of their tithes vnto the house of oure God to the chest in & treasure house. For the children of Israel and the children of Levi shal brynge vp the heueofferynges of the come, wyne and oyle vnto the chestes, there are the vessels of the Sanctuary, & the prestes & mynister, and the porters & syngers, & we for sale the house of oure God.

The XI. Chapter.

And the rulers of the people dwelt at Jerusalem. But the ether people cast lottes therfore, so that amonge ten one parte wente to Jerusalem in to the holy cite to dwell, and nyne partes in the cities. And & people thanked all the men that were willyng to dwell at Jerusalem.

These are the heades of the londe that dwelt at Jerusalem. In the cities dwelt Juda every one in his possession & was in thier cities, namely Israel, the prestes, Levites, & Methinims, and the children of Salemons seruantes. And at Jerusalem dwelt certayne of the children of Juda & of Ben Jamin.

Of the children of Juda: Athaia the sonne of Usia & sonne of Zachary, the sonne of Amaria, the sonne of Sephatia, the sonne of Mahelalcel, of the children of Phares. And Maeseia the sonne of Baruch, the sonne of Chal hose, the sonne of Hasaia, the sonne of Adaia, the sonne of Joiarib, the sonne of Zachary, the sonne of Siloni. All the childre of Phares that dwelt at Jerusalem, were foure C. and eight & thre score valeant men.

These are the childre of Ben Jamin: Sal in the sonne of Mesullam, & sonne of Joed,

Isa. 24. c
2. Cor. 15. c

Deut. 7. a

2. Esdr. 10. c

Leui. 25. a
Deut. 15. a

2

1. Paral. 2

2

1. Paral. 15. a

The ij. boke of Esdras.

the sonne of Pedaiia, the sonne of Colaia, & sonne of Maeseia, the sonne of Irhiel, & sonne of Jesaia. And after him Sabai, Sallai: nyne hundred and eight and twentye. And Joel the sonne of Sichu had the oversight of them: and Juda & sonne of Hasnua ouer the seconde parte of the cite.

1. Par. 10. b

Of the prestes there dwelt: Jedaia & sonne of Joiarib, Jachin. Seraia the sonne of Helchias & sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achicob, was pryncce in the house of God: & his brethre that perfourmed the worke in & house: of whom there were viij. C. and xxij. And Adaiia the sonne of Jeroham, the sonne of Plalia, the sonne of Amzi, the sonne of Zachary, the sonne of Paschur & his brethre, these amonge the fathers: of whom there were two hundred and two and fortye. And Amassai the sonne of Asariel the sonne of Abulai, the sonne of Mesillemoth, the sonne of Immer: and his brethren were valeant men, of whom there were an hundred and eight and twentye. And their overseer was Sabdaiel the sonne of Gedolim.

C

1. Par. 10. b

Of the Levites: Semaia the sonne of Hasib, the sonne of Asikam, the sonne of Hasabiah, the sonne of Bunni: And Sabthai and Jolabad of the chefe of the Levites, in the outwarde busynes of & house of God. And Mathania the sonne of Micha, the sonne of Sabdi, the sonne of Assaph, which was the principall to begynne the thankesgeuyng vnto prayer. And bacbuchia & seconde amonge his brethren, and Abda the sonne of Sammua, the sonne of Galal, the sonne of Jedithun. All the Levites in the holy cite were two hundred and foure & foure score. * And & porters Acub and Calman, and their brethren & kepte the portes, were an hundred and two and seventye. As for the residue of Israel, the prestes and Levites, they were in all the cities of Juda, every one in his inheritance.

1. Par. 10. c

And the Netthinims dwelt in Ophel: and Zipha and Gispa belonged vnto the Netthinims. The overseer of the Levites at Jerusalem, was Vsi the sonne of Bani, the sonne of Hasabiah, the sonne of Mathania, the sonne of Micha.

D

Of the children of Assaph there were syngers aboute & busynes in the house of God: for it was the kynges commaundement concerninge them, that & syngers shulde deale faithfully, every daye as a cordinge was.

And Pethaia the sonne of Mesesabeel of the childre of Serah the sonne of Juda next

The xij. Chap. Es. cxi.

te the kyng in all matters concernynge the people. And the children of Juda that were without in the townes of their londe, dwelt some at Ariath Arba, and in the vyllages therof, & at Dibon, and in the vyllages therof: and at Cabzeel, and in & vyllages therof: and at Jesua, Molada, Bethphalet, Hazar-sual, Berseba and in their vyllages: & at Sicalag and Mochena, and in their vyllages: And at Enrimmon, Zarega, Jeremuth, Sanoah, Adullam and in their vyllages: At Lachis, and in the felde therof: At Aseta, and in the vyllages therof: and dwelt from Berseba vnto the valley of Hinnom.

The children of Ben Jamin of Gaba, dwelt at Michmas, Aia, Bethel and in their vyllages. And at Anathoth, Tob, Anania, Hazor, Rama, Githaim, Hadid, Ziboim, Neballat, Lod, Ono & in the Carpenters valley. And certayne of the Levites & had portions in Juda, dwelt in Ben Jamin.

The XII. Chapter.

These are & prestes and Levites that wente up with Zorobabel & sonne of Saalthiel and with Jesua: Seraia, Jeremy, Esdras, Amaria, Malluch, Hattue, Sechania, Rehum, Meremoth, Jodo, Ginchoi, Abia, Meiamin, Maadia, Bilga, Semaia, Joiarib, Jedaia, Sallu, Amos, Helchias & Jedaia. These were the heades amonge the prestes and their brethren in the tyme of Jesua. The Levites were these: Jesua, Benui, Cadmiel, Serobia, Juda and Mathania, ouer the office of thankesgeuyng, they & their brethre: Bacbuchia & Vnni and their brethre, were aboute them in the watches.

Jesua begat Joachim. Joachim begat Eliasib. Eliasib begat Joiada. Joiada begat Jonathan. Jonathan begat Jaddua. And in the tyme of Joachim were these the chefe fathers amonge the prestes: namely of Seraia was Meraiia, of Jeremy was Hanania, of Esdras was Mesullam, of Amaria was Johanan, of Malluch was Jonathan, of Sebania was Joseph, of Harim was Adna, of Meraioth was Helcai, of Jodo was Zachary, of Ginchon was Mesulla, of Abia was Sichri, of Miniamin Moadia was Pilcai, of Bilga was Sammua, of Semaia was Jonathan, of Joiarib was Mathnai, of Jedaia was Vsi, of Sallai was Callai, of Amos was Eber, of Helchias was Hasabiah, of Gedaiia, was Methaneel.

And in the tyme of Eliasib. Joiada, Johanan and Jaddua, were the chefe fathers amonge the Levites, and the prestes wyttē vnder the reigne of Darins & Persian. The

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children of Levi the principall fathers were wrytten in the Cronicles, vntyll the tyme of Iohanan the sonne of Eliashib. And these were the chiefe amonge the Levites, Hasabiah, Serobia and Jesua the sonne of Cadmiel, and their brechren over agaynst them, to geue prayse and thankes, accordinge as Dauid the man of God had ordeyned it, one watch over agaynst another. Nathania, Babbuchia, Obadiah, Mesullam, Talmon and Acub were porters in the watch at the thresholds of the gates. These were in the tyme of Joachim the sonne of Jesua the sonne of Josedec, and in the tyme of Nehemias the Debyre, and of the prest Esdras the scribe.

E And in the dedicacion of the wall at Jerusalem, were the Levites soughte out of all their places, that they mighte be broughte to Jerusalem, to kepe the dedicacion in gladnesse, with thankesgeynges, with synginge, with Tymbales, Psalteries and harpes. And the children of the syngers gathered themselves together from the playne countrie aboute Jerusalem, and from the villages of Bethphathi, and from the house of Gilgal, and out of the felde of Gibeon and Asmeth: for the syngers had buylded them villages aboute Jerusalem. And the prestes and Levites purified themselves, and clenched the people, the gates and the wall.

And I caused the prynces to go up vpon the wall, and appoynted two greates queres of thankesgeynges, which were on the right hande of the wall toward the Donggate, and after them were Hosai, and halfe of the prynces of Juda, and Asaria, Esdras, Mesullam, Juda, Ben Jamin, Semaia and Jeremiy: and certayne of the prestes children were trompettes, namely Zachary the sonne of Jonathan, the sonne of Semaia, the sonne of Nathania, the sonne of Michaia, the sonne of Sachur, the sonne of Assaph, and his brechren, Semaia, Asareel, Bilalai, Gilalai, Maai, Nathaneel and Juda and Hanani, with the muscicall instrumentes of Dauid the man of God.

D And Esdras the scribe before them toward the Wellgate, and they wente up over agaynst them vpon the steppes of the cite of Dauid at the goynge up of the wall to the house of Dauid, vnto the Watergate Eastwarde.

The other quere of thankesgeynges wente over agaynst them, and I after them, and the halfe parte of the people vpon the wall, toward the Fornacegate upward, vntyll the broad wall, and to the porte of Ephraim, and

The xiiij. Chap.

to the Oldgate, and to the Sythgate, and to the tower of Hananeel, and to the tower of Meah, vntyll the Shepegate. And in the piersongate stode they still, and so stode the two queres of thankesgeynges of the house of God, and I and the halfe of the rulers with me, and the prestes, namely Eliachim, Maeseia, Miniamin, Michaia, Elioenai, Zachary, Hanania, with trompettes, and Maeseia, Semaia, Eleasar, Vsi, Iohanan, Malchia, Elam and Aser. And the syngers songe loud, and Jesrahia was the overseer.

And the same daye were there greates sacrifices offred, and they reioysed: for God had geuen them greates gladnesse, so that both the wyues and children were ioyfull, and the mynth of Jerusalem was herde farre off.

At the same tyme were there men appoynted over the treasurechestes (wherin were the heueofferynges, the firstlinges and the tithes) that they shulde gather them out of the felde aboute the cities, to distribute them vnto the prestes and Levites accordinge to the lawe: for Juda was glad of the prestes, and Levites, that they stode and wayted vpon the office of their God, and the office of the purification. And the syngers and porters stode after the commaundement of Dauid and of Salomon his sonne: for in the tyme of Dauid and Assaph, were the chiefe syngers founded, and the songes of prayse and thankesgeynges vnto God. In the tyme of Zorobabel and Nehemias, dyd all Israel geue porcions vnto the syngers and porters, every daye his porcion, and they gaue thinges halowed vnto the Levites, and the Levites gaue thinges that were sanctified, vnto the children of Aaron.

The XIII. Chapter.

And what tyme as the boke of Moses was red in the eares of the people, there was founde wrytten therein, that the Ammonites and Moabites shulde neuer come in to the congregacion of God, because they mett not the children of Israel with bread and water, and hyred Balaam against them, that he shulde curse them: neuertheles cure God turned the curse in to a blessinge. Now when they herde the lawe, they separated from Israel every one that had myxted himselfe therein. And before this had the prest Eliashib deliuered the chest of the house of our God vnto his kynsman Tobia: for he had made him a greates chest, and there had they aforetyme layed the meateofferynges, frankincense, vessell, and the tithes of come, wyne and oyle (accordinge to the commaundement

1. Esdr. 1. 1.

1. Esdr. 1. 1.

1. Esdr. 1. 1.

Deut. 23. 2.

Num. 22. 4.

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geuen to the Levites, syngers and porters) and the heueofferynges of the prestes.

But in all this was not I at Jerusalem: for in y two and thirtieth yere of Artaxerxes kynge of Babilon, came I vnto the kynge, and after certayne dayes obtayned I licence of the kynge to come to Jerusalem. And I gat knowlege of y euell that Eliafib dyd vnto Tobia, in that he had made him a chest in the courte of the house of God, and it greued me sore, and I cast forth all the vessels of Tobias house out of the chest, and commaunded them to clense the chest. And thither broughte I agayne the vessels of the house of God, the meatofferynge and the incense.

And I perceaued, that the porcions of y Levites were not geuen them, for the which cause the Levites and syngers were fled, euery one to his londe for to worke. Then reprovied I the rulers, and sayde: Why forsake we the house of God? But I gathered them together, and set them in their place. Then brought all Juda the riches of corne, wyne and oyle vnto the treasure. And I made treasurers over y treasure, euen Selenna y prest, and Sadoc the scribe, z of the Levites Pedaiia, and vnder their hande Hanan the sonne of Sachur the sonne of Mathania: for they were counted faithfull, and their office was, to distribute vnto their brethren.

Ethynke vpon me O my God here in, z wyte ye not my mercy, that I haue shewed on y house of my God, z on the offices therof.

At the same tyme sawe I some tredinge wyne presses on the Sabbath, and brynginge in clusters, and asses laden wych wyne, grapes, fygges, and brynginge all maner of burthens vnto Jerusalem, vpon the Sabbath daye. And I rebuked them earnestly y same daye that they solde y vytayles. There dwelt me of Tyre also therin, which broughte fysh and all maner of ware, and solde on the Sabbath vnto the childre of Juda and Jerusalem. Then reprovied I the rulers in Juda, and saide vnto them: What euell thinge is this that ye do, and breake the Sabbath daye? Dyd not oure fathers euen thus, and oure God broughte all this plague vpon vs z vpon this cite? And ye make the wrath more yet vpon Israel, in that ye breake the Sabbath.

DAnd whan the portes of Jerusalem were drawen vp before the Sabbath, I commaunded to shutt the gates, and charged that they shulde not be opened tyll after the Sabbath: and some of my seruantes set I at the gates, y there shulde no burthe be broughte

The xiiij. Chap. Esdras.

te in on the Sabbath daye. Then remayned the chapmen and marchauntes once or twyce ouer nighte without Jerusalem with all maner of wares. Then reprovied I them sore, z sayde vnto them: Why tary ye all nighte aboute the wall? If ye do it once agayne, I wil laye handes vpon you. From that tyme forth came they nomore on the Sabbath. And I sayde vnto the Levites which were cleane, that they shulde come and kepe the gates, to halowe the Sabbath daye. Ethynke vpon me (O my God) concerninge this also, z spare me acordinge to thy greate mercy.

And at the same tyme sawe I Jewes, that married wyues of Asdod, Ammon and of Moab, and their children spake halfe in the speache of Asdod, and coude not speake in y Jewish language, but by y tonge mighte a ma perceauie euery people. And I reprovied them, and cursed them, z smote certayne men of the, and plucked them vp, and toke an oath of them by God: Ye shal not geue youre daughters vnto their sonnes, nether shal ye take their daughters vnto youre sonnes, or for youre selues. Dyd not Salomon y kynge of Israel synne ther in? yet amonge many heythen was there no kynge like him, z he was deare vnto his God, and God made him kynge ouer all Israel, and the outlandish women.

And one of the children of Joiada the sonne of Eliafib y hye prest, had made a contracte wych Saneballath the Horonite: but I chased him fro me. O my God, ethynke thou vpon them that are quyte of the presthode, and haue desyled the conenaut of the presthode and of the Levites. Thus clensed I them from all such as were outlandish,

and appoynted the courses of the prestes and Levites, euery one to his office, and to offre the wood at tymes appoynted, and the first frutes. Ethyn

thou vpon me (O my God) for the best.

The ende of the seconde boke of Esdras, othervyse called the boke of Thehemias.

Deut. 7. 2

1. R. 11. 8

The booke of Hester.

The booke of Hester.

What this booke conteyneth.

- Chap. I.** Ahasuerus maketh a greete feast to his lordes and prynces, calleth for Vasthi the quene, she cometh not, therfore is she depesed from the kyngdome.
- Chap. II.** Amonge the daughters, Hester pleaseth the kyng. Mordecheus geueth the kyng warnynge of his harnie.
- Chap. III.** Amas is greete with the kyng. Hater Mordecheus that wil not worshippe him, and comaundeth to slaye all the Jewes.
- Chap. IIII.** Greete heuynes amonge the Jewes.
- Chap. V.** Hester cometh before the kyng, and byddeth him and Amas to a feast. Amas maketh a galowe for Mordecheus.
- Chap. VI.** Mordecheus is recompensed for his friendshippe shewed vnto the kyng.
- Chap. VII.** Hester prayeth for his people, Amas is hanged on the galowe that he had prepare for Mordecheus.
- Chap. VIII.** The kyng geueth Amas house vnto the quene, and at hir request he causeth Amas wytinges to be called agayne.
- Chap. IX.** Amas sonnes are hanged also, and many enemyes slayne. The Jewes kepe a ioyfull feast.
- Chap. X.** Of the auctorite of Mordecheus vnder the kyng.

The first Chapter.

2



At the tyme of Ahasuerus, which reigned from India vnto Ethiopia, ouer an hundred and seven and twentye lordes, what tyme as he sat on his seate roiall in the castell of Susan in the thirde yeare of his reigne, he made a feast vnto all his prynces and scruauntes, namely vnto the mighthe men of Persia and Media, to the Debities and rulers of his countrees, that he might shewe the noble riches of his kyngdome, and the glorious worshippe of his greatnesse, many dayes longe, euen an hundred and foure score dayes.

And whan these dayes were expyred, the kyng made a feast vnto all the people that were in the castell of Susan, both vnto grete and small, seven dayes longe in the court of the garden by the kynges palace: wher there hanged whyte, reed & yalow clothes fastened with coardes of linnen and scarlet in silver rynges, vpon pylers of Marbl stone.

23

The benches were of golde and silver in

The first Chap.

be vpon a pauement of grene, white, yalow and black Marble. And the dunc was caried in vessels of golde, and there was ever chaunge of vessel. And the kynges wine was moche accordynge to the power of the kyng. And noman was appoynted what he shulde dunc: for the kyng had commaunded all the officers of his house, that every one shulde do as it lyked him. And the quene Vasthi made a feast also for the women in the palace of Ahasuerus. And on the senenth daye whan the kyng was mery of the wine, he comaunded Michman, Bistha, Harbona, Bigtha, Abagtha, Sethar and Charcas, the seven chamberlaynes (that dyd seruyce in the presence of kyng Ahasuerus) to fetch the quene Vasthi with the crowne regall, that he might shewe to people and prynces hir fairnesse: for she was bewtifull. But the quene Vasthi wolde not come at the kynges worde by his chamberlaynes. Then was the kyng very wroth, and his indignacio kyndled in him.

And the kyng spake to the wyse men that had vnderstandynge in the ordinaunces of the londe (for the kynges matters must be handled before all such as haue knowlege of the lawe and iudgment: And the nexte vnto him were, Charsena, Sethar, Admatha, Tharsis, Meres, Marsena and Memuchan, the seven prynces of the Persians, and Meedes, which sawe the kynges face, and satte aboue in the kyngdome) What lawe shulde be execute vpon the quene Vasthi, because she dyd not accordynge to the worde of the kyng by his chamberlaines. The saide Memuchan before the kyng & the prynces: The quene Vasthi hath not onely done euell agaynst the kyng but also agaynst all the prynces and all the people in all the lordes of kyng Ahasuerus for this dede of the quene shall come abroad vnto all women, so that they shall despyse their husbandes before their eyes, and shall saye: The kyng Ahasuerus comaunded Vasthi & quene to come before him, but she wolde not. And so shall the pryncesses in Persia and Media saye lykewyse vnto all the kynges prynces, whan they heare of this dede of the quene, thus shall there aryse despyte fulnes and wrath ynough. If it please the kyng, let there go a kyngly commaundment from him, and let it be wrytten accordynge to the lawe of the Persians and Medians (and not to be transgressed) that Vasthi come nomore before kyng Ahasuerus, and let the kyng geue the kyngdome vnto another that is better then she.

The booke of Hester.

And þ this wrytinge of the kynge which shalbe made, be published thorow out all his empyre (which is greate) that all wyues maye holde their husbundes in honoure, both amonge greate and smal.

This pleased the kynge and the prynces, and the kynge dyd acordinge to the worde of Memuchan. Then were there letters sent forth in to all the kynges londes, in to every londe acordinge to the wrytinge ther of, and to every people after their langage, þ every man shulde be lord in his awne house. And this caused he be spoken after the language of his people.

The II Chapter.

After these actes whan the displeasure of kynge Ahasuerus was layed, he thoughte vpon Vasthi, what she had done, and what was concluded concernynge her. Then sayde the kynges seruantes: Let there be fayre yonge virgins soughte for the kynge, and let the kynge appoynte ouerseers in all þ londes of his empyre, that they maye brynge together all fayre yonge virgins vnto the castel of Susan to the Womens buyldinge, vnder the hande of Hegai the kynges chamberlayne, that kepeth the women, and let him geue them their apparell. And loke which damsell pleaseth the kynge, let her be quene in Vasthis steade. This pleased the kynge, and he dyd so.

In the castell of Susan there was a Jewe, whose name was Mardocheus, the sonne of Jair, the sonne of Simei, the sonne of Cis, the sonne of Jemini, which was carried awaye from Jerusalem, whan Jechonias the kynge of Iuda was led awaye, (whom Nabuchodonosor the kynge of Babilon carried awaye) and he nourished Hadassa (that is Hester) his uncles daughter: for she had neither father nor mother, and she was a fayre and beutyfull damsell. And whan hir father and mother dyed, Mardocheus receaued her as his awne daughter.

Now whan þ kynges comaundemēt and comysion was published, 2 many dāels were broughte together vnto the castell of Susan vnder þ hande of Hegai, Hester, was take also vnto þ kynges house vnder þ hande of Hegai þ keeper of þ womē, 2 the damsell pleased him, 2 she founde grace in his sighte. And he put her w hir maydēs in þ best place of þ Womens buildige. And Hester shewed it not vnto hir people 2 hir kynred: for Mardocheus had charged her, þ she shulde not tell it. And Mardocheus walked every daye before þ courtte of þ Womens buyldinge, þ he might

The ii. Chap. Ho. cxviii.

knowe how Hester dyd, and what shulde become of her.

And whan the appoynted tyme of every damsell came that she shulde come to þ kynge Ahasuerus, after that she had bene twolue monethes in the deckynge of the women (for their deckynge must haue so moch tyme, namely sixe monethes with Balme 2 Myre, 2 sixe monethes w good spyces, so were the womē beutyfied) then wente there one damsell vnto þ kynge, and what so euer she requyred, þ must be geue her to go w her out of the Womens buyldinge vnto þ kynges palace. And whan one came in the euenynge, þ same wēt frō him on þ morow in to þ seconde house of women, vnder the hande of Saasgas the kynges chamberlayne, which kepeth þ concubines. And she must come vnto the kynge nomore, excepte it pleased the kynge, and that he caused her to be called by name.

Now whan the tyme came of Hester the daughter of Abihail Mardocheus uncle (whom he had receaued as his awne daughter) þ she shulde come to the kynge, she desired nothinge but what Hegai the kynges chamberlayne the keeper of the women sayde.

And Hester founde fauoure in the sighte of all them that loked vpon her. And Hester was taken vnto kynge Ahasuerus in to the house royall, in the tenth moneth which is called Tebeth, in the seuenthe yere of his reigne.

And the kynge loved Hester aboue all the women, and she founde grace and mercy in his sighte before all the virgins: and he set the quenes crowne vpon hir heade, and made her quene in steade of Vasthi. And the kynge made a greate feast vnto all his prynces and seruantes (which feast was because of Hester) and let the londes be in quyetnes, 2 gaue royall giftes.

And whan the virgins were gathered together the seconde tyme, Mardocheus sat in the kynges gate. And as yet had not Hester shewed hir kynred and hir people, acordinge as Mardocheus had bydden her: for Hester dyd after the worde of Mardocheus, like as whan he was hir entoure. At the same tyme whyle Mardocheus sat in the kynges gate, two of the kynges chamberlaynes, Bigthan and Theres which kepeth the doore, were wroth, and sought to laye their handes on the kynge Ahasuerus: Wherof Mardocheus gat knowlege, and tolde it vnto quene Hester, and Hester certified the kynge ther of in Mardocheus name. And whan inquisi

The booke of Hester.

cion was made, it was founde so. And they were both hanged on tre: and it was wrytten in the Cronicles before the kynge.

The III. Chapter.

After these actes dyd the kynge promote Aman the sonne of Amadathi the Agagite, vnd set him hye, & set his seate aboue all þe prynces that were with him. And all the kynges seruauntes that were in the gate, bowed their knees, and dyd reuerence vnto Aman: for the kynge had so commaunded. But Mardocheus bowed not the knee, and worshipped him not. Then the kynges seruauntes which were in the kynges gate, sayde vnto Mardocheus: Why transgressst thou the kynges commaundement? And whan they spake this daylie vnto him, and he folowed them not, they tolde Aman, that they myghte se whether Mardocheus matters wolde endure: for he had tolde them, þe he was a Jewe. And whā Aman sawe, that Mardocheus bowed not the knee vnto him, ner worshipped him, he was full of indignacion & despyte, that he shulde laye hondes onely on Mardocheus: for they had shewed him þe people of Mardocheus, but he sought to destroye the people of Mardocheus, and all the people that were in the whole empyre of Ahasuerus.

In the first moneth that is the moneth Nissan, in y twolueyth yere of kynge Ahasuerus, was there occasion and oportunitie sought by Aman, from one daye to another, and from the same moneth vnto the twolueyth moneth, that is the moneth Adar. And Amā sayde vnto kynge Ahasuerus: There is a people scatered abroad and dispersed amonge all people in all the londes of thine empyre, and their lawe is contrary vnto all people, and they do not after the kynges lawes, neither is it the kynges profit to suffre the after this maner. If it please the kynge, let him wryte, that they maye be destroyed, & so wil I weye downe ten thousande talentes of siluer, vnder the handes of the workmen, to be brought in to the kynges chamber. Then toke the kynge his rynge from his hande, and gaue it vnto Aman the sonne of Amadathi the Agagite the Jewes enemye. And the kynge sayde vnto Aman: Let the siluer be geuen the, and that people also, to do withall what pleasech the.

E Then were the kynges scribes called on y thirtenth daye of the first moneth, & there was wrytten (acordynge as Aman commaunded) vnto the kynges prynces, and to the De bites every where in the londes, and to the

The iiij. Chap.

captaynes of every people in the countrees on every syde, acordynge to the wrytinge of every nacion, and after their language in the name of kynge Ahasuerus, and sealed with the kynges rynge. And the wrytynges were sent by postes in to all the kynges lōdes, to rote out, to kylle, and to destroye all Jewes, both yonge and olde, childre and women in one daye (namely vpon the thirtenth daye of the twolueyth moneth, which is the moneth Adar) and to spoyle their goodes.

This was the summe of the wrytinge, þe there shulde be a commaundement geuen in all londes, to be published vnto all people, þe they shulde be ready agaynst the same daye. And the postes wente in all the haist acordynge to the kynges commaundement. And in the castell of Susan was the commaundement denyed. And the kynge & Aman sat & dranke. But y cite of Susan was disquieted.

The IIII. Chapter.

Shan Mardocheus perceaued all that was done, he rote his clothes, and put on a sack cloth, & asshes, & wente out in to the myddes of the cite, and cried loude and lamentably, and came before the kynges gate: for there might no man entre within the kynges gate, that had a sack cloth on. And in all lōdes & places, as farre as the kynges worde and commaundement extended, there was greate lamentacion amonge the Jewes, and many fasted, wepte, mourned, & laye in sack clothes & in asshes. So Hesters dāsel, and hir chamberlaines, came and tolde it her. Then was the quene exceedingly astonnyed. And she sent rayment, that Mardocheus shulde put them on, and laye the sack clothe from him. But Mardocheus wolde not take them. The called Hester Hathac one of the kynges chamberlaines (which stode before her) and gaue him a commaundement vnto Mardocheus, that he might knowe what it were, and wherfore he dyd so. So Hathac wente forth to Mardocheus vnto the strete of the cite, which was before the kynges gate.

And Mardocheus tolde him of all þe had happened vnto him, and of the summe of siluer that Amā had promysed to weie downe in the kynges chamber because of þe Jewes for to destroye them, and he gaue him the cōpye of the commaundement, that was denyed at Susan to destroye them, that he myghte shewe it vnto Hester, and to speake to her and charge her, þe she shulde go in to the kynge, and make her prayer and supplicacion vnto him for hir people.

The booke of Hester.

And whā Hathat came in, and tolde Hester the wordes of Mardocheus, Hester spake vnto Hathat, and cōmaunded him to saye vnto Mardocheus: All the kynges seruantes, and the people in the lordes of the kyngge knowe, that who so euer cometh within the courte vnto y kyngge, whether it be man or woman, which is not called, the cōmaundement is that the same shal dye immediately, excepte the kyngge holde out the golde cepter vnto him, that he maye lyue. As for me, I haue not bene called to come in to the kyngge now this thirtie dayes.

C And whā Mardocheus was certified of Hesters wordes, Mardocheus had saie agayne vnto Hester: Thynke not to saue thine awne life, whyle thou art in y kynges house before all Jewes: for yf thou holdest thy peace at this tyme, then shal the Jewes haue helpe and deliuerance out of another place, & thou & thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngdome, for this tymes sake? Hester had geue Mardocheus this answer: Go thou y waye then, & gather together all y Jewes y are founde at Susan, & fast ye for me, y ye eate not & drynke not in thre dayes, nether daye ner night. I & my damself wil fast likewise, & so wyl I go in to the kyngge contrary to the cōmaundement: yf I perishe, I perishe. So Mardocheus wente his waye, & dyd all y Hester had cōmaunded him.

The V. Chapter.

A And on the thirde daye put Hester on hir royall apparell, and stode in the courte of y kynges palace within ouer agaynst the kynges house. And y kyngge sat vpon his royall seate in y kynges palace ouer agaynst y dore of the house. And whan the kyngge sawe Hester the quene stōdunge in the courte, she founde grace in his sighte. And y kyngge helde out the golde cepter in his hāde towards Hester. So Hester stepte forth, and touched the toppe of y cepter. Then sayde y kyngge vnto her: What wile thou quene Hester? & what requyrest thou: art enē the halfe of y empyre, & it shal be geue the. Hester sayde: If it please y kyngge, let y kyngge & Aman come this daye vnto y bancket y I haue prepared. The kyngge sayde: Cause Aman to make haist, y he maye do as Hester hath saide.

Now whā the kyngge & Aman came to y bancket y Hester had prepared, the kyngge sayde vnto Hester whan he had dronken wyne: Hester, what is thy petition: it shal be geue the. And what requyrest thou: euen the halfe of the empyre, it shal be done.

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Then answered Hester and sayde: My petition and desire is, yf I haue founde grace in y sight of the kyngge, & yf it please the kyngge to geue me my petition, and to fulfill my request, then let the kyngge & Aman come to the bancket y I shal prepare for the, and so wyl I do to morow as the kyngge hath sayde.

Then wente Aman forth the same daye ioyfull and mery in his mynde. And whan he sawe Mardocheus in the kynges gate, y he stode not vp and kneled before him, he was full of indignacion at Mardocheus. Neuertheles he refrained himselfe: and whā he came home, he sent, and called for his frendes, and Seres his wyfe, and tolde them of the glory of his riches, and the multitude of his children, all together how the kyngge had promoted him so greatly, and how that he was taken aboue the prynces and seruantes of the kyngge. Aman sayde morouer: Wee and Hester the quene let no man come with the kyngge vnto the bancket that she had prepared, excepte me, and to morow am I bidden vnto her also with the kyngge. But in all this am I not satisfied as longe as I se Mardocheus the Jewe sittinge in y kynges gate. Then sayde Seres his wife and all his frendes vnto him: Let the make a galowe of fiftie cubites hie, & to morow speake thou vnto the kyngge, that Mardocheus maye be hanged thereon, yf thou comest merely with the kyngge vnto the bancket. Aman was well content withall, and caused a galowe to be prepared.

The VI. Chapter.

The same night coulde not the kyngge slepe, and he commaunded to brynge y Cronicles and storyes: which whā they were red before y kyngge, they happened on the place where it was wyrtē, how Mardocheus had tolde, that the kynges two chamberlaynes (which kepte y thresholds) sought to laie hondes on kyng Ahasuerus. And the kyngge saide: What worshippe and good haue we done to Mardocheus therfore? Then sayde the kynges seruantes that mynistrē vnto him. There is nothinge done for him. And the kyngge sayde: Who is in y courtes (for Aman was gone in to y courte without before y kynges house, y he might speake vnto y kyngge to hange Mardocheus on y tre, y he had prepared for him.) And the kynges seruantes saide vnto him: Beholde, Ama stōdeth in the courte. The kyngge saide: Let him come in. And whā Ama came in, y kyngge saide vnto him: What shal be done vnto y mā, whom the kyngge wolde sayne brynge vnto

The booke of Hester.

worshippe: But Haman thought in his hert: Whom shulde the kynge els be glad to brynge vnto worshippe, but me? And Aman sayde vnto the kynge: Let the man vnto whom the kynge wolde be glad to do worshippe, be broughte hither, that he maye be arayed with the royall garmentes which the kynge vseth to weere: and the horse that the kynge rydeth vpon, and that the crowne royall maye be set vpon his heade. And let this rayment and horse be deliuered vnder the hande of one of the kynges prynces, that he maye araye the man withall (whom the kynge wolde fayne honoure) and cary him vpon the horse thorow the strete of the cite, and cause it to be proclaimed before him: Thus shal it be done to enery man, whom the kynge wolde fayne honoure.

C The kynge sayde: Make haist, and take (as thou hast sayde) the rayment and the horse, and do even so with Mardocheus & Jewe that sitteth before the kynges gate, and let nothinge sayle of all that thou hast spoken. Then toke Aman the rayment and the horse, and arayed him, and broughte him on horsebacke thorow the strete of the cite, and proclaimed before him: Euen thus shal it be done vnto enery man whom the kynge is disposed to honoure. And Mardocheus came agayne to the kynges gate, but Aman gat him home in all the haist, mournynge with bare heade, and tolde Seres his wyfe and all his frendes, enery thyng that had happened him. Then sayde his wise men and Seres his wyfe vnto him: If it be Mardocheus of the seide of the Jewes, before whom thou hast begonne to fall, thou canst do nothinge vnto him, but shalt fall before him. Whyle they were yet talkynge with him, came the kynges chamberlaynes, and caused Aman to make haist to come vnto the banquet that Hester had prepared.

The VII. Chapter.

A And whan the kynge and Aman came to the banquet that quene Hester had prepared, the kynge sayde vnto Hester on the seconde daye whan he had dyed wyne: What is thy petition quene Hester, that it maye be geuen the? And what request thou? See are even halfe of the empyre, and it shal be done. Hester & quene answered and sayde: If I haue founde grace in thy sighte (O kynge) and yf it please the kynge, then graunte me my lyfe at my desyre and my people for my petitions sake: for we are solde to be destroyed, to be slayne, and to perishe. And wolde God we were solde to be

The viij. Chap.

bondmen and bondwomen, then wolde I holde my conge, so shulde not the enemye be so hye to the kynges harme. The kynge Abasuerus spake & saide vnto quene Hester: What is he that? Or where is he & darre presume in his mynde to do soch a thinge after that maner? Hester sayde: The enemye and aduersary is this wicked Aman.

As for Ama, he was exceedingly a fraied before & kynge & & quene. And the kynge arose fro the banquet & fro & wyne in his displeasure, and wente in to the palace garden. And Aman stode vp, and besoughte quene Hester for his life: for he sawe & there was a mischaunce prepared for him of the kynge already.

And whan the kynge came agayne out of the palace garden in to & parler where they had eaten, Aman had layed him vpon the bed that Hester sat vpon. Then saide the kynge: Wyl he force the quene also besyde me in the house? As soone as that worde wente out of the kynges mouth, they covered Amans face. And Harbona one of the chamberlaynes that stode before the kynge, sayde Beholde, there stondech a galowe in Amans house fiftie cubytes hye, in which he had made for Mardocheus, that spake good for & kynge. The kynge sayde: Hange him theron. So they hanged Aman on the galowe that he had made for Mardocheus. Then was the kynges wrath styllled.

The VIII. Chapter.

The same daye dyd kynge Abasuerus geue the house of Aman the Jewes enemye, vnto quene Hester. And Mardocheus came before & kynge: for Hester tolde how that he beloged vnto her. And the kynge put of his synger rynge, which he had taken from Aman, & gaue it vnto Mardocheus. And Hester set Mardocheus ouer the house of Aman. And Hester spake yet more before the kynge, and fell downe at his feet, & besought him, that he wolde put awaye the wyckednes of Aman the Agagite, and his deuice that he had ymagined against & Jewes. And the kynge helde out the golden cepter vnto Hester. Then rose Hester, and stode before the kynge, and sayde: If it please the kynge, and yf I haue founde grace in his sight, & yf it be conuenient for the kynge, and yf it be accepted in his sighte, then let it be wyttē, & the letters of the deuycce of Ama the sonne of Amadathai the Agagite, maie be called agayne: which letters he wrote, to destroye & Jewes in all & kynges lodes. For how can I se the euell that shal happē vnto

The booke of Hester.

my people: and how can I loke vpon the destruction of my kynned?

Then sayde þe kynge Abasuerus vnto queene Hester, and to Mardocheus the Jewe: Beholde, I haue geuen Hester the house of Aman, and him haue they hanged vpon a tre, because he layed hāde vpon þe Jewes. Wryte ye now therfore for the Jewes, as it liketh you in the kynges name, and seale it with þe kynges ryng (for the wrytinges that were wrytten in þe kynges name, and sealed with the kynges ryng, durst no man dysanulle.) Then were the kynges scribes called at the same tyme in the thirde moneth, that is the moneth Siuan, on the thre and twentieth daie.

C And it was wrytten (as Mardocheus commaunded) vnto the Jewes and to the prynces, to the Debities and captaines in the londes from India vntyll Ethiopia, namely, an hundred and seven and twentye londes, vnto every one acordinge to the wrytinge therof, vnto every people after their speche, and to the Jewes acordinge to their wrytinge and language.

And it was written in the kynge Abasuerus name, and sealed with the kynges ryng. And by postes that rode vpon swyfte yonge Mules, sent he the wrytinges, wher in the kynge graunted the Jewes (in what cities so euer they were) to gather them selues together, and to stonde for their lyfe, and for to rote out, to slaye, and to destroye all the power of the people and londe that wolde trouble them, with childien and women, and to spoyle their goode vpon one daie in all the londes of kynge Abasuerus, namely vpon the thirtieth daie of the twelveth moneth, which is the moneth Adar.

D The summe of the wrytinge was, how there was a commaundement geuen in all londes to be published vnto all the people, that þe Jewes shulde be ready agaynst that daie to auenge them selues on their enemies. And the postes that rode vpon the Mules, made haste with all speede, acordinge to the kynges worde: and the commaundement was deuysed in the castell of Susan.

As for Mardocheus, he wente out from the kynge in royall apparell of yalow and whyte, and wyth a greate crowne of golde, beyng arayed with a garment of linnen and purple, and þe cite of Susan reioysed and was glad: but vnto the Jewes there was come light and gladnesse, and ioye and worshippe. And in all londes and cities, in to what places so euer the kynges worde and commaundement reached, there was ioye and myrth, prosperite

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and good dayes amonge the Jewes: in so much that many of the people in the londe became of the Jewes beleue, for the feare of the Jewes came vpon them.

The ix. Chapter.

In the twelveth moneth, that is the moneth Adar, vpon the thirtieth daie, which the kynges worde and commaundement had appoynted, that it shulde be done, euē vpon þe same daie þe enemies shulde haue destroyed the Jewes to haue oppressed them, it turned contrary wise, euē þe Jewes shulde subdue their enemies. Then gathered the Jewes together in their cities within all þe londes of kynge Abasuerus, to laye honde on soch as wolde do the euell, and no man coulde withstonde them: for yf feare of the was come ouer all people. And all the rulers in the londes, and prynces and Debities, and officers of the kynge promoted the Jewes: for the feare of Mardocheus came vpon the. For Mardocheus was grete in the kynges house, and the repute of him was noised in all lodes, how he increased and grewe.

Thus the Jewes smote all their enemies with a sore slaughter, and slewe and destroyed, and dyd after their wyll vnto soch as were their aduersaries. And at yf castell of Susan slewe the Jewes and destroyed fyue hundred men: and slewe Parsandatha, Dalphon, Aspachtha, Poiatha, Adalia, Aridatha, Parmashta, Arissai, Aridai, Daiesatha, the ten sonnes of Aman yf sonne of Amadathi þe enemye of the Jewes: but on his goodes they layed no handes. At the same tyme was the kynge certified of the nombre of those that were slaine at the castell of Susan. And the kynge sayde vnto queene Hester: The Jewes haue slayne and destroyed fyue hundred men at yf castell of Susan, and the ten sonnes of Ama: What shal they do in the other londes of yf kynge? What is thy petition, that it maye be geuen the? and what requirest thou more to be done? Hester sayde: If it please the kynge, let him suffre the Jewes tomorrow also to do acordinge vnto this dayes commaundement, that they maye hange Amans ten sonnes vpon yf tre. And the kynge charged to do so, and the commaundement was deuysed at Susan, and Amans ten sonnes were hanged. And the Jewes gathered the selues together at Susan, vpon the fourteenth daie of the moneth Adar, and slewe thre hundred men at Susan, but on their goodes they layed no handes.

As for the other Jewes in the kynges londes, they came together, and stode for their lyues, and gatt rest fro their enemies: and slewe

The booke of Hester.

of their enemies fyue and seventye thousande, howbeit they layed no bondes on their goodes. This was done on the thirteth daie of the moneth Adar, and on the fourtenth daie of the same moneth rested they, which (daie) they ordeyned to be a daie of feastinge and gladnesse. But the Jewes at Susan were come together both on the thirtenth daie and on the fourtenth, and on the fiftenth daie they rested, and the same daie ordeyned they to be a daie of feastinge and gladnes. Therfore the Jewes that dwelt in the vyllages and unwalled townes, ordeyned the fourtenth daie of the moneth Adar, to be a daie of feastinge and gladnes, and one sent giftes vnto another.

D And Mardocheus wrote these actes, and sent the writings vnto all the Jewes that were in all the landes of kynge Ahasuerus, both nye and farre, that they shulde yearly receaue and holde the fourtenth and fiftenth daie of the moneth Adar, as the daies wherein the Jewes came to rest from their enemies, and as a moneth wherein their payne was turned to ioye, and their sorowe in to prosperite: that they shulde obserue the same as daies of wealch and gladnes, and one to sende giftes vnto another, and to distribute vnto the poore.

And the Jewes receaued it that they had begonne to do, and that Mardocheus wrote vnto them: how that Aman the sonne of Amadathai all the Jewes enemye, had deuysed to destroye all the Jewes, and caused the lot to be cast for to put them in feare, and to brynge them to naughte: and how Hester wente and spake to the kynge, that thorow letters his wicked deuycce (which he ymagyned agaynst the Jewes) might be turned vpon his awne heade, and how he and his sonnes were hanged on the tre. For the which cause they called this daie Purim after the name of the lot, accordynge to all the wordes of this wrytinge: and what they themselves had sene, and what had happened vnto them.

E And the Jewes set it vp, and toke it vpon

The x. Chap.

them and their sede, and vpon all soch as loyned themselves vnto them, that they wolde not mysse to obserue these two daies yearly, accordynge as they were wrytten and appoynted, how the these daies are not to be forgotten, but to be kepte of childers children amonge all kynreds in all landes and cities. They are the daies of Purim, which are not to be ouerslipte amonge the Jewes, and the memoriall of them oughte not to perishe from their sede.

And quene Hester the daughter of Abihail and Mardocheus the Jewe, wrote with all auctorite, to confirme this seconde wrytinge of Purim, and sent the letters vnto all the Jewes in the hundred and seven and twenty landes of the empyre of Ahasuerus, with frendly and faithfull wordes, to confirme these daies of Purim, in their tyme appoynted, accordynge as Mardocheus the Jewe and Hester the quene had ordeined concerninge them: lyke as they vpon their soule and vpon their sede had confirmed the actes of the fastinges and of hir cōplaine. And Hester cōmaunded to stablish these actes of this Purim, and to wryte them in a booke. Heb. 4. 8

The X. Chapter.

Ald the kynge Ahasuerus layed tribute vpon the londe, and vpon the Isles of the See. As for all the worke of his power and auctorite, and the greate worshippe of Mardocheus, which the kynge gaue him, beholde, it is wrytten in the Cronicles of the kynges of Media and Persia. For Mardocheus the Jewe was the seconde nexte vnto kynge Ahasuerus, and greate amonge the Jewes, and accepted amonge the multitude of his brethren, as one that seeketh the welch of his people, and speaketh the best for all his sede.

The ende of the seconde parte of the Olde Testament.

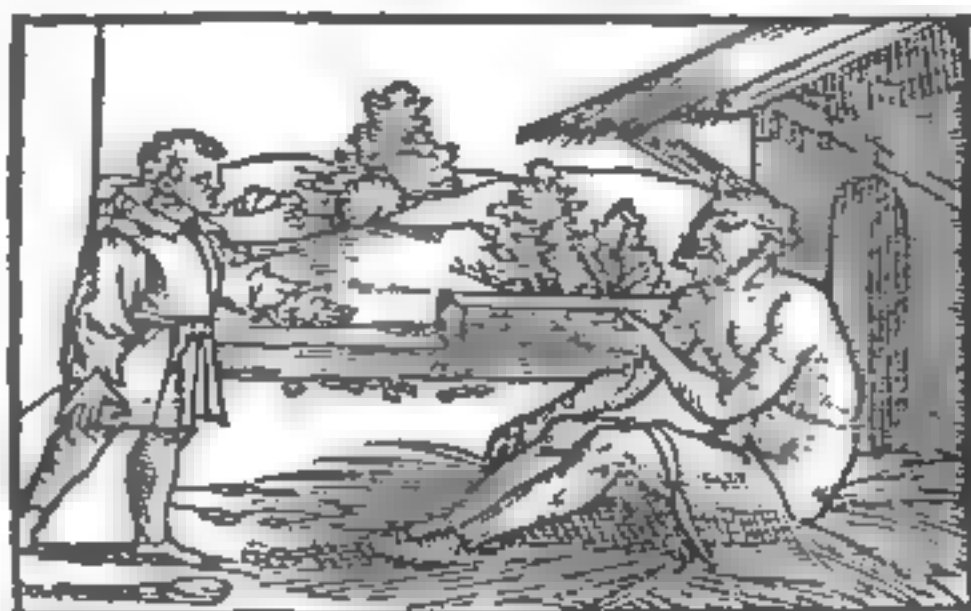
The booke of Job. The booke of Job.

What this booke conteyneth.

- Chap. I. II. The prosperite of Job, and how God giveth Satan power ouer his body and goodes, which he is content withall.
- Chap. III. The flesh can not suffre; and here is described the vnpacient man, that grudgeth agaynst the iudgment of God.
- Chap. IIII. Jobs frendes comforte him, and geue his synnes the blame of his punysshment.
- Chap. V. That no man is without synne. A prayse off the allmightynesse and louynge kyndnesse of God.
- Chap. VI. Job excuseth his owne vnpacience, layeth ypocrysie to his frendes charge, and sayeth they are but dyssemblers.
- Chap. VII. A frendly contention that Job maketh with God, shewing the miserable life and trauaile of man.
- Chap. VIII. Baldad reproveth Job. The nature of ypocrytes.
- Chap. IX. All men are synners in the sight of God, and righteousnesse cometh only of him. He punyssheth also whom he will.
- Chap. X. No man is without synne, nether maye any man escape the honde of God.
- Chap. XI. Sophar reproveth Job of synne, and for so moch as no man maye withstonde God, he bydeth him be paciēt.
- Chap. XII. All thinges come off the mightie ordinance of God. The wicked haue better dayes then the godly.
- Chap. XIII. Job speaketh as he thinketh, reproveth the ypocrysy of his frendes, and commendeth the wisdom of God.
- Chap. XIII. The miserable life off man.
- Chap. XV. XVI. No man is innocent before God. The conuersacion of the vngodly.
- Chap. XVII. Job declareth his mysery.
- Chap. XVIII. Baldad reproveth Job as vngodly, and sheweth the punysshment off the wicked.
- Chap. XIX. Job sheweth his miserable estate, and reproveth his frendes, in that they increace his payne.
- Chap. XX. Punysshment off the proude, vngodly and ypocrytes.
- Chap. XXI. Wicked men haue prosperite in this worlde. God punyssheth accordinge to his owne will.
- Chap. XXII. They tell Job, that is punysshment cometh for his synnes.
- Chap. XXIII. XXIII. Job defendeth his innocēcy.
- Chap. XXV. No mā is innocent before God.
- Chap. XXVI. Job mocketh his frendes, because they go aboute to proue the thyng, that he denieth not. The power of God.
- Chap. XXVII. God punyssheth vs not accordinge to oure merites, but is mercifull and spareth euen the vngodly. Agayne, he chasteneth the most righteous (as Job was) with aduersite.
- Chap. XXVIII. The wisdom and foreknowledge of God.
- Chap. XXIX. The prosperite that Job was in afore his innocēcy and good dedes.

The first. Chap. Fo. i.

- Chap. XXX. He complayneth of his mysery: how the ignorant and symple people laugh him to scoone.
- Chap. XXXI. He rehearseth his innocent life.
- Chap. XXXII. Jobs frendes are angrie, and forsake him.
- Chap. XXXIII. God punyssheth for synne, yet heareth he a meke prayer.
- Chap. XXXIII. Job withstodeth the wordes of them, which saye, that the wicked only are punysshed.
- Chap. XXXV. Job is reproveth, for holdinge himself righteous.
- Chap. XXXVI. An argument, that God punyssheth no man, excepte he haue deserued it.
- Chap. XXXVII. The power of God is here described. Job is reproveth.
- Chap. XXXVIII. XXXIX. XL. XLI. The foreknowledge and wisdom of God.
- Chap. XLII. Jobs frendes are reproveth, and he himself is restored to his prosperite and gayne.



The first Chapter.



In the lode of thus there was a man called Job: an innocent and vertuous man, soch one as feared God, and eschued euell. This man had viij. sonnes, and iij. doughters. His substaunce was viij. M. shepe, iij. M. camels, v. C. yock of oxen, v. C. she asses, and a very greate housholde: so yf he was one of the most principall men amonge all them of the east countre. His sonnes now wente on every man, and made banderces: one daye in one house, another daye in another, and sent for their iij. sisters, to eate and drinke with them. So when they had passed over the tyme of their banderettinge rounde aboute, Job sent for them, and clensted them agayne, stode vpe early, and offred for every one a bretofferinge. For Job thought thus: peradventure my sonnes haue done some offence, and haue bene vnthankfull to God in their hertes. And thus dyd Job euery daye.

Gen. 22. d

Iob. 42. e

The booke of Job.

Now upon a tyme, when the seruantes
of God came and stode before the LORDE,
Sathan came also amonge them. And the
LORDE sayde vnto Sathan: From whence
comdest thou? Sathan answered the LOR-
DE, and sayde: I haue gone aboute the lode,
and walked thorow it.

Then sayde the LORDE vnto Sathā: hast
thou not considered my seruant Job, how
that he is an innocēt and vertuous mā: soch
one as feareth God, and eschuech euell, and
that there is none like him in the londe? Sa-
than answered, and sayde vnto the LORDE:
Doth Job feare God for naught? hast thou
not preserved him, his house, and all his sub-
stance on every syde? hast thou not blessed
the workes of his bondes? Is not his posses-
sion encreased in the londe? But laye thine
honde vpon him a litle, touch once all that he
hath, and (I holde) he shall curse the to thy
face. And the LORDE sayde vnto Sathan: lo
all that he hath, be in thy power: only vpon
himself se that thou laye not thine honde.
Then wente Sathan forth from the LORDE.

Now upon a certayne daye when his son-
nes and doughters were eatinge, and dryn-
kinge wyne in their eldest brothers house, the
re came a messaunger vnto Job, and sayde:
Whyle the oxen were a plowinge, and the
Asses goinge in the pasture besyde them: the
Sabees came in violēcy, and toke them all
awaye: yee they haue slayne the seruantes
with the swearde, and I only ranne my wa-
ye, to tell the.

And whyle he was yet speakyng, there
came another, and sayde: The fyre of God is
fallen from heauen, it hath consumed 2 brēt
vp all the shepe and seruantes: and I only
ranne my waye, to tell the. In the meane sea-
son whyle he was yet speakinge, there came
another, and sayde: The Caldees made thre
armies, and fell in vpon the camels, which
they haue caried awaye, yee and slayne the
seruantes with the swearde: and I only am
gottē awaye, to tell the. Whyle he was spea-
kinge, there came yet another, and sayde: Thy
sonnes and doughters were eatinge and dryn-
kinge wyne in their eldest brothers house, and
sodenly there came a mightie greate wynde
out off the South, and smote the iiii. cor-
ners of the house: which fell vpon thy chil-
dren, so that they are deed: and I am gotten
awaye alone, to tell the.

Then Job stode vp, and rente his clothes
shaved his heade, fell downe vpon the grou-
de, worshipped, and sayde: Naked came I
out of my mothers wombe, and naked shall

The ij. Chap.

Turne thither agayne. The LORDE gaue,
and the LORDE hath taken awaye (the LOR-
DE hath done his pleasure) now blessed be y
name off the LORDE. In all these thinges
dyd Job not offende, ner murmured foolish-
ly agaynst God.

The II. Chapter.

It happened also upon a tyme, that
when the seruantes of God came 2
stode before the LORDE, Sathan ca-
me also amonge them, and stode before him.
And the LORDE sayde vnto Sathan:
From whence comdest thou? Sathan an-
swered and sayde: I haue gone aboute the lō-
de, and walked thorow it.

Then sayde the LORDE vnto Sathan:
Hast thou not considered my seruant Job,
how that he is an innocent 2 vertuous man
soch one as feareth God, and eschuech euell,
and that there is none like him in the londe?
But thou moudest me agaynst him, to pu-
nyshe him: yet is it in wayne, for he contin-
ueth still in his godlynesse.

Sathan answered the LORDE, and sayde:
Stynne for stynne: yee a man will gene all y
euē he hath, for his life. But laye thine hon-
de vpon him, touch him once vpon the bone
and flesh, and (I holde) he shall curse the to
thy face. Then sayde the LORDE vnto Sa-
thā: lo, there hast thou him in thy power, but
spare his life.

So wente Sathan forth from the LOR-
DE, and smote Job with maruelous sore by-
les, from the sole off the foete vnto his crow-
ne: so that he sat vpon the grounde in the as-
hes, and scraped of the etter off his sores
with a potsherde.

Then sayde his wife vnto him: Dost thou
yet cōtynue in thy perfectnesse? curse God, 2
dye. But Job sayde vnto her: Thou speakest
like a foolish womā. Seinge we haue recea-
ued prosperite at the honde of God, wherfo-
re shulde we not be content with aduersite al-
so? In all these thinges, dyd not Job synne
with his lippes.

Now when Jobs frendes herde of all y
trouble, that happened vnto him, there ca-
methre off them, euery one from his owne
place: namely, Eliphaz the Themanite,
Balbad the Subite, and Sophar the Na-
mathite.

For they were agreed together to come,
to shewe their compassion vpon him, and to
comforte him. So when they lifte vp their
eyes a farre off, they knewe him not.

The booke of Job.

Then they cried, and wepte: then euery one off them rente his clothes, and spryncled dust vpon their heades in the ayre. They sat them downe by him also vpon the ground, viij. dayes and viij. nightes. Neither was there eny of them that spake one worde vnto him, for they sawe that his payne was very greate.

The III. Chapter.

Simile
Iere. 20. d

When this opened Job his mouth, and cursed his daye, and sayde: lost be that daye, wherein I was borne: and the night, in the which it was sayde: there is a man child conceived. The same daye be turned to darcknesse, and not regarded of God from above, nether be shyned vpon wth light: but be couered with darcknesse, and the shadowe of death. Let the dynne cloude fall vpon it, and let it be lapped in with sorrow. Let the darck storme overcome y^e night, let it not be reckened amonge the dayes off the year, ner counted in the monethes. Despyed be that night, and discommended: let them that curse the daye, geue it their curse also, euen those that be readye to raise vp Leuiathan. Let the starres be dynne thorow darcknesse of it. Let it loke for light, but let it see none, nether the rysynge vp of the fayre mornynge: because it shut not vp the wombe that bare me, ner hyd these sorowes from myne eyes.

B Alas, why dyed I not in y^e byrth? Why dyd not I perysh, as soone as I came out of my mothers wombe? Why see they me vpon y^e ir knees? Why gaue they me suck with their brestes? Then shulde I now haue lyen still, I shulde haue slepte, and bene at rest: like as the kynge and lordes of y^e earth, which buyde them silues speciall places: As the princes that haue greate substance of golde, and their houses full of syluer. O that I utterly had no beyng, or were as a thynge borne out of tyme (that is put asyde) ether as yonge children, which neuer sawe the light. There must the wicked ceasse from their tyranny, there such as are ouerlaboured, be at rest: there are those letten out fre, which haue bene in prison, so that they heare nomore the voyce of the oppressoure: There are small and greate: the bonde man, and he that is fre fro his master.

Wherefore is the light genen, to him that is in mysery? and life vnto them, that haue heuy herres? (Which longe for death, and it cometh not: for yf they might fynde the ir graue, they wolde be maruelous glad, as

The iiij. Chap. Fo. ij.

those that dygge vp treasure) To the man whose waye is hyd, which God kepech backe from him.

This is the cause, that I syghe before I eate, and my roarynges fall out like a water floude. For the thyng that I feared, is come vpon me: and the thyng that I was afrayed of, is happened vnto me. Was I not happy? Had I not quyetnesse? Was I not in rest? And now cometh such mysery vpon me.

The III. Chapter.

When answered Eliphas of Theman and sayde vnto him: If we begynne to comon with the, peraduenture thou wilt be myscontent, but who can witholde himself from speakyng? Beholde, thou hast bene a teacher of many, and hast comforted the weary bondes.

Thy wordes haue set vp those that were fallen, thou hast refreshed the weake knees. But now that the plage is come vpon the, thou shrčekst awaye: now that it hath touched thy self, thou art faine harred. Where is now thy feare of God, thy stedfastnesse, thy patience, and the perfectnesse of thy life? Considre (I praye the) who euer peryshed, beynge an innocent? Or, when were the godly destroyed? As for those that plowe wickednesse (as I haue sene myself, and sowe myscheffe, they reape y^e same. For whē God bloweth vpon them, they perysh, and are destroyed thorow the blast of his wrath. The roaryng of the lyon, the cryenge off the lyoness, and y^e ceth off y^e lyons whelpes are bren. The grea- re lyon perysheth, because he can get no pray and the lyons whelpes are scatred abroad.

There is spoken vnto me a thyng in coun- cell, which hath genen a terrible sounde in myne eare, with a vision in the night, when men are fallen a slepe. Such feare and drede came vpon me, that all my bones shoke. And when the wynde passed ouer by me, the hayres of my flesh stode vp.

Then stode there one before me, whose face I knewe not: an ymage there was, and the wether was still, so that I herde this voyce: Maye a man be iustified before God? Maye there eny man be indged to be cleane, by reason of his owne workes? Beholde, he hath founde vn saythfulnesse amonge his owne seruautes, and proude disobedience amonge his angels.

How much more the shal they (that dwell

24 ij

24

Tob. 2. d

Gal. 6. a

25

Dan. 10. d

Iob 25. a
Psal 143. a
Rom. 7. b
Iob. 15. b
2. Pe. 2. d

The boke of Job.

in houses of claye, whose foundation is but earth) & moeth eaten: They shalbe destroyed from the mornynge vnto the euenynge: yee they shall perishe, or euer they be a warre: and betaken awaye so clene, that none of the shall remayne, but be deed, or euer they be a warre off it.

The V. Chapter.

Ame me one els, yf thou canst fynde eny: yee loke aboute the, vpon eny of the holymen. As for the foolish man displeasure kylleth him, and anger slayeth yf ignorant. I haue sene my self, when the foolish was deperored, that his betty was sodely destroyed: that his children were without prosperite or health: that they were slayne in the doore, and no mā to delyner them: that his haruest was eaten vp off the hungrie: that the weapened man had spoyled it, and that the thurstie had droncke vp his riches. It is not the earth that bryngeth forth trauayle, nether commeth sorow out of yf ground: but it is man, that is borne vnto misery, like as the byrde for to fle.

But now will I speake of the LORDE, and talke of God: which doeth thinges, that are vnsearchable, and marueles without nō bie: Which geueth rayne vpo the earth, and poureth water vpon all thinges: which setteth vp them of lowe degre, and sendeth prosperite, to those that are in heuynesse: Which destroyeth the deuycies of the sorcyl, so that they are not able to perfourme the thynges that they take in hōde: which compasseth yf wyse in their owne craftynesse, and euertroweth the counsell of the wicfed: In so much that they runne in to darcknesse by sayre daye, and grope aboute them at the noone daye, like as in the nyght.

Psal. 10. 2 And so he delynereth the poore from the swearde, from their mouth, and from the hōde of the cruell: that the poore maye haue hope, & that the mouth of the oppresseure maye be stopped.

CBehelde, happie is the man, whom God panysheth: therfore, despyse not thou yf chastenynge of the Almighty. For though he make a wounde, he geueth a medecyne agayne: though he smyte, his honde maketh whole agayne.

He delynereth the out of sixe troubles, so that in the seventh there can no harme touch the. In the myddest of hunger he sancteth yf from death: and when it is warre, from the power of the swearde.

The vi. Chap.

He shall kepe the from the perlon's tonge so that when trouble commeth, thou shalt not nederto feare. In destruccion and deth thou shalt be mery, and shalt not be afrayed for the beastes of the earth: But the castles in the londe shal be confederate with the, & the beastes of the felde shall geue the peace: Psal. 90

Yee thou shalt se, that thy dwellynge place shalbe in rest: thou shalt beholde thy substance, and be nemoie punysched for synne. Thou shalt se also, that thy sede shali encrease, and that thy posterite shalbe as the graspe vpon the earth. Thou shalt come to thy grane in a sayre age, like as yf come sheeues are brought in to the barne in due season. Lo, this is the matter, as we oure selues haue proued by experience. Therfore now that thou hearest it, take better hede to thy self.

The VI. Chapter.

Job answered, and sayde: O that my misery were weyed, and my punyschement layed in the balaunces: for then shulde it be heuyer, then the sonde of the see. This is the cause, that my wordes are so sofull.

For the almighty hath shott at me with his arrowes, whose indignacion hath droncke vp my sprete, and yf terrible feares of God fight agaynst me. Doth the wilde asse reare when he hath grasse? Or crieth the ore, when he hath fodder ynough? Maye a thyng be eaten vnseasoned, or without salt? What raist hath yf a hyte within the yefe an egg? The thinges that sometyme I might not a waye withall, are now my meate for very sorow. O that I might haue my desyre: O yf God wolde graunte me the thyng, that I longe for: That he wolde begynne and smyte me: that he wolde let his honde go, & her me downe. The shulde I haue seme cōfession: yee I wolde desyre him in my payne, that he shulde not spare, for I will not be agaynst yf wordes of the hely one.

What power haue I to endure? Or: what is myne ende, that my soule might be paciēt? Is my strength the strength of stones? Or, is my flesh made of brasse? Am I able to helpe my self? Is not my strength gone fro me, like as yf one withdrawe a good rede from his frende, and forsake the feare of God? Myne owne brethern passe ouer by me as the water broke, that hastily runneth thow yf valleys. But they that feare the horsest, the snowe shal fall vpon them. Ela. 66. 2

The booke of Job.

When their tyme cometh, they shalbe destroyed and perishe: and when they be set on fyre, they shalber. moued out of their place. for the pathes yf they go in, are croked: they haist after vayne thinges, and shal perish. Considre the pathes off Theman, & the wayes off Saba, wherein they haue put their trust. Confounded are they, that put eny confidence in them: for whē they came to opteyne the thynges that they looked for, they were brought to confusion.

¶ Euen so are ye also come vnto me: but now that ye see my mysery, ye are afayed. Dyd I desyre you, to come hyther? Or, to geue me eny off youre substance? To deliuer me from the enemies honde, or to saue me from the power off the mightie? Teach me and I will holde my tonge: and yf I do erre, shew me wherein.

Wherefore blame ye then the wordes, that are well and truly spoken? which of you can reprove them? Sayenge only that ye are sorryll to cheeke mens sayenges, and can speake many wordes in the wynde. Ye fall vpon the fatherlesse, and go aboute to ouerthrowe youre owne frende. Wherefore loke not only vpon me, but vpon youre selues: whether I lye, or no. Turne into youre owne selues (I praye you) be indifferēt iudges, and considre myne vnayltnesse: whether there be eny vnrightheousnesse in my tonge, or vayne wordes in my mouth.

The VII. Chapter.

21 **N**ot the life off mā vpon earth a very batayle? Are not his dayes, like the dayes of an hyred seruaunt? For like as a bonde seruaunt desyreth the shadowe, and as an hyrelinge wolde fayne haue an ende of his worke: Euen so haue I laboured whole monethes longe (but in vayne) and many a carefull night haue I tolde. When I layed me downe to slepe, I sayde: O when shal I ryse? Awayne, I longed sore for the night. Thus am I full off sorowe, till it be darcke. My flesh is clothed with wormes, fylthynesse and dust: my slymme is wythered, and crumpled together: my dayes passe ouer more speedely, thē a weener can weene out his webbe, and are gone, or I am awarre. Remember, that my life is but a wynde, and that myne eye shal nemoze see the pleasures thereof yee and that none other mans eye shall see me eny more. For yf thou fasten thine eyes vpon me, I come to nought. like as a cloude is consumed and vanyshed awaye, euen so he that

The viij. Chap. Ho. iij.

goeth downe to hell, commeth nomore vp, ner turneth agayne into his house, nether shall his place knowe him eny more.

Wherefore I will not spare my mouth, but will speake in the tremble of my sprete, in yf bytternesse of my mynde will I talke. Am I a scear or a whalsysh, that thou kepest me so in prison? When I thynke, my bedd shall comforte me, I shall haue some refreshinge by talkynge with my self vpon my couche: The troublest thou me with dreames, and makest me so afayed therewith visions, that my soule wyssheth rather to be hanged, and my bones to be dedd.

I can see no remedy, I shall lye nemoze: Spare me then, for my dayes are but vayne. What is man, that thou hast hym in secke reputation, and settest somoch by him? Thou takest diligent care for him, and so dely dceest thou trye him.

Why gcest thou not from me, ner lettest me alone, so longe till I swallow downe my spetle? I haue offēded, what shal I do vnto yf, O thou preseruer off men? Why hast thou made me to stonde in thy waye, and am so heavy a burden vnto myself? Why doest thou not forgue me my synne? Wherefore takest thou not awaye my wickednesse? Beholde, now must I slepe in the dust: and yff thou settest me to morow in the momynge, I shalbe gone.

The VIII. Chapter.

22 **T**hen answered Baldad the Subite, and sayde: How longe wilt thou talke of soch thinges? how longe shal yf mouth speake so proude wordes? Dost thou peruerter the thinge that is lawfull? Or, doth the Almighty destroye the thinge that is right? Whē thy sonnes synned agaynst him, dyd not he punyssh the for their wickednesse? Wilt thou woldest now resorte vnto God by tymes, and make thine humble prayer to yf Almighty: yf thou woldest lye a pure and a godly life: shulde he not wake vp vnto the immediatly, & geue the the bewtie of righteousness agayne? In so moch, that where i so euer thou haddest litle afore, thou shuldest now haue greate abundaunce. Enquere of them that haue bene before the, search diligently amonge thy forefathers: Namely, yf we are but of yesterdays, and considre not, that oure dayes vpon earth are buth a very shadow. They shall shewe the, they shall tell the, yee they will gladly confesse the sa-

The booke of Job.

Maye a reffhe be grene without moyf-
neffe: maye the grasse growe without wa-
ter: No: but (or euer it be shot forth, and or
euer it be gathered) it wythereth, before eny
other herbe. Euen so goeth it with all them,
that forget God: and euen thus also shal the
ypocrytes hope come to naught. His confi-
dence shalbe destroyed, for he trusteth in a
spyders webbe.

He leeneth him vpo his house, but he shal
not stonde: he holderh him fast by it, yet shal
he not endure. Of tymes a thinge doth
flourish, and men thynke that it maye abyde
the Sonnes hyne: it shuterh forth the braun-
ches in his garden, it taketh many rotes, in
so moch that it is like an house off stones.
But yf it be taken out off his place, every
man denyeth it, sayenge: I knowe the not.
Lo, thus is it wth him, that reioyseth in his
owne doinges: and as for ether, they growe
out of the earth.

Beholde, God will not cast away a ver-
tuous man, nether wil he helpe the vngedly.
Thy mouth shal he fyll with laughynge, ad
thy lippes with gladnesse. They that hate
the, shalbe confounded, & y^e dwellinges of y^e
vngedly shal come to naught.

The IX. Chapter.

Job answered, and sayde: As for y^e
I knowe it is so of a truth, y^e a man
compared vnto God, can not be iusti-
fied. If he wil argue with him, he shal not
be able to answer him vnto one amonge a
thousande. He is wyse of hert, and mightie in
strength. Who euer prospered, that toke par-
te agaynst him? He tranlateth the meicyay-
nes, or euer they be avarre, & overthioweth
them in his wrath. He remoneth the earth
out of hir place, that hir pilers shake with-
all. He commaundeth the Sone, & it ryseth
not: he closeth vp the starres, as it were vn-
der a signet. He himself alone spredeth out y^e
heauens, and goeth vpon the waves of the
see. He maketh the waynes of heauen, the O-
rions, the + vy. starres and the secrete places
of the south. He doth greate thinges, soch as
are vnsearcheable, yee and wonders without
nombre.

If he came by me, I might not loke vpo
him: yf he wente his waye, I shulde not per-
ceiue it. If he be haisty to take eny thinge
awaye, who wil make him restore it agayne?
Who wil saye vnto him: what doest thou?
He is God, whose wrath no man maye with-
stode: but the proudest of all must stoupe vn-
der him. How shulde I then answer him: or,

The ix. Chap.

what wordes shulde I fynde out agaynst
him? Yet though I be righteous, yet will I
not geue him one worde agayne, but mekely
submytte my self to my iudge. All be it that
I call vpon him, and he heare me, yet am I
not sure, y^e he hath herde my voyce: he trou-
bleth me so with the tempest, and woundeth
me out of measure without a cause. He will
not let my spere be in rest, but fylleth me wth
byternesse.

If men will speake of strength, he is the
strongest of all: yf me will speake of rightous-
nes, who darre be my recorder: yf I will iusti-
fie my self, myne owne mouth shal cōdemne
me: yf I will put forth my self for a perfecte
man, he shal proue me a wicked doer: For
that I shulde be an innocent, my cōscience
knoweth it not, yee I myself am weery off
my life.

This one thinge wil I saye: He destroyeth
both the righteous & vngedly. And though
he slaye suddenly wth the scourge, yet laugheth
he at the punishment of the innocent. As
for the wilde, he geueth it over into the po-
wer of the wicked, soch as the rulers be, wher
of all londes are full. Is it not so? where is
there eny, but he is soch one?

My dayes haue bene more swifte, then a
runner: they are gone sodenly, and haue sene
no good thinge. They are passed awaye, as
the shippes that be good vnder sale, and as
the Aegle that haisteth to the pray. When
I am purposed to forget my complayninges
to chaunge my countenaunce, and to cōfor-
te my self: then am I afrayed of all my wor-
kes, for I knowe, thou fauourest not an euill
doer. If I be then a wicked one, why haue I
laboured in vayne? Though I washed my
self with snewe water, and made myne hon-
des neuer so cleane, yet shuldest thou dyppe
me in y^e myre, & myne owne clothes shulde de-
fyle me. For he y^e I must geue answer vnto,
and with whom I go to lawe, is not a man
as I am. Neither is there eny dayes man to
reproue both the partes, or to laye his hōde
betwixte vs. Let him take his rod awaye
from me, yee let him make me no more afrayed
of him, and then shal I answer him with-
out eny feare. For as longe as I am in soch
fearefulnesse, I can make no answer: And
why? it greueth my soule to lyue.

The X. Chapter.

Euerthelesse, now will I put forth
my wordes: I wil speake out of the
very heuynesse off my soule, and will

Psal. 141. a
Ro. 8. b
Job. 4. b
Job. 21. a

Amos 1. a
Eccl. 1. c
Eccl. 1. d
Eccl. 1. e
Eccl. 1. f
Eccl. 1. g
Eccl. 1. h
Eccl. 1. i
Eccl. 1. j
Eccl. 1. k
Eccl. 1. l
Eccl. 1. m
Eccl. 1. n
Eccl. 1. o
Eccl. 1. p
Eccl. 1. q
Eccl. 1. r
Eccl. 1. s
Eccl. 1. t
Eccl. 1. u
Eccl. 1. v
Eccl. 1. w
Eccl. 1. x
Eccl. 1. y
Eccl. 1. z

Eccl. 1. a
Eccl. 1. b
Eccl. 1. c
Eccl. 1. d
Eccl. 1. e
Eccl. 1. f
Eccl. 1. g
Eccl. 1. h
Eccl. 1. i
Eccl. 1. j
Eccl. 1. k
Eccl. 1. l
Eccl. 1. m
Eccl. 1. n
Eccl. 1. o
Eccl. 1. p
Eccl. 1. q
Eccl. 1. r
Eccl. 1. s
Eccl. 1. t
Eccl. 1. u
Eccl. 1. v
Eccl. 1. w
Eccl. 1. x
Eccl. 1. y
Eccl. 1. z

saye vnto God: O do not condemne me, but shewe me the cause, wherfore thou iudgest me on this maner. Thinkest thou it well done, to oppresse me, to cast me off beinge a wofull of thy hondes) and to mainteyne the counsell of the vngodly? Hast thou fleshy eyes then, or dost thou loke as man lokech? Are thy dayes as the dayes of man, and thy yeares as mans yeares? that thou makest sech inquisition for my wickednesse, and searchest out my synne? where as (notwithstandinge) thou knowest that I am no wicked person, & that there is no man able to deliuer me out of thine honde. Thy hondes haue made me, & fashioned me altogether rounde aboute, wilt thou then destroye me suddenly? O remember (I beseeke the) how that thou madest me of the mould of the earth, and shalt brynge me to earth agayne.

Gen. 1. d
Psalm. 118. k

B Hast thou not milked me, as it were mylke: and turned me to cruddes like chese? Thou hast couered me with sayme and flesh, and ioyned me together with bones & synowes. Thou hast graunted me life, and done me good: and the diligent hede that thou tookest vpon me, hath preserved my spere.

Though thou hydest these thinges in thine hert, yet am I sure, that thou rememberest the all. Wherfore didest thou kepe me, when I synned, and hast not cleansed me from myne offence? If I do wickedly, wo is me therfore: If I be righteous, yet darre I not lift vp my heade: so full am I of confucion, and of myne owne misery.

C Thou huntest me out (beyng in heynesse) as it were a Lyon, and troublest me out of measure. Thou bingest fresh witnessses agaynst me, thy wrath increaseth thou vpon me, very many are the plagues that I am in. Wherfore hast thou brought me out of my mothers wombe? O that I had perished, & that no eye had sene me. If they had caried me to my graue, as soone as I was borne, then shulde I be now, as though I had neuer bene.

Iob. 1. b
Iere. 20. d

Shall not my short life come soone to an ende? O helpe the from me, let me alone, that I maye ease myself a litle: afore I go thither, from whence I shal not turne agayne: Namely, to that londe of darcknesse & shadowe of death: yee into that darck cloudy londe & deadly shadowe, where as is no order, but terrible feare as in the darcknesse.

The XL Chapter.

A Then answered Sophar the Naamathite, and sayde: Shulde not he that maketh many wordes, be answered?

Shulde he that babbleth much, be commended therein? Shulde men geue eare vnto the only? Thou wilt laugh other men to scorne, & shal no body mocke the agayne? Wilt thou saye vnto God: The thinge that I take in honde, is perfecte, & I am clene in thy sight? O that God wolde speake, and open his lippes agaynst the, that he might shewe the (out of his secreete wysdome) how many folde his lawe is: then shuldest thou knowe, that God had forgotten the, because of thy synnes.

Wilt thou fynde out God with thy sekynge? wilt thou attayne to the perfectnesse of the Almightye? He is hyer the heauē, what wilt thou do? Deper the hall, how wilt thou then knowe him? His length exceedeth the length of the earth, and his bredth yf bredth of the see. Though he turne all thinges vpsyde downe, close them in, or thrust the together, who darre ched him therfore?

For it is he, that knoweth the vanite of men: he seeth their wickednesse also, shulde he not then conside it? A wayne body exalteth him self, and the sonne of man is like a wyld assesse foale. If thou haddest now a right herte, & liftest vp thine hondes to ward him: yf thou woldest put awaye the wickednesse, which thou hast in honde, so that no vngodlynnesse dwelt in thy house: Then mightest thou lift vp thy face without shame, the shuldest thou be sure, and haue no need to feare.

23
1. Re. 18. b
Iere. 17. d

Then shuldest thou forget thy misery, and thynke nomore vpon it, then vpon the waters that runne by. Then shulde thy life be as cleare as the noone daye, and sprynge forth as the momynge. Then mightest thou haue comfort, in the hope that thou hast: & slepe quyetly, when thou art buried. Then shuldest thou take thy rest, and nomore to make the a frayd, yee many one shulde see much by the. As for the eyes of the vngodly, they shal be consumed, and not escape: their hope shal be misery and sorow of mynte.

The XII. Chapter.

S O Job answered, and sayde: Then (no doute) ye are the men alone, and wysdome shal perissh with you. But I haue vnderstandinge as well as ye, and am no lesse then ye. Rec who knoweth not these thinges? Thus he that calleth vpo God, and whom God heareth, is mocked of his neighbours: the godly & innocent man is laughed to scorne. Godlynnesse is a lichte despysed in yf bertes of the rich, & is set forthem to stumple vpon.

24 lūj

The booke of Job.

The houses of robbers are in wealth and prosperite, & they that maliciously medle agaynst God, dwel without care: yee God geuech all thinges richely with his honde.

B Are the catell, & they shal enfourme the: the foules of the ayre, and they shal tell y: Speake to the earth, and it shal shewe the: Or to the ffishes of the see, and they shal certifie the. What is he, but he knoweth, that yf hōde of the LORDE made all these? In whose honde is the soule of euery lyuynge thinge, and the breth of all men. Haue not the eares pleasure in hearinge, and the mouth in tastinge the thinge that it eateth? Amonge olde personnes there is wysdome, and amonge the aged is vnderstōdinge. Rec with God is wysdome and strength, it is he that hath counsell & forknowledge. If he breake downe a thinge, who can set it vp agayne? If he shutt a thinge, who wil open it? Beholde, yf he witholde the waters, they drye vp: If he let the go, they destroye the earth. With him is strength and wysdome: he knoweth both the disceauer, and him that is disceaued.

C He carieth awaye the wyse men, as it were a spoyle, and bryngeth the iudges out of their wyttes. He lowseth the gyrdle of kyn- ges, and gyrdeth their loynes with a bonde. He ledeth awaye the prestes into captiuyte, and turneth the mightie vp syde downe. He taketh the verite from out of the mouth, & disapoynteth yf aged of their wysdome. He poureth out confusion vpon prynces, and cōforteth them that haue bene oppressed. Like what lyeth hyd in darcknesse, he declareth it opely: and the very shadowe of death bryngeth hē to light. He both increaseth the people, and destroyeth them: He maketh them to multiplie, and dryueth them awaye. He chaungeth the herte of the prynces and kyn- ges of the earth, and disapoynteth them: so that they go wādinge out of the waye, and grope in the darcke without light, stād' erun- geto and fro like dionden men.

The XIII. Chapter.

A **L**O, all this haue I seene with myne eye, herde with myne eare, & vnder- stonde it. Like what ye knewe, that same do I knowe also, nether am I inferior vnto you. Neuerthelesse I am purposed to talke with the Almightye, and my desyre is to comon with God. As for you, ye are work- masters of lyes: and ruprescitable phisici- ans altogether. Wolde God ye kepte youre tounge, that ye might be taken for wyse men. Therfore heare my wordes, and pondre the sentence of my lippes. Will ye make answere

The xiiij. Chap.

re for God with lyes, and māteyne him with disceate? Wil ye accepte yf personne of God, and intreate for him? Shal that helpe you, when he calleth you to rekenynge? Thynke ye to begyle him, as a man is begyled? Pun- nysh you shal he and reprieue you, yf ye do secretly accepte any personne. Shal he not make you a frayed, when he sheweth himself? Shal not his terrible feare fall vpo you? you re remembraunce shalbe like the dust, & you re pryde shalbe turned to claye.

Holde youre tonges now, and let me spea- ke, for there is some thinge come in to my mynde. Wherfore do I beare my flesh in my teth, and my soule in myne hondes? Lo, there is nether cōforte ner hope for me, yf he wil slaye me. But yf I shewe and reprieue myne owne wayes in his sight, he is euen the same, that maketh me whole: and why? there maye no Apocrite come before him, heare my wor- des, and pondre my sayenges with youre eares. Beholde, though sentence were geuen v- pon me, I am sure to be knowne for vngilty. What is he, that will go to lawe with me? For yf I holde my tounge, I shal dye. Neuer thelesse graunte me ij. thinges, and then will I not hyde my self from the.

Withdraue thine honde from me, & let not the fearfull drede of the make me a frayed. And then sende for me to the lawe, yf I maye answere for my self: els, let me speake, and geue thou the answer. How greate are my mysdedes & synnes? Let me knowe my tras- gressions & offences. Wherfore hyd'st thou thy face, and holdest me for thine enemye? Wilt thou be so cruell & extreme vnto a flyen- ge leafe, and selewe vpon drye stubble? that thou layest so sharply to my charge, and wilt utterly vnde me, for yf synnes of my youth? Thou hast put my fete in the stocks: thou ledest narrowly vnto all my pathes, & mar- kest the stepes of my fete: where as I (net- withstandinge) must consume like as a seale carion, and as a cloth that is mothe eaten.

The XIII. Chapter.

A **N** that is borne of a woman, hath but a shewetyne to lyue, and is full of dyuerse miseries. He cōmeth vp, and fallt awaye like a floure. He flyeth as it were a shadowe, and neuer continueth in one state. Think'st thou it now well done, to open thine eyes vpon sech one, and to brynge me before the iudgment? Who can make it cleane, that cometh of an vncleane thin- ge? No body. The dayes of man are shorte, yf numbre of his monethes are knowne only vnto the. Thou hast apoynted h. in his beun-

Sap. 2. a
Job. 14. a
Job. 12. d

Esa. 22. d
Apo. 3. b
Esa. 30. a

2. Par. 18. c
Eze. 14. b

Luc. 11. a

B

Psal. 11. a
Luc. 17. c

C

Psal. 24. c
Job. 11. a

Pro. 17. d

A

The booke of Job.

des, he can not go beyonde them. So from him, that he maye rest a litle: untill his daye come, which he lokech for, like as an hyelinge doth.

B If a tre be cutt downe, there is seme hope yet, that it will sproute and shute forth the braunches againe: For though a roce be war en olde and deed in the ground, yet whē the stocke getteth the sent of water, it will budde, and brynge forth bowes, like as when it was first planteed. But as for man, when he is deed, perished and consumed awaye, what becommeth of him? The floudes when they be dried vp, & the ryuers when they be emptye, are fylled agayne thow the flowinge waters of the see: but when man slepeth, he ryseth not agayne, untill the heauen perishe: he shal not wake vp ner rise out of his slepe. O that thou woldest kepe me, and hyde me in the hell, untill thy wiaht were stilled: & to ap poynte me a tyme, wherein thou mightest remembre me. Maye a deed man lyue agayne? All the dayes of this my pilgremage am I lokyng, when my chaunginge shal come. If thou woldest but call me, I shulde obeye the: only despyse not the worke of thine owne hondes.

C For thou hast nombred all my goynges, yet be notthouto exteme vpon my synnes. Thou hast sealed vp myne offences, as it were in a bagg: but be mercifull vnto my wickednesse. The mountaynes fall awaye at the last, the rockes are remoued out of their place, the waters pearse thow the very stones by litle and litle, the floudes washe awaye the grauell & earth: Euen so destroye I thou the hope of man in like maner. Thou picua y lest agaynst him, so that he passeth awaye: thou chauntest his estate, and puttest him from the. Whether his children come to weishipe or no, he can not tell: And yf they be men of lowe degree, he knoweth not. Whyle he lyueth, his flesh must haue trauaile: and whyle the soule is in him, he must be in sorrowe.

The XV. Chapter.

A Then answered Eliphas the Thema nite, and sayde: Shulde a wyse man geue soch an answer (as it were one that spake in the wynde) and fyll his stomac ke with anger? Thou reprovest wth wordes, that are nothinge woth: and speakest the thinges, which can do no good. As for shame, thou hast set it asyde, els woldest thou not make so many wordes before God: but thy wickednesse teacheth thy mouth, and so thou hast chesen the a craftie tonge. Thine

The xv. Chap. Jo. v.

ownemouth condemneth the, and not I: yee thine owne lippes shappe the an answer. Art thou the first man, that ever was borne? Or, wast thou made before the hylles? hast thou herde the secrete councell of God, that all wysdome is to litle for y? What knowest thou, yf we knowe not? What vnderstandest thou, but we can the same? With vs are olde and aged men, yee soch as haue lyued longer then thy foresathers.

Dost thou nemoie regarde the comfoite of God? but thy wicked wordes wil not suffre the. Why doth thine herte make the so proude? Why stondest thou so greatly in thine owne conceate? Where vnto loke thine eyes, yf thy mynde is so puffed vp agaynst God & lettest soch wordes go out of thy mouth? What is man, that he shulde be vncleane? what hath he (which is borne of a woman) wherby he might be knowne to be righteous? Beholde, he hath founde vnfaithfulnesse amonge his owne sanctes: yee the very hea uens are vncleane in his sight. How moch more then an abhominable and vyle mā, which dryncketh wickednesse like water? I will tell the, heare me: I wil shewe the a thinge, that I knowe: which wyse men haue tolde, & hath not bene hyd from their fathers: vnto whom only the londe was geuen, that no straunger shulde come amonge them.

The vngodly dyspayeth all the dayes of his life, & the nombre of a cryauntes yeares is vnknowne. A fearfull sounde is euer in his eares, & when it is peace, yet feareth he destruction: he belueth neuer to be deliuered out of darcknesse, the swearde is allwaye before his eyes. When he goeth forth to get his lyuinge, he thinketh planely, that the daye of darcknesse is at honde. Sorow and carefulnesse make him a frayed, & compass him rounde aboute, like as it were a kinge with his hoost redy to the battayll. For he hath stretched out his honde agaynst God, & armed himself agaynst y Allmightie. He runneth proudly vpon him, & with a stiff necke fighteth he agaynst him: where as he couereth his face with facnesse, and maketh his body well lytynge. Therfore shall his dwellynge be in desolate cities, & in houses which no mā inhabiteth, but are become heapes of stones.

He shall not be rich, nether shall his substance continue, ner encrease vpon earth. He shal neuer come out of darcknesse, the flame shal drye vp his braunches, with y blast of the mouth of God shal he be tate awaye. He wil nether applye himself to faithfulness ner treuth, so sore is he disceined wth vanitie.

Ecc1.1. a

Esa. 51. b
1 Pet. 3

Gen. 47. b
Psal 110. c

Psal 117. b

Job 4. b
1 Pet. 2. d

Gen. 4. b

B

The booke of Job.

He shall perish, afore his tyme he wone out, and his honde shal not be grene. He shal be plucked of as an vntymely grape from y vine, and shal let his floure fall, as the olyue doth. For the congregacion of ypocrites is vnfructefull, & the fyre shal consume the houses of such, as are greedy to receaue giftes. He conceaureth trauaile, he beareth myschefe, & his body bryngeth forth disceate.

The XVI. Chapter.

J Ob answered, and sayde; I haue oft tymes herde such thinges. Miserable geuers of comforte are ye, all the sorte of you. Shall not thy wayne wordes come yet to an ende? Or, hast thou yet any more to saye? I coude speake, as ye do also. But wolde God, that youre soule were in my soules steade: then shulde I heape vp wordes agaynst you, and shake my heade at you. I shulde comforte you with my mouth, and release youre payne with y talkinge of my lypes. But what shall I do? For all my wordes, my sorrow wil not ceasse: and though I holde my tonge, yet wil it not departe fro me. And now that I am full of payne, and all that I haue destroyed (wherof my wryncles beare wytnesse) there stodeh vp a dyssembler to make me answer with lyes to my face. He is angrie at me, he hateth me, and gnaseth vpon me with his teeth. Myne enemy srowleth vpon me with his eyes.

23 They haue opened their mouthes wyde vpon me, and synetten me vpon the cheke despicfully, they haue eased the felues thorrow myne aduersite. God hath geuen me ouer to the vngodly, and delyncred me into the hondes of y wicked. I was some tyme in wealth, but sodenly hath he brought me to naught. He hath taken me by the neck, he hath rent me, and set me, as it were a marck for him to shute at. He hath compassed me rounde aboute with his dardes, he hath wounded my loynes, & not spared. My bowels hath he poured vpon the grounde. He hath geue me one wounde vpon another, and is falle vpon me like a giaunte. I haue sewed a sack cloth vpon my slaynne, and lye with my strength in the dust.

C My face is swollē with wepinge, & myne eyes are waxen dymme. Howbeit there is no wickednesse in my hondes, and my prayer is clene. O earth, couer not my bloude, and let my crienge fynde no ror me. For lo, my wickednesse is in heauen, and he that knoweth me, is about in the keyth. My frendes laugh me to scorne, but myne eye poureth out teares vnto God. Though a body might please w

The xviij. Chap.

God, as oneman doth with another, yet the nombre of my yeares are come, & I must go the waye, from whence I shal not turne agayne.

The XVII. Chapter.

M Breth saylech, my dayes are shor-
tened, I am harde at breathes daie. I haue disceaned no man, yet must myne eye continue in heuynesse. O deliuer me, and set me by the, who shall then be able to thrust my hondes together? Thou hast withheld their hertes from vnderstōdinge, therefore shall they not be set vp an hys. He promisseth his frendes parte of his good, but his owne chyldre spende it. He hath made me as it were a byworde of the comon people, I am his gestinge stocke amonge the. My countenance is heuy for very anger, & the members of my body are become like a shadowe. Vercuous men therfore shall wel cōsidre this, and the innocēt shal take parte agayns. ys
ypocrite.

The righteous wil kepe his waye, and he y hath cleane handes, wil euer be stronger & stronger. As for you, turne you, & get you hence, for I can not se one wyse mā amonge you. My dayes are past, my thoughtes are vanished awaye, which haue vered myne herte, chaunginge the night in to daye, & y light in to darcknes. Though I tary neuer so moch, yet the graue is my house, and I must make my bed in the darcke. I call corrupcion my father, and the wormes call I my mother and my sister. What helpeth then my longe tarienge? Or, who wil fulfill the thinge, that I loke for? All that I haue, shall go downe into the pytt, & lye with me in the dust.

The XVIII. Chapter.

Z en answered Baldad the Suhite, and sayde: when wil ye make an ende of yonre wordes? Marcke well, and confidre, we wil speake also. Wherfore are we counted as bestes, & reputed so vile in youre sight? Why destroyest thou thy self with anger? Shal y earth be forsaken, or the stonnes removed out of their place because of y? Shal not the light of the vngodly be put out? yet the flame of his fyre shal not burne. The light shal be darcke in his dwellinge, & his candle shal be put out with him. His presumptuous goinges shal be kepte in, and his owne counsell shal cast him downe. For his fete shal be taken in the nett, and he shal walke in the snare. His fete shal be holden in the gilder, and the thurstie shal catch him. The snare is layed for him in the grounde, and a pytt fall in the waye.

The booke of Job.

B Fearfulnesse shall make him a frayd on e-
uery syde, that he shall not knowe, where to
get out. Hunger shall be his substaunce, and
my fortune shall hange vpon him. He shall
eate his owne slayne, yee his owne armes
shall he deuoure, beyng a firstborne of de-
ath. All his comforte and hope shall be rote-
d out of his dwellinge, very fearfulnesse shall
brynge him to the kynge. Other men shall
dwell in his house (which now is none of his)
and brymstone shall be scatered vpon his ha-
bitacion. His rotes shall be dryed vp beneath,
z above shall his harvest be cut downe. His
remembraunce shall perish from the earth, z
his name shall not be prayd in the stretes:
he shall be dryen from the light into darck-
nesse, and be cast clene out of the worlde. He
shall nether haue children ner kynsfolkes a-
monge his people, no ner eny posterite in his
countre: yonge z olde shall be astonysed at
his death. Soch are now the dwellinges of
the wicked, and this is y place of him that
knoweth not God. The XIX. Chap.

A **I**n answered, z sayde: How longe wil
ye vex my mynde, z trouble me with
wordes? Lo, ten tymes haue ye repro-
ued me: are ye not ashamed, for to laugh me
so to scorne? yf I go wronge, I go wronge to
my self. But yf ye wil enhaunce yo selues a-
gaynst me, z accuse me to be a wicked person
because of the shame that is come vpon
me: knowethis then, y it is God, which hath
handled me so violently, z hath compased me
aboute with his scourges. Beholde, though
I crie, yet violence is done vnto me, I can not
be herde: Though I complaine, there is no-
ne to geue sentence with me. He hath hedged
vp my path, I ca not get awaye, he hath set
darknesse in my gate.

B He hath spoyled me of myne honoure, z
taken the crowne awaye from my heade. He
hath destroyed me on euery syde, and I am
vndone: My hope hath he taken awaye fro
me, as it were a tre plucte vp by the rote. His
wrath is kyndled agaynst me, he taketh me,
as though I were his enemy.

His mon of warre came together, which
made their waye ouer me, and beseged my
dwellinge rounde aboute. He hath put my
brethren farre awaye from me, and soch as we
re of myne acquaintaunce, are become straū-
gers vnto me. Myne owne kynsfolkes haue
forsaken me, and my frendes haue put me out
of remembraunce. The seruantes and may-
dens of myne owne house take me for a straū-
ger, and I am become as an aleaunt in their
sight.

The xx. Chap. Fo. vi.

When I call vpon my seruant, he geneth
me no answer: no though I prae him with
my mouth. Myne owne wyfe maye not aby-
de my breth, I am fayne to speake fayre vnto
the children of myne owne body. Yee the ve-
ry deserte fooles despise me, and when I am
gone from them, they speake euell vpon me.
All soch as were my most familiars, abhorre
me: and they whom I loued best, are turned
agaynst me. My bone hanger to my slayn-
ne, and the flesh is awaye, only there is left
me the slayne aboute my teth. Haue pite v-
pon me, haue pite vpon me (o ye my frendes)
for the hande of the LORDE hath touched
me. Seynge God persecuteth me, wil ye vex
me also? Haue ye not yet ynough of the trou-
ble of my flesh?

That my wordes were witten, That they
were put in a booke: wolde God they we-
re graued w an yron pene in leade or in stone.
For I am sure, that my redemer lyueth, and
that I shall ryse out of the earth in the lat-
ter daye: that I shall be clothed againe with
this slayne, and se God in my flesh. Yee I
my self shall beholde him, not with other but
with these same eyes. My reynes are consu-
med within me, when yee saye: Why do not
we persecute him? we haue founde an occa-
sion agaynst him. But beware of the swear-
de, for the swerde wyl be avenged of wicked-
nesse, and be sure, that there is a iudgment.

The XX. Chapter.

In answered Sophar the Naama-
thite, and sayde: For the same cause
do my thoughtes compell me to an-
swere. And why? my mynde is tossed here and
there. I haue sufficiently herde the chedyn-
ge z reprofe, therfore am I purposed to ma-
ke answer after my vnderstodinge. A now se
thou not this, namely: that frim the begyn-
ninge (euer sence the creacion of man vpon
earth) the prayse of the vngodly hath bene
shorte, and that the ioye of Apocrytes con-
tinued but y twinklinge of an eye: Though
he be magnified vp to the heauē, so that his
heade reacheth vnto the cloudes: yet he pe-
risheth at the last like donger. In somoch y
they which haue sene him, saye: Where is he?
He vanysheth as a dreame, so that he can no
more be founde, z passeth awaye as a vision
in y night. So that the eye which sawe him
before, getteth now no sight of him, z his pla-
ce knoweth him nomore. His childre go a beg-
ginge, their handes bringe thē to sorow and
heynesse.

From his youth his bones are ful of vyce,
which shall lie downe w him in y earth. Whē

Abacu. 1. 2

Iob 1. 2

Psal 17. 6

The booke of Job.

wickednesse is swete in his mouth, he hydeth it vnder his tonge. That he fauoureth, that wyll he not forsake, but kepeth it close in his throte. The meate that he eateth, shalbe turned to the poyson of serpentes within his body. The riches yf he deuoureth, shall he perbreake agayne, for God shal drawe them out of his bely. The serpentes heade shall sucke him, and the adders tonge shall slaye him: so that he shal nomore sethe ryuers and brookes of hony and butter: But labour shal he, z yet haue nothinge to eat. Greate trauayle shal he make for riches, but he shal not enioye them. And why? he hath oppressed the poore, and not helped them: houses hath he spoyled, and not buylded them. His bely coulde neuer be fylled, therfore shal he perish in his couetousnesse. He deuoured so greedely, yf he left nothinge behynde, therfore his goodes shal not prospere. Though he had plentyousnesse of euerythinge, yet was he poore, z therfore he is but a wretch on euery syde.

For though yf wicked haue neuer so moch to fyll his bely, yet God shal sende his wrath vpon him, and cause his battayll to rayne downe him: so that yf he fle the yron weapons, he shall be shot with the stele bowe. The arrowe shal be taken forth, z go out at his backe, and a glisteringe fireardethorow yf eall of him, feare shal come vpo him. There shal no darcknes be able to hyde him. An vnkyndled fyre shal consume him, and loke what remaineth in his house, it shall be destroyed. The heauen shal declare his wickednesse, z the earth shal take parte agaynst him. The substaunce that he hath in his house, shalbe taken awaye and perishe, in the daye of the LORDES wrath. This is the percien that yf wicked shal haue of God, and the heretage that he maye loke for of the LORDE.

The XXI. Chapter.

Job answered, and sayde: O heare my wordes, and amende yo^r selues. Suffer me a litle, that I maye speake also, and the langh my wordes to some, yf ye will. Is it with a man, that I make this disputaciō? Which yf it were so, shulde not my spiete be the in sore trouble? Marke me well, be abashed, and laye youre hāde vpon your mouth. For whē I pōndre z considre this, I am afrayed, and my flesh is smytten with feare. Wherfore do wicked mē lyue in health and prosperice, come to their olde age, z increase in riches? Their childers children lyue in their sight, z their generacion before their eyes. Their houses are safe from all feare, for the rodd of God doth not smyte the. Their

The xxi. Chap.

bullocke genbreth, and that not out of tyme: their cow calueth, and is not vnfructfull.

They sende forth their children by flockes, and their sonnes lede the daunce. They beare with them tabrettes and harpes, and haue instrumentes of musick at their pleasure. They spende their dayes in welchynesse: but suddenly they go downe to hell. They saye vnto God: go from vs, we desyre not the knowlege of thy wayes. What maner of felowe is the Almightye, that we shulde serue him? What profit shulde we haue, to submitte oure selues vnto him? Lo, there is vterly no goodnesse in them, therfore will not I haue to do with the counsell of the vngodly. How oft shal the candle of yf wicked be put out? how oft cometh their destruccion vpon them? On what sorowe shal God geue them for their parte in his wrath? Yee they shal be euen as chaffe before the wynde, and as dust that the storme carieth awaye.

And though God saue their childre from soch sorowe, yet wil he so rewardethē selues, that they shal knowe it. Their owne destruccion and misery shal they se with their eyes, and drynke of the fearfull wrath of the Almighty. For what careth he, what becometh of his household after his death? whose monethes passe awaye swifter then an arrowe. In as moch the as God hath yf hyest power of all, who can teach him eny knowlege? One dyeth new when he is mightie z at his best, rich and in prosperice: euen when his bewels are at the fatteest, and his bones full of mary. Another dyeth in sorowe and heuynesse, and neuer had good daies. Now slepe they both a like in the earth, z the wormes couer them. But I knowe what yetthinke, yee and what ye ymagin agaynst me vnrightuously. For ye saye: where is the prynces palace? where is the dwellinge of the vngodly? Are eny man that goeth by the waye, and (yf ye will not regarde their tokens z dedes) he shal tell you, that the wicked is kept vnto the daye of destruccien, and that the vngodly shalbe brought forth in the daye of wrath. Who darre reprove him for his wayes to his face? who rewardeth him for the vngaciousnesse that he doth? Yet shal he be brought to his grave, and watch amonge the heape of the deed. The shal he be fayne to be buried amonge the stones by the broke syde. All men must folowe him, z there are innumerable gone before him. O how wayne is the comfoite yf ye geue me? Are not youre answers cleane contrary to right and trench?

The XXII. Chapter.

Esa. 5. b
Amos 6. 2

Eko 3. b
Mala. 3. c

Pro 24. c

Psal. 1. b

C

Eccle. 5. b

Job 27. b

Job 20. a

Psal. 72. a
Ierc. 12. a

Pro. 3. b
Heb. 12. a

2. Pet. 2. b
Matt. 13. c

The booke of Job.

The xxxij. Chap. Fo. vij.

21 **S** Eliphaz the Temanite gave an swere, & sayde: Maye a man be cōpa- red vnto God in wysdome, though he seme to himself, for to be like him? What pleasure hath God in y thou art righteous? Or what doth it profite him, y thy waies are perfecte? Is he afrayed to reprove the, & to steppe forth wth the into iudgment? Cometh not this for y greate wickednesse, & for thine vngacious dedes which are innumerable? Thou hast takē the pledge from thy brethē for naught, & robbed the naked of their clo- thinge: To such as were weery, hast thou ge- uē no water to drynke, thou hast withdrawē bierd frō the hungry: Shulde such one thē as vseth violēce, wrōge & oppiession (doinge all thinges of parcialyte, & hauyng respect of personnes) dwell in the lōde? Thou hast sent wyddowes awaye emptie and oppressed the poore fatherlesse.

22 Therefore art thou compased aboute with snares on every syde, & sodely vexed wth feare. Shuldest thou chē se no darcknesse? Shulde not the water floude runne ouer the? Now because y God is hyer thē the heauens, & be- cause thou seist y the starres are so hye, wilt thou therfore saye: Tush, how shulde God knowe? Doth his dominion reach beyonde the cloudes? Tush, the cloudes couer him, y he maye not se, for he dwelleth in heauen. Well, thou wilt kepe the olde waye, y all wic- ked mē haue gone: both olde & yonge, whose foundacion is a runnyng water, which saye vnto God: go from vs, and after this maner: Tush, what wil the Almightye do vnto vs? where as he (not with stōdinge) fylleth their houses wth all good. Which meanynge of the vngodly be farre frome. For wth ioy shal the godly, and with gladnesse shal the innocent se, that their increase shal be hewen downe, & their posterite consumed with the fyre.

23 Therefore recōcile the vnto God, & be con- tent, so shal all thinges prospere wth the right well. Receaue the lawe at his mouth, & laye vp his wordes in thine herte. For yf thou wilt turne to the Almightye, thou shalt ston- de fast, & all vnrightheousnesse shall be farre from thy dwellinge: he shal geue the an har- uest, which in plenty & abundaunce shal ex- ceade the dust of the earth, and the golde of Ophir like ryuer stones. Rece the Almightye his owne self shal be thine harnest, & the hea- pe of thy money. Then shalt thou haue thy delyte in the Almightye, & lift vp thy face vn- to God. Thē shalt thou make thy prayer vn- to him, & he shal heare the, & thou shalt kepe thy promyses. Thē, lēke what thou takest in

honde, he shal make it to prospere with the, and the light shall shyne in thy wayes. For who so humbleth himself, him shal he set vp: and who so loketh metely, shal be healed. Yf thou be innocēt, he shal saue the: and thou wth the vngiltyneesse of thyne handes shalt thou be delyuered.

The XXIII. Chapter.

1 **J** Ob answered, and sayd: My sayenge is yet this daye in bytternes, and my hande heavy amonge my grominges. What I might se him & synde him: What I might come before his seate, to pleate my cause before him, and to fyll my mouth with argumentes: That I might knowe, what an swere he wolde geue me: & that I might vn- derstonde, what he wolde saye vnto me. Wil he pleate agaynst me with his greate power & strength, or will he leane him self vterly vpon me? Oh no, let him neede so with me. But let hym geue me like power to go to la- we, then am I sure to wyne my matter. For though I go before, I synde him not: yf I come behynde, I cā get no knowlege of him: Yf I go on the left syde to pōndre his wor- tes, I cannot attayne vnto them: Agayne, yf I go on the right syde, he hyderh himself, yf I cannot se him. But as for my waye, he knoweth it: & trieth me as y golde in y fyre.

Nevertheless my fete kepe his path, his hye strece haue I holden, and not gone out of it. I haue not forsaken the cōmaundemēt of his lippes, but lōke what he charged me with his mouth, that haue I shutt vp in my herte. It is he himself alone, who w^{ll} turne him back: he doth as him listeth, and bryn- geth to passe what he wil. Herewardeth me into my bosome, & many other thinges mo doth he, as he maye by his power. This is y cause, that I shrenke at his ptesence, so that when I confidre him, I am afrayed of him. For in so moch as he is God, he maketh my herte so ft. and seynge that he is Almightye, he putteth me in feare. Thus can not I get out of darcknesse, the cloude hath so couered my face.

The XXIII. Chapter.

1 **C** Onsidringe then that there is no ty- me hyd from the Almightye, how hap- peneth it, that they which knowe him, wil not regarde his dayes? For some mē the- re be, that remoue other mē's lōde markes: that robbe them of their catell, and kepe the same for their owne: that dryue awaye the as- se of the fatherlesse: that take y wyddowes ore for a pledge: that thrust the poore out of the waye, & oppresse the symple of the worl-

26

Sap. 1.2
1. Pet. 1.16

Deu. 19.6
27.6
Exo. 22.6

Exo. 21.1

Iere. 2.6
Osee 11.6

Iob 27.29
30.11

Eccle. 29.6
Eze. 8.6
9.6

Iob 21.6

Psal. 106.6

Pro. 3.2

Deu. 10.8

The booke of Job.

together. Beholde, the wilde asses in y^e de-
serte go by tymes (as their maner is) to spoy-
le: yee the very wilderness minisreth foode
for their children. They reape the come fel-
de that is not their owne: and gather the gra-
pes out of his vynyarde, whom they haue
oppressed by violence. They are the cause y^e
so many men are naked and bare, haui-
nge no clothes to couer them and kepe them
from colde: So that when the showers in
the mountaynes haue rayned vpon them, &
they be all wet, they haue none other succor-
re, but to kepe them amonge the rockes.

They spoyle the suckinge fatherlesse chil-
dren, and put the poore in prison: In so moch
that they let them go naked without clothin-
ge, and yet the hungrie beare the sheenes.
The poore are sayne to laboure in their oyle
mylles, yee and to treade in their wyne pres-
ses, and yet to suffre thys. The whole cre-
atiō cryeth vnto the LORDE with sighinge, the
soules of the slayne make their complaynte:
But God destroyeth them not for all this,
where as they (not wth stōdinge) are rebellious
and disobedient enemies: which seeke not his
light and waye, ner turne agayne into his
path. Tymely in the mornynge do they ary-
se, to murther the synple and poore, & in the
night they go a stealinge.

The eye of the vngodly is like the aduou-
cerer, that wayeth for the darcknesse, and sa-
yeth thus in him self: Tush, there shal no mā
se me, & so he dysayseth his face. In the night
season they search the houses, and hyde them
selues in the daye tyme, but wil not knowe y^e
light. For as soone as the daye breaketh, the
shadowe of death cometh vpon them, and
they go in horrible darcknesse. The vngodly
is very swyfe: O y^e his porciō also vpon earth
were swyfter then y^e runnyng water, which
suffreth not y^e shipmā to beholde the saye &
pleasaunt vynyardes. O y^e they (for the wicked-
nesse which they haue done) were drawen to
the hell, sooner then snowe melteth at the hea-
te. O y^e all cōpassion vpon the were forgottē:
y^e their daynties were womes: that they we-
re clene put out of remembrance, & vterly
hewē downe like an vnfrutefull tre. For they
manteyne the baren, & make them y^e they can
not beare, & vnto wyddowes they do no go-
od. They plucke downe the mightie wth their
power, & when they them selues are gotten
vp, they are neuer without feare, as longe as
they liue. And though they might be safe, yet
they wil not receaue it, for their eyes loke v-
pon their owne wayes. They are exalted for
a litle, but shortly are they gone, brought to

The xxvij. Chap.

extreme penerte, & take out of the waye: yee
& vterly plucke of as the eares of come. Is
it not so? Who wil the reprove me as a lyar,
& saye y^e my wordes are nothinge worth?

The XXV. Chapter.

Then answered Baldad the Suhite, &
& sayde: Power & feare is with him
above, that maketh peace (sittinge) in
his hynesse, whose men of warre are immune-
rable, and whose light aryseth ouer all. But
how maye a man cōpared vnto God, be iusti-
fied? Or, how can he be clene, that is borne of
a woman? Beholde, the Moone shyneth no
thinge in comparisō to him, & the starres a-
re vncleane in his sight. How moch more the,
mā, that is but corrupcion: and the sonne of
man, which is but a worme?

The XXVI. Chapter.

Job answered, and sayde: O how hel-
pest thou the weaker: what comforte
gapest thou vnto him that hath no
strength? Where is y^e cōcell y^e thou shuldest
geue him, which hath no wysdome? Wilt
thou so shewethine excellent righteousnes?
Before whom hast thou spoken these wor-
des? Who made the breth to come out of y^e
mouth? The giannes & worthies y^e are slay-
ne, & lye vnder y^e wolde wth their cōpanions:
yee & all they which dwell beneth in the hell
are not hyd frō him, & the very destruccion it
self cā not be kepte out of his sight. He stre-
cheth out y^e north ouer the emptie, & hāgeth
y^e earth vpon nothinge. He byndeth y^e water
in his cloudes, that they fall not downe toge-
ther. He holdeth back his stole, that it cā not
be sene, and spredeth his cloudes before it.

He hath cōpased the waters wth certayne
boundes, vntill the daye & night come to an
ende. The very pilers of heaue trēble & qua-
ke at his reprove. He stilleth the see with his
power, & thorow his wysdome hath he set
forth y^e wolde. With his spiete hath he gar-
nished the heauē, & with his hande hath he
wounded the rebellious serpent. This is now
a shorte summe of his doynge. But who is
able sufficiently to rehearse his workes?
Who can perceaue and vnderstande y^e thou
dre of his power? The XXVII. Chap.

Job also proceeded and wote forth in
his comunicacion, sayēge: As tru-
ly as God lyeth (which hath taken
awaye my power from me) & the Allmightie,
that hath vexed my mynde: My lippes shal
talke of no vanite, and my tonge shal speake
no disceate, whyle my breth is in me, and as
longe as the wynde (that God hath geuen
me) is in my nostrils.

Apoc. 4. b
4. Eccl. 15. b

Luc. 21. d

Psal 143. a
Job 4. b
Job 15. b
Rom 3. b

23

Psal 103. b
Iere. 5. d
Job 32. a

Matt. 2. c

24

The boke of Hester.

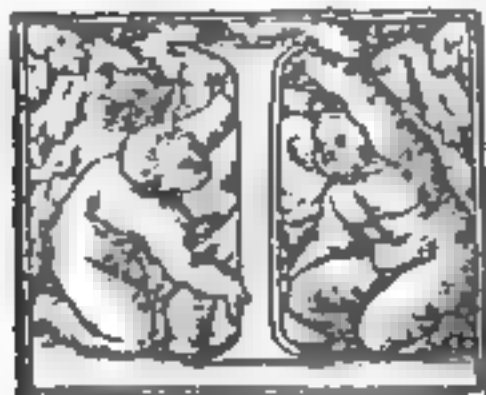
The boke of Hester.

What this boke conteyneth.

- Chap. i. Ahasuerus maketh a greete feast to his lordes and prynces, callith for Vasthi the quene, she cometh not, therfore is she depose from the kyngdome.
- Chap. ii. Amonge the daughters, Hester pleaseth the kyng. Mardocheus geueth the kyng warnyng of his harme.
- Chap. iii. Amā is greete with the kyng, hateth Mardocheus that wil not worshippe him, and commaundeth to slaye all the Jewes.
- Chap. iii. Grete heuynes amonge the Jewes.
- Chap. v. Hester cometh before the kyng, and byddeth hi n and Aman to a feast. Aman maketh a galowe for Mardocheus.
- Chap. vi. Mardocheus is recompensed for his friendship shewed vnto the kyng.
- Chap. vii. Hester prayeth for hir people, Aman is hanged on the galowe that he had prepared for Mardocheus.
- Chap. viii. The kyng geueth Amā's house vnto the quene, and at hir request he causeth Amā's wytynges to be called agayne.
- Chap. ix. Amā's sonnes are hanged also, and many enemyes slayne. The Jewes kepe a ioyfull feast.
- Chap. x. Of the auctorite of Mardocheus vnder the kyng.

The first Chapter.

21



In the tyme of Ahasuerus, which reigned from India vnto Ethiopia, ouer an hundred and seven and twenty londes, what tyme as he sat on his seate roiall in the castell of Susan in the thirde yeare of his reigne, he made a feast vnto all his prynces and seruantes, namely vnto the mightie men of Persia and Media, to the Debities and rulers of his countrees, that he mighte shewe the noble riches of his kyngdome, and the glorious worshippe of his greatnesse, many dayes longe, even an hundred and foure score dayes.

And whan these dayes were expyred, the kyng made a feast vnto all the people that were in the castell of Susan, both vnto grete and small, seven dayes longe in the court of the garden by the kynges palace: where there hanged whyte, reed & yalow clothes, fastened with coardes of linnen and scarlet in siluer rynges, vpon pylers of Marble stone.

The benches were of golde and siluer ma

The first Chap.

de vpon a pauement of grene, white, yalow and black Marble. And þe dunke was caried in vessels of golde, and there was ever chaunge of vessell. And the kynges wine was moche acordyng to the power of the kyng. And neman was appoynted what he shulde dunke: for the kyng had commaunded all the of ficers of his house, that every one shulde do as it lyked him. And the quene Vasthi made a feast also for the women in the palace of Ahasuerus. And on the seventh daye whan the kyng was mery of the wine, he commaunded Mehuman, Bistha, Harbona, Bigtha, Abagtha, Sethar and Charcas, the seven chamberlaynes (that dyd seruyce in the presence of kyng Ahasuerus) to fetch the quene Vasthi with the crowne regall, that he might shewe þe people and prynces hir fautenesse: for she was bewtifull. But the quene Vasthi wolde not come at the kynges worde by his chamberlaynes. Then was the kyng very wroth, and his indignaciō kyndled in him.

And the kyng spake to þe wyse men that had vnderstondinge in the ordinaunces of the londe (for the kynges matters must be handled before all soch as haue knowlege of the lawe and iudgment: And the nexte vnto him were, Charsena, Sethar, Admatha, Tharsis, Meres, Marsena and Memuchan, the seven prynces of the persiās, and Meedes, which sawe the kynges face, and satt aboue in the kyngdome) What lawe shulde be execute vpon the quene Vasthi, because she dyd not acordyng to the worde of the kyng by his chamberlaines. The saide Memuchā before the kyng & the prynces: The quene Vasthi hath not onely done euell agaynst the kyng but also agaynst all the prynces and all the people in all the londes of kyng Ahasuerus for this dede of the quene shall come abroad vnto all women, so that they shall despyse their husbendes before their eyes, and shall saye: The kyng Ahasuers commaunded Vasthi & quene to come before him, but she wolde not. And so shall the pryncesses in Persia and Media saye lykewyse vnto all the kynges prynces, whan they heare of this dede of the quene, thus shall there aryse despyte fulnes and wrauth ynough. If it please the kyng, let there go a kyngly commaundment from him, and let it be wrytten acordyng to the lawe of the persians and Medians (and not to be transgressed) that Vasthi come nomore before kyng Ahasuerus, and let the kyng geue the kyngdome vnto another, that is better then she.

The booke of Job.

God forbydde, that I shulde graunte you
re cause to be right. As for me, vntill myne
ende come wil I neuer go from myne innocen-
cy. My righteous dealinge wil I kepe fast,
z not forsake it: For my conscience reprimeth
me not in all my conuersacion. Therefore my-
ne enemy shalbe founde as the vngodly, z he
y taketh parte agaynst me, as the vnright-
eous. What hope hath y Xpocrite, though
he haue greate good, and though God geue
him riches after his hertes desyre? Doth
God heare him the sooner, whē he crieth vn-
to him in his necessite? Hath he soch pleasure
z delyte in the Allmightie, that he darre all-
waye call vpon God? I wil teach you in the
name of God, z the thinge that I haue of y
Allmightie, wil I not kepe from you. Behol-
de, ye stonde in yo^r owne conceite, as though
ye knew all thinges. Wherfore then do ye go
aboute wth soch vayne wordes, sayēge: This
is the porcion that the wicked shal haue of
God, z the heretage that Tyrantes shal re-
ceiue of y Allmightie. If he get many chil-
dren, they shal perish wth the sward, z his pos-
terite shal haue scarcenesse of bried. Loke
whom he leaueth behinde him, they shal dye
z be buried, z no man shal haue pite of his
wyddowes. Though he haue as moch mo-
ney as the dust of the earth, z raymēt as re-
dy as the claye, he maye well prepare it: but
the godly shal put it vpon him, and the inno-
cēt shal deale out the money. His house shal
endure as the moeth, z as a boche that the
watchman maketh. When the rich man dy-
eth, he carieth nothinge with him: he is go-
ne in y twynclynge of an eye. Destruction
taketh holde vpon him as a water floude, z y
tēpest stealeth him awaye in the night sea-
son. A vehement wynde carieth him hence, z
departeth: a storme plucketh him out of his
place. It russheth in vpon him, and spareth
him not, he maye not escape from the power
therof. Than clappemē their hōdes at him,
yee and ieast of him, whē they loke vpon his
place.

The XXVIII. Chapter.

21 **22** **23** **24** **25** **26** **27** **28** **29** **30**
Here are places where syluer is mol-
ten, z where golde is tryed: where yon
is dygged out of the grounde, z sto-
nes resolved to metall. The darcknes shal on-
ce come to an ende, he can seke out the groun-
de of all thinges: the stones, the darcke, z the
horrible shadowe. wth the ryuer of water par-
teth he a sunder the straunge people, y kno-
weth no good neighbourhede: soch as are
rude, vnmanerly z boysteous. He bryngeth
foode out of the earth, z y which is vnder,
consumeth he with fyre. There is founde a

The xxix. Chap. Fo. viij.

place, whose stones are clene Saphirs, and
where y clottes of the earth are golde. The-
re is a waye also that the byrdes knowe not,
that no vulturs eye hath sene: wherin y prou-
de z hye mynded walke not, z where no lyon
commeth. There putteth he his honde vpon
the stony rockes, z overthroweth the moun-
taynes. Ryuers flowe out of the rockes, z lo-
ke what is pleasant, his eye seyth it. Out
of droppes bryngeth he greate floudes toge-
ther, z the thinge that is hyd bryngeth he to
light. How commeth a man then by wysdo-
me? Where is the place that men synde vn-
derstandinge? Verely no man can tell how
worthy a thinge she is, nether is she founde in
the lode of the lyuynge. The depe sayeth: she
is not in me. The see sayeth: she is not with
me. She can not be gotten for the most fy-
ne golde, nether maye the pryce of her be
bought with eny moneye. No wedges of
golde of Ophir, no precious Onix stones, no
Saphirs maye be compared vnto her. No,
nether golde ner Christall, nether swete o-
dours ner golden place. There is nothinge so
worthy, or so excellēt, as onct to be named vn-
to her: for perfecte wysdome goeth farre be-
yonde thē all. The Topas that cometh out
of Jude, maye in no wyse be likened vnto
her: yee no maner of apparell how pleasaunt
and fayre so euer it be.

From whēce then cometh wysdome? z
where is the place of vnderstandinge? She
is hyd from the eyes of all men, yee z frō the
foules of the ayre. Destruction z death saie:
we haue herd tell of her wth oure eares. But
God seyth hir waie, z knoweth hir place. For
he beholderth the endes of the worlde, and lo-
keth vpon all that is vnder the heauē. When
he weyed the wyndes, z measured y waters:
when he set the rayne in ordie, and gaue the
mightie floudes a lawe: Then dyd he se her,
thē declared he her, prepared her and knewe
her. And vnto man he sayde: Beholde, to fea-
re the LORDE, is wysdome: z to forsake euell,
is vnderstandinge.

The XXIX. Chap.

1 **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30**
Job proceeded and wēt feith in
his communicacion, sayenge: O y I
were as I was in the monethes by-
past, z in the dayes whē God preserued me:
when his light shyned vpon my heade: whē
I wente a fter the same light z shyne enē tho-
row the darcknesse. As it stode wth me, whē I
was welthy z had ynough: whē God pros-
pered my house: when the allmightie was
with me: when my housholde folkes stode a-
bout me: whē my wayes ranne ouer wth but-
ter, z when the stony rockes gaue me ryuers

Bb ij

B
Ecclī 1. a
7. c
Iacob. 1. a
1 Reg. 3. b
4. c
Pro. 2. a
Sap. 7. b

21
Psal. 110. b
Pro. 1. a
9. b
Ecclī. 1. c
22

The booke of Job.

B of oyle: when I wentethorow the cite vnto the gate, & when they set me a chayre in y^e streete: when the yonge men (as soone as they sawe me) hyd the selues, & when the aged arose, & stode vp vnto me: when the princes lef of the streete, & laied their hand to their mouth: when the mightie kepte still their voyce, and when their tonges clenched to the rof of their mouthes. When all they y^e herd me, called me happie: & when all they y^e sawe me, wysshed me good. For I delyned y^e poore when he cried, & the fatherlesse y^e wanted helpe. & c y^e shulde haue bene lost, gaue me a good worde, & y^e widdowes bert pra. sed me. And why? I put vpon me righteuousnes, which couer. d me as a garnēt, & equite was my crowne. I was an eye vnto the llynde, & a foote to the lame. I was a father vnto the poore, & when I knewe not their cause. I sought it out diligētly. I brake the chafes of y^e vnrighuous, & plucketh the spoyle out of their teeth.

Gen. 14. c

Therfore, I thought verely, y^e I shulde haue dyed in my nest: & y^e my dayes shulde haue bene as many as the sondes of the see. For my rote was spied out by the waters syde, & the deu laye vpo my coine. My hono^r encreased more & more, and my bowe was ener the stronger in my hande. Vnto me men gaue eare, me they regarded, & w^o sylence they tar. ied for my coucell. If I had spoken, they wolde haue it none other wayes, my wordes were so well taken amonge the. They wayted for me, as the earth doth for the rayne: & gaped vpon me, as the groude doth to receaue the latter shower. When I laughed, they knewe well it was not earnest: & this testimony of my countenance pleased the nothinge at all. When I agreed vnto their waye, I was the chiefe, & sat as a kynge amonge his seruantes: Was one that comforteth soch as be in heynesse. The XXX. Chapter.

Now they that are my inferiours & yonger then I, haue me in derision: yee euē they, whose fathers I wolde haue thought scome to haue set w^o the dogges of my catell. The power & strength of their handes might do me no good, & as for their age, it is spēt & past awaye without eny profit. For very misery & hunger, they wente aboute in the wildernesse like wretches & beggers, pluckynge vp herbes from amonge the bushes, & the Jumperes rote was their meate. And when they were dryuen forth, men cried after them, as it had bene after a thefe. Their dwellinge was beside foule brokes, yee in the caues & denues of the earth. Vpo the drye heeth wēt they aboute crienge, & in the

The xxxi. Chap.

biome hilles they gathered them together. They were the child: en of fooles & vylanes, which are deed awaye frō the worlde. Now am I their songe, & am become their iestinge stocke. they abhorre me, they fle farre frome & stayne my face w^o specke. For y^e LORDE hath opened his quyer, he hath hytt me, & put a brydle in my mouth. Vpon my right hande they resēt together agaynst me, they haue hurte my sece, made awaye to destroye me, & my path haue they cleue marred. It was so easly for them to do me haime, that they needed no man to helpe the. They fell vpon me, as it had bene y^e breakynge in of waters, & came in by heapes to destroye me. Fearfulnesse is turned agaynst me. Myne honoure vane shech awaye more swifely then wynde, & my prespente departeth hēce like as it were a cloude. Therfore is my mynde poured full of heynesse, & y^e dayes of trouble haue takē helde vpon me. My bones are peasied thorer in y^e night season, & my synnes take no rest. With all their penitence haue they chaunged my garnēt, & gyided me therewith, as it were w^o a ceate. I am euē as it were claye, & am become like as shyes & dust. When I crie vnto the, thou dost not heare me: & though I stande before the, yet thou regardest me not. Thou art become myne enemye, & w^o y^e violēt hande thou takest parte agaynst me. In tymes past thou didest set me vp an hye, as it were aboue y^e winde, but now hast thou geuen me a very seere fall. Sure I am, y^e thou wilt deliuer me vnto death: where as a lodgyng is prepared for all mē lyvinge. I knowe I shal not do violētce vnto the, y^e are destroyed all ready: but a here hurte is done, there vs ethei to helpe. Dyd not I wepe in y^e tyme of trouble? Had not my seule cōpassion vpo y^e poore? Yet neuer thelesse where as I looked for good, euell happened vnto me: and where as I waited for light, there came darcknesse. My bowels seeth w^o in me & take ne rest, for y^e dayes of my trouble are come vpo me. Nielcly & lowly came I in, yee & without eny displeasure: I stode vp in y^e cōgregacion, & cōmmoned with the. But now. I am a cōpanyon of dragons, & a felowe of Esiriches. My stayne vpo me is turned to black, & my bones are bitt w^o heate: my harpe is turned to sorow, & my pipe to wepinge. The XXXI. Chap.

Made a couenaunt w^o myne eyes, y^e I wolde not loke vpo a dasell. For how greates a porciō shal I haue of God frō aboue: & what inheritaunce shal I haue of the mighty on hie? As for the vngodly & he y^e ioyneeth himselfe to y^e cōpany of wicked doers shal not

Tren 3. f
Plal. 55 b

B

C

A

Matt. 5. c
Eccl. 41. 0

The booke of Job.

The xxxij. Chap. Fo. ix.

Pro. 5. c
Iob 14. 4

1. Re. 12. c

B
Deu. 22. c

destruction & misery came vpon him: Doth not he se my wayes, & tell all my goinges? If I haue cleued vnto vanite, or yf my fete haue runne to disceane: let me be weyed in an eauen balance, that God maye se my innocency. If so be that I haue withdrawen my fete out of the right waye, yf my hert hath folowed myne eyesight, yf I haue sinned or defyled my hōdes: O then is it reason that I sowe, and another eate: yee that my generacion and posterite be cleane roted out. If my hert hath lusted after my neighbours wife, or yf I haue layed wayte at his doore: O then let my wife be another mans harlot, and let other lye with her. For this is a wickednesse and synne, that is worthy to be punyshed, yee a fyre that vterly shulde consume, & rote out all my substaunce. Dyd I ever thynke scoone to do right vnto my seruantes and maydens, when they had eny matter agaynst me? But seynge that God wil sytt in iudgment, what shal I do? And for so moch as he wil nedes vyset me, what answer shal I geue him? He that fashioned me in my mothers wombe, made he not him also: were we not both shappen alyke in oure mothers bodies? When the poore desyred enythinge at me, haue I denyed it then? haue I caused yf wyddowe stonde waytinge for me in vayne? haue I eaten my porcion alone, that the fatherles had no parte with me? (for mercy grewe vp with me fro my youth, & compassion fro my mothers wombe.) haue I seene eny man perishe thorow nakednes & want of clothinge? Or, eny poore man for lack of rayment, whose sydes thanked me not, because he was warmed wth y^e woll of my shepe?

Deu 4. c
1. b
Sap 13. a

Pro. 17. a

C Dyd I ever lyst vp my honde to hurte the fatherlesse? Nee in the gate where I sawe myself to be in auctour: The let myne arme fall fro my shulder, & myne arme holes be broken from the ioyntes. For I haue ever feared yf vengeance & punysshment of God, & knew very well, yf I was not able to beare his burthen. haue I put my trust in golde? Or, haue I sayde to the fynest golde of all: thou art my confidence? haue I reioysed because my substaunce was greate, and because my honde gat so moch? Dyd I ever greatly regarde the risinge of the Sonne? Or, had I the goinge downe of yf Moone in greate reputacion? hath my hert medled priuely wth eny disceate? Or, dyd I ever kysse myne owne honde (that were a wickednesse worthy to be punyshed, for then shulde I haue denyed the God that is aboue.) haue I ever reioysed at the hurte of myne enemy? Or, was I ever glad, yf eny har

me happened vnto him? Oh no, I neuer suffered my mouth to do soch a sinne, as to wyshe him euell. Yet they of myne owne housholde saye: who shal let vs, to haue oure bely ful of his flesh? I haue not suffered a straunger to lye wth out, but opened my doores vnto him. haue I ever done eny wicked dede where thorow I shamed myself before men? Or eny abominacion, yf I was sayne to hyde it? For yf I had feared eny greate multitude of people: Or yf I had bene dyspyed of yf symple, Wh then shulde I haue bene afrayed. Thus haue I quietly spent my lyfe, and not gone out at yf doore. What I had one which wolde heare me. Lo, this is my cause. Let yf Allmightie geue me answer: & let him that is my contrary party, sue me with a lybell. Then shal I take it vpon my shulder, & as a garlande aboute my heade. I haue tolde the nombre of my goinges, and deliuered them vnto him as to a prynce. But yf case be that my londe crie agaynst me, or yf the forowes thereof make eny complaynte: yf I haue eaten the frutes therof vnpayed for, yee yf I haue greued eny of the plowmen: Than, let thistles growe in steade of my wheate, & thornes for my barleye.

Here ende the wordes of Job.

The XXXII. Chapter.

S O these thre men wolde stryue nomore wth Job, because he helde himself a righteous man. But Eliu the sonne of Barachel the Bussite of the kynred of Ram, was very sore displeased at Job, that he called himself iust before God. And with Jobs thre frendes he was angrie also, because they had founde no reasonable answer to overcome him. Now taried Eliu till they had ended their communicacion with Job, for why? they were elder then he. So when Eliu yf sonne of Barachel yf Bussite sawe, that these thre men were not able to make Job answer, he was myscontent: so that he gaue answer himself, and sayde: Consider me yf I am yonge, & ye be men of age, I was afrayed, & durst not shewe forth my mynde, for I thought thus within myself: It becometh olde men to speake, & the aged to teach wysdome. Every mā (no doute) hath a mynde, but it is the inspyracion of the Allmightie that geueth vnderstandinge. All men are not wyse, nether doth every aged man vnderstande the thinge that is lausfull. Therfore wil I speake also (in so farre as I maye be heard) & wil shewe yow myne opinyon. For whē I had wayted till ye made an ende of youre

D

2

Gen. 22. d

Ecc. 11. b

Iob 12. b

Dan. 2. c
Pro. 2. a

Ab iiij

The booke of Job.

talkynge, & herde youre wysdome, what argu-
mentes ye made in youre communicacion:
yee when I had diligently pondred what ye
sayde, I founde not one of you that made eny
good argument agaynst Job, or that direct-
ly coude make answer vnto his wordes: lest
ye shulde praysse youre selues, to haue founde
out wysdome: because it is God that hath
cast him out, & no man. Neuerthelesse, seyn-
ge he hath not spoken vnto me, therfore will
not I answer him as ye haue done (for they
were so abashed, that they coude not make
answere, ner speake one worde) but in so moch
as ye wil not speake, stondinge still like dom-
men & makinge no answer: I haue a good
hope for my parte to shappe him an answer
& to shewe him my meanynge. For I am full
of wordes, & the spere that is within me, co-
pelleth me. Beholde, I am as the new wyne
which hath no vente, & bursteth the new ves-
sels in sunder. Therfore wil I speake, that I
maye haue vnto: I wil open my lippes, and
make answer. I will regarde no maner of
personne, no man wil I spare. For yf I wol-
de go aboute to please me, I knowe not how
soone my maker wolde take me awaye.

The XXXIII. Chapter.

A therfore, heare my wordes (O Job)
& herken vnto all, that I wyll saye:
Beholde, I wil open my mouth, &
my tonge shal speake out of my charres. My
hert shall ordre my wordes a right, & my lip-
pes shal talke of pure wysdome. The spere
of God hath made me, & the breth of the All-
mightie hath geue me my life. If thou cast,
then geue me answer: prepare thy self to sto-
de before me face to face. Beholde, before
God am I even as thou, for I am fashioned
and made euē of the same mould. Therfore,
thou nedeest not be afrayed of me, nether ne-
dest thou to feare, that my auctoute shal be
to heuy for the. Now hast thou spoken in my
ne eares, & I haue herde y^e voyce of thy wor-
des: I am clene without eny sawte, I am in-
nocent, & there is no wickednesse in me. But
lo, he hath pyked a quarell agaynst me, & ta-
keth me for his enemy: he hath put my fote
in the stocks, & loketh narrowly vnto all my
pathes. Beholde, vnto these vnreasonable
wordes of thyn wil I make answer.

Shulde God be reprovied of man? Why
doest thou then stryue agaynst him, because
he geuech the no accomptes of all his doin-
ges? For whē God doth once commaunde a
thinge, there shulde no man be curious, to se-
arch whether it be right. In dreames and vi-
sions of the night season (when slombrynge

The xxxiii. Chap.

cometh vpo me, that they fall a slepe in their
beddes) he rowneth them in the eares, he in-
fourmeth them, & sheweth the planely, that
it is he, which withdraweth man from euell,
delynereth him from pryde, kepeth his soule
from destruccion, & his life from y^e swerde.
he chasteneth him with sicknesse, & bringeth
him to his bed: he laieth sore punyshment vpo
his bones, so that his life maye awaye w^o no
bied, & his soule abhorrech to eate eny dayn-
tie meate: In so moch, that his body is cle-
ne consumed awaye, & his bones appeare no
more. His soule draweth on to destruccion, &
his life to death. Now yf there be an angel
(one amonge a thousande) sent for to speake
vnto mā, and to shewe him the right waye:
thē the LORD is mercifull vnto him, & say-
eth: He shalbe delynered, yf he fall not dow-
ne to destruccion, for I am sufficiently reco-
ciled. Than his flesh (which hath bene in mi-
sery & trouble) shalbe, as it was in his youth.
For yf he put mitte himself vnto God, he is
gracious, & sheweth him his countenaunce
ioyfully, & rewardeth man for his rightous-
nes. Soch a respecte hath he vnto mē. Ther-
fore let a man confesse, (& saye:) I offended, but
he hath chastened & reformed me: I dyd vn-
rightously, neuerthelesse he hath not reco-
pensed me therafter. Yee he hath delynered
my soule from destruccion, & my life, that it
seyth y^e light. Lo, thus worketh God all wa-
ie with mā, that he kepeth his soule from pe-
rishinge, & latteth him enioye the light of y^e
lyvinge Marke well (O Job) & heare me: hol-
de the still, untill I haue spoken. But yf thou
hast eny thinge to saye, then answer me and
speake, for thy answer pleaseth me. If thou
hast no thinge, then heare me, and holde thy
tonge, so shal I teach the wysdome.

The XXXIII. Chapter.

Like proceeded forth in his communica-
cion, & sayde: heare my wordes (O ye
wyse men) herken vnto me, ye y^e haue vnder-
stondinge. For like as the mouth tasteth the
meates, so the eare proueth & discerneth the
wordes. As for the iudgment, let vs seke it out
amonge o^r selues, yf we maye knowe what is
right. And why? Job hath sayde: I am righ-
tious, but God doth me wronge. I must ne-
des be a lyar, though my cause be right: & vio-
lently am I plagued, where as I made no saw-
te. where is there soch one as Job, yf drinketh
vp somefulness like water? which goeth in y^e
company of wicked doers, & walketh w^o vn-
godly mē? For he saith: Though a mā be go-
od, yet is he naught before God. Therfore
herke vnto me, ye y^e haue vnderstondinge.

Dan. 12
Matt. 2.2

C

Galat. 1.6

Gen. 2.2

Job 16.2
Job 19.2
Job 41.4

Gen. 30.2
22. C. 21. d

2

1. Cor. 14.2
Job 12.6
16. C. 21. d

The booke of Job.

B Farre be it from God, that he shulde medle with wickednesse: and farre be it from the Almighty, yf he shulde medle with vnrighteous dealinge: but he rewardeth the workers of man, and causeth every man to fynde accordinge to his wayes. For sure it is, that God cōdemneth no man wrongeously, and the iudgment of the Almighty is not vnrighteous. Who ruleth the earth in his steade? Or, whom hath he set to gouerne the whole world? To whom hath he geuen his herte, for to drawe his spere and breth vnto him? All flesh shal come together vnto nought, & all mē shal turne agayne vnto earth. If thou now haue vnderstōdinge, heare what I saye and herkento the voyce of my wordes.

Maye he be made whole, that loueth no right? If thou were a very innocent man, shuldest thou then be punyshed? For he is euen the same, yf knoweth the rebellious kynge, & sayeth to princes: Vngodly men are ye. He hath no respecte vnto the personnes of yf lordly, & regardeth not the rich more thē poore. For they be all the worke of his handes.

C In the twinklinge off an eye shall they be slayne: and at mydnight, when the people & the tyrauntes rage, then shal they perish, & be taken awaye without handes. And why? his eyes loke vpon the wayes of man, and he seyth all his goinges. There is no darcknes nor thicke shadowe, yf can hyde the wicked doers from him. For no mā shalbe suffred to go into iudgment with God.

Many one, yee innumerable both he punyssheth and setteth other in their steades. For he knoweth their euell & darcke workes, therefore shal they be destroyed. They that were in yf steade of Seers, dealt like vngodly mē. Therefore turned they backe traytorously and vnfaithfully fro hē, & wolde not receaue his wayes. In so moch that they haue caused yf voyce of the poore to come vnto him, & now he heareth the cōplaynte of soch as are in necessity. If he deliuer & graunte pardō, who will iudge or condemne? But yf he hyde awaye his countenance, who wil turne it aboute agayne, whether it be to the people or to eny man? For the wickednesse & synne of yf people, he maketh an ypocrite to reigne ouer thē. For so moch then as I haue begonne to talke of God, I wil not hyndre the. If I haue gone amysse, enforme me: yf I haue done wronge, I wil leaue of. Wilt thou not geue a reasonable answer? Art thou afrayed of eny thinge, seyngethou beganest first to speake, & not I? For els the men of vnderstōdinge & wisdomethat haue herd me, might

The xxxvi. Chap. Jo. x.

saye: What cāst thou speake? As for Job he hath nether spoken to the purpose ner wysely. O sacher, let Job be well tryed, because he he hath turned himself to yf wicked: yee aboute his synnes he hath blasphemed, which offence he hath done euen before vs, in yf he stryuethe agaynst God with his wordes.

The XXXV Chapter.

Liu spake morouer, and sayde: Thinkest thou it right that thou sayest: I am righteous before God? Seinge thou sayest so, how doest thou knowe it? What thinge hast thou more excellēt, thē I yf am a synner? Therefore will I geue answer vnto the & thy frendes: loke vnto the heauen, & beholde it: cōsidre yf cloudes, how they are hyer then thou. If thou synnest, what dost thou vnto him? If thine offences be many, how gettest thou his fauoure? If thou be righteous, what geuest thou him? Or, what receaueth he of thy handes? Of soch an vngodly personne as thou, & of yf some of man that is righteous as thou pretendest to be: there is a greates crie & cōplaynte made by thē that are oppressed with violence, yee everyman complayneth vpon the cruell arme of tyrauntes. For soch one neuer sayeth: Where is God that made me? & yf shyneth vpon vs, that we might prayse him in the night: Which geneth vs more vnderstōdinge then he doth the beastes of the earth, and teacheth vs more then the foules off heaue. If eny soch complayne, no mā geueth answer, and yf because of the wickednesse off proude tyrauntes. But yf a man call vpon God, doth not he heare him? Doth not the Almighty accepte his crie? Whā thou speakest then, shulde not he pardon the, yff thou open thyself before him, and put thy trust in him: Then vscthe he no violence in his wrath nether hath he pleasure in curious and depe inquisitiones. Therefore hath Job opened his mouth but in vayne, & folishly hath he made so many wordes.

The XXXVI. Chapter.

Liu proceeded forth in his talkinge, & sayde: holde the still a litle, and I shal shewe the, what I haue yet to speake on Gods behalfe. I wil open vnto yf yet more of myne vnderstōdinge, and proue my maker righteous. True are my wordes, & no lye: and the knowlege wherewithall I argue agaynst the, is perfecte. Beholde, God easteth not awaye yf mightie, for he himself is mightie in power and wisdom.

Psal. 51. b
Matt. 16. d
Iere. 25. b
Rom. 7. a

Psal. 145. a
Gen. 1. d

Job. 11. a
Pro. 5. c

Dan. 2. e

Psal. 39. b
Heb. 10. a
Psal. 49. a

B

B

The booke of Job.

Psal. 31. b
2. Re 7. c
4. Re. 10. c
2. Pat. 33. c

As for the vngodly, he preserveth the not but helpeth the poore to their right. He turneth not his eyes away from the righteous he setteth vp Kynges in their Trone, and confirmeth them, so that they allwaye syt ther in. But yf they belayed in prison and cheynes, or bounde with the bondes of pouerte: then sheweth he them their workes and dedes and the synnes wherw^t they have used cruell violence.

He with punysheinge and nurturinge off them, rowneth them in the eares, warneth them to leaue of from their wickednesse, and to amende. If they now will take hede and be obedient, they shall weere out their dayes in prosperite, and their yeares in pleasure and ioye. But yff they will not obeye, they shall go thorow the strearde, and perish or euer they be awarre. As for such as be fayned, dyssemblers and ypocrytes, they heape vp wrath for them selues: for they call not vpon him, though they be his prisoners. Thus their soule perisheth in foolishnesse, and their lyfe w^t y^e condemned. The poore delyuereth he out of his straytnesse, and comforteth such as be in necessite and trouble. Euen so shall he kepe the (yf thou wilt be content) from the bottomlesse pytte that is beneth: and yf thou wilt holde the quyet, he shal fyll thy table with plenteousnesse.

Neverthelesse, thou hast condemned the iudgment of the vngodly, yee euen such a iudgment and sentence shalt thou suffre. For then shal not thy cause be stilled with crueltye, ner pacified with many giftes. Hath God ordered then, that the glorious life off the and all such mightie men shulde not be put downe? Prolonge not thou the tyme, till there come a night for the, to set other people in thy steade. But beware that thou turne not asyde to wickednesse and synne, which hyther to thou hast chosen more then neednesse. Beholde, God is of a mightie hye powe: Where is there such a gyde and lawe geuer as he? Who wil reprove him of his waye? who wil saye vnto him: thou hast done wronge?

O confidre how greates and excellent his workes be, whom all men loane and prayse: yee wondre at him, and yet they se him but a farre off. Beholde, so greates is God, that he passeth oure knowlege, nether are we able to come to y^e experieñce of his yeares. He turneth y^e water to smal droppes, he dryueth his cloudes together for to rayne, so that they poure downe and droppe vpon men. He can spiede out the cloudes (a couerynge off his tabernacle) and cause his light to shyne vpo

Deu. 11. c
33. d

The xxxvij. Chap.

them, and to coner the botome of the see. By these thinges gouerneth he his people, and geueth the abundaunce of meate. In y^e turnyng of a hande he hydereth the light, and at his commaundement it cometh agayne. The rysinge vponther of sheweth he to his frendes and to the catell.

The XXXVII. Chapter.

If this my hert is astonnied, and moued out of his place. Heare then the sounde of his voyce, and the noyse y^e goeth out of his mouth. He gouerneth euery thinge vnder the heauen, and his light reacheth vnto the ende of the worlde. A roaringe voyce foloweth him: for his glorious magesty geueth such a thondre clappe, that (though a man heare it) yet maye he not perceane it afterwarde. It geueth an horrible sorowde, when God sendeth out his voyce: great thinges both he, which we can not comprehend. When he commaundeth the snowe, it falleth vpon the earth: As soone as he geueth the rayne a charge, Immediately the showers haue their strength and fall downe. He sendeth feare vpon every man, that they might knowe their owne workes. The beestes crepe in to their dennes, and take their rest. Out of the south cometh the tempest, and colde out of the north.

2

Psal. 148. b

At the bierth of God, the frost cometh, and the waters are shed abroad. The cloudes do their laboure in geuynge moystnesse, the cloudes poure downe their rayne. He distributeth also on euery syde, accordinge as it pleaseth him to deale out his workes, that they maye do, what so euer he commaundeth the thorow the whole worlde: whether it be to punysh eny londe, or to do good vnto them, that seke him.

3

Herken vnto this (o Job) stonde still, and confidre the wonderous workes of God. Art thou of couñcel with God, when he doth these thinges? When he causeth the light to come forth of his cloudes? Art thou of his couñcell, when he spredeth out the cloudes? Hast thou the perfecte knowlege of his wonders? and how thy clothes are warme, whē the lōde is still thorow the south wynde? hast thou helped him to spred out the heauen, which is to lōke vpo, as it were cast of cleare metall? Teach vs what we shal saye vnto hi, for we are vnniete because of dardnes. Shal it be tolde him, what I saye? Shulde a man speake, or shulde he kepe it backe? For euery mā seith not the light, yf he kepeth cleare in the cloudes, which he clenseth whan he maketh the wynde to blowe. Golde is brought out of the

4

The booke of Job.

north, but the prayse and honoure off Gods feare cometh fro God himself. It is not we that can fynde out the allmightie: for in power, equite and rigtuousnesse he is hyer then can be expressed. Seinge then that every body feareth him, why shulde not all wyse men also stode in feare of hi? Chap. XXXVIII.

21 **J**hen spake the LORDE vnto Job out of the storme, and sayde: what is he, that hydeh his mynde with foolyshe wordes? Wyde vpthy loynes like a mā, for I will question the, se thou geue me a dyrecte answer. Where wast thou, when I layed y' foundations of the earth? Tell planely yff thou hast vnderstandinge. Who hath measured it, knowest thou? Or, who hath spied y' lyne vpon it? Where vpon stode the pilers of it? Or, who layed y' corner stone? where wast thou when the momynge starres gaue me prayse, and when all the angels of God reioysed? Who shutt the see with doores, when it brake forth as a childe out off his mothers wombe? When I made the cloudes to be a coueringe for it, and swedled it with y' darcke: when I gaue it my commaundement, makinge doores & barres for it, sayenge: thither shalt thou come, but no further, and here shalt thou laye downe thy proude and hye warres. Hast thou geue the momynge his charge (as soone as thou wast borne) and shewd the dayesprynge his place, y' it might take holde of the corners of the earth, & y' the vngodly might be shakē out? Their cokles & weapēs hast thou turned like claye, & set the vp agayne as the chaunginge of a garment. Reue thou hast spoyled the vngodly off their light, & broke the arme of the proude. Camest thou euer into the groude of the see, Or, hast thou walked in y' lowe corners of y' depe? haue the gates of deatch bene opened vnto the, or hast thou sene the dore of euerlastige treasure? Hast thou also perceaued, how brode y' earth is? Now yf thou hast knowlege of all, chē shewe me where light dwelleth, and where darcknes is: y' thou mayest bringe vs vnto their quarters, yf thou cast tell the waye to their houses. Knowest thou (when thou wast borne) how olde thou shuldest be?

22 **W**entest thou euer in to the treasures off the snowe, or hast thou sene y' secrete places of the halc: which I haue prepared agaynst the tyme of trouble, agaynst the tyme of battell & warre? By what waye is the light parted, & the heate dealt out vpon earth? Who deuyled the abundaunce of waters in to ryuers, or who maketh a waye for the stormy wyether, y' it watereth & moystureth y' drye & baren ground: to make the grasse growe in places where no body dwelleth, & in the wil-

The xxxix. Chap. Job. xi.

dernes where no mā remayneth? Who is the father of rayne? Or, who hath begotten the droppes of dew? Out of whose wombe came the yse? who hath gendred the celdnes of y' ayre? y' the waters are as harde as stones, & lye congeeled aboue the depe. Hast thou brought y' vñ. starres together? Or, art thou able to breake the Circle of heauē? Cast thou bunge forth the momynge starre or the euenynge starre at cōuenient tyme, & cōueyeth home agayne? Knowest thou the course off heauē, y' thou mayest set vp the ordinaunce therof vpo earth? Moreover, cast thou lift vpthy voyce to y' cloudes, y' they maye poure downe a greate rayne vpo the? Canst thou chōdie also y' they maye go their waye, & be obedient vnto the, sayēge: lo, here are we? Who geueth sure wisdome, or stedfast vnderstandinge? who nombrech the cloudes in wisdome? who stilleth y' vehement waters of the heauē? who turneth the clottes to dust, & chē to be clottes agayne? Huntst thou the praye fro the Lyon, or sedest thou his whelpes lyē gein their dēnes & lurkinge in their couches? who prouydeth meate for the rauen, whē his yonge ones crie vnto God, and fle aboute for want of meate? Chap. XXXIX.

23 **N**owest thou the tyme when the wilde goates bryge forth their yōge amonge the stony rockes? Or layest thou waye when the hindes vse to sarue? Kest thou the monethes after they ingendie, y' thou knowest the tyme of their bearinge? Or when they lye downe, when they cast their yonge ones, & when they are deliuered off their trauaile & payne? How their yōge ones growe vp & ware greete thorow good feedinge: who letteth the wilde asse go fre, or who loseth the bōdes of the Meele? Vnto whō I haue geuen the wyldernes to be their house, & the vntilled londe to be their dwellinge place. That they maye geue no force for the multitude off people in the cities, nether to regarde the crienge of the dryuer: but to see their pasture aboute the mountaynes, & to folowe vpon the grene grasse. Wyll the vnicorne be so tame as to do y' seruyce, or to abyde still by thy cribbe? Cast thou bynde y' yock aboute him in thy forowes, to make him plowe after the in y' vallis? Mayest thou trust hi (because he is stronge) or cōmitte thy labo^r vnto hi? Mayest thou beleue hi, y' he wil bringe home y' come, or to cary eny thinge vnto y' barne? The Estrich (whose fethers are sayter thē y' wynges of the sparrow hawke) whē he hath layed his egges vpon the greunde, he brydeth them in the dust, and forgetteth them: so that they might be troden with fete, or broken with fennie wilde beaste.

The boke of Job.

So harde is he vnto his yong ones, as though they were not his, and laboureth in wayne without eny feare. And that because God hath taken wisdom from him, & hath not geuen him vnderstandinge. When his tyme is, he flyeth vp an hie, and caretch neither for horse ner man.

C Hast thou geuen the horse is strength, or larned him to bowe downe his neck with feare: that he letteth him self be dryuen forth like a gresshopper, where as the stoute neyenge that he maketh, is fearfull: he breaketh yf grounde with the hofes of his fete chearfully in his strength, and runneth to meete the harness men. He layeth asyde all feare, his stomack is not abated, nether starteth he a back for eny siverde. Though the quyuers rattle vpon him, though the speare and shilbe glistre: yet ruff heth he in fearfully, and beatech vpon the grounde. He fearth not the noyse of the trompettes, but as soone as he heareth the shawmes blowe, rash (sayeth he) for he smelleth the bacell as farre of, yf noyse, the captaynes and the shoutinge.

D Commeth it thorow thy wysdome, that the goshaute flyeth comarde the south? Doth the Aegle mounte vp & make his nest on hie at thy commaundement? He abyderth in the stony rockes, & vpon the hie toppes of harde mountaynes, where no man can come. From thence maye he beholde his praye, and loke farre aboute with his eyes. His yong ones are fed with bloude, and where eny deede body lyeth, there is he immediatly.

Mat. 24. 6

Morouer, God spake vnto Job and sayde: Can he that stryuet with the Allmightie, be arrest? Shulde not he which disputeth with God, geue him an answer? Job answered the LORDE, sayenge: Beholde, I am to wyle a personne, to answers the, therefore will I laye my hande vpon my mouth. Once or twyse haue I spoken, but I will saye nemoze.

The XL. Chapter.

A Then spake the LORDE vnto Job out of the storme, and sayde: gyde vp yf loynes like a man, and tell me the thing that I will axe the. Wilt thou disanulle my iudgment? Or, wilt thou condemne me, yf thou thy self mayest be made righteous? Is thine arme then like the arme of God? Maketh thy voyce such a soude as his doeth? Euen arme thy self with thine owne power, vp, decke the in thy ioly aray, poure out the indignacion of thy wrath: se that thou cast downe all yf proude, loke well, that thou makest all such as be stubburne, to obeye: treade all the vngodly vnder thy fete, cast the downe

Job. 33. 2

The xli. Chap.

ne into the myze, and coner their faces with darcknesse: Then will I confesse also, that thyne owne right honde hath saued the.

B Beholde, the cruell beast (whom I made wth the) which eateth haye as an oxe: lo, how stronge he is in his loynes, and what power he hath in the navell of his body. He spredeth out his tale like a Cedre tre, all his waynes are stiff. His shynnes are like pipes off brasse, his rygge bones are like stauces of yro. First when God made him, he ordened the wyldernes for him, yf the mountaynes shulde geue him grasse, where all the beastes of the filde take their pastyme. He lyeth amonge the reedes in the Mosses, the fennes hyde him with their shadowe, and the wylowes of the broke couer him rounde aboute. Lo, without eny labour might he drynke out the whole floude, and suppe off Jordane without eny tranayle. Who darre laye hande vpon him openly, and vndertake to catch him? Or, who darre put an hoke thorow his nose, & laye a snare for him?

C Darrest thou drawe out Leviathan with an angle, or bynde his tenge with a snare? Canst thou put a ryge in the nose of him, or bore his chafres there wth a naule? Wyl he make many fayre wordes with the (thynekest thou) or flatter the? Wyl he make a couenaunt with the? Or, art thou able for to cempell him to do the continual seruyce? Wilt thou take thy passyme wth him as with a byrde, or geue him wth thy maydens, that thy cempanyens maye herow him in pceis, to be parted amonge the marchaunt men? Canst thou fylle the nett wth his slayne, or yf fysh panyer with his heade? Darrest thou laye honde vpon him? It is better for the to conside what harme might happethe there thorow and not to touch him. For when thou thynkest to haue holde vpon him, he shall begyle the: Every man also that seyth him, shall go backe. And why: there darre none be so bolde, as to rayse him vp.

Esa. 17. 2
Plal. 73. b

The XLI. Chapter.

Who is able to stonde before me? Or, who hath geuen me eny thyng afore hande, that I am bounde to rewarde him agayne? All thinges vnder heauen are myne. I feare him not, whether he threaten or speake sayre. Who lieth him vp and stripeth him out of his clothes, or who taketh him by the bytt of his bydle? Who openeth the dore of his face: for he hath horrible tethere rounde aboute. His body is covered with scales as it were with shyldes, locked in, kepte, and well compacte together. One

1ere. 30. h

The booke of Job.

is so ioyned to another, that no ayre can come in: See one hangerth so vpon another, and sticketh so together, that they can not be sundered. His neyng is like a glisteringe fyre, and his eyes like the mornynge shyne. Out of his mouth go torches and fyre brandes, out of his nostrils there goeth a smoke, like as out of an hote seetinge pott. His breth maketh the coales burne, the flame goeth out of his mouth. In his necke remayneth strength, and before his face sorowe is turned to gladnesse. The membres of his body are ioyned so straitly one to another, and cleue so fast together, that he can not be moued.

His hert is as harde as a stone, and as fast as the stythye that the hammer man smyteth vpon. When he goeth: the mightiest off all are afrayed, and the waxes heuy. If he drawe out the swearde, there maye nether speare ner brest plate abyde him. He setteth as moch by a strawe as by yron, and as moch by a rotten stocke as by metall. He starteth not awaye for him that bendeth the bowe, nor as for slyng stones, he careth as moch for stubble as for them. He counteth the hammer no better then a strawe, he laugheth him to scorne that shaketh the speare. He treadeth the golde in the myre like yf sharpe potsheredes. He maketh the depe to seth and bey like a pott, and sterceth the see together like an oynment. The waye is light after him, the depe is his walkynge place. Vpon earth is there no power like vnto his, for he is so made, that he feareth not. If a man will confide all hys chinges, this same is a kynge ouer all the children off pryde.

The XLII. Chapter.

Esa 2.1. c
1. Re. 16. b

The Job answered the LORDE, and sayde: I knowe that thou hast power of all chinges, and that there is no thought hyd vnto the. For who can kepe his owne counsell so secrete, but it shall be knowne? Therfore haue I spoken truthfully, seynge these chinges are so hye, and passe myne vnderstandinge. O herken thou vnto me also, and let me speake: answer me vnto the thinge that I will aske the. I haue geuen diligent eare vnto the, and now I see yf with myne eyes. Wherfore I geue myne owne self y blame, and take repentance in the dust and ashes.

Now when the LORDE had spoken these wordes vnto Job, he sayde vnto Eliphaz yf Themanite: I am displeased with the & thy two frendes, for ye haue not spoken the thin

The xliij. Chap. Job. xliij.

ge yf is right before me, like as my seruant Job hath done. Therfore take viij. open and seuen rammes, and go to my seruant Job, offre vp also for youre selues a brennt offerynge, and let my seruant Job praye for you. Him will I accepte, and not deale with you after youre foolishnesse: in that ye haue not spokē yf thinge which is right, like as my seruant Job hath done.

So Eliphaz the Themanite, Baldad yf Suhite and Sophar the Naamathite wente their waye, and did accordynge as the LORDE commaunded them. The LORDE also accepted the personne off Job, and the LORDE turned him vnto Job, when he prayed for his frendes: See the LORDE gaue Job twyse as moch as he had afore.

And then came there vnto him all his brethren, all his sisters with all them that had bene off his acquaintance afore, and ate bread with him in his house, wondring at him, and comfortinge him ouer all the trouble, that the LORDE had brought vpon him. Every man gaue him a shepe and a Jewell of golde.

And the LORDE made Job richer then he was before: for he had xliij. M. shepe, vi. M. camels, a M. yock of oxen, and a M. asses. He had children also: viij. sonnes and iij. daughters. The first he called Daye, the seconde, pouerte: the thirde, All plenteousnes. In all the lande were none founde so fayre, as the daughters of Job, & their father gaue them eueritaunce amonge their brethren.

After this lynced Job xl. yeares, so that he sawe his children, & his childers children vnto the fourth generation. And

so he

dyed, beinge olde & of a perfect age.

The ende of the booke of Job.

The Psalter.

The first psalme.



Blessed is yf man, yf goeth not in the counsell of yf vngobly: yf abydeh not in the waye off synners, & sitteth not in yf seat of the scornfull. But delyteth in the lawe of yf LORDE, & exercyseth himself in his lawe both daye and night. Soch a man is like a tre planted by yf water syde, yf bringeth forth his frute in due season.

B

Matt 5. c

Gen. 4. 32

Matt. 19. d
Luc. 13. c

C

Pro. 10. c
Eccli. 11. b
Job 1. 2

Gen. 50. d
Job. 14. a
Psal. 127. a

A

Esa. 2. c
19. c
Psal. 12. b

Pro. 2. 4

Iere. 17. b1

The Psalter.

B His leenes shal not fall off, ad loke what soener he doth, it shal prosper. As for the vngodly, it is not so with them: but they are like the dust, which yf wynde scattereth awaye from of the ground. Therefore the vngodly shal not be able to stonde in the iudgmeēt, neither the synners in the congregacion off the righteous. For the LORDE aloweth yf waye of the righteous, but the waye of the vngodly shal perishe.

The II. A psalme of David.

A Why do the heithen grudge? why do the people ymagyn vayne thinges? The kynges of the earth stode vp, and the rulers are come together, agaynst the LORDE ad agaynst his anoynted. Let vs breake their bondes a sunder, and cast awaye their yocke from vs. Neuerthelesse, he that dwelleth in heauen, shal laugh the to scorne: yee euen the LORDE himself shal haue them in derision. Then shal he speake vnto them in his wrath, and vexe them in his sore displeasure. Yet haue I set my kynge vpon my holy hill of Sion. As for me I will preache the lawe, whereof the LORDE hath sayde vnto me: Thou art my sonne, this daye haue I begotten the. Desyre off me, and I shall geue the the heithen for thine inheritaunce, And the vtremost partes of the worlde for thy possession. Thou shalt rule them with a rodde of yron, and breake the in pece: like an earthen vessell. Be wyse now therefore (o ye kynges) be warned, ye that are iudges of the earth. Serue the LORDE with feare, and reioyse before him with reuerence. Kysse the sonne, lest the LORDE be angrye, and so ye perish from the right waye. For his wrath shal be kindled shortly: blessed are all they that put their trust in him.

The III. A psalme of David.

A Why are they so many (o LORDE) yf trouble me: a greate multitude are they, that rise agaynst me. I see many one there be that saye off my scule: there is no helpe for him in God. Sela But thou (o LORDE) art my defender, my worshippe, ad the lifter vp of my heade. I call vpon the LORDE with my voyce, and he heareth me out of his holy hill. Sela I layed me downe and slepte, but I rose vp agayne, for the LORDE susteyned me. I am not a frayd for thousandes of the people, that compass me rounde aboute. Up LORDE, and helpe me, o my God: for thou smytest all myne enemies vpon the chete bones, and breakest the eeth of the vngodly. Helpe belongeth vnto the LORDE, therefore let thy blessinge

The v. psalme.

be vpon thy people.

The IIII. A psalme of David.

Hear me when I call, o God of my righteousness, thou that comfortest me in my trouble: haue mercy vpon me, and hearken vnto my prayer. O ye sonnes off men: how longe will ye blaspheme myne honoure? why haue ye soch pleasure in vanyte, z seke after lyes? Sela Knowe this, that the LORDE dealeth maruelously with his saynte: and when I call vpon the LORDE, he heareth me. Be angrye, but synne not: come wth youre owne hertes vpo^r yo^r beddes, z remembre yo^r selues. Sela. Offre yf sacrifice of righteousness, z put yo^r trust in yf LORDE. There be many yf saye: who wil do vs eny good? whereas thou (o LORDE) hast she wed vs the light of yf countenaunce. Thou reioyshest myne herce, though their encrease be greate both in come z wyne. Therefore wil I laye me downe in peace, z take my rest: for thou LORDE only setteest me in a sure dwellinge. The V. A psalme of David.

Hear my wordes (o LORDE) confidre in my callinge. O marke the voyce of my petition, my kynge z my God: for vnto the wil I make my prayer. Hear my voyce by tymes (o LORDE) for early in the morninge wil I gett me vnto the, yee z yf wth diligence. For thou art not the God yf hath pleasure in wickednesse, there maye no vngodly personne dwell with the. Soch as be cruell maye not stonde in thy sight, thou art an enemye vnto all wicked doers.

Thou destroyest the lyers: the LORDE abhorreth the blende thurstie and disceatfull. But as for me, I wil come in to thy house, euen vpon the multitude of thy mercy: ad in thy feare wyll I worshippe toward the thy holy temple. Leade me (o LORDE) in thy righteousness, because of myne enemies, ad make thy waye playne before me. For there is no faithfulness in their mouthes: they dyssemble in their hertes: their throte is an open sepulchre: with their tonges they disceau. Punyshe them (o God) that they maye perish in their owne ymaginations: cast them out because of the multitude of their vngodlinesse, for they rebell agaynst the. Agayne, let all them that put their trust in the, reioyse: yee let them ever be geuyng of thanks, because thou defendest them: that they which loue thy name, maye be ioyfull in the. For thou LORDE gnest thy blessinge vnto the righteous: and with thy favorable kyndnes thou defendest him, as with a shyld.

The Psalter.

The VI. A psalme of David.

A
Iere 10. d
30. b
Psal. 37. 2

O LORDE, rebuke me not in thine anger: Oh chasten me not in thy heavy displeasure. Haue mercy vpon me (O LORDE) for I am weake: O LORDE heale me, for all my bones are vexed. My soule also is in greate trouble, but LORDE how longe? Turne the (O LORDE) & deliuer my soule: Oh saue me, for thy mercies sake. For in death no man remembreth the: Oh who wil geue the thanks in the hell? I am weery of groyninge: Every night was she I my bedde, & water my couche with my teares. My countenance is chaunged for very inward greife, I consume awaye, I haue so many enemies. Awaye frome all ye wicked doers, for the LORDE hath herde the voyce off my wepinge. The LORDE hath herde myne humble petition, the LORDE hath receaued my prayer. All myne enemies shalbe confounded & sore vexed: yee they shalbe turned backe and put to shame, and that right soone.

The VII. A psalme of David.

A
2. Re. 19.
24. 20.

O LORDE my God, in y^e do I trust: saue me fro all the y^e persecute me, & deliuer me. Lest he hanche vp my soule like a lyon, & teare it in peces, whyle there is none to helpe. O LORDE my God, yff I haue done any soch thinge: yf there be any vnrighuousnes in my handes: Yff I haue rewarded euell vnto the y^e deale frendly wth me or hurte the y^e wth out any cause are myne enemies: Then let myne enemy persecute my soule, & take me: yee let hi treade my life downe in the earth, & laye myne hono^r in the dust. Selah. Scōde vp (O LORDE) in y^e wrath, lift vp thyself ouer the furious indignaciō of myne enemies: arise vp (for me) in the vengeance that thou hast promysed. That the congregacion of the people maye come aboute the, for their sakes therefore lift vp thyself agayne. The LORDE is iudge ouer the people: Auenge me then (O LORDE) acordinge to my righuousnes & innocency. Oh let the wickednes of the vngodly come to an ende: but manteyne the iust, thou righuous God, y^e triest the very hertes & the reynes. My helpe cometh of God, which preserueth them y^e are true of herte. God is a righuous iudge, & God is euer threateninge. If men wil not turne, he hath whet his swerde: he hath bent his bowe & made it ready. He hath prepayred him the weapons of death, & ordered his arrowes to destroye. Beholde, he trauallyeth with myschefe, he hath conceaued unhappynesse, and brought forth a lye. He hath grauen and dygged vp a pytte, but he

Deu 12. 6

B

Deu 10. d

Ioh 15. d
Esa. 59. a

Ecc 1. 17. c
Ier 7. b

The ix. psalme. Po. xij.

shal fall himself into y^e pytte y^e he hath made. For his unhappynesse shall come vpon his owne heade, & his wickednes shall fall vpon his owne pate. As for me, I will geue thanks vnto the LORDE for his righuousnes sake, and wil prayse the name of the LORDE the most hyest.

Psal 119. b

The VIII. A psalme of David.

O LORDE oure gouernoure: how wonderfull is thy name in all the world: how excellent is thy glory above the heauens! Out of the mouth of the very babes & sucklings thou hast ordered prayse, because of thine enemies, y^e thou mightest destroye the enemy and the auenger. For I confide thy heauens, even the worke off thy syngers: the Moone and the starres which thou hast made. Oh what is man, y^e thou art so myndfull of him: ether the sonne of man that thou visitest him? After thou haddest for a season made him lower the angels, thou crownedest him with hono^r & glory. Thou hast set him above the workes off thy bondes: thou hast put all thinges in subiection vnder his fete. All shepe and oxen, yee and the bestes of the felde. The foules of the ayre: the fysh of the see, and what so walke thorow the wayes of the see. O LORDE oure gouernoure, how wonderfull is thy name in all the world?

A

Matt. 21. b

B

Psal. 145. a
Heb. 2. b

Gen 1. d
Eph. 1. c

The IX. A psalme of David.

I wil geue thanks vnto the (O LORDE) with my whole herte, I wil speake of all thy maruelous workes. I wil be glad & reioyse in the, yee my songes wil I make of thy name, O thou most hyest. Because thou hast dryed myne enemies abacke, they were discōfited, & perished at thy presence. For thou hast maneyned my right and my cause: thou syttest in the Trone that art the true iudge. Thou rebukest the heithen, and destroyest the vngodly, thou puttest out their name for euer and euer. The enemies swerdes are come to an ende, thou hast ouerthrowen their cities, their memoriall is perished with the. But y^e LORDE endureth for euer, he hath prepared his seate vnto iudgmet. He gouerneth y^e worlde with righuousnes & ministreth true iudgmet vnto the people. The LORDE is a defence for the poore, a defence in the tyme of trouble. Therefore they y^e knowe thy name, put their trust in y^e: for thou (LORDE) neuer failest the, that seke the. O prayse the LORDE, which dwelleth in Sion shewe y^e people of his doinges. And why? he maketh inquisition for their bloude, and

A
Psal 110. a
and. 117. a

Deu. 4. e
Psal. 75. a

Ec

The Psalter.

Psal. 11. c remembreth them: he forgetteth not the com-
playnte of the poore. Haue mercy vpon me
(o LORDE) considere the trouble that I am in
amonge myne enemies, thou that liftest me vp
from y gates of death. That I maye see
C daughter Sion, and reioyse in thy sauynge
healch. As for the heithen, they are suncke
downe in the pytte that they made: in the sa-
me nette, which they spred out prauely, is the-
ir owne fore take. Thus y LORDE is know-
ne to execute true iudgment, whē the vngod-
ly is trapped in the workes of his owne han-
des. Sela. The wicked must be turned vn-
to hell, and all the heithen y forget God.
But the poore shal not allwaye be out of re-
membraunce, the paciēt abydinge of soch as
be in trouble shal not perish for euer. Vp
LORDE, let not man haue the vpper hāde, let
the heithen be cōdemned before the. O LOR-
DE, set a scolemaster ouer the, that the heithen
maye knowe them selues to be but mē. Se-
la.

Here the hebrues begynne the x. psalme.

D **W**hy art thou gone so farre of, o LOR-
DE: wilt thou hyde thyself in tyme
of trouble? Whyle y vngodly hath
the ouer hande, the poore must suffre persecu-
cion: O that they were taken in the ymagi-
nacions which they go aboute. For the vn-
godly maketh boost of his owne hertes desy-
re, the curvons blesseth him self, and blasphe-
meth the LORDE. The vngodly is so priede
and full of indignaciō, that he careth not:
whether is God before his eyes. His wayes
are allwaye filthie, thy iudgmentes are farre
out of his sight, he desyeth all his ennues.
For he sayeth in his herte: Tush, I shal neuer
be cast downe, there shal no harme happē vn-
to me. His mouth is full of cursynge, frau-
de and disceate: vnder his tōge is trauayle &
sorow. He sytteth lurking in the gardens,
that he maye pryuely murther the innocent,
his eyes are set vpon the poore. He lyeth way-
tinge secretly, as it were a lyon in his denne.
He lurketh that he maye ranysh the poore,
yee to ranysh the poore, when he hath gotten
him in to his nett. Then smyteth he, then
oppresseth he & casteth downe the poore with
his auctourie. For he sayeth in his herte:
Tush, God hath forgotten, he hath turned a
waye his face, so y he will neuer see it. Arise
o LORDE God, lift vp thine honde, and forget
not the poore. Wherfore shulde the wicked
blaspheme God, and saye in his herte: Tush,
he careth not for it? This thou seist, for
thou considrest the mysery and sorowe: The

The xi. psalme.

poore geueth himself ouer in to thy hande,
and comitteth him vnto the, for thou art
the helper of the frendlesse. Breakethou y
arme off the vngodly and malycious, search
out the wickednesse which he hath done, that
he maye perish. The LORDE is kynge for e-
uer, ye heithen shal perish out off his londe.
LORDE, thou hearest the desyious longinge
off the poore: their herte is sure, that thine ea-
re herkeneth therto. Helpe the fatherlesse
and poore vnto their righte, that the vngodly
be nomore exalted vpon earth.

The X. A psalme of David.

Will the LORDE put I my trust: how
will yethen saye to my soule: that she
shulde fle as a byde vpon youre hill?
For lo, the vngodly haue bet their bowe, and
made redy their arrowes in the quyer: that
they maye prauely shute at them, which are
true of herte. The very foundacion haue
they cast downe, what cā the righteous the
do withall? But the LORDE is in his holy
temple, the LORDES seate is in heauen: He
cōsidereth it with his eyes, his eye lyddes be-
holdeth the childien of men. The LORDE seith
both the righteous and vngodly, but who
so deliterh in wickednes, him his soule abhor-
reth. Vpon the vngodly he shal rayne sna-
res, fyre, brymstone, storme and tempest: this
rewarde shal they haue to drynke. For the
LORDE is righteous, ad he loueth righteous-
nes, his countenaunce beholdeth the thinge y
is iust.

The XI. A psalme of David.

Help LORDE, for there is not one sayn-
te more: very fewe faithfull are there a-
monge the childien off men. Ency
man telleth lyes to his neghbo, they do but
flater with their lippes and dissemble in the-
ir herte. O that the LORDE wolde rete out
all disceatfull lippes, ad the tonge that spea-
keth proude thinges. Which saye: Oure tō-
ge shulde prouayle: we are they that oughe
to speake, who is lord ouer vs? Now for
the troubles sake off the oppressed, & because
of the complaynte of the poore, I wil vp (sa-
yeth the LORDE) I wil helpe the, and set the
at rest. The wordes of the LORDE are pure
wordes: euē as y syluer, which from earth is
tried and purified vij. tymes in the fyre. Re-
pe the therfore (o LORDE) and preserue vs fro
this generacion for euer. And why? when
vanite and ydylnes getteth the ouer hande
amonge the childien of men, all are full of y
vngodly.

A

Pro. 26. 8

Ab. 2. c

Esa. 56. 2

A

Psal. 118. c

The Psalter.

The XII. A psalme of David.

How longe wilt thou forget me, o LORD: for ever: how longe wilt thou hyde thy face from me? Oh how longe shall I seeke counsell in my soule: how longe shall I be so vexed in my herte: how longe shall my ne enemy triumphe ouer me? Considre, ad heare me, o LORD my God: lighten myne eyes, that I slepe not in death. Lest my ne enemy saye: I haue preuayled agaynst hi for yf I be cast downe, they that trouble me will reioyse at it.

But my trust is in thy mercy, and my hert is ioysfull in thy sauynge health. I wil synge of the LORD, that dealeth so longyngly with me. (See I wil prayse the name of the LORD the most hyest)

The XIII. A psalme of David.

The foolish bodyes saye in their herces: Tush, there is no God. They are corrupte, ad become abhominable in their doynges, there is not one y doth good. The LORD looked downe fro heauē vpo the children of men, to se yf there were any, that wolde vnderstonde & seeke after God. But they are all gone out of the waye, they are altogether become vnprofitable: there is none that doth good, no not one. * Their throte is an open sepulchre, with their tonges they haue disceaued, the poyson of Aspes is vnder their lippes. * Their mouth is full of cursinge and bytternes, their fete are swift to shed bloude. * Destruction & wretchednes are in their wayes, ad the waye of peace haue they not knowne: there is no feare off God before their eyes. How can they haue vnderstandinge, y worke myschese, eatinge vp my people, as it were bred, & call not vpo y LORD?

Therefore shal they be brought in greate feare, for God stondesth by the generacion of the righteous. As for you, ye haue made a mocke at the counsell of the poore, because he putteth his trust in the LORD. Oh y the sauynge health were geuen vnto Israel out off Sion. Oh that the LORD wolde deliuer his people out of captiuyte. Thā shulde Jacob reioyse, and Israel shulde be right glad.

The XIII. A psalme of David.

LORDE, who shall dwell in thy tabernacle: who shal rest vpo y holy hill? Euen he y ledeth an vncorrupte life: that doth the thinge which is right, ad that speaketh the treuth from his herte. He y vseth no disceat in his tonge: he that doth no euell to his neighbour, & flaundreth not his neighbours. He y setteth not by the vngodly

The xvi. psalme. Ps. xiiij.

but maketh moch of the that feare the LORD: he y sweareth vnto his neighbour & dispoyncteth him not. He that geueth not his money vpon vsury, and taketh no rewarde agaynst the innocēt. Whoso doth these thinges, shal neuer be removed.

The XV. A psalme of David.

Reserue me (o God) for in the do I trust. I haue sayde vnto y LORD: thou art my God, my goodes are no thinge vnto the. All my delyte is vpon the sanctes that are in the earch, and vpon sods like. But they y runne after another, shall haue greate trouble. Their drynt offerynge of bloude wil not I offre, nether make mencion of their name in my mouth. The LORD himself is my good and my porcion, thou manteynest my inheritaunce. The lotte is fallen vnto me in a fayre grounde, yee I haue a goodly heretage. I wil thanke the LORD for geuyngeme warnynge: my reynes also haue chastened me in the night season. Afore honde sawe I God allwayes before me, for he is on my right honde, that I shulde not be moued.

Therefore dyd my hert reioyce, & my tunge was glad, my flesh also shal rest in hope. For why? thou shalt not leaue my soule in hell, nether shalt thou suffre thy saynte to se corrupcion. Thou hast shewed me the wayes off life: thou shalt make me full of ioye w thy countenaunce. At thy right hande there is pleasure and ioye for evermore.

The XVI. A psalme of David.

Here y right (o LORD) considre my cōplaynte: herken vnto my prayer, that goeth not out of a fayed mouth. Let my sentence come forth fro thy presence, and loke vpon the thinge that is equall. Thou hast proued & visited myne herte in the night season: thou hast tried me in the fyre, & hast founde no wickednes in me: for I vtterly purposed, that my mouth shulde not offende. Because of the wordes of thy lippes, I haue kepte me fro the workes of men, in y waye off the murtherer. Oh ordre thou my goynge in thy pathes, that my fete steppes slippe not. For vnto the I crie, heare me o God: encline thine eares to me, and herke vnto my wordes. Shewe y marvelous lonyng kindness, thou that sauest them which put their trust in the, from sods as resist thy right honde. Repe me as the apple of an eye, defende me vnder the shadowe of thy wynges. From the vngodly that trouble me, from myne enemies which compasse my soule rounde aboute.

Ec ij

2
Psal 12. a

Gen. 11. b
18. c

Rom. 3. b

* These three verses are not in the Gebaye.

2
Psal 119. c
Rom. 11. d

2
Psal 119. b
Psal 123. a
Matt 19. c
1. Joh 1. b

Eze. 18. a

Tren. 2. c

Pro. 2. c

Act. 2. c

Act 11. d

2
Psal 123. a

Pro. 17. a

2
Zac. 2. b
Matt. 23. e

The Psalter.

Which manteyne their owne welchynesse with oppression, z their mouth speaketh proude thinges. They lye waytinge in o' waye on enery syde, turnynge their eyes downe to the grounde. Like as a lyon that is greedy of his pray, z as it were a Lyons whelpc lurking in his denne. Up LORDE, dispoynce him z cast him downe: delyuer my soule with thy swerde from the vngodly. Fro the men of thy honde (o LORDE) from the men of the worlde, which haue their porcion in this life: whose belies thou fyllest with thy treasure.

They haue children at their desyre, and leane the reste of their substance for their babes.

But as for me, I will beholde thy presence in righteousness: and when thy glory appeareth, I shall be satisfied.

The XVII. psalme of David when he was delyuered from the honde off Saul.

21 **W**ill loue the (o LORDE) my strength. The LORDE is my succor, my refuge, my Sauior: my god, my helper: in whom I trust: my buckler, y' home of my health, z my protection. I will prayse y' LORDE z call vpon him, so shall I be safe from myne enemies.

2 The sorowes of death compassed me, z the blowes of vngodlynes made me a frayd. The paynes of hell came aboute me, the snares of death toke holde vpon me. Yet in my trouble I cal'd vpon the LORDE, z complayned vnto my God. So he herde my voyce out off his holy temple, z my complaynte came before hi, yee eue into his eares. The earth trembled z quaked, the very foundations of the hilles shoke z were remoued, because he was wiethe.

There went a smoke out of his nostrils, ad a consuming fyre out of his mouth, so y' coales were kindled at it. He bowed the heauens z came downe, z it was darcke vnder his feet.

3 He rode vpon the Cherubims z dyd flye: he came flyenge with the wynges of the wynde. He made darcknesse his paulyon rounde aboute hi, with darcke water z thicke cloudes to couer him. At the bughenes off his presence the cloudes remoued, with hale stones z coales of fyre. The LORDE also thondred out of y' heauē, z the heyth gaue his thondrie w' hale stones z coales of fyre. He sent out his arrowes z scatred the, he cast sore lightnings, z destroyed the. The panges of water were sene, z the foundations of the rounde worlde were discovered at y' chiding (o LORDE) at the blasting z breeth of thy displeasure. He sent downe fro the heyth to fetch me, z toke me out of greete waters. He delyuered me from my stronge enemies, and from my foes

The xvij. psalme.

which were to mightie for me. They priuened me in the tyme of my trouble, but y' LORDE was my defence. He brought me forth also into lyberte: z delyuered me, because he had a fauor vnto me. The LORDE shall rewarde me after my righteous dealinge, z accordinge to the cleanness of my hōdes shall he recompense me. For I haue kepte the wayes of the LORDE, z haue not behaved myself wickedly agaynst my God. I haue an eye vnto all his lawes, z cast not out his commaundementes fro me. Vncorrupte will I be before hi, z wil eschue myne owne wickednes. Therefore shall y' LORDE rewarde me after my righteous dealinge, z accordinge vnto y' cleanness of my hōdes in his eye sight. With the holy thou shalt be holy, z w' y' innocēt thou shalt be innocēt. With the cleane thou shalt be cleane z with the frowarde thou shalt be frowarde. For thou shalt saue the poore oppressed, z bringe downe the hye lokes of the proude. Thou lightest my candle, o LORDE my God: thou makest my darcknesse to be light. For in the I can discerne an host of me: yee in my God I can leape ouer the wall.

The waye of God is a perfecte waye: the wordes of the LORDE are tried in the fyre: he is a styllte of defence, for all them that trust in him. For who is God, but the LORDE? Or, who hath any strength, but our God? It is God that hath gyided me with strength and made my waye vncorrupte. He hath made my feete like hartes feete, and set me vpon an hye. He teacheth myne handes to fight, and maketh myne armes to breake euen a booke off scile. Thou hast geue me the defence of thy health, thy right hande vpholdeth me, and thy louynge correccion maketh me greate. Thou hast made rowme ynough vnder me for to go, that my foete steppes shulde not slyde. I will folowe open myne enemies, and take them: I will not turne till they be discomfited. I will smyte them, they shall not be able to stonde, but fall vnder my feete. Thou hast gyided me with strength vnto y' battell, thou hast throwe them all downe vnder me, that rose vp agaynst me. Thou hast made myne enemies to turne their backs vpon me, thou hast destroyed the y' hated me. They cried, but there was none to helpe the: yee euen vnto the LORDE, but he herde the not. I will beate them as small as the dust before the wynde, I will cast them out as y' claye in the stretes. Thou shalt delyuer me from the strynges of the people, thou shalt make me the heade of the heith. A people whom I haue not knowne, shall serue me.

Eph. 6. b

C

2-Re. 22 d

Pro 6. b

2-Re. 22 a

Eccl. 11. 4. 2

Psalm 118

Deu. 4 f

Abas c

Matt 27. f

Psalm 141 a

Pro. 1. c

The Psalter.

As soone as they heare of me, they shall obey me, but the straunge childre dyssemble with me. The straunge children are waxe olde, and go haltinge out of their pathes. The **LORDE** lyueth: ad blessed be my helper, prayesd be the God of my health. Eue y God which seyth that I be auenged, and subdneeth the people vnto me. It is he that deliuereth me fro my cruell enemies: thou shalt lifeme vp from them that ryse agaynst me, thou shalt ryd me from the wicked man.

Ro. 15. a For this cause I wil geue thankes vnto y (o **LORDE**) amonge the Gentiles, and synge prayes vnto thy name. **2. Re. 22. g** Grete prosperite geueth he vnto his kyng, and sheweth louinge kyndnesse vnto Dauid his anoynted, yee vnto his sede for evermore.

The XVIII. A psalme of Dauid.

Ro. 1. c **A** The very heauens declare the glory off God, ad the very firmamēt sheweth his hādye worke. One daye telleth another, and one night certifieth another. There is nether speach ner lāguage, but their voyces are herde amōge thē. Their soude is gone out into all londes, and their wordes in to the endes of the worlde. **Ro. 10. c**

In thē hath he sett a tabernacle for y **Sō** ne, which cōineth forth as a brydegrome out of his chambre, z reioyseth as a giante to rūne his course. It goeth forth frō the one ende of the heauen, and runneth aboute vnto the same ende agayne, z there maye no mā hyde himself frō the heate therof. The lawe of the **LORDE** is a perfecte lawe, it quickeneth the soule. The testimony of y **LORDE** is true, z geueth wisdom euen vnto babes. The statutes of the **LORDE** are right, z reioyse the herte: y cōmandmēt of y **LORDE** is pure, and geueth light vnto the eyes.

Psal. 117. c
Deu. 4. a
Psal. 118. f
Matt. 11. c

The feare of the **LORDE** is cleane, z endureth for ever: the iudgmentes of the **LORDE** are true and rigtuous altogether. More pleassunt are they then golde, yee then moch fyne golde: sweter then hony z the hony combe. These thy seruante kepeth, z for kepinge of them there is grete rewarde. Who can tell, how oft he offendeth? Oh clēse thou me fro my secrete fautes. Repethy seruante also from presumptuous synnes, lest they get the dominion ouer me: so shal I be vndefyled z innocēt frō the grete offence. See the wordes of my mouth z the meditaciō of my herte shal be acceptable vnto the, o **LORDE**, my helper and my redemer.

ro. 8. a

Psal. 118. a

The XIX. A psalme of Dauid.

A The **LORDE** heare the in the tyme off trouble, the name of the God of Ja-

The xx. Chap. Fo. xv.

cob defende the. Sende the helpe frō the Sanctuary, z strength y out of Sion. Remembre all thy offerynges, and accepte thy brient sacrifice. Sela. Graunte the thy herres desyre, z fulfill all thy mynde. We will reioyse in thy health, z triūphe in y name of the **LORDE** oure God: the **LORDE** perfourme all thy peticiōs. Now knowe I, that the **LORDE** helpeth his anoynted, and will heare him frō his holy heauen: mightie is the helpe of his right hōde. Some put their trust in charettes, z some in horses: but we wil remēbre y name of the **LORDE** oure God. They are broughte downe and fallen, but we are ry sen and stonde vpright. Saue (o **LORDE**) z helpe vs (o kyng) when we call vpon the.

The XX. A psalme of Dauid.

L **ORDE**, how ioyfull is the kyng in y strength: O how excedinge glad is he of thy sauyng health? Thou hast geuen him his herres desyre, z hast not put him frō the request of his lippes. Sela. For thou hast preuēted him w' liberall blessinges, z set a crowne of golde vpon his heade. He aslied life of the, z thou gauest him a long life, eue for ever z ever. His honoure is grete in thy sauyng health, glory and grete worshippe shal thou laye vpon him. For thou shalt geue him everlastige felicitye, z make him glad w' the ioye of y cōtēnauce. And why: because the kyng putteth his trust in the **LORDE**, z in the mercy of the most hiest he shal not mysery. Let all thine enemies fele thy honde, let thy right honde synde out all thē y hate the. Thou shalt make thē like a fyre ouen in tyme of thy wiath: the **LORDE** shal destroye thē in his displeasure, z the fyre shal consume them. Their frute shal thou rote out of the earth, z their sede frō amōge the childre of men. For they intēded myschefe agaynst the, z ymaged soch deuyces, as they were not able to perfourme. Therfore shalt thou put thē to flight, z with thy stringes thou shalt make ready thine arrowes agaynst the faces off them. Be thou exalted (o **LORDE**) in thine owne strength, so wil we synge and prayse thy power.

B

2

2. Re. 13. E

2

The XXI. A psalme of Dauid.

M God, my God: why hast thou forsaken me? y wordes of my cōplaynte are farre fro my health. O my God, I crie in the daye tyme, but thou hearest not: and in the night season also I take no rest. Yet dwellest thou in the Sanctuary, o thou worshippe of Israel. Oure fathers hoped in the, they trusted in the, ad thou dydest deliuer them. They called vpon the,

Matt. 27. e
Mar. 15. d

The psalter.

and were helped: they put their trust in the, and were not confounded. But as for me, I am a woman and no man: a very scorn of me and the outcast of the people. All they y^e se me, laugh me to scorn: they shute out their lippes, and shake their heades. He trusted in God, let him deliuer him: let him helpe hi, yf he wil haue him. But thou art he that toke me out of my mothers wombe: thou wast my hope, when I hanged yet vpon my mothers brestes. I haue bene left vnto the euersence I was borne, thou art my God, cūe fro my mothers wombe. O go not fro me the, for trouble is harde at hande, and here is none to helpe me. Greate uiles are come aboute me, fast oxen close me in on euery syde. They gape vpon me with their mouthes, as it were a rampinge and roaringe lyon.

I am poured out like water, all my bones are out of ioynt: my herte in the myddest of my body is euen like meltinge waxe. My strength is dried vp like a potsherde, my tounge cleueth to my goomes, and thou hast brought me into the dust of death. For dogges are come aboute me, the coucell of y^e wileked hath layed sege agaynst me. They feared my hondes and my fete, I might haue tolde all my bones: as for them, they stode staring and lookinge vpon me. They haue parted my garmentes amonge them, and cast lottes vpon my vesture.

But benot thou farre fro me, O LORDE: thou art my succoure, haist thou to helpe me. Deliuer my soule from the swearde, my darlinge from the power of the dogge. Save me from the lyons mouth, and heare me fro amonge the hornes off the vnicornes. So will I declare thy name vnto my brethien, in the myddest off the congregacion will I prayse the. O prayse the LORDE yet that feare him: Magnific him, al ye sede of Jacob, and let all y^e sede of Israel feare hi. For he hath not despysed ner abhorred the miserable estate of the poore: he hath not hyd his face from me, but whē I called vnto him, he herde me. I wil prayse the in the greate congregacion, and performe my vowes in the sight off all the that feare the. The poore shal eat and be satisfied: they y^e seke after y^e LORDE shal prayse him: youre herte shal lyue for euer.

All the endes of the worlde shal remembre thy miseries, and be turned vnto the LORDE: and all the generacions of the heithen shal worshipe before him. For the kyngdome is the LORDES, and he shal be the gouernoure of y^e earth. All such as ke fast vpon earth, shal see also and worshipe: All they that lye in

The xxiii. psalme.

the dust, and lyue so hardly, shall fall downe before him. The sede shall serue him, and preach of the LORDE for euer. They shal come, and declare his righteuesnes: vnto a people that shal be borne, whō the LORDE hath made.

The XXII. A psalme of David.

The LORDE is my shepherde, I can wante nethinge. He feedeth me in a grene pasture, and ledeth me to a fressher water. He quickeneth my soule, and bringeth me forth in the waye of righteuousnes for his names sake. Though I shulde walke now in the valley of the shadowe of death, yet I feare no euell, for thou art with me: thy staffe and thy shepchoke comfort me. Thou preparest a table before me agaynst mine enemies: thou annoyntest my heade with oyle, and fyllest my cuppe full. Oh let thy louynge kyndnes and mercy folowe me all the dayes off my life, that I maye dwell in the house off the LORDE for euer.

The XXIII. A psalme of David.

The earth is the LORDES, and all that therein is: the copase of the worlde, and all y^e dwell therein. For he hath founded it vpon the sees, and buylded it vpon the fiondes. Who shal go vp in to the hill off the LORDE? Or, who shal remayne in his holy place? Euen he y^e hath innocēt hōdes and a cleue herte: which listeth not vpon his mynde vnto vanite, and sweareth not to disceane. He shal receaue the blessinge fro the LORDE, and mercy fro God his saviour. This is y^e generacio of the y^e seke him, of the y^e seke y^e face, O Jacob. Sela. Open y^e gates (O ye princes) let the euerlastinge doores be opened, y^e kyng of glory maye come in. Who is this kyng of glory? It is the LORDE stronge and mighty, euen the LORDE mightie in battell.

Open youre gates (O ye princes) let the euerlastinge doores be opened, y^e the kyng off glory maye come in. Who is this kyng off glory? It is the LORDE of hostes, he is the kyng of glory. Sela.

The XXIII. A psalme of David.

Unto the (O LORDE) I lift vp my soule. My God, I trust in y^e: Oh let me not be confounded, lest myne enemies triumphe ouer me. For all they y^e hope in y^e shal not be ashamed: but such as be shamefull despyse w^out a cause. they shall be put to confusio. Shewe me thy wayes (O LORDE) and teach me thy pathes. Led me in y^e trueth and lerne me, for thou art the God off my health, and in the is my hope all the daye longe.

Psal. 102. d

Matt. 17. c

Psal. 70. a

Iosue. 7. a
a Re 14. b

Mat. 27. d
Ioh. 19. c

Psal. 24. b

Heb. 2. c

Psal. 9. b

Psal. 121. b

Psal. 101. c

Ioh. 10. a
1 Pe. 2. c

Pro. 10. b

Deu. 10. c
Iere. 27. a
1. Cor. 10. c
Iob. 38. a

Eza. 38. b

Rom. 9. d
Esa. 40. c
Psal. 40. a

The psalter

Call to remembrance, O LORD, thy tender mercies & thy lowly kindnesses, which haue bene euer of olde. Oh remembre not y synnes & offences of my youth, but according vnto thy mercy thynke vpon me (O LORD) for thy goodnesse. O how freely & righteuous is the LORD, therefore wil he teach synners in the waye. He ledeth the simple a right, and soch as be meke the lerneth he his wayes. All the wayes of the LORD are very mercy & faithfulness, vnto soch as kepe his testament and couenaunt. For thy names sake, O LORD, be mercifull vnto my synne, for it is greate. What so euer he be that feareth the LORD, he shal shewe him the waye that he hath chosen.

His soule shall dwell at ease, and his sede shall possesse the londe. The secretes of the LORD are amongest them that feare him, and he sheweth them his couenaunt. Myne eyes are euer lookinge vnto the LORD, for he shal plucke my feet out of y nett. Turne the vnto me and haue mercy vpon me, for I am desolate and in misery. The sorowes of my herte are greate, O brynge me out of my troubles.

Loke vpon my aduersite and misery, and forgeue me all my synnes. Considre how myne enemies are many, and beare a malicious hate agaynst me. O kepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in the. Let innocency and righteuous dealinge wayte vpon me, for my hope is in the. Deliuer Israel (O God) out of all his trouble.

The XXV. A psalme of David.

BE thou my iudge (O LORD) for I walke innocently: my trust is in the LORD, therefore shall I not fall.

Examine me O LORD, and proue me: trie out my reynes and my hert. For thy lowly kindness is before myne eyes, and I walke in thy trueth. I syt not amonge wayne personnes, and haue no fellowship with the disceatfull. I hate the congregacion of the wicked, and I will not syt amonge the vngodly.

I washe my hondes with innocency O LORD, and so go I to thine altier. That I maye shewe the voyce of thy prayse, and tell of all thy wonderous workes. LORD, I loue the habitation of thy house, and y place wher thy honoure dwelleth. O dest: oye not my soule with the synners, ner my life with the bloudthirstie. In whose hondes is wickednesse, and their right hond is full of giftes. But as for me I will

The xxvi. psalme. Ho. xvi.

walke innocently: O deliuer me, and be mercifull vnto me. My force stenderh right: I wil prayse the (O LORD) in the congregacions.

The XXVI. A psalme of David.

THE LORD is my light and my health: whom then shulde I feare? the LORD is the strength of my life, for whom the shulde I be afrayed? Therefore when the wicked (euen myne enemies & my foes) came vpon me, to eat vpon my flesh, they stombled and fell. Though an hooste of men were layed agaynst me, yet shal not my hert be afrayed: and though there rose vp warre against me, yet wil I put my trust in him. One thinge haue I desired of the LORD, which I wil requyre: namely, that I maye dwell in the house of the LORD all the dayes of my life, to beholde the sayre beauty of the LORD, and to vyset his temple.

For in the tyme of trouble he hath hyd me in his tabernacle, yee in the secrete place of his dwellinge hath he kepte and set me vpon a rocke of stone. And now hath he lift vpon my heade aboue myne enemies, that compassed me rounde aboute. Therefore wil I confesse in his dwellinge, the oblation of thankes geuynge: I wil both synge & speake prayses vnto the LORD. Herte vnto my voyce (O LORD) when I crie vnto the: haue mercy vpon me & heare me. My hert speaketh vnto the, my face seeketh the, yee LORD, thy face wil I see. O hyde not thou thy face frome, cast not thy seruante of in displeasure. Thou art my succoure, leane me not, nether forsake me, O God my Saviour. For my father and my mother haue forsaken me, but the LORD hath taken me vpon. Shewe me thy waye O LORD, and lede me in the right path, because of myne enemies. Deliuer me not in to the wylles of myne aduersaries, for there are false wytnesses risen vp agaynst me, and they ymagyn myschefe. Nevertheless, I beleue rely to seth the goodnesse of the LORD in the londe of the lyuynge. O tary thou y LORD, O sleysure, be stronge, let thine hert be of good comforte, and wayte thou still for the LORD.

The XXVII. A psalme of David.

Unto the wil I crie, o my stronge defence: thinke no scome of me, lest yf thou make the as though thou herdest not, I become like them, that go bewne into y pytte. Heare the voyce of my humble petition, when I crie vnto the, and holde vpon my hondes towards thy holy temple.

Ec iij

Esa 43. d

Iere 31. f

Psal 138. a
b, c

Esa 1. b

Exo. 23. a

Deu. 17. a

2
Psal. 11. b

Luce 10. d

2. Re. 7. c

3
1. Re. 11. a
2. Re. 11. c

C

Psal. 138. d

The Psalter.

Iere. 9. a **Deut. 8. d** **Deut. 31. a** **Exo 7. e** **Exo 9. e** **Exo. 14. f** **Matth. 8. c** **Eze. 17. d** **Deut. 3. b** **Num. 16. c**

O plucke me not away amonge the vngodly and wicked doers, which speake frendly to their neghbores, but ymagin myschefe in their hertes. Rewardethem accordinge to their dedes and wickednesse of their owne inuencions. Recompense them after y^e woorkes of their hōdes, paye them that they haue deserued. For they regarde not the woorkes of the **LORDE**, ner the operacion of his hādes: therfore shal he breake them downe, and not buyldethem vp. Praised be y^e **LORDE**, for he hath herde the voyce of my humble peticiō. The **LORDE** is my strēgth and my shyld: my herte hoped in him, & I am helped: therfore my hert daūseth for ioye, and I will synge prayses vnto him. The **LORDE** is the strength of his people, he is the defender and Sauoure of his annoynded.

O helpe thy people, geue thy blessinge vnto thy enheritaunce: fede them, and set them vp for ever.

The XXVIII. A psalme of Dauid.

Write vnto the **LORDE** (o ye mightie) ascribe vnto the **LORDE** worshippe and strength. Geue the **LORDE** the honoure of his name, bowe youre selues to the holy magesty of the **LORDE**. It is the **LORDE** that commaundeth the waters: It is the glorious God that maketh y^e thonder: it is the **LORDE** y^e ruleth the see. The voyce of the **LORDE** is mightie in operacion, the voyce of the **LORDE** is a glorious voyce. The voyce of the **LORDE** breaketh the Cedre trees: yee the **LORDE** breaketh the Ceders of Libanus. He maketh them to slippe like a calfe: Libanus and Sirion like a yonge vnycome. The voyce of the **LORDE** deuiderh the flames of fyre: the voyce of the **LORDE** shaketh the wilderness, yee the **LORDE** shaketh the wilderness of Cades.

The voyce of the **LORDE** moueth y^e hyndes & discovereth the thicke busshes: in his temple shal everyman speake of his honoure. The **LORDE** stilleth the water floude, & y^e **LORDE** remayneth a kynge for ever. The **LORDE** shall geue power vnto his people, the **LORDE** shal geue his people the blessinge of peace.

The XXIX. A psalme of Dauid.

Will magnifie y^e (**LORDE**) for thou hast set me vp, & not suffred my foes to triūphe over me. **LORDE** my God, I cried vnto the, and thou hast healed me. Thou **LORDE** hast brought my soule out of hell: thou hast kepte my life, where as they go downe to the pytte. Synge prayses vnto the **LORDE** (o ye sayntes of his) ge-

The xxx. psalme.

ue thankes vnto him for a remembraunce of his holynesse. For his wiatchendureth but the twinklinge of an eye, and his pleasure is in life: heynesse maye well endure for a night, but ioye commeth in the mornynge.

As forme, whē I was in prosperite, I sayde: Tush, I shal neuer fall more. (And why? thou **LORDE** of thy goodnesse haddest made my hill so stronge.) But as soone as thou turnedest thy face frome, I was brought in feare. The cried I vnto y^e (**LORDE**) yee vnto y^e **LORDE** made I my prayer. What profit is there in my bloude, yf I go downe to corrupcion? Maye the dust geue thankes vnto ye? **O** shal it declare thy faithfulness? Heare (**LORDE**) and haue mercy vpon me: **LORDE** be thou my helper. And so thou hast turned my heynesse into ioye: thou hast put of my sack cloth, & gyrded me wth gladnesse. That my hono^r might synge prayses vnto the wth out ceassynge: **LORDE** my God, I wil geue thankes vnto the for ever.

The XXX. A psalme of Dauid.

When the, **LORDE**, is my trust: let me neuer be put to cōfucion, but deliuer me in thy rightuousnesse. Bowe downe thine eare to me, make haist to deliuer me: be thou my stronge rocke and a house of defence, that thou mayest saue me. For thou art my stronge holde & my castell: **O** be thou my gyde, & lede me for thy names sake. Drawe me out of the nett y^e they haue layed pūely for me, for thou art my strēgth.

Into thy hondes I commende my spire: thou hast deliuered me **LORDE** thou God of treuth. I hate them that holde of vanities, and my trust is in the **LORDE**. I will be glad and reioyse in thy mercy: for thou hast consided my trouble, thou hast knowen my soule in aduersite. Thou hast not deliuered me ouer in to the hōdes of the enemye, but hast set my fete in a large rowme. Haue mercy vpon me, **LORDE**, for I am in trouble, myne eye is consumed for very heynesse, yee my soule and my body. My life is wahren olde with heynesse, and my yeares wth mornynge. My strēgth fayleth me because of my aduersite, and my bones are corrupte. I am become a very reprove amonge all myne enemyes, my neghbores & they of myne owne aquauntaunce are a frayd of me: they y^e se me in the strete, cōveye them selues frome. I am clene forgotten and out of mynde, as a deed man: I am become like a broken vessell.

For I haue herde the blasphemy of the multitude: every man abhorreth me; they ha-

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we gathered a council together agaynst me, and are purposed to take awaye my life.

But my hope is in y^e LORDE, & I saye: thou art my God. My tyme is in thy honde: delyuer me from the honde of myne enemies, & from them y^e persecute me. Shewe thy seruaunt the light of thy countenance, helpe me for thy mercies sake. Let me not be confounded (o LORDE) for I call vpon the: let the vngodly rather be put to confusion, and brought vnto the hell. Let the lyenge lippes be put to sylence, which cruelly, disdainedly & despitefully speake agaynst the righteous. O how greate and manifolde is thy good, which thou haist hyd for them that feare y^e? O what thinges bringest thou to passe for them, that put their trust in the, euen before the sonnes of men?

D Thou hyddest them priuely by thine owne presence from the proude men, thou keptest them secretly in thy tabernacle, from the strife of tonges. Thankes be to the LORDE, for he hath shewed me maruelous greates kyndnesse in a stronge cite. For when the sodane feare came vpon me, I sayde: I am cast out of thy sight. Neuertheles, thou herdest myne humble prayer, when I cried vnto the. O loue the LORDE (all ye his sayntes) for the LORDE preserveth the faithfull, and plenteously rewardeth he the proude doer. Be stronge therfore & take a good herte vnto you, all ye that put youre trust in the LORDE.

The XXXL A psalme of David.

A **Rom. 4.2** Blessed are they, whose vnrighteousnesse is forgiven, and whose synnes are covered. Blessed is the man, vnto whom the LORDE imputeth no synne, in whose spere there is no gyle. For whyle I helde my tonge, my bones consumed awaye thowrow my daylie complaynynges. And because thy hande was so heavy vpon me both daye and night, my moysture was like the drouth in Sommer. Sela.

Tob 13. b **Luce 13. c** Therfore I confessed my synne vnto the, and hyd not myne vnrighteousnesse. I sayde: I will knowlege myne offence, and accuse my self vnto the LORDE, and so thou forgavest me the wickednesse of my synne.

Pro 18. b Sela. For this shal every saynte make his prayer vnto the in due season, therfore shall not the greate water floudes come nye him. Thou art my defence in the trouble that is come aboute me, O compasse thou me aboute also with the ioye of delyueraunce.

1. 2. 3 Sela. I wil enforme the, and shewe the the waye wherin thou shalt go: I wil fasten

The xxxij. psalme. Ho. xxiij.

myne eyes vpon the. Be not ye now like horses & mooles, which haue no vnderstandinge. Whose mowthes thou must holde with bytt & brydle, yf they wil not obeye the.

Grete plagies shall y^e vngodly haue, but who so putteth his trust in the LORDE, mercy shall compasse him on every syde. Be glad (o ye righteous) and reioyse in the LORDE, be ioyfull all ye that are true of herte.

The XXXII. A psalme of David.

Reioyse in y^e LORDE (o ye righteous) for it becommeth well the iust to be thankfull. Praise the LORDE with harpe: synge psalmes vnto him with the lute and instrument of ten stringes. Singe him a new songe, yee synge lustely vnto him & with a good corage. For the worde of y^e LORDE is true, and all his workes are faithful. He loueth mercy & iudgment, y^e earth is full of the goodnesse of the LORDE. By the worde of the LORDE were the heauens made, & all the hostes of them by y^e breath of his mouth. He gathereth y^e waters together as it were in a bottell, & laieth vp the depe in secreete. Let all the earth feare the LORDE, and let all them that dwell in the wolde, stande in awe of him. For loke what he sayeth, it is done: and loke what he commaundeth, it standeth fast. The LORDE bringeth the counsell of the heithen to naught, and turneth the deuices of the people.

But the counsell of the LORDE endureth, and the thoughtes of his hert from generation to generacion. Blessed are the people that holde the LORDE for their God, & blessed are the folke whom he hath chosen to be his heretage. The LORDE looketh downe from heauen, & beholdeth all the children of men: from his stronge seate he considreth all them y^e dwell in the wolde. He only hath fashioned all the hertes of them, & knoweth all their workes. A kynge is not helped by his owne greate hoost, nerher is a giante saved thowrow the might of his owne strenght.

A horse is but a vayne thyng to saue a man, it is not the power of his strenght that can delyuer him. Beholde, the eye of the LORDE looketh vnto them that feare him, & put their trust in his mercy. That he maye delyuer their soules from death, and to fede them in the deare tyme. Let oure soules patiently abyde the LORDE, for he is oure helpe and shilde. So shal oure herte reioyse in him, because we haue hoped in his holy name. Let thy mercifull kyndnesse (o LORDE) be vpon vs, like as we put oure trust in the.

Tob. 5. d
Pro. 25. a

A
Psal. 95. b

Colo. 3. b
Eph. 5. b

Gen. 1. a
Colof. 1. b

Job 18. a

Psal. 148. a
Esa. 48. c

Esa. 48. b

Psal. 145. c

Psal. 101. c

Pro. 16. a
21. 2

Pro. 21. d

Eccles. 15. e

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The XXXIII. A psalme of David.

A Wil allwaye geue thankes vnto the
LORDE, his prayse shal euer be in my
mouth. My soule shal make hir
boast in the LORDE: the poore oppressed shal
heare therof, and be glad. O prayse y LOR
DE with me, and let vs magnifie his name to
gether. I sought the LORDE, and he her
de me, yee he delyuered me out of all my fea
re. They that haue an eye vnto him, shal
be lightened, & their faces shal not be asha
med. This poore man cried vnto the LOR
DE, and he herde him, yee and delyuered him
out of all his troubles. The angell of the
LORDE pitcheth his tente rounde aboute
them that feare him, and delyuereth them.
O traist and se how frendly the LORDE is,
blessed is the man y trusteth in him. O fea
re the LORDE, ye y be his sayntes: for they
that feare him, lacke nothinge. The rich
shal want and suffre hunger, but they which
seke the LORDE, shal wat no maner of thin
ge, that is good. Come hither (o ye chil
dren) herken vnto me, I wil teach you the fea
re of the LORDE. Who so listeth to lyue, &
wolde sayne se good dayes. Let him re
frayne his tonge from euell, and his lippes
that they speake no gyle. Let him eschue
euell, and do good: Let him seke peace & en
sue it. For the eyes of the LORDE are ouer
the righteous, and his eares are open vnto
their prayers. But the face of the LORDE
beholdeth them that do euell, to destroye the
remembraunce of them out of the earth.

When the righteous crie, the LORDE
heareth them, and delyuereth the out of all
their troubles. The LORDE is nye vnto
them y are contrite in hert, & wil helpe soch
as be of an humble sperte. Greate are y trou
bles of the righteous, but the LORDE dely
uereth them out of all. He kepeth all their
bones, so y not one of them is broken. But
misfortune shal slaye the vngodly, and they
that hate y righteous shal be giltye. The
LORDE delyuereth the soules of his serua
ntes, and all they that put their trust in him,
shal not offende.

The XXXIII. A psalme of David.

A Tryue thou with them (o LORDE)
that sryue w me, fight thou agaynst
them that fight agaynst me. Laye
honde vpon the shyld and spere, and ston
de vp to helpe me. Drawe out thy swea
rd, and stoppe the waye agaynst them that
persecute me, saye vnto my soule: I am y hel
pe. Let them be cofounded and put to sha
me, that seke a fter my soule: let the be turned

The xxxiiij. psalme.

back and brought to confucion, that yma
gin myschese for me. Let the be as y dust
before the wynde, and the angell of the LOR
DE scaterynge the. Let their waye be dar
ke and slippery, and the angell of the LORDE
to persecute them. For they haue pryuely
laied their nett to destroye me without a cau
se, yee and made a pitte for my soule, which
I neuer deserued. Let a sodane destruccio
come vpon him vnawarres, and y nett that
he hath layed priuely, catch him self, that he
maye fall in to his owne myschese. But let
my soule be ioyfull in the LORDE, and reioy
se in his helpe. All my bones shal saie: LOR
DE, who is like vnto the? which delyuerest y
poore from those that are to stronge for him,
yee the poore and the neddy from his robber.

False witnesses are rysen vp, & laye to my
charge thinges that I knowe not. They
rewarde me euell for good, to the greate dis
comfort of my soule. Neuertheles, when
they were sicke, I put on a sack cloth: I hum
bled my soule with fastinge, and my prayer
turned in to myne owne bosome. I beha
ued myself as though it had bene my frende
or my brother, I wete heuely, as one y mour
neth for his mother. But in my aduersite
they reioyse, and gather them together: yee
y very lame come together agaynst me vna
warres, makinge mores at me, & ceasse not.

With y greby & scomefull ypocrites, they
gnasshed vpon me with their ceth. LOR
DE, whan wilt thou loke vpo this? O res
tore my soule from y wicked rumoure of the,
my dearlinge from the lyons. So wil I ge
ue y thankes in the greate congregacion, &
prayse the amenge moch people. O let the
not triumphe over me, that are myne enemies
for naught: O let them not wyncke w their
eyes, that hate me without a cause. And
why? their comonyng is not for peace, but
they ymagin false wordes agaynst y outcas
tes of the londe. They gape vpon me w
their mouthes, sayenge: therethere: we se it
with oure eyes. This thou seist, o LORDE:
holde not thy tonge the: go not farre fro me,
o LORDE. Awake (LORDE) and stonde
vp: auenge thou my cause, my God, and my
LORDE. Judge me (o LORDE my God)
acordinge to thy righteousness, y they triu
phe not ouer me. O let the not saye in the
ir hertes: there there, so wolde we haue it. O
let them not saye: we haue ouercome him.

Let them be put to confucion and shame,
that reioyse at my trouble: let the be clothed
with rebuke and dishonoure, that boost the
selues agaynst me. Let them also be glad

Psalm 32. b

Mat. 24. 2
1. Tel 5. 2
Eccli. 27. 2

Psalm 109. 2

Pro 17. 2
Job 31. 6

Psalm 111. 6

Job 35. 6

D

1. Re. 41. d

4. Re. 19
1. Tel 5. d

Psalm 12. b

Psalm 127. 2
Matt. 6. c

1. Pet. 3. b

Pro. 34. c
1. Tel 5. b

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and reioyse, that fauoure my rightuous dealinge: yee let them saye all waye: blessed be y^e LORDE, which hath pleasure in the prosperite of his seruaunt. And as for my tonge, it shall be talkynge of thy rightuousnes and of thy prayse, all the daye longe.

The XXXV. A psalme of David.

A hert sheweth me the wickednesse of the vngodly, that there is no feare of God before his eyes. For he dyssembleth before his face, so longe till his abhominable synne be founde out. The wordes of his mouth are vnrightuousnesse and disceate, he wil not be lerned to do good.

He ymagineth myschefe vpon his bedde, he wil come in no good waye, ner refuse the chynge that is euell. Thy mercy (O LORDE) reacheth vnto the heauen, and thy faithfulness vnto the cloudes. Thy rightuousnesse stondech like the stronge mountaynes, and thy iudgment like the greates depe.

Thou LORDE prseruest both mē and bestes. How precious is thy mercy (O God) that the children of men maye put their trust vnder y^e shadowe of thy wynges. They shal be satisfied with the plēteousnesse of thy house, and thou shalt geue them drynke of the ryuer of thy pleasures. For by this is y^e well of life, and in thy light, shall we se light. O spiede forth thy louynge kyndnesse vnto them that knowe the, and thy rightuousnes vnto the that are true of hert. O let not the fote of pryde ouertakeme, O let not the hande of y^e vngodly cast me downe. As for wicked doers, they fall, they are cast downe, and are not able to stode. The XXXVI. A psalme of David.

Not thy self at the vngodly, be not thou envious agaynst the euell doers. For they shall soone be cut downe like y^e grasse, and be wythered even as y^e grene herbe. Put thou thy trust in y^e LORDE, and he doinge good: so shalt thou dwell in the londe, and verely it shal fede the. Delyte thou in the LORDE, and he shal geue the thy hertes desyre. Committe thy waye vnto y^e LORDE, see thy hope in him, and he shal brynge it to passe. See he shall make thy rightuousnesse as cleare as the light, and thy iust dealinge as the noone daye. Holde the still in y^e LORDE, and abyde paciēly vpon him: but greue not thy self at one that hath prosperite, and lyueth in abhominacion. Leave of from wrath, let go displeasure, let not thy gelousy moue the also to do euell. For wicked doers shal be roted out, but they that paciētly abyde the LORDE, shal enheret the londe.

Suffre yet a litle whyle, and y^e vngodly shal

The xxxvi. psalme. Ho. xviij.

be clene gone: thou shalt loke after his place, and he shal be awaye. But the meke spreted shal possesse the earth, and haue pleasure in much rest. The vngodly layeth waye for the iust, and gnaseth vpon him wth his tethe.

But y^e LORDE laugheth him to scorne, for he seith y^e his daye is cominge. The vngodly drawe out the swerde and benche their bowe, to cast downe y^e symple and poore, and to slaye soch as go y^e right waye. Neuertheles, their swerde shal go thorow their owne hert, and their bowe shal be broke. A small chynge y^e the rightuous hath, is better then greates riches of the vngodly. For the armes of y^e vngodly shal be broken, but the LORDE vpholdeth the rightuous. The LORDE knoweth the dayes of the godly, and their enheritaunce shal endure forever. They shal not be cofounded in y^e perlonus tyme, and in y^e dayes of death they shal haue ynough. As for y^e vngodly, they shall perishe: and whē y^e enemies of y^e LORDE are in their floures, they shal consume, yee euen as the smoke shal they consume awaye. The vngodly borroweth and payeth not a gayne, but the rightuous is mercifull and liberrall. Soch as be blessed of him, shal possesse the londe: and they whom he curseth, shal be roted out. The LORDE ordieth a good mans goynge, and hath pleasure in his waye. Though he fall, he shal not be hurte, for the LORDE vpholdeth him wth his hande. I haue bene yonge, and now am olde: yet sawe I neuer the rightuous forsake, ner his seide to seke their bried. The rightuous is euer mercifull, and leueth gently, therfore shal his seide be blessed. Glefydenell, and do y^e chynge that is good, so shalt thou dwell forever.

For y^e LORDE loueth y^e chynge y^e is right, he forsaketh not his sayntes, but they shal be prserued for evermore: as for the seide of the vngodly, it shal be roted out. See the rightuous shal possesse y^e lode, and dwell therein forever. The mouth of the rightuous is exercised in wysdome, and his tōge talketh of iudgment. The lawe of his God is in his hert, therfore shal net his fote stepes slyde. The vngodly seyth the rightuous, and goeth about to slaye him. But the LORDE wil not leaue him in his hōdes, ner cōdemne him when he is iudged. Hopethou in the LORDE, and kepe his waye: and he shal so promote the, that thou shalt haue the lode by enheritaunce, and se, when the vngodly shall perishe. I myself haue sen the vngodly in greates power, and flourishinge like a grene baye tre: but when I wente by, lo, he was gone: I sought him, but he conde nō where be founde.

Matt. 3. a

Mal. 2. a

Pro 15. b
Eccl. 10. c
1. Tim. 6. b

Some
reade
thus:
The vngodly
lode
vpon
vnto
and
not
for
naught
D

Pro 24. c
Psal 11. c
144. b
Psal 111. a
Pro. 11. b

Pro. 10. a

W

Eccl. 31. b

Matt. 5. g

Esa. 30. d

Iere. 2. b

4. Re 19. c

Deu 4. a
5. d

Pro. 15. a

W

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Kepe innocency, and take hede vnto the thinge that is right, for that shall bringe a man peace at the last. As for the trasgresours, they shal perishe together, and the vngodly shal be roted out at y last. The helpe of the rightuous commeth of the LORDE, he is their strength in the tyme of trouble. The LORDE shal stode by them, and saue them: he shal deliuer them from the vngodly, and helpe the, because they put their trust in him.

The XXXVII. A psalme of David.

Iere. 10. d
Psal. 6. a

B Ome not to rebuke (O LORD) in thine anger: O chasten me not in thy heuy displeasure. For thy arrowes stick fast in me, and thy honde presseth me sore. There is no whole parte in my body, because of thy displeasure: there is no rest in my bones, by reason of my synnes. For my wickednesses are gone over my heade, and are like a sore burthen, to heuy for me to beare.

My woundes styncke & are corrupte, thow my foolishnesse. I am brought into so greate trouble and misery, that I go mourninge all the daye longe. For my loynes are clene dried vp, and there is no whole parte in my body. I am feble and sore synntē, I roare for the very disquietnes of my hert.

LORDE, thou knowest all my desyre, & my gronyng is not hyd from the. My hert paunteth, my strength hath fayled me, & the light of myne eyes is gone from me. My loners & frendes stonde loyng upon my trouble, and my kynsmen are gone a farre of.

Iob 19. b
Psal. 34. b

They that soughe after my life, and to do me euell, spake of lyes and ymagined disceate all the daye longe. As for me, I was like a deaf mā, and herde not: and as one that were domme, not openyng his mouth. I am become as a man that heareth not, and that can make no resistance to his mouth.

For in the (O LORD) is my trust, thou shalt heare me, O LORD my God. My desyre is, yf myne enemies triumphe ouer me: for yf my fote slippe, they reioyse greatly against me. I am redy to suffre trouble, and my heynesse is euer in my sight. For I confesse my wickednesse, & my synne greuethe me.

But myne enemies lyne, and are mightier: and they that hate me without a cause, are many in nombre. They that reward me euell for good, speake euell of me, because I folowe the thinge that good is. For sake me not (O LORD my God): O go not farre from me. Haist the to helpe me, O LORD my succoure.

The XXXVIII. A psalme of David.

The xxxix. psalme.

Sayde: I wil kepe my waies, that I offended not in my tonge. And so I shut my mouth, whyle the vngodly layed wayte for me. I helde my tonge, I was domme, I kepte sylence, yee eue from good wordes, but it was payne and greue to me. My hert was hote within me, & whyle I was thus musyng, the fyre kyndled: so that I spake with my tonge. LORDE, let me knowe myne ende, and the nombre of my dayes: that I maye be certified what I wante. Beholde, thou hast made my dayes a spanne longe, and my life is as it were nothyng before the. O how vayne are all menly vynges? Sela. Yee every man walketh as it were a shadowe, and disquieteth him self in vayne: he heapeth vp riches, and can not tell to whom he gathereth them. And now LORDE, wherin shall I comforte me? my hope is in the. Deliuer me from all myne offences, and make me not a scoone vnto the foolish. I kepe sylence, and open not my mouth, for thou hast done it. Turne thy plagis awaye from me, for I am consumed thow the feare of thy hade. When thou punysshest man for synne, thou chastenest him: so that his bentie consumeth awaye, like as it were a moche. O how vayne are all men?

Psal. 39. b
110. l

Iob 7. a
8. a

Luc. 12. b
B

Sela. Heare my prayer O LORD, and conside my callinge: shewe not thy self as though thou sawest not my teares. For I am a straunger and pilgrymme with the, as all my forefathers were. O spare me a litle, that I maye refresh myself, before I go hence, and be nomore sene.

1. Par. 10. c

The XXXIX. A psalme of David.

Wayed patiently for the LORDE, which enclyned himself vnto me, and herde my callinge. He brought me out of the horrible pitte, out of the myre and claye: he set my fete vpon the rocke, and ordred my goinges. He hath put a new songe in my mouth, enen a thankesgyng vnto our God. Many men seynge this, shal feare the LORDE, & put their trust in him. Blessed is the man that setteth his hope in the LORDE, and turneth not vnto the proude, & to such as go aboute with lies. O LORD my God, greate are y wonderous workes which thou hast done: & in thy thoughtes towards vs there maye none be lifened vnto the.

Iere. 17. b

I wolde declare them, and speake of the: but they are so many, that they can not be tolde. Sacrifice and offeringe thou woldest not haue: but a body hast thou ordeined me: burnt offeringes and sacrifice for synne thou hast not allowed. Then sayde I: Lo, I co

Heb. 10. a
Some re
de thus:
but my
ne cares

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hast thou
opened.
tere. 31 E
Psal. 21 C

me. In the begynnyng of the booke it is writ-
ten of me, that I shoulde fulfill thy wil O my
God, & that am I content to do: yee thy lawe
is within my hert. I wil preache of y right-
tuousnesse in the greates congregacion: Lo, I
wil not refrayne my lippes, O LORDE, & that
thou knowest. I do not hyde y rightuous-
nes in my hert, my talkyng is of thy treuth
and sayyng healch: I kepe not thy louyng
mercy and faithfulness backe from the grea-
te congregacion. Turne not thou thy mer-
cy from me O LORDE, but let thy louyng kynd-
nesse and treuth allwaye preserve me. For
innumerable troubles are come aboute me:
my synnes haue taken soch holde vpon me,
that I am not able to loke vp: yee they are
mo in nombre then the hayres of my heade,
and my hert hath fayled me. O LORDE,
let it be thy pleasure to deliuer me, make haist
(O LORDE) to helpe me. Let them be asha-
med and confounded, that seke after my sou-
le, to destroye it: let them fall backwarde and
be put to confusion, that wyssh me euell.

Psal. 69. 2
Iob 31. C
Pro. 17. A

Let the soone be brought to shame, that
crie ouer me: there there. But let all those
that seke the, be ioyfull and glad in the: and
let all soch as delyce in thy sayyng healch,
saye allwaye: the LORDE be prayesed. As
for me, I am poore & in mysery, but the LOR-
DE careth for me. Thou art my helper &
redemer, make no longer tarynge, O my God.

The XL. A psalme of David.

2
Pro. 14. 2

Blessed is he, y consideyth y poore: y
LORDE shal delyuer him in the tyme
of trouble. The LORDE shal pre-
serue him, and kepe him alyue: he shal make
him to prospere vpon earth, and shal not de-
lyuer him into y wil of his enemies. The
LORDE shal refresh him, when he lyeth sick
vpon his bedd, yee thou makest his bed in all
his sickness. I sayde: LORDE be merci-
full vnto me, heale my soule, for I haue syn-
ned agaynst the. Myne enemies speake e-
uill vpo me: whan shal he dye, and his name
perishe? Though he camr into se, yet mea-
ned he falsede in his hert, heaping myschefe
vpon himself. All they that hate me, run-
ne together agaynst me, and ymagin euell a-
gaynst me. They haue geuen a wicked sen-
tence vpon me: when he lyeth, he shal ryse vp
no more. Yee euen myne owne familiar fren-
de, whom I trusted, which dyd eate my bred,
hath lift vp his hele agaynst me. But be
thou mercifull vnto me (O LORDE) rayse thou
me vp, and I shal reward them. By this
I knowe thou fauourest me, that my enemye
shal not triumphe ouer me. Thou hast vp

Ioh. 31 B

The xli. psalme. Ho. xix.

holden me because of my innocency, and set
me before thy face for ever. O blessed be y
LORDE God of Israel, from hence forth and
for evermore. Amen, Amen.

The XLII. A psalme of y childre of Corah.

Like as the hert desyareth the water
brokes, so longeth my soule after the,
O God. My soule is a thurste for
God, yee eue for the luyng God: whā shal
I come, & beholde the face of God? My
teares are my meate daye and night, whyle
it is daylie sayde vnto me: where is now thy
God? Now when I thinke there vpo, I
poure out my hert by my self: for I wolde say
ne go hence with the multitude, & passe ouer
with them vnto the house of God, in y voy-
ce of prayse & thankesgyng, amonge soch
as kepe holy daye. Why art thou so full
of heuynes (O my soule) & why art thou so vn-
quiete within me? O put thy trust in God,
for I wil yet geue him thankes, for the helpe
of his countenaunce. My God, my soule is
vexed within me: therefore I remembre the lon-
ge of Jordane, & the litle hill of Hermonim.

2

Psal. 79. 2

1. Reg. 1. B

Psal. 41. 2

Iosue 12. 2

One depe calleth another w the voyce of
thy whysles, all thy waves & water flou-
des are gone ouer me. The LORDE hath
promised his louyng kyndnesse daylie, ther-
fore wil I prayse him in the night season, and
make my prayer vnto y God of my life. I
wil saye vnto God my stony rock: why hast
thou forgotten me? why go I thus heuely,
whyle the enemye oppresseth me? Whyle
my bones are broken, & whyle myne enemies
cast me in the tethe, daylie sayenge vnto me:
where is now thy God? Why art thou so
heuyn (O my soule) & why art thou so disquieted
within me? O put thy trust in God, for I
wil yet thanke him for the helpe of his coun-
tenaunce, and because he is my God.

3

Ione 2. 2

The XLII. psalme.

Sende sentence vpon me (O God) & de-
sende my cause agaynst the unholy
people: O delyuer me from the dis-
ceatfull & wicked man. For thou (O God)
art my strenght: why hast thou shot me from
the? Why go I then so heuely, whyle the ene-
mye oppresseth me? O sende out y light
& thy truethe, y they maye lede me & bryng
me vnto thy holy hill and to thy dwellinge.
That I maye go into the aulter of God,
euen vnto the God which is my ioy & pleasu-
re, & vpon the harpe to geue thākes vnto y,
O God, my God. Why art thou so heuyn (O
my soule) & why art thou so disquieted within
me? O put thy trust in God, for I wil yet ge-
ue him thākes for y helpe of his countenaunce.

2

Psal. 41. 2

DD

The Psalter.

ce, and because he is my God.

The XLIII. A psalme of y^e childre of Corah.

Deut. 6. b

We haue herde with o^r cares (o God) o^r fathers haue tolde vs, what thou hast done in their tyme, of olde.

How thou hast dryue out the heithen wth thy honde, & plated the in: how thou hast destroyed the nations & cast the out. For they gat not the londe in possession thorow their owne swerde, nether was it their owne arme that helped them. But thy right hand, thy ne arme & the light of thy countenance, because thou haddest a fauoure vnto them.

Deut. 9. a

Thou art y^e King & my God, thou sendest helpe vnto Jacob. Thorow y^e, wil we ouerthrowe oure enemies: & in thy name will we treade them vnder, that rise vp agaynst vs.

Psal. 37. a

For I will not trust in my bowe, it is not my swerde y^e shal helpe me. But it is thou that sauest vs fro oure enemies, and puttist them to confucion that hate vs. We will alwaye make oure boast of God, and prayse thy name for ever. Sela. But now thou forsakest vs, & puttist vs to confucion, and goest not forth with oure hostes. Then makest vs to turne oure backs vpon oure enemies, so that they which hate vs, spoile oure goodes. Thou lettest vs be eaten vp like shepe, & scatterest vs amonge the heithen.

Psal. 59. b

Esaie 59. b

Thou sellest thy people for naught, & takest no moneye for them. Thou makest vs to be rebuked of o^r neighbours, to be laughd to scorne and had in derision, of them that are rounde aboute vs. Thou hast made vs a vny byworde amonge the heithen, & that the people shake their heades at vs. My confucion is daylie before me, & the shame of my face couereth me. For the voyce of the slanderer & blasphemor, for the enemy and auenger. All this is come vpon vs, & yet haue we not forgottenthe, ner behaued oure selues vnfaithfully in thy couenaunt. Oure hert is not turned backe, nether oure steppes gone out of thy waye. That thou smyttest vs so in the place of the serpēt, & couerest vs with y^e shadowe of death.

Psal. 78. a

If we had forgotten the name of oure God, & holdē vp oure hondes to any straunge God: Shulde not God fynde it out? for he knoweth the very secrettes of the hert. But for thy sake we are kylled all the daie longe, and are counted as shepe apoynted to be slayne. Up LORDE, why sleepest thou? Awake, and cast vs not of for ever. Wherfore hydest thou thy face? wilt thou clene forget oure misery and oppressiō? For oure soule is brought lowe euen vnto the dust, and oure bely cleueth vn-

Rom 8. e

The xliij. psalme.

to the grombe. Arise o LORDE, helpe vs, and deliuer vs for thy mercie sake.

The XLIII. A psalme of the childre of Corah.

Wher is dytinge of a good matter, I speake of that, which I haue made of the kyng: Mytonge is y^e penne of a ready wyter. Thou art the sayrest amonge the childre of me, full of grace are thy lippes, therfore God blisseth the for ever.

Wyde the with thy swerde vpon thy thee (o thou mightie) with worshippe and renoune. Good lucke haue thou with thine honoure, ryde on with the treuth, mekenesse & rightuousnes: & thy right hōde shal reach y^e wonderfull thinges. Thy arrowes are sharpe, the people shalbe subdued vnto the, euen in the myddest amonge the kynges enemies.

Thy seate (o God) endureth for ever: the cepter of thy kyngdome is a right cepter.

Heb. 1. b

Thou hast loued rightuousnesse, & hated iniquite: wherfore God (which is thy God) hath anoynted the with the oyle of gladnes above thy felowes. All thy garmentes are like myre, Alces & Cassia, when thou comest out of thine yuerie palaces in thy beutifull glory. Kynges daughters go in thy goodly araye, & vpon thy right honde stonbeth the quene in a vesture of the most syne golde. Herken (o daughter) conside, & enclyne thine eare: forget thine owne people, & thy fathers house. So shal the kyng haue pleasure in thy beutie, for he is thy LORDE, & thou shalt worshippe him. The daughters of Tyre shal be there with gifces, the riche amonge the people shal make their supplicacion before the. The kynges daughter is all glorious within, hir clothinge is of wrought golde. She shalbe brought vnto the kyng in rayment of nedle worke, and maydens after her: soch as be next her shalbe brought vnto the. With ioye and gladnesse shal they be brought, and go in to the kynges palace. In steade of thy fathers thou hast gotten children, whom thou shalt make prynces in all londes. I wil remembre thy name from one generaciō to another: therfore shal the people geue thankes vnto the, worlde without ende.

Esa. 21. c
Eze. 37. 28

The XLV. A psalme of the childre of Corah.

In oure troubles and aduersite, we haue founde, that God is oure refuge, oure strength and helpe. Therefore wil we not feare, though the earth fell, and though the hilles were caried in to the myddest of the see.

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The Psalter.

so longe as he is in prosperite, me speake good of him. But whē he foloweth his fathers generacion, he shal neuer se light any more.

When a man is in honoure and hath no vnderstōdinge, he is compared vnto the brute beastes, and becommeth like vnto them.

The XLIX. A psalme of Asaph.

THE LORDE euen the mightie God hath spokē, & called the woulde frem the rynging vp of the sonne vnto the goinge downe of the same. Out of Sien appeareth the gloriouse burie of God. Our God shal come, and not kepe sylence: there goeth before him a consumyng fyre, and a mightie tempest rounde aboute him. He shal call the heauens from aboue, and the earth, that he maye iudge his people. Gather my sayntes together vnto me, these yf set more by the couenaunt then by any offeringe. And the heauens shal declare his righteuousnesse, for God is iudge himself.

Sela. Heare, o my people: let me speake, let me testifie amonge you, o Israel: I am God, euen thy God. I reprove the not because of thy sacrifice, yf burnt offerings are allwaye before me. I wil take no bullockes out of thy house, ner goates out of thy foldes. For all the bestes of the filde are myne, and thousandes of catell vpon the hilles.

I knowe all the foules vpon the mountaynes, and the wilde beastes of the feilde are in my sight. If I be hongrie, I wil not tell the: for yf whole woulde is myne, and all that therein is. Thyntest thou, that I wil cate the flesh of oxen, or drynke the bloude of goates?

B Offre vnto God prayse and thankes geuyng, and paye thy vowes vnto the most hyest. And call vpon me in the tyme of trouble, so wil I heare the, that thou shalt thanke me. But vnto the vngodly sayeth God: Why doest thou preach my lawes, and takest my couenaunt in thy mouth? Where as thou hatest to be reformed, and castest my wordes behynde the? If thou seist a thefe, thou runnest with him, and art partaker with the aduenterers. Thou leetest yf mouth speake wickednesse, & thy tonge paynteth disceate. Thou syttest and speakest agaynst thy brother, yee and flaundrest thine owne mothers sonne. This thou doest, why le I holde my tonge: and thinkest me to be euen soch one as thy self: but I wil reprove the, & set my self agaynst the. Considre this, yet that forget God: lest I plucke you awaie, and there be none to delyuer you. Who so offreth me calves and prayse, he honoureth

The I. psalme.

me: & this is the waye, wherby I wil shewe him the sauynge healeth of God.

The L. A psalme of David.

Goe mercy vpon me (o God) after thy goodnes, & accordyng vnto thy great mercies, do awaye myne offences.

Wash me well from my wickednesse, & cleanse me from my synne. For I knowlege my fautes, and my synne is euer before me.

Agaynst the only, agaynst the haue I synned, and done euell in thy sight: that thou mightest be iustified in thy saynges, and shuldest euer come when thou art iudged.

Beholde, I was borne in wickednesse, and in synne hath my mother conceaued me.

But lo, thou hast a pleasure in the treuth, and hast shewed me secreete wysdome. Mercie me, o God, according to thy mercie, and I shall be cleane.

Wash thou me, and I shall be whiter then snowe. Oh let me heare of ioye and gladnesse, that the bones which thou hast broken, maye reioyse. Turne thy face from my synnes, and put out all my mysdedes. Make me a cleane hert (o God) and renew a right spire within me. Cast me not awaie from thy presence, and take not thy holy spire from me. O geue me the comforte of thy helpe agayne, and stablish me with thy fre spire. Then shal I teach thy wayes vnto the wicked, that synners maye be conuerted vnto the. Delyuer me from bloudgyltynesse o God, thou that art the God of my health, that my tonge maye prayse thy righteuousnesse. Open my lippes (O LORDE) that my mouth maye shewe thy prayse.

For yf thou haddest pleasure in sacrifice, I wolde geue it the: but thou delytest not in burnt offerings. The sacrifice of God is a troubled spire, a broken and a contrite hert (o God) shalt thou not despise. O be favourable and gracious vnto Sion, that the walles of Ierusalem maye be buylded. For then shalt thou be pleased with the sacrifice of righteuousnesse, with the burnt offerings and oblations: then shal they laye bullockes vpon thine altare.

The LI. A psalme of David.

Why boastest thou thy self (thou Tyraunt) that thou canst do myscheffe? Where as the goednesse of God endureth yet daylie. Thy tonge ymagineth wickednesse, and with lyes it cutteth like a sharpe rasoure. Thou louest vngaciousnesse more then good, to talke of lyes more then righteuousnesse. Sela.

The Psalter.

Thou louest to speake all wordes y maye do hurte, O thou false tōge. Therefore shal God cleane destroye the, smyte the in peces, plucke the out of thy dwellinge, and rote the out of the londe of the lyuinge. Sela.

Psalm. 42. a.
Luc. 12. b
The righteous shal se this, & feare, and laugh him to scorne. Lo, this is the mā, y toke not God for his strēgth, but trusted vnto the multitude of his riches, & was mightie in his wickednesse. As forme, I am like a grene olyuette in y house of God: my trust is in the tender mercy of God for ever & ever.

I wil allwaye geue thanks vnto the, for that thou hast done: and wil hope in thy name, for thy sayntes like it well.

The LII. A psalme of David.

Psalm. 11. a
Rom. 1. b
The foolish bodies saye in their herres: Tush, there is no God. Corrupte are they, and become abhominable in their wickednesse: there is not one, that doth good. God looked downe from heaven vpon the children of men, to se yf there were any that wolde vnderstande, or seke after God. But they are all gone out of y waye, they are all become vnprofitable: there is none y doth good, no not one. How can they haue vnderstandinge, that are the workers of wickednes, eatinge vp my people as it were bred, & call not vpon God? They are a frayd, where no feare is: for God breake the bones of them that beseege the: thou puttest them to confusyon, for God despiseth them. Oh yf the sauynge healeth were geuen vnto Israel out of Sion: Oh that the LORDE wolde deliuer his people out of captiuitee. Then shulde Jacob reioyse, & Israel shulde be right glad.

The LIII. A psalme of David.

Deut. 32. c
Alpeme (O God) for thy names sake, and deliuer me in thy strēgth. Heare my prayer (O God) conside the wordes of my mouth. For straungers are ryssen vp agaynst me, and the mightie (which haue not God before their eyes) seke after my soule. Sela. But lo, God is my helper: it is he that vpholdeth my soule. He shall rewarde euell vnto myne enemies, and in thy trowth shalt thou destroye them. A fre wil offeringe wil I geue the, and prayse thy name O LORDE, because it is so comfortable.

For thou hast deliuered me out of all my trouble, so that myne eye seyth his desyre vpon myne enemies.

The LIII. A psalme of David.

2 Heare my prayer (O God) and hyde not thy self from my petition. Take heede vnto me and heare me, how piteously

The liiiij. psalme. Ps. xxi.

I mourne & cōplayne. The enemy crieth so, & the vngodly cōmmech on so fast: for they are mynded to do me some myschefe, so maliciously are they set agaynst me. My heart is heuy within me, and the feare of death is fallen vpon me. Fearfullnesse and tremblinge are come vpon me, and an horrible drede hath ouerwhelmed me. And I sayde: O that I had wynges like a dove, that I might fle somwhere, and be at rest. Lo, then wolde I get me awaye farre of, and remayne in the wilderness. Sela.

I wolde make haist to escape, from the stormy wynde and tempest. Destroye their tonges (O LORDE) and denye them, for I se vnrightrousnes & strife in y cite. This geeth daye and might aboute the walles, myschefe and vyce are in the myddest of it.

Wickednesse is therin, disceate and gyle go not out of hir stretes. If it were myne enemy that reuyled me, I coude beare it: or yf one that ought me euell will dyd threaten me, I wolde hyde myself from him. But it is thou my companion, my gyde and myne owne famuler frēde. We had swete and secreete communicacion together, and louyn gly walked we together in y house of God.

Let death come hastely vpon them, and let them go downe quic into hell, for wickednes is amonge them in their dwellinges.

As forme, I will call vnto God, and the LORDE shall helpe me. In the eueninge, mornynge and at noone daye wil I mourne and cōplayne: and he shal heare my voyce.

It is he that deliuereth my soule in peace, from them that laye waite forme: for they are many agaynst me. Reueen God that endureth for ever, shal heare me, and brynge them downe. Sela.

For they wil not turne: and why: they feare not God. See they laye hondes vpon soch as be at peace with him, and so thei breake his couenaunt. Their mouthes are softer then butter, & yet haue they batell in their mynde: their wordes are smother then oyle, and yet be they very swerdes. Cast thy burthen (or care) vpon the LORDE, he shal nourish the, and not leane the righteous in vnquietnesse. But as for them, thou (O God) shalt cast them downe into the pitte of destruction. The bloudthurstie and disceatfull shal not lyue out halfe their daies. Neuer thelesse my trust is in the.

The LV. A psalme of David.

2 Mercifull vnto me (O God) for men wil treade me downe: they are daylie fightinge & troublinge me. Myne

Do iij

The Psalter.

enemies treade me daylie vnder their fete, for they be many, y prouedly fight agaynst me.

Nevertheless, whē I am a frayd, I put my trust in the. I wil comforte my self in Gods worde, yee I wil hope in God, and not feare: What can flesh then do vnto me?

They vex me daylie in my wordes: all y they ymagin, is to do me euell. They holde alltogether, & kepe them selues close: they marke my steppes, how they maye catch my soule. But in vayne, for it shal escape the: and why? thou (o God) in thy displeasure shalt cast downe such people. Thou tellest my flittinges, thou puttest my teares in thy botell, and numbrest them. When so euer I call vpon the, myne enemies are put to flight: wherby I knowe, that thou art my God. In Gods worde wil I reioyse, in the LORDES worde wil I comforte me. Yee in God do I trust, & am not afrayd: what can man the do vnto me? Vnto the (o God) wil I paye my vowes, vnto y wil I geue thākes & prayse. For thou hast deliuered my soule fro death, & my fete fro fallinge, y I maye walke before God in y light of y lyuynge.

Psalm 114. b

A The LVI. A psalme of David.
mercifull vnto me (o God) be mercifull vnto me, for my soule trusteth in y: & vnder the shadowe of thy wynges shal be my refuge, vntill wickednesse be euerpast.

Matt. 23. c

I call vnto God y most hyest, enē y God y shal helpe me vp agayne. He shal sende fro heauen, & saue me fro the reproche of him that welde swalowe me vp. Sela.

This shal God sende, for his mercy and faithfulness sake. I lye with my soule amonge the cruell Lyons: euen amonge the children of men, wherether they are speares and arrows, and their tonge a sharpe swerde.

B Set vp thy self o God aboue the heauens, and thy glory aboue all the earth. They haue layed a nett for my fete, & pressed downe my soule: they haue dygged a pyt before me, and are fallen into it them selues.

Psalm 107. a

Sela. My hert is ready (o God) my hert is ready, to synge and geue prayse. Awake (o my glory) awake lute and harpe, I my self wil awake right early. I wil geue thākes vnto the (o LORDE) amonge the people, I wil synge prayses vnto the amonge the heithē. For y greatnes of thy mercy reacheth vnto the heauens, and thy faithfulness vnto the cloudes. Set vp thy self (o God) aboue the heauens, & thy glory aboue all y earth.

Psalm 102. b

A The LVII. A psalme of David.
If youre myndes be vpon righteuousnesse in dede, then iudge the thinge

The lviij. psalme.

that is right, o ye sonnes of men. But ye ymagin myschese in youre herces, and youre hendes deale with wickednesse. The vngodly are frowarde, enē from their mothers wombe: as soone as they be borne, they go a straie & speake lyes. They are as furious as the serpent, euen like the deaf Adder that stoppeth hir carco. That she shulde not heare the voyce of the charmer, charme he neuer so wysely. Breaketheir tech (o God) in their mouthes, smyte the chaste bones of the Lyons whelpes in sonder, o LORDE.

Acts. 7. g

That they maye fall awaye, like water y runneth a pace: and that when they shote their arrows, they maye be broke. Let the cōsume awaye like a snale, & like the vntimely fructe of a woman, and let them not se the Sonne. O euer youre thornes be sharpe, the wrath shal take them awaye quicke, like a stormy wynde. The rightuous shal reioyse when he seyth the vengeance, and shal wash his fete in the bloude of the vngodly. So that men shal saye: verely, there is a rewarde for y rightuous: doubtles, there is a God that iudgech the earth.

1 Re. 17. g

The LVIII. A psalme of David.

A Deluer me fro myne enemies (o my God) & defende me fro the y ryse vp agaynst me. O deluer me fro the wicked deers, & saue me fro the bloudthirstie mē. For lo, they lye waytinge for my soule: y mightie mē are gathered together agaynst me, w out eny effence or faute of me, o LORDE. They rāne & prepare the felues, w out my faute: Arise, come thou helpe me, & beholde. Stōde vp o LORDE God of hoostes, thou God of Israel, to vyses all heithen: be not mercifull vnto the y offende of malicious wickednesse. Sela. Let the go to & fro, & runne aboute the cite yeulinge like doogges. Beholde, they speake (agaynst me) w their mouth, swerdes are vnder their lippes, for who reproveth the? But thou (o LORDE) shalt haue them in derision, thou shalt laugh all heithē to scorne. My strength do I ascrybe vnto the, for thou (o God) art my defender. God sheweth me his goodnesse plenteously, God letteth me se my desyre vpo myne enemies. Slayethē not, lest my people forget it: but scattechē abroad with thy power & put the downe, o LORDE oure defence. For y synne of their mouth, for the wordes of their lippes, & because of their pryde, let the be taken: & why? their preachinge is of cursynge & lyes. Cōsume them in y wrath, cōsume the y they maye perishe, & knowe y it is God, which ruleth in Jacob and in all the

2

Psalm 106. c

3

Psalm 2. a
Pro. 1. c

C

The Psalter

Psal. 58. a worlde. Sela. Let the go to & fro, & rüne aboute the cite, youlinge like dogges. Let the runne here & there for meate, and grudge when they haue not ynough. As for me, I wil synge of thy power, & prayse thy mercy betymes in the mornynge: for thou art my defence and refuge in the tyme of my trouble.

Vnto the (o my strength) wil I synge, for thou (o God) art my defence, and my merciful God.

The LIX. A psalme of David.

A God, thou y^e hast cast vs out and scattered vs abroad, thou y^e hast bene so sore displeased at vs, co^oforte vs agayne. Thou y^e hast remoued the lode & denyed it, heale the sores therof, for it shal tech.

Psal. 58. d Thou hast shewed thy people heuy thynges, **lcc. 35. c** thou hast geuen vs a drynke off wyne, y^e we slo^obbe withall. Yet hast thou geue a cete for soch as feare the, y^e they maye cast it vp in y^e treuth. Sela. That thy beloued might be deliuered, helpe them with thy right hand, and heare me.

Psal. 58. a God hath spokē in his Sanctuary (which thinge reioysceh me) I wil deuynge Sichē, & mere out the valley of Sichoth Galaad is myne, Manasses is myne, Ephraim is the strength of my head, Juda is my capayne. Moab is my washpote, ouer Edom wil I stretch out my shue, Philistea shal be glad of me. Who will lede me in to the stronge cite? Who will bringe me in to Edom? Shalt not thou do it, o God, thou y^e hast cast vs out: thou God, y^e wentest not out w^o o^o hostes? O be thou our helpe in trouble, for vayne is the helpe of man. Thou o God we shal do greates actes, for it is he that shal treade downe our enemies.

The LX. A psalme of David.

A Heare my cryenge (o God) geue hebe vnto my prayer. From the endes of y^e earth wil I call vnto the, whē my herte is in trouble: Oh set me vp vpon an hye rocke. For thou art my hope, a stronge tower for me agaynst the enemye. I will dwell in thy tabernacle for ever, that I maye be safe vnder the couerynge of thy wynges. Sela. For thou (o LORDE) hast herde my desyres, thou hast geuen an heretage vnto those that feare thy name. Thou shalt graunte the kynge a longe life, that his yeares maye endure thorow out all generacions. That he maye dwell before God for ever: Oh let thy louynge mercy & faithfulness preserue him. So wil I allwaye synge prayyses vnto thy name, y^e I maye daylie persourme my vowes.

Psal. 58. b

The LXI. A psalme of David.

A My soule wayteth only vpon God, for

The lxii. psalme. Ho. xxij.

of him cometh my helpe. He only is my strength, my saluacion, my defence, so y^e I shal not greatly fall. How longe wil ye ymagin myschefe agaynst euery man & ye shal be slayne all y^e force of you: yee as a tottering wall shal ye be, & like a broken hedge. Their denyce is only how to put him out, their delyte is in lyes: they geue good wordes w^o their mouth but carse w^o their herte. Sela. Neuertheles, my soule abydeh only vpon God, for he is my God. He only is my strength, my saluacion, my defence: so y^e I shal not fall. In God is my health, my glory, my might, & in God is my trust. O put yo^r trust in him allwaye (ye people) poure out yo^r hertes before him, for God is our hope. Sela. As for men, they are but vayne, mē are disceat full: vpon the weightes they are al together lighter then vante it self. O trust not in wronge & robbery, geue not yo^r selues vnto vanite: yf riches increase, set not yo^r herte vpon them. God spake once a worde, twyse haue I herde the same: that power belongeth vnto God. That thou LORDE art mercifull, & that thou rewardest euery man acordinge to his workes.

B

1 Reg. 1. 6
Psal. 41. a

Rom. 2. a

The LXII. A psalme of David.

A God, thou art my God: early wil I sette the. My soule churseth for the, my flesh longeth after the in a bare & drie lode, where no water is. Thus do I loke for the in thy Sanctuary, that I might beholde y^e power & glory. For thy louynge kynde nesse is better then life, my lippes shal prayse the. As longe as I live wil I magnifie the, & lift vp my hendes in thy name. My soule is satisfied enē as it were with marry & fatnesse, when my mouth prayseth the with ioyfull lippes. In my bedde wil I remembre y^e, & whē I wake, my taltynge shal be of the. For thou hast bene my helper, & vnder the shadowe of y^e wynges wil I reioyse. My soule hangeth vpon the, thy right honde vp holdeth me. They seeke after my soule, but in vayne, for they shal go vnder the earth. They shal fall in to the swerde, & be a portioⁿ for foxes. But y^e kynge shal reioyse in God: all they that sweare by hym, shal be commended, for the mouth of lyers shal be stopped.

A

Psal. 118. h
144. a

B

Deut. 8. c

The LXIII. A psalme of David.

A Heare my voyce (o God) in my cōplayn & te, preserue my life frō feare of y^e enemye. Lyde me from the gatheringe together of y^e frowarde, frō y^e heape of wicked doers. Which whette their tōges like a swerde, & shute w^o their venimous wordes like as w^o arrowes. That they maye preyely butte y^e innocēt, & so delyte to hit him w^o out eny feare.

A

Do 113

The Psalter.

They haue deuysed myschefe, and commo-
ned amonge them selues, how they maye la-
ye snares: trust (saye they) who shall se them?

1. Re. 10. d

They ymagin wickednesse, and kepe it se-
crete amonge them selues, every man in y^e de-
pe of his herre. But God shall sodenly shu-
te with an arrowe, y^e they shall be wounded.
Thee their ownetunges shall make them fall,
In so moch that who so seyth the, shal laugh
the to scorne. And all men that se it, shal sa-
ye: this hath God done for they shal percea-
ne, y^e it is his worke. The righteous shal re-
ioyse in the LORDE, and put his trust in him:
and all they y^e are true off herre, shal be glad
therof.

The LXIII. A psalme of David.

Thou (o God) art prayesed in Sion, and
vnto the is the vowe perfourmed.

Thou hearest the prayer, therfore com-
meth all flesh vnto the. Oure mysdedes pre-
uaile agaynst vs, oh be thou mercifull vnto
oure synnes. Blessed is the man who thou
chosest and receauest vnto the, that he maye
dwell in thy courte: he shall be satisfied with
the pleasures of thy house, even off thy holy
temple. Heare vs accordinge vnto thy wo-
de: full rightuousnesse, o God oure saluacio:
thou that art the hope of all the endes of y^e
earth, and off the brode see. Which in his
strength sitteth fast the monicaynes, z is gy-
red aboute with power. Which stilleth y^e
raginge of the see, the roaringe off his waw-
es, and the woodnes of the people. They
that dwell in y^e vtmost partes are afrayed
at thy tokens, thou makest both the memyn-
ge and euenynge starres to prayse y^e. Thou
visitest the earth, thou watrest it, and makest
it very plenteous. The ryuer of God is full
of waters, thou preparest man his come, ad
thus thou prouydest for the earth. Then
watrest hir forowes, thou breakest the harde
clottes therof, thou makest it soft with y^e
droppes of rayne, and blessest the increase of
it. Thou crownest the yeare with thy good,
and thy focestepes droppe fatnesse. The
dwellinges of the wilderness are fatt also, y^e
they droppe withall, z the litle hilles are plea-
saunt on every syde. The feldes are full of
shepe, the valleys stonde so thicke with come
y^e they laugh and synge.

Eph. 1. 1. 3

The LXV. A psalme off David.

Be ioyfull in God (all ye lodes) synge
prayes vnto the hono^r of his name
make his prayse to be glorious.

Saye vnto God: O how wonderfull are thy
workes: thorow the greatnesse of thy power
shal thine enemies be confounded. O y^e all

2
Psal. 99. 2

The lxxvi. psalme.

the wolde wolde worshipec the, synge of the
and prayse thy name. Sela. O come hither
and beholde the workes of God, which is so
wonderfull in his doinges amonge the chil-
dren of men. He turned the see in to drye lo-
de, so that they wente thorow the water on fo-
te: herfore wil we reioyse in him. He ruleth
with his power for ever, his eyes beholde the
people: the rennagates shal not be able to ex-
alte them selues. Sela. O magnifie o^r God
(ye people) make y^e voyce off his prayse to be
herde. Which holdeth o^r soule in life, and suf-
feth not oure fete to slippe. For thou (o
God) hast proued vs, thou hast tried vs like
as syluer is tried. Thou hast brought vs in
to captiuite, and layed trouble vpon o^r loy-
nes. Thou hast suffred men to ryde ouer o^r
heades, we were thorow fyre and water, butt
thou hast brought vs out, and refreshed vs.

Exo. 14. e
Iosue. 3. d

23

23 41. 2

23 41. 2

Therfore will I go in to thy house wth bre-
t offeringes, to paye the my voves, which I
promised wth my lippes, and spake with my
mouth, when I was in trouble. I wil offre
vnto the fatte brent sacrifices with the smoke
of rāmes, I wil offre bullockes and goates.
Sela. O come hither and herkē (all ye that
feare God) I wil tell you, what he hath done
for my soule. I called vnto hi wth my mouth
and gaue him prayes with my tūge. (If
I encline vnto wickednes with my herre, y^e
LORDE wil not heare me.) Therfore God
hath herde me, ad considered the voyce off my
prayer. Prayesed be God, which hath not
cast out my prayer, ner turned his mercy fro
me.

The LXVI. psalme.

Ob be mercifull vnto vs, blesse vs, z
shewe the light off his countenance
apon vs. Sela. That we maye
knowe y^e waye vpo earth, y^e sauynge health
amonge all heithen. Let the people pray-
se the (o God) yee let all people prayse the. O
let the people reioyse and be glad, that thou
indgest the folke rightuously, and governest
the nacions vpo earth. Let the people pray-
se the (o God) let all people prayse the. God
(euen oure owne God) geue vs his blessinge,
that the earth maye bunge forth hir increase
God blesse vs, and let all the endes of y^e worl-
de feare him.

The LXVII. A psalme of David.

Let God aryse, so shal his enemies be
scatered, and they that hate him, shal
fle before him. Like as the smoke
vanissheth, so shalt thou dryue them awaye:
and like as waxe melteth at the fyre, so shall
the vngodly perish at the presence off God.

24
Num. 10. d

The Psalter

But the righteous shal be glad & reioyse before God, they shal be merry & ioyful. Oh synge vnto God, synge prayses vnto his name: magnifie him & ryde the heauens (whose name is y^e LORDE) & reioyse before hi.

Deut. 10. d He is a father of y^e fatherlesse, he is a defender of widdowes: euē God in his holy habita-
Exo. 15. d cion. He is the God y^e maketh mē to be of one
Exo. 20. c mynde in a house, & bryngeth y^e prisoners out
Iudic. 5. a of captiuite in due season, but letteth y^e renna-
gates continue in scarcenesse. O God, when
thou wētest forth before y^e people, whē thou
wētest thorow y^e wilderness. Sela The earth
shoke, & y^e heauens dropped at the presence of

B God in Sinai, at y^e presence of God which is
y^e God of Israel. Thou o God sendest a gra-
cious rayne vpon thine enheritaunce, & refres-
hest it, when it is drye. That thy beastes
may dwell therein, which thou of thy good-
nes hast prepared for the poore. The LOR-
DE shal geue the worde, wth greates hostes of

Iof. 10. b Euāgelistes. Kinges wth their armies shal
fle, & they of y^e household shal deuyde y^e spoy-
le. If so be y^e yelpe amonge the pales, the do-
wes fetchers shal be couered with syluer, & hir
winges of the celo^s of golde. When the All
mightie setteth kynges vpon the earth, it shal
be cleare euen in the darcknesse. The hill of
Basan is Gods hill, the hill of Basan is a ple-
teous hill. Why hoppe ye so, ye greates hil-
les? It pleaseth God to dwell vpon this hill,
ye the LORDE wil abyde in it for euer. The
charrettes of God are many. M. tymes a thou-

C sande, the LORDE is amonge them in the holy
Eph. 4. a Sinai. Thou art gone vpon an hye, thou hast
led captiuite captiue, & receaued giftes for
me: Rec euen for thy enemies, that they might
dwell with the LORDE God. Praised be the
LORDE daylie, euē y^e God which helpeth vs,
& poureth his benefites vpon vs. Sela. The
God y^e is o^r Sauio^r, euē God the LORDE by
whō we escape death. The God that smy-
teth his enemies vpon the heades & vpon the
hayne scalpes: soch as go on still in their wi-
kednes. The LORDE hath sayde: some wil I
bringe agayne from Basan, some wil I brin-
ge agayne fro the depe of the see. That thy
fore maye be dipped in the bloude of thine e-
nemies, & that thy degges maye lick it vp.

It is well sene (o God how thou goest,
how thou my God and kyng goest in the
Sanctuary. The syngers go before, and
then the mynstrells amonge the maydens
with the tymbrels. O geue thankes vnto
D God the LORDE in the congregacion, for the
Iud. 20 welles of Israel. There litle Benjamin, the
prynces of Juda, the prynces of Zabulō, and

The lxxvij. psalme. Ho. xxij.

the prynces of Nephtali beare rule amonge
them. Thy God hath comitted strenght vnto
the, stablish the thinge (o God) that thou
hast wrought in vs. For thy temples sake at
Jerusalem shal kynges brynge presentes vnto
the. Reproue the bestes amonge the re-
des, the heape of bulles with the calves: tho-
se that dryue for money. Oh scatthe the peo-
ple that delyte in batayle. The prynces shal
come out of Egypte, the Morians lode shal
stretch out hir hondes vnto God. Synge
vnto God, o ye kyngdomes of the earth: o syn-
ge prayses vnto the LORDE. Sela.

Which syteth in the heauens ouer all fro
the begynne: Lo, he shal sende out his voy-
ce, yee and that a mightie voyce. Ascribe
ye the power vnto God, his glory is in Isra-
el, and his might in the cloudes. God is
wonderfull in his Sanctuary, he is the God
of Israel, he will geue strength and power
vnto his people. Blessed be God.

The LXVIII. A psalme of Dauid.

B Elpe me (o God) for the waters are co-
me in euē vnto my soule. I sticke fast
in the depe myre, where no greunde
is: I am come into depe waters, and the flow-
des wil drowne me. I am weery of cryen-
ge, my throte is drye, my sight fayleth me, for
waytinge so longe vpon my God. They y^e
hate me without a cause, are mo then the hay-
res of my heade: they that are myne enemies
& wolde destroye me gilelesse, are mightie: I
am fayne to paye the thinges y^e I neuer to-
ke. God, thou knowest my simplenesse, and
my fautes are not hyd from the. Let not
them that trust in the (o LORDE God of hoos-
tes) be ashamed for my cause: let not those y^e
seke the, be confounded thorow me, o God of
Israel. And why? for thy sake do I suffre
reprose, shame couereth my face. I am be-
come a straunger vnto my brethien, and an
aleaunt vnto my mothers children. For
the zeale of thine house hath euen eaten me,
and the rebukes of them that rebuked the, is
fallen vpon me. I wepte and chastened my
self wth fastinge, and that was turned to my
reprose. I put on a sackcloth, and therfo-
re they iested vpon me. They that satt in the
gate, spake agaynst me, and the droncar-
des made songes vpon me. But LORDE, I
made my prayer vnto the in an acceptable
tyme: heare me (o God) with thy greates mer-
cy & sure helpe. Take me out of the myre, y^e I
syncke not: Oh let me be deliuered fro the y^e
hate me, & out of y^e depe waters. Lest y^e wa-
ter floude drowne me, that the depe swalowe

Ioh. 11. c
Psalm. 14. c

Psalm. 112. f
Ioh. 1. b
Rom. 11. a

Ioh. 10. a
Tren. 2. f

The Psalter.

Come not up, & y the pitte shut not hir mouth vpon me. Heare me (o LORDE) for thy louynge kyndnesse is comfortable: turne the vnto me acordinge vnto y greate mercy. Hyde not thy face from thy seruaunt, for I am in trouble: O haist y to helpe me. Drawe nye vnto my soule, and saue it: Oh delyuer me because of myne enemies. Thou knowest my reprofe, my shame & my dishonour: my aduersaries are all in thy sight. The rebuke breeth my hert, & maketh me heuy: I loke, for some to haue pitie vpon me, but there is no man: & for some to comfort me, but I fynde none. They gaue me gall to eate, & when I was thirstie, they gaue me vynerger to drynke.

Mat. 27. d
Ioh. 19. c

Ro. 11. b

Let their table be made a snare to take them selues withall, an occasion to fall & a rewarde vnto them. Let their eyes be blynded, that they se not: & euer bowe downe their backes.

Mat. 27. e
Act. 1. d

Poure out thy indignacion vpon them, & let thy wroch full displeasure take holde of them. Let their habitation be voyde, & no man to dwell in their tentes. For they persecute him whom thou hast smytten, & besyde thy woundes they haue geuen him moo.

Exo. 33. g

Let them fall fro one wickednesse to another, & not come into thy rightuousnesse. Let the be wyped out of y booke of the lyuynge, & not be writen amonge the rightous. As for me, I am poore & in heuynesse, let thy helpe defende me, o God. That I maye prayse y name of God with a songe, & magnifie it with thankesgeuyng. This shal please the LORDE better then a bullocke, that hath hornes & hoffer. O confidre this & be glad (yet that be in aduersite) seeke after God, & y^r soule shal lyue.

For the LORDE heareth the poore, & despyset not his prisoners. Let heauen & earth praise him, the see & all that moueth therein. For God wil saue Sion, & buylde the cities of Iuda, that men maye dwell there, & haue the in possession. The side of his seruantes shal inherite it, & they that loue his name, shal dwell therein.

The LXXIX. A psalme of David.

Psal. 39. c

Alister the (o God) to delyuer me, & to helpe me, o LORDE. Let the be shamed & confounded that seeke after my soule: let them be turned backward & put to confusio, that wyshe me euell. Let them soone be brought to shame, y crie ouer me there there.

But let all those that seeke the, be ioyfull & glad in the: and let all soch as delyte in thy sayynge health, saye alwaye: y LORDE be prayfed. As for me, I am poore & in misery, haister the God for to helpe me. Thou art my

The lxx. psalme.

helpe, my redemer & my God: oh make no longer tarienge.

The LXX psalme.

If the, o LORDE, is my trust, let me neuer be put to confusio, but rydde me & delyuer me thorow thy rightuousnesse: encline thine eare vnto me, & helpe me. Be thou my stronge holde (where vnto I maye allwaye fle) thou that hast promised to helpe me: for thou art my house of defence & my castell. Delyuer me (o my God) out of y hande of the vngodly, out of the hande of the vnrightrous & cruell man. For thou (o LORDE God) art the thinge that I loke for, thou art my hope euen fro my youth. I haue leaned vpon y euer sens I was borne, thou art he that tokeme out of my mothers wombe, therfore is my prayse allwaye of the. I am become a wonder vnto the multitude, but my sure trust is in the. Oh let my mouth be fylled with thy prayse & honoure all the daye longe. Cast me not awaye in myne olde age, for sake me not when my strength fayleth me.

Psal. 30. a

Psal. 21. b
Iere. 1. a

For myne enemies speake agaynst me, & they that laye wayte for my soule, take their counsell together, sayenge: God hath forsake him, persecute him, take him, for there is none to helpe him. Go not farre frome, o God: my God, haist the to helpe me. Let them be confounded & perishe, that are agaynst my soule: let the be covered with shame & dishonoure, that seeke to do me euell. As for me, I wil patiently abyde allwaye, & wil euer encrease thy prayse. My mouth shal speake of thy rightuousnesse & sayynge health all the daye longe, for I knowe no ende therof. Let me go in (o LORDE God) & I wil make mencion of thy power and rightuousnesse only. Thou (o God) hast lerned me fro my youth vp vntill now, therfore wil I tell of y wonderous workes. For sake me not (o God) in myne olde age, when I am gray headed: vntill I haue shewed thyne arme vnto chylbers children, & thy power to all them that are yet for to come. Thy rightuousnes (o God) is very hie, thou that doest greates thinges: o God, who is like vnto the? O what greates troubles & aduersite hast thou shewed me? & yet didest thou turne & refresh me, yee & broughtest me from the depe of the earth agayne.

Deut. 6. d

C

Thou hast brought me to greates honoure, & comforted me on euery syde. Therefore wil I prayse the & thy faithfulness (o God) playe ge vpon the lute, vnto the wil I synge vpon the harpe. o then holy one of Israel. My lippes wolde sayne synge prayses vnto the: & so wolde my soule, whom thou hast delyuered.

1. Reg. 7. b

The Psalter

My tonge talketh of thy rightnousnesse
all the daye longe, for they are confounded &
brought vnto shame, & sought to do me euil.

The LXXI. A psalme of Salomon.

A **S**ee the kinge thy indgmet (o God)
and thy rightnousnesse vnto the kyn
ges sonne. That he maye gouerne
thy people aordinge vnto right, and defen-
de thy poore. That the mountaynes maye
brynge peace, and the litle hilles rightnous-
nes vnto the people. He shal kepe the sym-
ple folke by their right, defende the childre of
the poore, and punysh the wrongeous doer.

Thou shalt be feared as longe as y Son
ne and the Moone endureth, from one gene-
racion to another. He shal come downe li-
ke the rayne in to a fiesc of well, and like the
droppe that water y earth. In his tyme
shal rightnousnesse flourish, yee and abunda-
ce of peace, so longe as the Moone endureth.

This dominion shal be from the one see to
the ocher, and from the floude vnto the worl-
des ende. They that dwell in the wilderness,
shal bulet efere him, & his enemies shal lick
the dust. The kynnes of the see and of the
yles shal brynge presentes, y kinges of Ara-
by & Saba shal offre giftes. All kynnes
shal worshipec him, & all heithen shal do him
seruyce. For he shal deliuer the poore whē
he crieth, & the ned y hath no helpe. He
shal be fauorable to the symple & poore, he
shal preserue the soules of such as be in aduer-
sitye. He shal deliuer their soules from extor-
cion & wronge, & deare shal their bloude be in
his sight. He shal lyne, & vnto him shal be
goue of y golde of Arabia: Prayer shal be
made euer vnto him, & daylie shal he be pray-
sed. There shal be an heape of come in the
earth hye vpon the hilles, his frute shal sha-
ke like Libanus, & shal be grene in the cite, li-
ke graspe vpo the earth. His name shal en-
dure for euer, his name shal remayne vnder
the sonne amonge the posterites, which shal
be blessed thorow him, & all the heithen shal
praise him. Blessed be the L O R D E God,
euen the God of Israel, which only doth wo-
derous thinges. And blessed be the name
of his maiesty for euer, and all landes be ful-
filled with his glory. Amen, Amen.

Here endeth the prayers of David
the sonne of Jesse.

A **S**ee how longe is God vnto Israel,
to such as are of a cleane hert: Ne-
uerthelesse my fete were almost gone, my

The lxxij. psalme. Ps. xxij.

treadinges had wel nye slippe. And why.
I was greued at y wicked, to set the vngodly
in such prosperite. For they are in no parell
of death, but stonde fast like a palace. They
come in no misfortune like other folke, nether
are they plagued like other men. And this is
the cause that they be so puffed vp in pryde, &
ouerwhelmed with cruelte and vnrightheous-
nesse. Their eyes swell for fatnesse, they do
euen what they lyst. Corrupte are they, and
speake blasphemies maliciously, proude and
presumptuous are their wordes. They
stretch forth their mouth vnto the heauen, &
their tonge goeth thorow the worlde. Ther-
fore fall the people vnto them, and there oue-
rcome they no small auantage. Tush (saye
they) how shulde God perceave it? is there
knowlege in the most hyest? Lo, these are
the vngodly, these prospere in the worlde, the-
se haue riches in possession. Shulde I then
clense my hert in wayne (thought I) & wash
my handes in innocency? Wherfore shul-
de I be then punyshed daylie, & be chastened
euerie momyng? Yee I had almost also
sayde euen as they: but lo, then shulde I haue
condemned the generacion of thy children.
Then thought I to vnderstande this, but it
was to harde for me. Vntill I were in to y
Sanctuary of God, & considered the ende of
these men. Namely, how thou hast set the
in a slippery place, that thou maiest cast the
downe headlynges & destroye the. O how so-
denly do they consume, perish, & come to a fear-
full ende? Yee euen like as a dreame when
one awaketh, so makest thou their ymage to
vanish out of the cite. Thus my hert was
greued, & it wente euen thorow my reynes.

So foolish was I and ignorant, and as
it were a beest before the. Neuerthelesse,
I am allwaye by the, thou holdest me by my
right hande. Thou leddest me with thy coun-
cel, and afterwarde receavest me vnto glo-
ry. O what is there prepared for me in hea-
uen: there is no thinge vpo earth, that I be-
syre in comparison of the. My flesh and my
herte sayleth, but God is the strength of my
hert, and my porcion for euer. For lo, they
that forsake the, shal perishe, thou destroyest
all them that committe fornicacion agaynst
the. But it is good for me, to holde me fast by
God, to put my trust in the L O R D E God,
and to speake of all thy workes.

The LXXIII. A psalme of Asaph.

See God, wherfore dost thou cast vs so
cleane awaye? why is y wrath so ho-
te agaynst y shepe of y pasture? O

Abay. c.
Iere. 12. a.
Iob. 41. a.

B

Mal. 3. a.

Mal. 2. e

Psal. 91. a

Psal. 89. d
Esa. 29. b

Num. 18. c
Psal. 118. h
Tren. 2. c

A

The Psalter.

thy nke vpon thy congregacion, whom thou hast purchased fro the begynnynge: the staff of thine inheritaunce, whom thou hast redeemed, euen this hill of Sion wherin thou dwellest. Treade vpon them with thy fete, & cast them downe to the grounde, for the enemy hath destroyed all together in the Sanctuary. Thy aduersaries reare in thy houses, & set vp their banners for tokens. Men maye see the ares glister aboue, like as those that here in the wood. They cutt downe all the sylinge worke of y^e Sanctuary wth bylles & ares. They haue set fyre vpon y^e Sanctuary they haue defiled y^e dwellinge place of y^e name, eue vnto the grounde. Yet they saye in the ir hertes: Let vs spoyle the all together, thus haue they brient vp all the houses of God in the londe. We se oure tokens no more, there is not one prophet more, no not one that vnderstandeth eny more. Oh God, how longe shal the aduersary do this dishonoure: how longe shal the enemye blaspheme thy name? for euer? Why withdrawest thou thine honde? why pluckest thou not thy right hōde out of thy bosome, to consume thine enemies?

But God is my kynge of olde, the helpe that is done vpon earth he doeth it himself. Thou denydest y^e see thou ow thy power, thou breakest the heades of the dragons in the waters.

Thou smyttest the heades of Lewathan in peces, & geuist him to be meate for the people in the wilderness. Thou dyggest vp welles & brokes, thou dryest vp mightie waters. The daye is thine, & the night is thine: thou hast prepared the lightes & the Sonne. Thou hast set all y^e borders of the earth thou hast made both Summer & wynter.

Remembre this (o LORDE) how the enemye rebuketh, & how the foolish people blaspheme thy name. O deliuer not the soule of thy turtle dove vnto the beestes, & forget not the congregacon of the poore for euer. Loke vpon the couenaunt, for the darcke houses of the earth are full of wickednesse. O let not the symple go awaye ashamed, for the poore & nedye geue prayses vnto thy name. Arise (o God, & mainteyne thine owne cause, remembre how the foolish mā blasphemeth the day lie. Forget not the voyce of thine enemies, for the presumption of them that hate the, increaseth euer more & more.

The LXXIII. A psalme of Asaph.

Unto the (o God) will we geue thākes, yee vnto the wyll we geue thankes, & seynge thy name is sonye, we will tell of thy wonderous workes. When I maye get a conuenient tyme, I shal iudge accordin-

The lxxv. psalme.

ge vnto right. The earth is weake & all that is therein, but I beare vp hir pilers. Sela.

I sayde vnto the madde people: deale not so madly, & to the vngodly: set not vp youre homes. Set not vp youre homes an hye, & speake not with a stiff necke. For promise cometh nether from the east nor from the west, ner yet fro the wyldernes. And why? God is the iudge: he putteth downe one & setteth vp another. For in the honde of the LORDE there is a cuppe full of stronge wyne, & he poureth out of the same: As for the dregges therof, all y^e vngodly of the earth shal drynke them, & sucke them out. But I wil talke of the God of Jacob, & prayse him for euer. All the homes of the vngodly will I breake, & y^e homes of the righteous shal be exalted.

The LXXV. A psalme of Asaph.

In Juda is God knowne, his name is greate in Israel. At Salem is his tabernacle, & his dwellinge in Sion. There breakech he the arrowes of the bowe, y^e shylde, the swerde & the whole battayll.

Sela. Thou art of more honoure & might than the hilles of robbers. The proude shal be robbed & slepe their slepe, & y^e mightie shal be able to do nothinge with their hōdes. Whē thou rebukest them (o God of Jacob) both the charettes & horsmen shal fall on slepe. Thou art fearful, for who maye abyde in y^e sight, when thou art angrie? When thou lactest thy iudgment be herde from heauen, the earth trembleth & is still. Yee when God aryseth to geue iudgment, & to helpe all them that be in aduersite vpon earth. Sela.

When thou punyshest one man, he must knowlege, that thou art redye to punysh other mo. Loke what ye promyse vnto the LORDE youre God, se that kepe it, all ye that be rounde aboute him: bryngge presentes vnto him y^e ought to be feared. Which taketh awaye the breth of prynces, & is wonderfull amonge the kynges of the earth.

The LXXVI. A psalme of Asaph.

I cried vnto God with my voyce, yee euen vnto God cried I with my voyce, & he herde me. In the tyme of my trouble I sought the LORDE, I helde vp my hondes vnto him in the night season, for my soule refused all ether comforte. When I was in heynesse, I thought vpo God: whē my hert was vexed, then dyd I speake.

Sela. Thou heldest myne eyes wakynge, I was so feble, that I cende not speake, Then remembred I the tymes of olde, & the yeaeres that were past. I called to remembrance my songe in the night, I commoned

4. Re. 25. b
2. Pa. 36. c
Eze. 16. d

Exo. 14. c

Esa. 27. a
Iob. 40. c

Eccle. 35. b
Esa. 51. b
Iere. 25. c

26

Psal. 45. b

23

Iud. 4. c
2. Par. 19. d
4. Reg. 19. g

Deut. 22. d
Eccle. 5. a

26

Psal. 141. a

Psal. 143. a

The Psalter.

wich myne owne herte, and sought out my spere. Wilt he LORDE cast out for ever?

B Will he be no more intreated? Is his mercy cleane gone? Is his promise come utterly to an ende for evermore? Hath the LORDE forgotten to be gracious? Or, hath he shut up his louynge kyndnesse in displeasure? Sela. At the last I came to this poynte, that I thought: O why art thou so foolish? the right honde of the most hyest can chaunge all.

Therefore wil I remembre the workes of the LORDE, and call to mynde thy wonders of old tyme. I wil speake of all thy workes, and my talkynge shalbe of thy doinges.

C Thy waye (O God) is holy, who is so greater & mightier as God? Thou art the God, that both wonders, thou hast declared thy power amonge the people. Thou with thine arme hast deliuered thy people, even the sonnes of Jacob and Joseph. Sela. The waters sawe y (O God) y waters sawe y, & were afrayed: y depths were moued. The thicke cloudes poured out water, y cloudes thobed red, and thy arrowes wente abroad. Thy thonder was herde rounde aboute, the lightnings shone vpon the grounde, the earth was moued and shoke withall. Thy waye was in the see, and thy pathes in the greates waters, yet coude no man knowe thy foetstepes. Thou leddest thy people like a flocke of shepe, by the honde of Moses and Aaron.

The LXXVII. A psalme of Asaph.

A H Jeremy lawe (O my people) encline yo' eares vnto y wordes of my mouth. I wil open my mouth in parables, and speake of thinges of olde. Which we haue herde and knowne, and soch as oure fathers haue tolde vs. That we shulde not hyde them from the children of the generacions to come: but to shewe the honoure of the LORDE, his might and wonderfull workes that he hath done. He made a couenaunt with Jacob, and gaue Israel a lawe, which he comaunded eue forefathers to teach their children. That their posterite might knowe it, and the children which were yet vborne.

To the intent y when they came vp, they might shewe their children the same. That they also might put their trust in God, & not to forget what he had done, but to kepe his comaundementes. And not to be as their forefathers, a frowarde and ouerthwarre generacion, a generacion that set not their herte a right, and whose spere was not true toward God. Like as the children of Ephraim, which beyng harnesssed and carien-

The lxxvij. psalme. Ho. xxv.

ge bowes, turned them selues backe in the tyme of battayll. They kepte not the covenaut of God, & wolde not walke in his lawe.

They forgot what he had done, and the wonderfull workes that he had shewed for them. Maruelous thinges dyd he in the sight of their fathers in the londe of Egypte, euen in the felde of Zoan. He deuyled the see and let them go thorow it, and made the waters to stonde like a wall. In the daye tyme he led them with a cloude, and all the night thorow with a light of fyre. He cloaue the hard rockes in the wilderness, and gaue them drynke therof, as it had bene out of the greates deapth. He brought waters out of the stony rocke, so that they gushed out like the ryuers. Yet for all this they synned agaynst him, and prouoked the most hyest in the wilderness. They tempted God in their hertes, and requyred meate for the. it lust. For they spake agaynst God and sayde: Yee yee, God shal prepare a tal le in the wilderness, shall he? Lo, he smote the stony rocke, that the watery streames gushed out, and the streames flowed withall: but how can he geue bred and prouyde flesh for his people? When the LORDE herde this, he was wroch: so the fyre was kyndled in Jacob, and heny displeasure agaynst Israel.

Because they beleued not in God, and put not their trust in his helpe. So he commaunded the cloudes aboue, and opened the doores of heauen. He rayned bowne Manna vpon them for to eate, and gaue them bred from heauen. Then at the angels fode, for he sent them meate ynough. He caused the east wynde to blowe vnder the heauen, and thorow his power he brought in the south wynde. He made flesh to rayne vpon them as thicke as dust, and fetthered foules like the sonde of y see. He let it fall amonge their tētes rounde aboute their habitacions. So they ate & were fylled, for he gaue them their owne de fyre. They were not dispoyned of their lust.

But whyle y meate was yet in their mouthes: The heny wrath of God came vnto the, slewe y welchiest of the, & smote downe y chosen men of Israel. But for all this they synned yet more, and beleued not his wonderous workes. Therefore their dayes were consumed in vanite, and soberly their yeares were gone. When he slewe them, they sought him, and turned them early vnto God.

They thought then that God was their socoure, and that the hye God was their redeemer. Neuerthelesse, they dyd but flatter him in their mouthes, and dissembled with

We

Exo. 14. e

Exo. 11. d
Exo. 17. b
Nu. 10. b
1. Co. 10. a

Exo. 16. a
Num. 11. a

Exo. 16. e
Deut. 8. a
Sap. 16. d
Ioh. 6. d

Exo. 16. c
Num. 11. g

Num. 11. g

D
Num. 14. a

Mat. 13. e
Exo. 13. d
Deut. 4. b
and 1. c
Eph. 3. a

Exo. 12. e
and 17. d
Deut. 6. d

2. c. 18. b
and 10. c
Deut. 32. a

The Psalter.

him in their tongues. For their herte was not whole with him, neither continued they in his couenant. But he was so mercifull, that he forgave their mysdedes, and destroyed them not: Yee many a tyme turned he his wrath awaye, and wolde not suffer his whole displeasure to aryse.

Psalm 101. b

For he considered yf they were but flesh: euen a wynde that passeth awaye, and cenneth not agayne. O how oft haue they greued him in the wilderness? How many a tyme haue they prouoked him in the desert? They turned backe & tempted God, and moued the holy one in Israel. They thought not of his hãde, in yf daye when he deliuered them from the hande of yf enemye. How he had wrought his miracles in Egypte, and his wonders in the londe of Soan.

Exo. 7. d
Exo. 8. e
Exo. 9. b

Exo. 10. d
Exo. 9. e

1 Exo. 9. a

Exo. 12. e
1 Sam. 4. b

Deut. 1. a
Iosu. 5. a

Ier. 7. a

How he turned their waters into bloude, so that they might not drynte of the ryuers. How he sent lyse amonge them, to eatte them vp, and sregges to destroye them. How he gaue their frutes vnto the catirpiller, and their laboure vnto the greshopper. How he bette downe their vynyardes with hayle stones, and their Molbery trees with the frost. How he smote their catell with hayle stones, and their flockes with hore thõder boltes. How he sent vpon them yf furiousnesse of his wrath, anger & displeasure: with trouble and fallinge in of euell angels. When he made a waye to his fearfull indignaciõ, and spared not their soules from death, yee and gaue their catell ouer to the pestilence. When he smote all the firstborne in Egypte, the most principall and mightiest in yf dwellinges of Ham.

S But as for his owne people, he led them forth like shepe, and caried them in the wilderness like a flocke. He brought them out safely, that they shulde not feare, and euerwhelmed their enemies with the see. He caried them vnto the borders of his Sanctuary: euen in to this hill, which he purchased with his right hande. He dyd cast out the heithen before them, caused their londe to be deuoyded amonge them for an heretage, and made yf tribes of Israel to dwell in their tetes. For all this they tempted and displeased the most hye God, and kepte not his ceuenant. But turned their backes and fell awaye like their forefathers, startinge alyt e like a broken bowe. And so they greued him with their hie places, & prouoked him with their ymages. When God herde this, he was wroth, and toke sore displeasure at Israel. So that he forsoke the tabernacle in Silo, euen his habitacion wherein he dwelt a-

The lxxvij. psalme.

monge men. He deliuered their power in to captiuite, and their glory in to the enemies hõde. He gaue his people ouer in to the sixerde, for he was wroth with his heretage.

The fyre consumed their yonge men, and their maydēs were not geuen to mariage.

Their priestes were slayne with the sixerde, and there were no wydde west to make lamentacion. So the L O R D E awak. d as ene cut of slepe, and like a giante refreshed with wyne. He smote his enemies in yf hynder partes, and put them to a perpetuall shame. He refused the tabernacle of Joseph, and chose not the rybe of Ephraim. Werthelasse, he chose yf trybe of Juda, eue the hill of Sion which he loued. And there he buylded his temple on hye, and layed yf fundacion of it like yf grounde, that it might perpetually endure. He chose Dauid also his seruait, and toke him awaye from the shepe foldee. As he was followinge the yowes greate with yonge, he toke him, that he might fede Jacob his people, and Israel his enheritaunce. So he fed them with a faith full and true hert, and ruled them with all yf diligence of his power.

The LXXVIII. A psalme of Asaph.

W God, yf heithen are fallen in to thine heretage: thy holy temple haue they defyled, and made Jerusalem an heape of stones. The deed bodies of thy seruantes haue they geuen vnto yf feules of the ayre to be deuoured, and the flesh of thy sayntes vnto yf bestes of the londe. Their bloude haue they shed like water on euery syde of Jerusalem, and there was no mā to burye them. We are become an open shame vnto oure enemies, a very scorne and derision vnto them that are rounde aboute vs.

L O R D E, how longe wilt thou be angry? shal thy gealousy burne like fyre for euer? Poure out thy indignacion vpon the heithen that knowe the not, and vpon the kyngdomes that call not vpon thy name.

For they haue deuoured Jacob, and layed waste his dwellinge place. O remembre not oure olde synnes, but haue mercy vpon vs (that soone) for we are come to greate mysery.

Helpe vs (O God o' Sauyo') for yf glory of yf name: o deliuer vs, & forgiue vs o' synnes for yf names sake. Wherfore shall yf heithen saye: where is now their God? O let the vengeance of thy seruantes bloude that is shed, be openly shewed vpon the heithen in oure sight. O let the sorowfull sighinge of the preseners come before the, and a cordinge vnto yf power of thine armie, preserue those yf

1. Re. 4. 1. 6

G

1. Re. 8. 4. a

Psalm 101. a

1. Re. 16. c

A

2. Par. 35. c

Ier. 15. a
Ier. 16. a
and 24. d
1. Mac. 7. c

1. Reg. 9. b
Psalm 41. b
Ier. 19. a

Ier. 10. d

Esa. 64. b

N

Psalm 124. 9

The Psalter.

are appoynted to dye. And for the blasphemie wherof o' neighbours haue blasphemed y, rewardethē (o LORDE) tenfold in to their bosome. So we y be y people & shepe of thy pasture, shal geue the thanks for euer, & wil allwaye be shewing forth thy prayse more & more. The LXXIX. A psalme of Asaph.

Hear o thou shepherde of Israel, thou y ledest Jacob like a flocke of shepe: shewe y self, thou y syttest vpon y The rubins. Before Ephraim, Bē Jamin & Manasses: stee vpon thy power & come helpe vs. Turne vs agayne (o God) shewe the light of thy countenance & we shal be whole. O LORDE God of hostes, how longe wilt thou be angrye ouer the prayer of thy people? Thou hast fed thē with the bred of teares, yee thou hast geuen thē plenteousnes of teares to drynke. Thou hast made vs a very strife vnto o' neighbours, & o' enemies laugh vs to scorne.

Turne vs agayne (thou God of hostes) shewe the light of thy countenance, & we shal be whole. Thou hast brought a vynyarde out of Egypte, thou didest cast out y Heithē, & plante it. Thou maydest rowme for it, & caused it to take rote, so y it fylled the lode. The hills were couered with the shadowe of it, & so were the stronge Cedretrees w' the bowes therof.

She stretched out hir braunches vnto the see, & hir bowes vnto the water: Why hast thou then broken downe hir hedge, that all they which go by, plucke of hir grapes?

The wilde boie out of the wod hath wunt it vp, & the beestes of the felde haue deuoured it. Turne y agayne (thou God of hostes) loke downe from heauen, beholde & viset this vynyarde. Manteyne it, that thy right hōde hath planted, & the some whom thou maydest somoch of for thy self. For why? it is brēt with fyre, & lyeth waist: o let thē perishe at the rebuke of thy wrath.

Let thy honde be vpon the man of thy right honde, & vpon the man whō thou maydest somoch off for thine owne self. And so wil not we go backe from the: oh let vs lyue, & we shal call vpon thy name. Turne vs agayne o LORDE God of hostes, shewe the light of thy countenance, & we shal be whole.

The LXXX. A psalme of Asaph.
Singe merely vnto God which is o' strength make a chearful noyse vnto y God of Jacob. Take y psalme, brynge hither the tabret, the mery harpe & lute. Blowe vp the trōpettes in the new Moone, vpon o' solēpne feast daye. For this is the vse in Israel, & a lawe of the God of Jacob.

This he ordered in Joseph for a testimo-

The lxxxiij. psalme. Po. xxvi.

ny, when he came out of Egypte, & had herde a straunge lāgnage. When he eased his shulder from the burthē, & when his hondes were delyuered fro the pottes. Whē thou caldest vpon me in trouble, I helped the & herde the, what tyme as the storme fell vpon the, I proued the also at the water of strife. Sela.

Hear o my people, for I assure the o Israel, yf thou wilt herten vnto me: There shal no straunge God be in the, nether shalt thou worship any other God. I am the LORDE thy God, which brought the out of the lode of Egypte: open thy mouth wyde, & I shal fylle it. But my people wolde not heare my voyce, & Israel wolde not obeye me. So I gaue thē vp vnto their owne herres lust, & lett thē folowe their owne ymaginacions. O my people wolde obeye me, for yf Israel wolde walke in my wayes. I shulde soone put downe their enemies, & turne myne hōde agaynst their aduersaries. The haters of y LORDE shulde mysse Israel, but their tyme shulde endure for euer. He shulde feed them with the synest wheate floure, & satisfie them with honny out of the stony rocke.

The LXXXI. A psalme of Asaph.

God stondech in the congregacion of the goddes, & is a iudge amonge the iudges. How longe wil ye geue wōge indgment, & accepte the personnes of the vngodly? Sela. Defende the poore & fatherlesse, se that soch as be in nede & necessite haue right. Delyuer the outcaste & poore, & saue hym from the hande of the vngodly. Nevertheless, they wil not be lerned & vnderstonde, but walke on still in darcknesse: therfore must all the foundations of the londe be moued. I haue sayde: ye are goddes, ye all are the childre of y most hyest. But ye shal dye like men, & fall like one of the tyrantes. Arise (o God) & iudge thou the earth, for all Heithen are thine by enheritaunce.

The LXXXII. A psalme of Asaph.

Golde not thy tonge (o God) kepe not still sylence, refrayne not y self, o God. For lo, thy enemies make a murmuringe, & they y hate the, lift vp their heade. They ymagin craftely agaynst thy people, & take counsell agaynst thy secreete ones. Come (saye they) let vs rote them out from amonge the people, that the name of Israel maye be put out of remembrance. For they haue cast their heades togather with one consent, & are cōfederate agaynst the. The tabernacles of the Edomites & Ismaelites, the Moabites & Hagarenes. Gebal, Ammon and Amalech: the Philistynes with them that

Le is

Exo. 3. b
Exo 19. c
Exo 17. a

B

Exo. 30. a

Pro. 1. c

Rom 1. d

Deut. 32. b

Mich. 3. a
Soph. 3. a

Pro. 24. b

Esa 3. a
Exo. 22. b
Ioh. 10. d

Psal. 2. b

A

Psal. 1. a

The Psalter.

Dwell at Tyre. Assur also is ioyned vnto the
z helpe the childien of Loth. Sela.

Iud. 7. c
Iud. 4. c
Iud. 7. g
Iud. 8. b

But do thou to them as vnto the Midia-
nites, vnto Sisera and vnto Jabin by y^e bro-
ke of Cyson. Which perished at Endor, z
became as the doge of y^e earth. Make their
prynces like Oreb and Zeeb: zee make all
their prynces like as Zebca and Salmanna.

Psal. 1. b
and 24. a

Which saye: we wil haue the houses of
God in possession? O my God, make them
like vnto a whele, and as the stuble before
the wynde. Like as a fyre that burneth vp
the wodd, z as the flame that consumeth the
meuntaynes. Persecute them euens so with
thy tempest, z make them a frayd with thy
forme. Make their faces ashamed (O LOR-
DE) y^e they maye seek thy name. Let the be
cōfounded z vexed ever more z more: Let the
be put to shame z perish. That they maye
knowe, that thou art alone, that thy name is
the LORDE, and that thou only art the most
hyste ouer all the earth.

The LXXXIII. A psalme of the chil-
dren of Corah.

2
a. Cor. 7. a
Can. 1. c

How amiable are y^e dwelliges, thou
LORDE of hoostes? My soule hath
a desyre z lōginge for y^e courte of y^e
LORDE, my hert z my flesh reioyse in y^e lōyn-
ge God. For the sparrow hath founde hir an
house, z the swalowe a nest, where she maye
laye hir yōge: enē y^e aulcers O LORDE of hoos-
tes, my kynge z my God. O how blessed
are they that dwell in thy house, they are all-
waye praysinge y^e. Blessed are y^e men who-
se strength is in y^e, in whose herte are y^e wayes.

Which goinge thorow the vale of mysery,
use it for a well, and the poles are fylled with
water. They go from strength to strength
and so the God of Gods appeareth vnto the
in Sion. O LORDE God of hoostes, hea-
re my prayer: herken o God of Jacob.

Beholde o God oure defence, loke vpon
the face of thyn anoynted. For one daye
in thy courte is better then a thousande: I
had rather be a doer keper in the house of my
God, then to dwell in the tentes of the vn-
godly. For the LORDE God is a light and
defence, the LORDE wil geue grace z wri-
shipe, and no good thinge shal be withholden
from them, that lyue a godly life. O LOR-
DE God of hoostes, blessed is the man, y^e put-
teth his trust in the.

The LXXXIII. A psalme of the chil-
dren of Corah.

21 **L**ORDE, thou barest a loue vnto thy
londe, thou didest bringe agayne the
captiuyte of Jacob. Thou did-

The lxxxv. psalme.

best forgene the offence of thy people, and
couerdest all their synnes. Sela. Psal. 11. a

Thou tokest awaye all thy displeasure, z
turnedst thyself from thy wrothful indigna-
cion. Turne vs then (o God o^r Sauoure)
z let thine anger ceasse from vs. Wilt thou
be displeased at vs for euer? wilt thou stretch
out thy wrath from one generacion to ano-
ther? Wilt thou not turne agayne, z quye-
ten vs, that thy people maye reioyse in the?

I wil herken what the LORDE God wil
saie, for he shal speake peace vnto his people
and to his sayntes, that they turne not them-
selues vnto foolishnes. For his saluacion
is nye them that feare him, so that glory shal
dwell in euer londe. Mercy and truerth are
met together, rightuousnesse and peace kysse
ech other. Truerth shal ryse out of y^e earth,
and rightuousnesse shal lōke downe from hea-
uen. And why? the LORDE shal shewe lo-
uinge kyndnesse, and oure londe shal geue hir
encrease. Rightuousnesse shal go before
him, and prepare the waye for his commyn-
ge.

The LXXXV. psalme A prayer of Dauid.

Turne downe thine eare (O LORDE)
and heare me, for I am cōfortles and
poore. O kepe my soule, for I am
holy: my God, helpe thy seruauent that put-
teth his trust in the. Be mercifull vnto me
(O LORDE) for I call daylie vpon the. Cō-
forte the soule of thy seruauent, for vnto the (O
LORDE) do I lift up my soule. For thou
LORDE art good and gracious, z of grea-
te mercy vnto all them that call vpon the.

Exo 14. a
Ioc. 2. c
Psal. 102. a
144. a

Geue eare LORDE vnto my prayer, and
pōndre my humble desyre. In the tyme of
my trouble I call vpon the, for thou hearest
me. Amonge the goddes there is none like
the O LORDE, there is not one that cā do as
thou doest. All nacions whom thou hast
made, shall come and worshiipe before the O
LORDE, and shal gloufie thy name. For
thou art greates, thou doest wonderous thin-
ges, thou art God alone. Led me in thy
waye (O LORDE) that I maye walke in thy
truerth: O let my hert delyte in fearynge thy
name. I thanke the O LORDE my God, z
wil prayse thy name for euer. For greates
thy mercy towarde me, thou hast delyncred
my soule from y^e nethermost hell. O God,
the proude are rysen agaynst me, and the cō-
gregacion of y^e mightie seeketh after my sou-
le, z see not y^e before their eyes. But thou (O
LORDE God) art full of compassion and
mercy, longe suffrynge, greates in goobnesse
z truerth. O turne the then vnto me, haue

Psal. 29. a
C
Psal. 102. a
144. a
Exo 14. a

The Psalter.

mercy vpon me: geue thy strength vnto thy seruaunt, & helpe the sonne of thy handmayde.

Shewe some cōfē vpon me for good, that they which hate me, maye se it and be ashamed: because thou LORDE hast helped me, & comforted me.

The LXXXVI. A psalme of the children of Coriah.

2
Psal. 77. g

His foundations are vpon the holy hills: the LORDE loneth the gates of Sion more, then all y dwelliges of Jacob.

Very excellēt thiges are spokē of y, thou cite of God. Sela. I wil thinke vpon Rahab & Babilō, so that they shal knowe me: Reethe Philistynes also & they of Tyre with the Morians. Lo, there was he borne. And of Sion it shalbe reported, that he was borne in her, even the most hyest which hath buylded her. The LORDE shal cause it be preached & written amonge the people, that he was borne there. Sela.

Therefore the dwellinge of all syngers & dauncers is in the.

The LXXXVII. A psalme of the children of Coriah.

2 **L**ORDE God my Sanyd, I crie daye & night before the: Oh let my prayer entre in to thy presence, encline thine eare vnto my callinge. For my soule is full of trouble, & my life draweth nye vnto hell. I am cōfited as one of the that go downe vnto the pytte, I am enē as a mā that hath no strength. I reamōge the deed, like vnto the y lye in the graue, which be out of remembraunce, and are cutt awaye from thy honde.

Thou hast layed me in the lowest pytte, in y darkness and in the depe. Thy indignacion lieth hard vpon me, and thou vexest me with all thy floudes. Sela. Thou hast put awaye myne acquaintance farre from me, & made me to be abhorred of them: I am so fast in prison, that I can not get forth.

My sight fayleth for very trouble: LORDE, I call daylie vpon the, and stretch out my hondes vnto the. Doest thou shewe wonders amonge the deed? Can the physiciā raise them vp agayne, that they maye prayse the? Maye thy louynge kyndnes be shewed in the graue, or thy faithfulness in destruction? Maye thy wonderful workes be knowne in the darke, or thy righteousness in the londe where all thinges are forgottē?

2
Psal. 78. d

2 **V**nto the I crie (O LORDE) and early cōmeth my prayer before the. LORDE, why puttest thou awaye my soule? Wherefore hydest thou thy face from me? My strength is gone for very sorow and misery, with fear-

The lxxxviii. psalme. Ho. xxvii.

fulness do I beare thy burthens. Thy wroth full displeasure goeth ouer me, the feare of the oppiesseth me. They come rounde aboute me daylie like water, and compase me together on euery syde. My louers and frōdes hast thou put awaye fro me, and turned awaye myne acquaintance.

The LXXXVIII. A psalme of Ethan the Esrahite.

A songe shal be allwaye of the louynge kyndnesse of the LORDE, w my mouth wil I euer be shewing thy faithfulness fro one generacion to another. For I haue sayde: mercy shal be set vp for euer, thy faithfulness shalt thou stablsh in the heavens. I haue made a couenaunt with my chosen, I haue sworne vnto Dauid my seruaunt. Thy seide wil I stablsh for euer, and set vp thy Trone from one generacion to another. Sela.

2
Psal. 100. a

O LORDE, the very heauē shal prayse thy wonderful workes, yee & thy faithfulness in y congregacion of the sayntes. For who is he amonge the cloudes, that maye becōpared vnto the LORDE? Re what is he amonge the goddes, that is like vnto the LORDE?

2
Reg. 7. c
Psal. 111. a

God is greatly to be feared in the cōuncill of the sayntes, & to be had in reuerence of all the that are aboute him. O LORDE God of hoostes, who is like vnto the in power? thy truth is rounde aboute the.

Psal. 95. b

Thou rulest the pryde of the see, thou stillest the waves therof, whē they arise. Thou breakest the proude, like one that is wounded, thou scarest thine enemies abroad with thy mightie arme. The heauē is archme, the earth is thine: thou hast layed the foundaciō of the earth vnto the world and all that therein is. Thou hast made the north and the south, Tabor and Hermon shal reioyse in thy name. Thou hast a mightie arme, stronge is thy hande, and hye is thy right hande. Rightuousnes and equite is the habitacon of thy seate, mercy and truth go before thy face. Blessed is the people (O LORDE) that can reioyse in the, and walketh in the light of thy countenance. Their delite is in thy name all the daye longe, and thorow thy rightuousnesse they shalbe exalted. For thou art the glory of their strength, & thorow thy fauoure shalt thou lift vp oure homes. The LORDE is oure defence, and the holy one of Israel is oure kyng.

Exo. 14. c
Mat. 6. c

Thou spakest sentynie in visiōs vnto thy sayntes, and saydest: I haue layed helpe vpon one that is mightie, I haue exalted one chosen out of the people. I haue founde Dauid my seruaunt, with my holy oyle. **Re. iiij**

2

2
Isa. 4. a
Abac. 1. c

1. Re. 16. a
2. Reg. 1. a

The Psalter.

le haue I anoynted him. My honde shal holde him fast, and my arme shal strength him. The enemye shal not ouercome him, and the sonne of wickednesse shal not hurte him. I shal smyte downe his foes before his face, and plage them that hate him.

D My trueth also & my mercy shal be with him, and in my name shal his borne be exalted. I wil set his honde in the see, and his right honde in the floudes. He shal call me: thou art my father, my God, and the strength of my saluacion. And I wil make him my firstborne, hyer then the Kinges of the earth.

2. Reg. 8 My mercy wil I kepe for him for evermore, and my couenaunt shal stonde fast with him. His seide wil I make to endure for ever, yee and his Throne as the dayes of heauen. But yf his childre forsake my lawe, and walke not in my iudgements. If they breake myne ordinaunces, and kepe not my commaundementes. I wil vyset their offences with the rodde, and their synnes with scourges. Nevertheless, my leuyng kyndnesse wil I not utterly take from him, ner suffre my trueth to fayle. My couenaunt wil I not breake, ner disanulle the thinge yf is gone out of my lippes. I haue sworne once by my holynesse, that I wil not fayle Dauid. His seide shal endure for ever, and his seate also like as the Sonne before me. He shal stonde fast for evermore as the Moone, and as the faithfull witnesse in heauen.

Psalm 71. a **Sela.** But now thou forsakest and abhorrest thine anoynted, and art displeased at him. Then hast turned backe the couenaunt of thy seruant, and cast his crowne to the grounde. Thou hast euer throwne all his hedges, and broke downe his stronge holdes. Al they that go by, spoyle him, he is become a rebuke vnto his neighbours. Thou settest vp the right hande of his enemies, and makest all his aduersaries to reioyse. Thou hast taken awaye the strength of his swerde, and ghest him not victory in the battayll. Thou hast put out his glory, and cast his Throne downe to the grounde. The dayes of his youth hast thou shortened, and covered him with dishonour.

Psalm 79. b **Sela.** L O R D E, how longe wilt thou hyde thy selfe? For ever? shal thy wrath burne like fyre? O remembre how shorte my tyme is, hast thou made all men for naught? What man is he that lyueth, and shal not see death?

Gen. 3. c **Heb. 9. d** Maye a man deliuer his owne soule from the honde of hell? **Sela.**

LORDE, where are thy olde louynge kynd-

The lxxxix. psalme.

nesses, which thou sworedest vnto Dauid in thy trueth? Remembre LORDE the rebuke that yf multitude of the people do vnto thy seruantes, & how I haue borne it in my bosome.

Wher w^t thine enemies blasphemethe, & staūder yf fote-steppes of y^e anoynted. Thankes be to the LORDE for evermore: Amen, Amen.

The LXXXIX psalme. A prayer of

Moses the man of God.

LORDE, thou art oure refuge from one generacion to another. Before the mountaynes were brought forth, or euer the earth & the wolde were made, thou art God from euylastinge and wolde without ende. Thou turnest man to destruction, Agayne, thou sayest: come agayne ye children of men. For a thousande yeares in thy sight are but as yesterdaye that is past, and like as it were a night watch.

As soone as thou scatterest them, they are euen as a slepe, and fade awaye sodenly like the grasse. In the mornynge it is greene and groweth vp, but in the evenynge it is cutt downe and withered. For we consume awaye in thy displeasure, and are a frayed at thy wrothfull indignacion. Thou settest oure misteyes before the, and oure secreete synnes in the light of thy countenance. For when thou art angrie, all o^r dayes are gone, we brynge o^r yeares to an ende, as it were a taylor that is tolde. The dayes of oure age are iij. score yeares & ten: & though men be so stronge that they come to iij. score yeares, yet is their strength then but labour and sorowe: so soone passeth it awaye, & we are gone. But who regardeth the power of thy wrath, thy feare full & terrible displeasure? O teach vs to remembre oure dayes, that we maye applie oure hertes vnto wysdome.

Turne the agayne (O LORDE) at the last, and be gracious vnto thy seruantes. O satisfie vs with thy mercy, and that soone: so shal we reioyse and be glad all the dayes of our life. Comforte vs agayne, now after the tyme that thou hast plagued vs, and for the yeares wherin we haue suffered aduersite.

Shewe thy seruantes thy worke, & their children thy glory. And the glorious manistie of the LORDE oure God be vpon vs: O prospere thou the worke of oure hondes vpon vs, O prosper thou oure handy worke.

The XC. psalme. **W**ho so dwelleth vnder y^e defence of the most hyest, & abyedeth vnder y^e shadowe of y^e allmightie: He shal saye vnto y^e LORDE: O my hope, & my stronge holde,

1. Pet. 1. b

21

2. Pet. 1. b

Psalm 72. c
Psalm 30. a
Esa. 40. a

22

Psalm 10. a

21

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my God, in whō I wil trust. For he shal de-
liver the frō the snare of the hunter, & frō the
noysome pestilence. He shal couer the un-
der his wynges, that thou mayest be safe un-
der his fethers: his faithfulness and trueth
shal be thy shyld and buckler. So y^e thou
shal not nede to be a frayd for any bugges
by nyght, ner for a rowe that flyeth by daye.

For the pestilence that creepeth in y^e darck-
nesse, ner for the sicknesse y^e destroyeth in the
noone daye. A thousande shal fall besyde
the, and ten thousande at thy right honde,
but it shal not come nye the. Yee with thy
neeyes shalt thou beholde, and se the rewar-
de of the vngodly. For thou L O R D E art
my hope, thou hast set thy house of defence
very hye. There shal no euell happen un-
to the, nether shal any plage come nye thy
dwellinge. For he shall geue his angels
charge ouer the, to kepe the in all thy wayes.

They shal beare the in their hondes, that
thou hurte not thy fore agaynst a stone.

Thou shalt go vpo the Lyon and Adder,
the yonge Lyon and the Dragon shalt thou
treade vnder thy fete. Because he hath set
his loue vpon me, I shal deliuer him: I shal
defende him, for he hath knowne my name.

When he calleth vpon me, I shall heare
him: yee I am with him in his trouble, tober
out I wil deliuer him, and brynge him to ho-
noure. With lōge life wil I satysfie him, &
shewe him my saluacion.

The XCI. psalme.

IT is a good thinge to geue thanks
vnto the L O R D E, and to synge pray-
ses vnto y^e name, o most hyest. To
tell of thy louynge & kyndnesse early in the mor-
nyng, and of thy trueth in the nyght season.

Vpon an instrumēt of ten stringes, vpon
the lute and with a songe vpon the harpe.

For thou L O R D E hast made me glad tho-
row thy workes, and I wil reioyse euery the
operacion of thy hondes. O L O R D E, how
glorious are thy workes, thy thoughtes are
very depe. An vnwyse man wil not knowe
this, & a foole wil not vnderstode it. That
the vngodly are grene as the graspe, and that
all the workes of wickednes do flourish, to be
destroyed for ener. But thou L O R D E o
most hyest, abydest worlde without ende.

For lo, thy enemies (o L O R D E) lo, thy ene-
mies shal perishe, and all the workes of wic-
kednes shal be scatred abroad. But my hor-
ne shal be exalted like the home of an Onico-
rne, & shal be annoynted with fresh oyle. My
neeye also shal se his lust of myne enemies, &
myne eare shall heare his desyre of the wic-

The cxiij. psalme. Ho. xxviij.

Red y^e ryse vp agaynst me. The righteous
shal flourish like a palmetre, and growe like a
Cedre of Libanus. Soch as be planted in
the house of the L O R D E, be frutesfull, plente-
ous & grene. That they maye shewe, how
true the L O R D E my strenght is, and that the-
re is no vnrighteousnesse in him.

The XCII. psalme.

The L O R D E is kyng, and hath put on
glorious apparell, the L O R D E hath
put on his apparell, & gyrded himself
with strenght: he hath made the rounde worl-
de so sure, that it can not be moued. From
that tyme forth hath y^e seate bene prepared,
thou art from euellastinge. The floudes
arise (o L O R D E) the floudes lift vp their noy-
se, y^e floudes lift vp their wawes. The waw-
es of the see are mightie, & rage horribly:
but yet the L O R D E that dwelleth on hye, is
mightier. Thy testimonies (o L O R D E) are
very sure, holynesse becommeth thyne house
foreuer.

The XCIII. psalme.

LO R D E God, to whom vengean-
ce belongeth: thou God to whom ven-
geaunce belongeth, shewe thy self.

Arise thou iudge of the worlde, & rewar-
de the proude after their deservynge. L O R-
D E, how longe shal the vngodly, how longe
shal the vngodly tryumphe? How longe
shal all wicked doers speake so vnsdaynedly,
and make soch proude boastynges? They
smyte downe thy people (o L O R D E) and trou-
ble thine heretage. They murther the wid-
dowe and the straunger, and put the father-
lesse to death. And yet they saie: Tush, the
L O R D E seyth not, the God of Jacob regar-
dech it not. Take hede, ye vnwise amonge
the people: o ye fooles, when wil ye vnder-
stonde? He that planted the care, shal he
not heare: he that made the eye, shal not he
se? He that nurreth the heithen, and
teacheth a man knowlege, shal not he pu-
nyshe? The L O R D E knoweth the thoughtes
of men, that they are but vayne. Bles-
sed is the mā, whom thou lernest (o L O R D E)
and teachest him in thy lawe. That thou
mayest geue him patience in tyme of aduer-
sity, untill the pytte be dygged vp for the vn-
godly. For the L O R D E wil not fayle his
people, nether wil he forsake his inheritaun-
ce. And why? iudgment shalt returned a-
gayne vnto righteousness, and all soch as be
true of hert shal folowe it. Who ryseth vp
with me agaynst the wicked? who taketh my
parte agaynst the euell doers? If the L O R-
D E had not helped me, my soule had almost
bene put to sylence.

Matt. 4. 2
Luc. 4. b
Exo 31. c
Ecl. 33. a

Psal. 4. a

Heb. 12. c

Rom. 1. b
Sap. 13. a

Psal. 73. c

Nu. 33. d
44. b

Psal. 23. a

Esa. 6. a

Psal 44. a
28. b

Mut. 26. c

Deut. 32. e
Rom 15. c

Psal 72. a

Esa. 29. c
Eze 8. b
Job 21. b
Eccl. 12. d

Gen. 7. d
2nd 19
Exo 14. c
1. Cor 1. c
Baruc. 4. a

The Psalter.

Iob 13. b
1. Ioh. 1. b
Psal. 31. a
1. Cor. 1. a

When I sayde: my fote hath slipped, thy mercy (O LORDE) helde me vp. In y multitude of the sorowes that I had in my herte, thy comfortes haue refreshed my soule.

Wilt thou haue any thinge to do with the stole of wickednesse, which ymagineth myschefe in the lawe? They gather them together agaynst the soule of the righteous, & condemne the innocent bloude. But the LORDE is my refuge, my God is the strenght of my confidēce. He shal recompence the their wickednesse, and destroyethem in their owne malice: yee the LORDE oure God shal destroye them.

The XCIII. psalme.

2
Eph. 3. b

Come, let vs prayse the LORDE, let vs hertely reioyse in the strength of oure saluacion. Let vs come before his presence with thankesgeuyng, & shewe oure self glad in him w psalmes. For the LORDE is a greate God, and a greate kynge aboue all goddes. In his hende are all y comers of the earth, and the strength of the hilles is his also. The see is his, for he made it, and his hondes prepared the dnelōde.

O come, let vs worshipec and bowe downe oure selues: Let vs knele before the LORDE oure maker. For he is oure God: as for vs, we are the people of his pasture, and the shepe of his hōdes. Todaye yf ye wol heare his voyce, hardē not youre hertes, as whē ye prouoked in tyme of temptacion in the wilbernes. Where yō fathers cēpted me, proued me, and sawe my workes. XL. yeaes longe was I greued with that generacion, & sayde: they ener erre in their hertes, they verely haue not knowen my wayes. Therefore I sware vnto the in my wrath, that they shulde not enter into my rest.

The XCV. psalme.

2
1. Par. 17. a

Synge vnto the LORDE a new songe, synge vnto the LORDE all the whole earth. Synge vnto y LORDE, & prayse his name, be tellyng of his saluacion from daye to daye. Declare his honoure amonge the heithē, and his wonders amonge all people. For y LORDE is grea te, and can not worthely be praysed: he is mo re to be feared then all goddes. As for all y goddes of the heithē, they be but Idols, but it is the LORDE that made the heaues.

Psal. 46. a
eccli. 41. d

Thankesgeuyng and worshipec are before him, power and honoure are in his Sanctuary. Ascrybe vnto the LORDE (o ye kinredes of the heithen) ascrybe vnto the LORDE worshipec and strength. Ascrybe vnto the LORDE the honoure of his name, bryn-

The cxvi. psalme.

ge presentes, and come into his courte. **O** worshipec the LORDE in the beuty of holynesse, let the whole earth stonde in awe of him. Tell it out amonge the heithē, that the LORDE is kynge: and that it is he which hath made the rounde worlde so fast, that it cannot be moued, and how that he shal iudge the people righte asly. Let the heaues reioyse, and let the earth be glad: let the see make a noyse, yee & all that therein is. Let the felde be ioyfull and all that is in it, let all the trees of the wodd leape for ioye. Before the LORDE, for he cenneth: for he cometh to iudge the earth: yee with rightuousnesse shal he iudge the worlde, and y people with hystrieth.

The XCVI. psalme.

The LORDE is kynge, the earth maye be glad therof: yee the multitude of the Idles maie be glad therof. Cloudes and darcknesse are rounde aboute him, rightuousnesse and iudgment are the habita cion of his seate. There goeth a fyre before him, to burne vp his enemies on every syde. His lightenynge geneth shynne vnto the worlde, the earth seyth it is a fraied. The hilles melt like wax at the presence of y LORDE, at the presence of the LORDE of the whole earth. The very heaues declare his rightuousnes, & all people se his glory. Cōfounde be all they that worshipec ymages, and delite in their Idols: worshipec him all ye goddes. Sion heareth of it and reioyseth: yee all y donghters of Iuda are glad because of thy iudgements, O LORDE. For thou LORDE art the most hrest ouer all the earth, thou art exalted farre aboue all goddes. O ye that loue the LORDE, se that ye hate the thinge which is enell: the LORDE preserveth the soules of his sayntes, he shal deliuer the from the honde of the vngodly. There is spronge vp a light for the righteous, and a ioyfull gladnesse for soch as be true herted.

Reioyse therefore in the LORDE, ye rightuous: and geue thankes for a remembraunce of his holynesse.

The XCVII. psalme.

Synge vnto the LORDE a new son ge, for he hath done marvelous thinges. With his owne right honde and with his holy arme hath he gotten the victory. The LORDE hath declared his saynge health, and his rightuousnes hath he openly shewed in the sight of the heithē.

He hath remembred his mercy and trueth towards the house of Israel: so that all the endes of the worlde se the saynge health of

2
Psal. 41. a

Iudic. 5. a

Psal. 18. a

2
Psal. 47. b

Amos 3. b

Psal. 32. a

2
Psal. 95. a
149. a

Gen. 12. a
11. a
Esa. 52. b

The Psalter

oute God. Shewe youre self ioyfull vnto the LORDE all ye londes, synge, reioyse and geue thankes. Praise the LORDE vpon the harpe, synge to the harpe with a psalme of thankesgeuyng. With trompettes also z shawmes: O shewe youre selues ioyfull before the LORDE the kynge. Let the see make a noyse and all y cherin is, yee the whole worlde z all that dwell therin. Let the floudes clappe their hondes, and let all the hilles be ioyfull together. Before the LORDE, for he is comen to iudge the earth. See with rightnousnes shall he iudge the worlde, and the people with equite.

The XCIII. psalme.

A The LORDE is kynge, be the people neuer so unpacient: he synneth vpon the Cherubins, be the earth neuer so unquiete. The LORDE is greete in Sion, z hye aboue all people. O let men geue the akes vnto thy greete z wonderfull name, for it is holy. The kynges power loueth iudgment, thou preparest equite, thou executest iudgment z rightnousnes in Jacob. O magnifie the LORDE o God, fall downe before his fore stole, for he is holy. Moses z Aaron amonge his prestes, z Samuel amonge soch as call vpo his name: these called vpon the LORDE, z he hardeth. He spake vnto the out of the clondy piler, for they kepte his testimonies, z the lawe that he gaue them.

1 Par. 29. 2

Num 12. 2

1. Reg 1. 2

Thou herdest the o LORDE o God thou forgavest the o God, z punishedst their owne inuencions. O magnifie the LORDE oure God, and worshipec him vpo his holy hill, for the LORDE oure God is holy.

The XCIX. psalme.

A Be ioyfull in God (all ye lodes) serue the LORDE w' gladnes, come before his presence w' ioye. Be ye sure, y the LORDE he is God: It is he y hath made vs, z not we oure selues: we are but his people, z the shepe of his pasture. O go youre waye into his gates the with thankesgeuyng, z into his courtes w' prayse: bethat full vnto him, z speake good of his name. For the LORDE is gracious, his mercy is euertlasting, and his treuth endureth from generation to generation.

Psal 65. 2

Psal 94. 2

Eze 34. 2

Psal 118. 2

118. 3

The C. psalme A thankesgeuyng of David.

A songe shalbe of mercy and iudgment, yee vnto the o LORDE wil I synge. O let me haue vnderstandinge in the waye of godlynesse, vntill they me that thou come vnto me: z so shal I walke in my house w' an innocent herte. I wil take no wicked thinge in honde, I hate the

The ci. psalme. Lxxix.

synne of vnfaithfulnesse, it shal not cleue vnto me. A frowarde herte shal departe from me, I wil not knowe a wicked personne.

Who so pruely floundreth his neighbour, him wil I destroye: Who so hath a proude loke z an hye stomacke, I maye not awaye with him. Myne eyes shal loke for soch as be faichfull in the londe, y they maye dwell with me: and who so ledeth a godly life, shal be my seruaunt. There shall no disceatfull personne dwell in my house, he that telleth lyes shal not tary in my sight. I shal soone destroye all the vngodly of the londe, that all wicked doers maye be roted out of the cite of the LORDE.

The CI. psalme.

Hear my prayer o LORDE and let my crye come vnto the. Hide not thy face frome in the tyme of my trouble: enclyne thine eares vnto me when I call, O heare me, and that right soone. For my dayes are consumed awaye like smoke, z my bones are brent vp as it were a fyre brande.

2

Psal 42. 2

My hert is smytte downe and wythered like grasse, so that I forget to eat my bried.

For the voyce of my gromyng, my bone wil scarfe cleue to my flesh. I am become like a pellicane in the wilderness, and like an Oule in a broken wall. I wake, and am euen as it were a sparrow sittinge alone vpon the house toppe.

Tren. 4. 2

Myne enemies reuyle me all the daye longe, they laugh me to scorne, and are sworne together against me. I eat ashes with my bried, and mengle my drynke with wepyng. And that because of y indignacion and wrath, for thou hast taken me vp, and cast me awaye. My dayes are gone like a shadowe, and I am wythered like grasse. But thou o LORDE endurest for ever, and thy remembraunce thorow out all generacions. Arise therefore and haue mercy vpon Sion, for it is tyme to haue mercy vpon her, yee the tyme is come. And why? thy seruantes haue a loue to hir stones, z it pitieth them to se her in the dust. The he then shal feare thy name o LORDE and all the kynges of the earth thy maiesky. For the LORDE shal buylde vp Sion, and shal apeare in his glory. He turneth him vnto the prayer of the poore destitute, and despyseth not their desyre. This shalbe witten for those y come after, that the people which shalbe borne, maye prayse the LORDE.

2. Pa 10. 2

Iere. 25. 2

29. 2

1. E. d. 1. 2

67

C

For he loketh downe from his Sanctuary, out of the heauen both the LORDE beholde the earth.

Psal. 21. 2

Psal. 72. 2

The Psalter.

That he maye heare the mournynges of
soch as be in captiuyte, and deliuer the chil-
dren of death. That they maye preache the
name of the LORDE in Sion, and his wor-
shipe at Ierusalem. When the people are
gathered together, and the kyngdomes also
to serue y^e LORDE. He hath brought dow-
ne my strength in my iourney, and shortened
my dayes. Yet wil I saye: O my God, ta-
ke me not awaye in y^e myddest of myne age:
as for thy yeaeres, they endure thorow out all
generacions. Thou LORDE in the begyn-
nyng hast layed y^e foundation of the earth,
and the heauens are the workes of thy hon-
des. They shal perishe, but thou shalt en-
dure: they all shall waxe olde as doth a gar-
ment, & as a vesture shalt thou chaunge the,
and they shalbe chaunged. But thou art
the same, and thy yeaeres shal not fayle.

The children of thy seruantes shall con-
tinue, & their sede shal prospere in y^e sight.

The CII. A psalme of David.

Raise the LORDE (o my soule) & all
that is within me prayse his holy na-
me. Prayse the LORDE o my soule, &
forget not all his benefites. Which forge-
teth all thy synnes, and healeth all thy infir-
mities. Which saue thy life from destruc-
cion, and crowneth thee with mercy & louyn-
ge kyndnesse. Which satisfieth thy desyre
with good thinges, makynge the yonge and
lustye as an Aegle. The LORDE executeth
righteousnesse and iudgment, for all them y^e
suffre wronge. He shewed his wayes vnto
Moses, and his workes vnto the children of
Israel. The LORDE is full of compassion
and mercy, longe sufferinge, and of greate
goodnesse. He wil not allwaye be chydin-
ge, nether wil he kepe his anger for ever.

He hath not dealt with vs after oure syn-
nes, ner rewarded vs accordinge to oure wic-
kednesse. For loke how hye the heauē is
in comparison of the earth, so greate is his
mercy also toward them that feare him.

Loke how wyde the east is from the west,
so farre hath he set oure synnes from vs.

As like as a father pitieth his owne chil-
dren, even so is the LORDE mercifull vnto
thē that feare him. For he knoweth wher-
of we be made, he remembreth that we are
but dust. That a man in his tyme is but as
is grasse, & flourisheth as a floure of the felde.

For as soone as the wynde goeth ouer it, it
is gone, and the place therof knoweth it no mo-
re. But the mercifull goodnesse of y^e LOR-
DE endureth for ever and ever, vpon them y^e
feare him, and his righteousnesse vpon their

The ciij. psalme.

children children. Soch as kepe his con-
nauent, and thinke vpon his commaundemen-
tes to do them. The LORDE hath prepa-
red his seate in heauē, and his kyngdome re-
leth ouer all. O prayse the LORDE ye an-
gels of his, ye that be mightie in strenght, ful-
fillinge his commaundement, that mē maye
heare the voyce of his wordes. O prayse
the LORDE all ye his hoostes, ye seruantes
of his, that do his pleasure. O speake good
of the LORDE all ye workes of his, in every
place of his dominion: prayseth thou the LOR-
DE, o my soule.

The CIII. psalme.

Raise the LORDE o my soule: O
LORDE my God, thou art becomie ex-
ceedinge glorious, thou art clothed
with maiesty and honoure. Thou deckest
thy self with light, as it were wth a garment,
thou spreddest out the heauen like a curtayne.

Thou voltest it aboue with waters, thou
makest the cloudes thy charet, and goest v-
pon the wynges of the wynde. Thou ma-
kest thine angels spieres, and thy ministers
flammes of fyre. Thou hast layed y^e earth
vpon hir foundation, that it neuer moueth
at eny tyme. Thou couerest it with the de-
pe like as with a garment, so that the waters
stonde aboue the hilles. But at thy rebu-
ke they fle, at the voyce of thy thonder they
are a frayd. (Then are the hilles sene alof-
te, & the valleys beneth in their place which
thou hast appoynted for thē.) Thou hast
set them their boundes, which they maie not
passe, that they turne not agayne to couer y^e
earth. Thou causest the welles to spryn-
ge vp amonge the valleys, and the waters
runne amonge y^e hilles. That all the beas-
tes of the felde maye haue drynke, & that the
wylde asses maye quench their thyrste.

Above vpon the hilles haue the foules of
the ayre their habitacion, and synge amon-
ge the braunches. Thou watrest the hyl-
les from aboue, the erth is fylled with y^e fro-
tes of thy workes. Thou bringest forth
grasse for the catell, and grene herbe for the
seruyce of men. Thou bringest fode out of
the earth: wyne to make glad y^e herte of mā,
oyle to make him a chearfull countenance,
& bled to strength mans herte. The trees
of the LORDE are full of sappe, even the trees
of Libanus which he hath planted. The
re make the bydes their nestes, and the fyre
trees are a dwellinge for the storde. The
hilles are a refuge for the wylde goates, and
so are the stony rockes for y^e conyes. Thou
hast appoynted the Moone for certayne sea-

Hebre. i. b

Esa. 40. 2
2. Pet. 3. b

Psal. 11. a

Exo. 34. 2
Psal. 81. c
144. 2

Psal. 136. b
147. 2

Psal. 77. d

Psal. 104. d

2
Psal. 103. d

Heb. i. b

Gen. 7. d
Psal. 105. b

2
Iere. 5. d
Iob 16. b
28. a
Deu. 11. b
28. b
Iob 5. b

Gen. 1. d
Psal. 146. b
Eccli. 31. d
Gen. 18. 2
Iudic. 19. b

C

The Psalter

sons, the Sonne knoweth his goinge downe. Thou makest darcknesse, that it maye be night, wherin all the beastes of the forest do moue. And the yongelions which roare after the praye, and seke their meate at God. But when the Sonne ariseth, they get them awaye together, and lyethem downe in their dennes. Then goeth man forth to his worke, and to till his londe vntill the euenynge. **LORDE**, how manifolde are thy workes, right wysely hast thou madethē all: yee the earth is full of thy riches. So is this greate and wyde see also, wherin are thinges crepinge innumerable, both small and greate beastes. There go the shippes ouer, and there is that Leviathan, whom thou hast made, to take his pastyme therein.

They wayte all vpon the, that thou mayest geue them meate in due season. Whē thou openest thine honde, they are fylled with good.

But when thou hydest thy face, they are fearefull: yf thou takest awaye their breth, they dye, & are turned agayne to their dust.

A gayne, when thou lattest thy breth go forth, they are made, and so thou renewest the face of the earth. The glorious magesty of the **LORDE** endureth for euer, and the **LORDE** reioyseth in his workes. The earth trembleth at the loke of him, he doth but touch yf hilles and they smoke. I will synge vnto the **LORDE** as longe as I lyue, I wil prayse my God whyle I haue my beinge. O that my wordes might please him, for my ioye is in the **LORDE**. As for synners, they shal be consumed out of the earth, and the vngodly shal come to an ende: but prayse thou the **LORDE**, o my soule. Halleluya.

The CIII. psalme.

Geeue thanks vnto the **LORDE**, and call vpon his name: tell the people what thinges he hath done. O let youre songes be of him: prayse him, and let youre talkynge be of all his wonderous workes. Geue his hely name a good reporte, let their hertes reioyse that seke the **LORDE**.

Seke the **LORDE**, and his strength, seke his face euermore. Remember the marvellous workes that he hath done, his wonders and the iudgements of his mouth. O ye seede of Abraham his seruant, ye children of Jacob his chosen. He is the **LORDE** oure God, whose punishmentes are thorow out all the worlde. He is allwaye myndfull of his couenaunt, and remembreth that he made to a thousande generacions,

The ciii. psalme. Ho. xxx.

Recethe couenaunt that he made wth Abraham, and the ooth that he swore vnto Isaac. And apoynted the same vnto Jacob for a lawe, and to Israel for an everlastinge testament. Sayenge: vnto the wil I geue the londe of Canaan, the lott of youre heritage. When there was yet but a fewe of them, and they straungers therin. What tyme as they wente from one nacion to another, from one kyngdome to another. He suffred no man to hurte them, but reprimed even kynges for their sakcs. Touch not myne anoynted, do my prophetes no harme. Moreover he called for a derth vpon the lōde, and destroyed all the prouysion of bried.

But he had sent a man before them, euen Joseph which was solde to be a bonde seruauant. They hurte his face in the stockes, they yron pearced his herte. Vntill the tyme that his worde came, and till the worde of y^e **LORDE** had tried him. Then sent the kyng and caused him be delynered, the prynce of the people bad let him go. He made him loide of his house, & ruler of all his substaunce. That he might enfourme his prynces after his wil, and teach his Senatours wysdomie. Israel also came in to Egippte, and Jacob was a straunger in the lōde of Ham.

But he increased his people exceedingly, and made them stronger then their enemies.

Whose hert turned, so that they hated his people, and dealt vnruly with his seruantes. Then sent he Moses his seruant, and Aaron whom he had chesen. These byd his tokens amōge them, and wonders in the londe of Ham. He sent darcknesse and it was darcke, for they were not obedient vnto his worde. He turned their waters in to bloude, and slewe their fishe. Their londe brought forth frogges, yee euen in their kynges chambers. He spake the worde, & their came all maner of flies & lise in all their quarters. He gaue them hale stones for rayne, and flammes of fyre in their lōde. He smote their vynyardes & fige trees, and destroyed the trees that were in their ceastes. He spake y^e worde, and their came treshoppers & catipillers innumerable. These ate vp all the grasse in their lōde, and deuoured the frutes of their grounde. He smore all y^e first borne in their lōde, euen the chese of all their substaunce. He brought them forth wth syluer & golde, there was not one feble personne amōge their trybes. Egippte was glad of their departinge, for they were a fraied of thē.

He spred out a cloude to be a couerynge, and fyre to geue light in the night season.

Gen. 17. 2
Gen. 26. 2
Gen. 28. 2

Gen. 12. d
and 10. a

C

Gen. 45. d
17. 19. a

Luc. 2. e

Gen. 41. f

Gen. 46. 2

Exo. 1. 2
Acto. 7. c

Exo. 3. 4. f
Acto. 7. d

Exo. 10. e

Exo. 7. d

Exo. 8. b
Exo. 8. d
Psal. 77. e

Exo. 10. d

Exo. 11. 2
12. c

Exo. 13. d

Gen. 2. d

Esa. 27. 2
Job. 40. c
Psal. 73. b

Psal. 144. b

Gen. 2. b

Psal. 143. a

Psal. 103. a

2
1 Par. 17. b
Esa. 12. a

23

The Psalter.

Exo. 16. a
Exo. 17. b
Nu. 20. b
Exo. 17. a

At their desyre, there came quales, and he fylled them with the bred of heauē. He opened the rocke of stone, & the waters flowed out: so that ryuers ranne in the wilderness.

For why, he remembred his holy promyse which he had made vnto Abraham his seruant. Thus he brought forth his people with ioye, and his chosen with gladnesse.

And gaue them the lodes of the heithē, where they toke the labours of the people in possession. That they might kepe his statutes, and obserue his lawes. Halleluya.

The CV. psalme. Halleluya.

1 Mac. 4. c
Iudic. 13. c
Psal. 106. a
Eccl. 4. d

Give thanks vnto the LORDE, for he is gracious, and his mercy endureth for euer. Who can expresse y noble actes of the LORDE, or shewe forth all his prayse? Blessed are they that alwaye kepe iudgment, and do righteuousnes. Remember vs (O LORDE) accordinge to the fauour that thou bearest vnto thy people: o vsset vs w thy sauynge healeth. That we might see the pleasure of thy chosen, that we might reioyse in the gladnesse of thy people, and geue thanks with thine enheritaunce. We haue synned with our fathers, we haue done amysse, we haue dealt wickedly. Our fathers regarded not thy wonders in Egipte, they kepte not thy greates goodnesse in remembrance: but were disobedient at the see, euē at the reed see. Neuertheles, he helpe d the for his names sake, that he might make his power to be knowne. He rebuked the reed see, and it was dried vp: so he let the thorn in the depe as in a wilderness. Thus he saved them from the honde of the hater, & deliuered them from the honde of the enemy.

Iudic. 7. e

Psal. 106. a

As for those y troubled them, the waters euerwhelmed the, there was not one of the left. Then beleveth they in his worde, and songe prayse vnto him. But within a why le they forgot his workes, & wolde not abyde his counsell. A lust came vpo them in the wilderness, so that they tempted God in the deserte. Yet he gaue them their desyre, and sent the ynough at their willes. They angered Moses in the tetes, and Aaron the saynte of the LORDE. So the earth opened & swallowed vp Dathan, and covered the congregation of Abiram. The fyre was kyndled in their company, the flame brennt vnto the vngodly. They made a calfe in Horeb, and worshipped the molten ymage. Thus they turned his glory into the similitude of a calfe, y catech haye. They forgot God their Sauer, which had done so greates thinges in Egipte. Wonderous workes in the lon

Exo. 15. a

Nu. 11. a

Nu. 16. a

Exo. 32. a
1 Cor. 10. a
Rom. 1. c

The cv. psalme.

de of Ham, and fearfull thinges in the reed see. So he sayde he wolde haue destroyed them, had not Moses his chosen stonde before him in y gappe: to turne awaie his wroth full indignacion, lest he shulde destroye the.

Yet they thought some of y pleasaunt londe, and gaue no credence vnto his worde.

But murmured in their tentes, and heretened not vnto the voyce of the LORDE.

Then lift he vp his honde agaynst them, to overthrowe them in the wilderness. To cast out their sede amonge the nacions, and to scatter them in the londes. They ioyned them selues vnto Baal Peor, and at the offerings of the deed. Thus they prouoked him vnto anger with their owne inuencions, and the plage was greates amonge them.

Then stode vp Phineas and executed iustice, & so the plage ceased. And that was counted vnto him for righteuousnesse, amonge all posterities for euermore. They angered him also at the waters of strife, so that Moses was punyshed for their sakes. We cause they prouoked his spiete, and he tolde the plainly with his lippes. Neither destroyed they the heithen, as the LORDE commaunded them. But were mingled amonge the heithen, and lerned their workes.

In so much that they worshipped their ymages, which turned to their owne decaye.

Yet they offred their sonnes & their daughters vnto deuils. And shed the innocent bloude of their sonnes and of their daughters, whom they offred vnto the ymages of Canaan, so that the londe was defyled with bloude. Thus were they stayned w their owne workes, and wente a whoringe with their owne inuencions. Therefore was the wrath of the LORDE kyndled agaynst his people, in so much that he abhorred his owne enheritaunce. And gaue them ouer in to the honde of the heithen, and they that hated them, were lordes ouer them. Their enemies oppressed the, and had them in subiection. Many a tyme dyd he deliuer them, but they prouoked him with their owne inuencions, and were brought downe for their wickednesse. Neuerthelesse when he sawe their aduersite, he herde their complaynte. He thought vpo his couenaunt, and pitied the, accordinge vnto the multitude of his mercies. Yet he made all those y had led them awaye captiue, to pitie them. Deliuer vs (O LORDE oure God) & gather vs from amonge the heithen: that we maye geue thanks to thy holy name, & make oure boast of thy prayse. Blessed be the LORDE God of Is-

Nu. 14. a

D

Nu. 25. a
Iosue 24. d
1 Cor. 10. a

Gen. 15. b

Deut. 1. f
1 Cor. 4. e

Deut. 7. a
and 12. a
Iud. 2. a
1 Reg. 15. a
Iud. 2. b
Deut. 31. c
4 Reg. 23. c
Leuit. 24. a
Deut. 18. b
Eze. 20. d
Iere. 7. d
and 44. a

S

Deut. 30. a

Luc. 1. f

The Psalter.

rael from euerlastinge and woulde without ende, and let all people saye: Amen, Amen. Halleluya. The Cvi. psalme.

Geeue thankes vnto the LORDE, for he is gracious, and his mercy endureth for ever. Let them geue thanks whom the LORDE hath redemed, & deliuered from the hande of the enemye. And gathered the out of the lombes, fro the east, fro the west, fro the north & from the south.

They wente astraye in the wildernesse in an vntroden waye, & founde no cite to dwell in. Hongrie & thirstie, & their soule faynted in the. So they cried vnto the LORDE in their trouble, & he deliuered the from their distresse. He led the forth by y right waie, y they might go to y cite wherethey dwelt.

What men wolde prayse the goodnesse of the LORDE, & the wonders that he doth for the childre of men. For he satisfied the emptye soule, & fylled the hongrie soule w good.

Soch as sat in darcknesse and in the shadowe of death, beyng fast bounde in misery & yron. Because they were not obediēt to the comaundementes of God, but lightly regarded the counsell of the most highest.

Their herte was vexed with labo, they fell downe, & there was none to helpe them.

So they cried vnto the LORDE in their trouble, & he deliuered them out of their distresse. He brought the out of darcknesse & out of the shadowe of death, & brake their bondes in sonder. What men wolde prayse the goodnesse of the LORDE, & the wonders that he doth for the childre of men. For he hath broken the gates of brass, & smitten the barres of yron in sonder. Foolish men were plagued for their offence, & because of their wickednesse. Their soule abhorred all manner of meate, they were euē harde at beathes doie. So they cried vnto the LORDE in their trouble, & he deliuered the out of their distresse. He sent his worde & healed the, & saued the from destruction. What men wolde prayse the goodnesse of the LORDE, & the wonders that he doth for the children of men.

That they wolde offre vnto him the sacrifice of thankesgeuyng, and tell out his workes with gladnes. They that go downe to the see in shippes, & occupie their busynesse in greate waters. These men se the workes of the LORDE, & his wonders in the depe. For at his worde, the stormy wynde aryseth, and listeth vp the waves therof.

They are caried vp to the heauen, & downe agayne to the depe, their soule melteth awaye in the trouble. They relecte and fro,

The cvij. psalme. Ho. xxxi.

they stagger like a droncken man, and are at their wittes ende. So they crie vnto the LORDE in their trouble, & he deliuereth the out of their distresse. He maketh the storme to ceasse, so that the waves are still.

The are they glad because they be at rest, & so he bryngeth them vnto the haven where they wolde be. What men wolde prayse the goodnes of the LORDE, and the wonders that he doth for the children of men.

That they wolde exalte him in the cōgregation of the people, & loave him in the seate of the elders. Which turneth the floodes in to drie londe, and drieth vp the water sprynges. A frutesfull londe maketh he barren, for the wickednesse of them that dwell therein. Agayne, he maketh the wildernes a stonbinge water, and water sprynges of a drye ground. There he setteth the hongrie, that they maye buylde them a cite to dwell in. That they maye sowe their growde, plante vynyaydes, to yelde them frutes of increase. He blesteth them, so that they multiplie exceedingly, and suffreth not their catell to decrease. When they are minished & brought lowe thow oppressing, thow enuy plage or trouble. Though he suffreth to be euell intreated thow tyrantes, or let them wandie out of the waye in the wildernesse: Yet helpeth he the poore out of misery (at the last) and maketh him an housholde like a flocke of shepe. The righteous wil cōsidre this and reioyse, the mouth of all wickednesse shall be stopped. Who so is wyse, and pondereth these thinges well, shall understonde the longynge kyndnesse of the LORDE.

The Cviij. A psalme of David.

God, my hert is ready to synge, & to geue prayse. Awake (o my glory) awake lute & harpe, I myselfe will awake right early. I wil geue thanks vnto the (o LORDE) amonge the people, I wil synge prayses vnto the amonge the heith.

For the greatnesse of thy mercy is higher then the heauens, and thy faithfulness reacheth vnto the cloudes. See vp thy self (o God) aboue the heauens, & thy glory aboue all the earth. That thy beloued maye be deliuered: helpe them with thy right hande, & heare me. God hath spoken in his Sanctuary (which thinge reioyseth me.) I will denyde Sichem, and mete out the valley of Suchoth. Galaad is myne, Manasses is myne, Ephraim is the strength of my heade, Juda is my captaine. Moab is my washpott, ouer Edom wil I stretch out my shue,

3f

Judit. 13. c
Psal. 105. a
117. a 135. a
1 MAC. 4. c

Exo. 15. a
Deut. 8. a

Psal. 77. c
104. c
a. Par. 31.

Nu 21. b
Esaie 38. b
Matt. 8. a

Heb. 13. c
1. Pet. 3. a

Ione 1. a
Act. 27. b

Matt. 8. c

3. Re. 17. a
Esa. 43. c

2
Psal. 36. b

Psal. 104. d

Psal. 55. b

The Psalter.

philistea shal be glad of me. Who wil lede me in to the stronge cite? Who wil brynge me in to Edom? Shalt not thou do it (o God) which hast cast vs out: thou God, yf wentest not forth with oure hoestes? O be thou o helpe in trouble, for wayne is the helpe of man. Thorow God we shall do greate actes, for it is he yf shal treade downe oure enemies.

The CVIII. A psalme of Dauid.

Aldre not thy tōge, o God of my prayse. For the mouth of the vngodly, yee and the mouth of the disceatfull is opened vpon me, and speake agaynst me with falsētōges. They compasse me aboute with wordes of hatred, z fight agaynst me withēnt a causē. For the leue that I had vnto them, they take now my contrary parte, but I geue my self vnto prayer.

Leui. 26. c
Deut. 28. c
Zach. 3. a

Ioh. 17. b
Acto. 1. d

Thus they rewarde me euell for good, z hatred for my good will. Set an vngodly man to be ruler ouer him, z let Satan stonde at his right hande. When sentence is geuen vpon him, let him be cōdemned, and let his prayer be turned into synne. Let his dayes be fewe, and his bishopricke another take. Let his children be fatherlesse, z his wife a wyddowe. Let his children be vagabundes, and begg their bried: let them seke it, as they that be destroyed. Let the extortioner cōsume all that he hath, and let straungers spoyle his laboure. Let there be no man to petie, ner to haue compassion vpon his fatherlesse children. Let his ende be destruction, and in the nexte generation let his name be clene put out. Let the wickednesse of his fathers be had in remembrance in the sight of the LORDE, and let not the synne of his mother be done awaye.

Let them be allwaye before the LORDE, but as for the memoriall of them selues, let it perishe from out of the earth. And that because his mynde was not to do good, but persecuted the poore helpelesse, and him that was vexed at the herte, to slaye him. His delite was in cursynge, and therefore shall it happē vnto him: he loued not blessinge, and that shall be farre frō him. He clothed him self with cursynge like as with a rayment: yee it wente in to his bowels like water, and like oyle in to his bones. Let it be vnto him as the cloke that he hath vpon him, and as the gyrdle that he is gyrded withall. Let it thus happen from the LORDE vnto myne enemies, and to those that speake euell agaynst my soule. But deale thou with me (o LORDE God) acordinge vnto thy name,

The cx. psalme.

for swete is thy mercy. O deliuer me, for I am helpelesse z poore, z my herte is wounded within me. I go hence like yf shadowe that departeth, and am dryuen awaye as yf greshoppers. My knees are weake thorow fastinge, my flesh is dried vp for want of fatnesse. I am become a rebuke vnto them, they loke vpo me and shake their heades. Helpe me o LORDE my God, oh saue me for thy mercies sake. That they maye knowe, how that this is thy hande, and that thou hast done it. Though they curse, yet blesse thou: and let them be cōfounded, that ryse vp agaynst me, but let thy seruant reioyse. Let myne aduersaries be clothed with their owne shame, as with a cloake.

D

Psal. 21. a

As for me, I wil geue thankes vnto the LORDE with my mouth, and prayse him amonge the multitude. For he stonderth at the right hande of the poore, to saue him from such as condempne his soule.

Psal. 15. b

The CX. A psalme of Dauid.

The LORDE sayde vnto my LORDE: Syt thou on my right hande, vntill I make thine enemies thy fote stole.

Mar. 23. d
Mar. 12. b
Luc. 20. e
1 Cor. 15. c
Heb. 1. b
And 10. b

The LORDE shal sende the rodde of thy power out of Sion, be thou ruler euen in yf myddest amonge thine enemies. In the daye of thy power shal thy people offre the frewill offeringes with an holy worshippe, yf dewe of thy byrth is of the robe of the morninge. The LORDE sware, and wil not repent: Thou art a prest for ever after yf order of Melchisedec. The LORDE vpon thy right hande, shal smyte euen kynges in the daye of his wrath. He shal be iudge amonge the heithen, he shal fylle them with deede bodies, and smyte in sinder the heades ouer dyuerse countres. He shal drynke of the broke in the waye, therefore shal he lift vp his heade.

Heb. 7. c

The CX. psalme. Halleluia.

Wil geue thankes vnto the LORDE with my whole herte: secretly amonge the faithfull, and in the congregation. The workes of the LORDE are greate, sought out of all thē that haue pleasure therein. His worke is worthy to be praysed and had in honoure, and his righteousness endureth for ever. The mercifull z gracious LORDE hath so done his marvelous workes, yf they eught to be had in remembrance. He geueth meate vnto thē yf feare him, he is cuer myndfull of his cōuenant.

D

Psal. 91. a

Psal. 35. b
Gen. 15. c

The Psalter.

He sheweth his people the power of his workes, that he maye geue them the heretage of the heithen. The workes of his hōdes are verite & iudgment, all his cōmaundementes are true. They stonde fast for ever & euer, & are done in truerh & equite. He sent redempcion vnto his people, he hath cōmaunded his couenaunt for ever, holy & reuerent is his name. The feare of the LORDE is the begynnynge of wysdome, a good vnderstandynge haue all they that do therafter: the prayse of it endureth for ever.

The CXL psalme. Halleluya.

Blessed is the man yf feareth the LORDE, & hath greate delite in his cōmaundementes. His sede shall be mightie vpon earth, the generacion of the faithfull shall be blessed. Riches & plētousnesse shall be in his house, & his rightuousnes endureth for ever. Vnto the godly there ariseth vp light in the darcknesse: he is merciful, louynge & rightuous. Wel is him that is mercifull, & lendeth gladly, & pōdrieth his wordes wth discrecion. For he shall neuer be moued, the rightuous shall be had in an euerlastinge remembraunce. He wil not be afraied for eny euell tydinges, his herte ston-deth fast, & beleueth in y^e LORDE. His herte is stablished, he wil not shrencke, vntill he se his desyre vpon his enemies. He hath sparsed abroad, & geue to the poore, his rightuousnes remayneth for ever, his home shall be exalted wth hono^r. The vngodly shall so it, & it shall greue him: he shall gnash wth his teth & consume awaye, & the desyre of the vngodly shall perish. The CXII. psal. Halleluya.

Raise the LORDE (O ye seruantes) O prayse the name of the LORDE. Blessed be the name of the LORDE, frō this tyme forth for evermore. The LORDES name is worthy to be praysed, frō the rysynge vp of the Sonne vnto the goynge downe of the same. The LORDE is hye aboue all heithen, and his glory aboue the heauens. Who is like vnto the LORDE oure God, yf hath his dwellunge so hye, which humbleth himself, to beholde that is in heauen and earth? Which taketh vp the synple out of the dust, and lifeth the poore out of the myre. That he maye set him amonge the prynces, euen amonge the prynces of his people. Which maketh the baren woman to kepe house, and to be a ioyfull mother of children. Halleluya.

The CXIII. psalme.

When Israel came out of Egipte, & the house of Jacob from amonge

The cxiiij. psalme. Ho. xxxij.

that straunge people. Juda was his Sanctuary, Israel his dominion. The see sawe that, and fled, Jordan turned backe. The mountaynes slipped like rammes, & the litle hilles like yonge shepe. What ayled the (o thou see) that thou fleddest? and thou Jordan, that thou turnedest backe? Ye mountaynes, that ye slipped like rammes: and ye litle hilles, like yonge shepe? The earth trembled at the presence of the LORDE, at the presence of the God of Jacob. Which turned the harde rocke in to a stondinge water, & the flynt stone in to a sprynge well.

Here the hebrues begynne the

CXV. psalme.

Not vnto vs (o LORDE) not vnto vs, but vnto thy name geue the prayse, for thy louinge mercy and faithfulness. Wherefore shall the heithen saye: where is now their God? As for oure God, he is in heauen, he doth what soeuer it pleaseth him. Their ymagines are but syluer and golde, euen the worke of mens hōdes. They haue mouthes, and speake not: eyes haue they, but they se not.

They haue eares, and heare not: noses haue they, but they smell not. They haue handes and handle not, fete haue they, but they can not go, nether can they speake thorow their throte. They that made them, are li. ke vnto them, and so are all soch as put their trust in them. But let Israel trust in y^e LORDE, for he is their succoure & defence. Let the house of Aaron put their trust in y^e LORDE, for he is their succoure & defence. They that feare the LORDE, let the put their trust in the LORDE, for he is their succoure and defence. The LORDE is mynde full of vs, & blesseth vs: he blesseth y^e house of Israel, he blesseth y^e house of Aaron. Rec he blesseth all them that feare the LORDE, both small & greate. The LORDE encrease you more & more: you, and youre childre. For ye are yf blessed of the LORDE, which made heauen & earth. All the whole heauens are the LORDES, but the earth hath he geue vnto y^e childre of men. The deed prayse not the (o LORDE) nether all they that go downe in to sylence. But we will prayse the LORDE, from this tyme forth for evermore. Halleluya.

The CXIII. psalme.

I Am wel pleased, yf the LORDE hath herde y^e voyce of my prayer. That he hath enclyned his eare vnto me, therfore wil I call vpō him as longe as I lyue. The snares of death cōpased me rounde aboute, the paynes of hell gat holde vpon me, I founde trouble and heuynesse. Then

St ij

Psal. 104. c

Job 30. c
Pro. 1. a
and 9. b
Eccli. 1. c

Psal. 105. d

Psal 30. d
Pro. 11. c
and 19. c
Esa. 49. d
Pro 10. a
Psal. 26. a

Pro. 11. c
1 Cor. 9. b

Psal. 133. a
and 134. a

Mala 1. c

1 Re. 3. b

2
Exo. 13. a

Exo 14. c
Iosu. 3. d

Exo. 17. b
Nu. 20. b

Psal. 79. b

Psal 134. c
Esa. 44. b
Iere. 10. a

Psal. 117. c

Psal. 6. a
Esa. 39. d

1. Re. 22. c
Psal. 17. a

The Psalter.

called I vpon y name of the LORDE: o LORDE, delyuer my soule. Gracious is y LORDE & rightuous, yee oure God is mercifull.

The LORDE preferueth y symple, I was brought downe, and he helped me. Turne agayne then vnto thy rest (o my soule) for the LORDE hath geuen the thy desyre.

Psal. 55. b

And why? thou hast delyuered my soule from deatch, myne eyes from teares, and my fete from fallinge. I wil walke before y LORDE, in the londe of the lyuynge.

The CXV. psalme.

This psalme do the Hebrewes toyne vnto it that goeth before, and it is with them the CXVI. psalme.

2
2 Cor. 4. c
Rom. 3. a

Belieued, and therfore haue I spokē, but I was sore troubled. I layde in my haist: All men are lyers.

What rewarde shal I geue vnto y LORDE, for all the benefites y he hath done vnto me? I wil receaue the cuppe of saluaciō, and call vpon the name of the LORDE.

Hebr. 11. c
Psal. 91. a

I wil paye my vowes in the presence of all his people, right deare in the sight of y LORDE is the death of his sayntes. O LORDE, I am thy seruauit, I am thy seruauit, and the sonne of thy handmayden, thou hast broken my bondes in sonder. I wil offre the the sacrifice of thankes geuynge, and wil call vpon the name of the LORDE. I wil paye my vowes vnto the LORDE in the sight of all his people, in the courtes of the LORDES house, euē in the nyddest of the, o Jerusalem. Halleluya.

The CXVI. psalme.

2
Rom. 15. c

Praise the LORDE all ye Gentiles, laude him all ye people. For his mercifull kyndnes is euer more and more towarde vs, & the truethe of the LORDE endureth for euer. Halleluya.

The CXVII. psalme.

2
Hebr. 11. c
1. Cor. 13. b
1. Tim. 2. 21
1. Cor. 13. c

Gene thankes vnto the LORDE, for he is gracious, and his mercy endureth for euer. Let Israel now confesse, y his mercy endureth for euer. Let the house of Aaron now confesse, that his mercy endureth for euer. Yee let the now that feare the LORDE, confesse, that his mercy endureth for euer. I called vpon the LORDE in trouble, and the LORDE herde me at large. The LORDE is my helper, I wil not feare what man doeth vnto me. The LORDE is my helper, & I shal se my desyre & on myne enemies. It is better to trust in the LORDE, then to put eny confidence in man. It is better to trust in the LORDE, then to put eny confidence in prynces. All

The cxviii. psalme.

Zeithen compased me ronnde aboute, but in the name of the LORDE wil I destroye the.

They kepte me in on euery syde, but in the name of the LORDE, I wil destroye them.

They came aboute me like bees, & were as hote as the fyre in the thornes, but in the name of the LORDE I wil destroye them.

They thrust at me, that I might fall, but the LORDE was my helpe. The LORDE is my strength, & my songe, & is become my saluacion. The voyce of ioye & myrth is in the dwellynge of y rightuous, for y right hande of the LORDE hath gottē the victory.

The right hande of the LORDE hath the premyence, the right hādē of the LORDE hath gottē the victory. I wil not dye, but lyue, and declare the woikes of the LORDE.

The LORDE hath chastened & correcte me, but he hath not geuen me ouer vnto death.

Open me the gares of rightuousnes, y I maye go in therethorow, & geue thākes vnto the LORDE. This is the dore of the LORDE, the rightuous shall entre in thorow it.

I thanke the, y thou hast herde me, & art become my saluaciō. The same stone which the buylders refused, is become the heade stone in the corner. This was the LORDES doinge, & it is maruelous in o^r eyes. This is the daye which the LORDE hath made, let vs reioyse and be glad in it. Helpe now o LORDE, o LORDE sende vs now prosperite.

Blessed be he that cometh in the name of the LORDE, we wish you good lucke, ye that be of the house of the LORDE. God is the LORDE, & hath shewed vs light: O garnish the solempne feast with grene braunches, euē vnto the homes of y auter. Thou art my God, & I wil thanke the: thou art my God, and I wil prayse the. O gene thankes vnto the LORDE, for he is gracious, & his mercy endureth for euer.

The CXVIII. psalme.

Aleph.

Blessed are those y be vndefiled in the waye: which walke in the lawe of y LORDE. Blessed are they that kepe his testimones, & seke him with their whole herte.

Which walke in his wayes, & do no wickednesse. Thou hast geuen straye charge to kepe thy commaundementes. O that my wayes were stablised to kepe thy statutes. So shulde I not be confounded, why le I haue respecte vnto all thy commaundementes. I wil thanke the with an vnfayned herte, because I am lerned in the indgements of thy rightuousnesse. I wil kepe thy statutes, o forsake me not vterly.

B

Exo. 15. a
Esa. 12. a

Esa. 45. a

C
Matt. 21. c
Act. 4. a
1. Pet. 2. a

Matt. 21. c
Mar. 11. a
Ioh. 12. b

2
Psal. 11. a

Deut. 4. f.
6. 7. 8
Ioh. 12. 24

The Psalter.

Beth.

B Where withall shall a yongeman clense his waye: Euen by rulinge himself after thy worde. With my whole herte do I seeke y, O let me not go wronge out of thy commaundementes. Thy wordes haue I hyd within my herte, y I shulde not synne agaynst the.

Deut. 6. b
and 11. c

Praysed be thou O LORDE, O teach me thy statutes. With my lippes wil I be tellynge out all the iudgmentes of thy mouth.

I haue as greate delite in the waye of thy testimonies, as in all maner of riches. I wil exercise my self in thy commaundementes, z haue respecte vnto thy forepathes. My delite shalbe in thy statutes, I will not forget thy wordes.

Gimel.

C O do well vnto thy seruant, that I maye lyne and kepe thy wordes. Open thou my ne eyes, z so shal I spie out wonderous thinges in y lawe. I am a straüger vpo earth, O hyde not thy commaundementes frome.

Gen. 47. b
Job 14. b

My soule breaketh out, for the very feruent desyre that I haue allwaye vnto thy iudgmentes. Thou rebukest the proude, cursed are they that departe from thy commaundementes. O turne fro me shame z rebuke, for I kepe thy testimonies. Prynces also sye z speake agaynst me, but thy seruante is occupied in thy statutes. In thy testimonies is my delite, they are my counsellors.

Dalet.

D My soule cleueth to the dust, O quicken thou me accordinge to thy worde. I knowleged my wayes, z thou herdest me, O teach me then thy statutes. Make me to vnderstande the waye of thy commaundementes, z so shal I talke of thy wonderous workes.

Psal. 42. c

My soule melteth awaye for very heynesse, o set me vp accordinge vnto thy worde.

Take fro me the waye of lyenge, z graunte me thy lawe. I haue chosen the waye of treuth, thy iudgmentes haue I layed before me. I sticke vnto thy testimonies, O LORDE cōfounde me not. I wil rüne the waye of thy commaundementes, when thou hast comforted my herte.

Ze.

E Teach me O LORDE the waye of thy statutes, and I shal kepe it vnto the ende. O geue me vnderstandinge, and I shal kepe y lawe, yee I shal kepe it with my whole herte.

Led me in the path of thy commaundementes, for that is my desyre, Enclyne myne herte vnto thy testimonies, z net to couetousnes. O turne awaye myne eyes, lest

The cxvii. psalme. Fo. xxxiiij.

they beholde vanite, z quickē me in thy waie.

O stablish thy worde in thy seruant, y I maye seare the. Take awaye the rebuke y I am a fraied of, for thy iudgmentes are amiable. Beholde, my delite is in thy commaundementes, o quickē me in thy rightuousnesse.

Vau.

Let thy louynge mercy come vnto me (O LORDE) and thy sauynge health accordinge vnto thy worde. That I maye geue answer vnto my blasphemers, for my trust is in y worde. O take not y worde of treuth vterly out of my mouth, for my hope is in thy iudgmentes. So shal I allwaye kepe thy lawe, yee for ever and ener. And I wil walke at liberty, for I seeke thy commaundementes. I wil speake of thy testimonies euen before kynges, and wil not be ashamed.

My delite shalbe in thy commaundementes, which I loue. My hondes also will I lift vp vnto thy commaundementes which I loue, z my talkynge shalbe of thy statutes.

Sain.

O thynke vpon thy seruant as concerninge y worde, wherin thou hast caused me to put my trust. For it is my comforte in my trouble, yee thy worde quickeneth me.

The proude haue me greatly in derision, yet shrencke not I from thy lawe. I remembre thy euery thinge iudgmentes (O LORDE) and am comforted. I am horribly afrayed for y vngodly, that forsake thy lawe.

Thy statutes are my songes in the house of my pilgrimage. I thynke vpon thy name (O LORDE) in the night season, and kepe thy lawe. It is myne owne, for I kepe thy commaundementes.

Beth.

Thou art my porcion (O LORDE) I am purposed to kepe thy lawe. I make myne humble petition in thy presence w my whole herte, o be mercifull vnto me accordinge vnto y worde. I call myne owne wayes to remembrance, and turne my fete in to thy testimonies. I make haist, and prolonge not the tyme, to kepe thy commaundementes. The congregacions of the vngodly haue rebbed me, but I forget not thy lawe. At mydnight stonde I vp, to geue thākes vnto the, for the iudgmentes of thy rightuousnesse.

Psal. 10. c

I am a companion of all them that feare the, and kepe thy commaundementes.

Psal. 11. a

The earth (O LORDE) is full of thy mercy, O teach me thy statutes.

Theth.

O LORDE, thou hast dealt frenbly with thy seruant, accordinge vnto thy worde.

Sf iij

The Psalter.

O lerne me kyndnesse, nourture & know-
lege, for I beleue thy commaundementes.

Matt. 19. c Before I was troubled, I wente wronge,
but now I kepe thy worde. Thou art
good and frendly, O teach me thy statutes.

The proude ymaginlyes vpon me, but I
kepe thy commaundementes with my whole
herte. Their herte is as far as bawne, but
my delite is in thy lawe. It is good for me
that I haue bene in trouble, that I maye
lerne thy statutes. The lawe of thy mouth
is dearer vnto me, then thousandes of golde &
syluer. **Jod.**

A Thy handes haue made me and fashioned
me, O geue me vnderstandunge, that I maye
lerne thy commaundementes. They that
feare the, wil be glad when they see me, becau-
se I put my trust in thy worde. I knowe (O
LORDE) y thy iudgementes are righte, and y
thou of very faithfulness hast caused me be
troubled. O let thy mercifull kyndnesse be
my comforte, acordinge to the promise that
thou hast made vnto thy seruaunt. O let
thy louynge mercies come vnto me, that I
maye lyue, for thy lawe is my delyte. Let
the proude be confounded, which handle so
falsly agaynst me. But let such as feare
the, & knowe thy testimonies, be turned vn-
to me. O let my herte be vndefyled in thy
statutes, that I be not ashamed.

Caph.

L My soule longeth for thy sayynge health,
for my trust is in thy worde. Myne eyes lo-
ge sore for thy worde, saye ge: Oh when wilt
thou cōforte me? For I am become like a
botell in y smoke, yet do not I forget thy sta-
tutes. How many are the dayes of thy ser-
uaunt? Whē wilt thou be auenged of my ad-
uersaries? The proude haue dygged pit-
tes for me, which are not after thy lawe.

**Psal 38. a
and 39. b
lere. a. b**

All thy commaundementes are true, they
persecute me falsly, O be thou my helpe.

They haue almost made an ende of me v-
pon earth, but I forsake not thy commaunde-
mentes. O quicke me after y leuynge kynd-
nes, & so shall I kepe the testimonies of thy
mouth.

Lamed.

M O LORDE, thy worde endureth for euer
in heauē. Thy treuth also remayneth from
one generacion to another: thou hast layed
the foundation of the earth, and it abydeth.

**Psal 31. b
and 116. a
Esa. 40. a
Matt 5. b
and 24. c**

They cōtinue this daye acordinge to thy
ordinaunce, for all thinges serue the. If
my delyte were not in thy lawe, I shulde pe-
rish in my trouble. I wil neuer forget thy
cōmaundementes, for with the thou quicke

The cxviii. psalme.

nest me. I am thine, oh helpe me, for I se-
ke thy commaundementes. The vngodly
laye wayte for me to destroye me, but I consi-
der thy testimonies. I see that all thinges
come to an ende, but thy commaundement is
exceedinge brode. **Mem.**

O what a loue haue I vnto thy lawe: all
the daye longe is my talkynge of it. Thou
thorow thy commaundement hast made me
wyser then myne enemies, for it is euer by me.

N

I haue more vnderstandinge then all my
teachers, for thy testimonies are my studye.

Deu. 4. 7

Yee I am wyser then the aged, for I kepe
thy cōmaundementes. I refrayne my feete
from enery euell waye, that I maye kepe thy
wordes. I shyncke not from thy iudgmen-
tes, for thou teachest me. O how swete are
thy wordes vnto my throte? Yee more then
hony vnto my mouth. Therow thy com-
maundementes I get vnderstandinge, ther-
fore I hate all false wayes.

**Eze. 3. b
and 3. a
Psal. 119. b**

Nun.

Thy worde is a lanterne vnto my feete & a
light vnto my pathes. I haue sworne & an-
sted fastly purposed, to kepe the iudgmen-
tes of thy rightuousnesse. I am troubled aboue
measure, quicke me (O LORDE) acordinge vn-
to thy worde. Let the frewill offerings of
my mouth please the (O LORDE) & teach me y
iudgmen-tes. My soule is allwaye in my hō-
de, yet do not I forget thy lawe. The vn-
godly haue laied a snare for me, but yet swar-
ue not I fro thy cōmaundementes. Thy tes-
timonies haue I claymed as myne heretage
for euer: & why: they are the very ioye of my
herte. I applye myne herte to fulfill thy sta-
tutes allwaye, euen vnto the ende.

**O
1 Re 21. d
Psal. 119. b
Pro. 8. c**

Samed.

I hate y vngodly, but thy lawe do I loue.
Thou art my defence & shyld, my trust is
in thy worde. Awaye frome ye wicked, I
wil kepe the cōmaundementes of my God.

P

O establish me acordinge vnto thy worde,
y I maye lyue, & let me not be disapoynted of
my hope. Holde thou me vp, & I shall be
safe: yee I shal euer be talkynge of thy statu-
tes. Thou treadest downe all the y depar-
te from thy statutes, for they ymagin but dis-
ceate. Thou puttist awaye all the vngod-
ly of the earth like drosse, therefore I loue thy
testimonies. My flesh trebleth for feare of
the, and I am a frayd of thy iudgmen-tes.

Bin.

I deale wth the thinge y is lawfull & right,
O geue me not ouer vnto my oppressours.

O

Be thou swertie for thy seruaunt to do him
good, that the proude do me no wronge.

The Psalter

Myne eyes are waysted awaye wth loſynge for thy health, & for þy worde of thy righteouſneſſe. O deale with thy ſeruaunt accordinge vnto thy louynge mercy, and teach me thy ſtatutes. I am thy ſeruaunt, O graunte me vnderſtōdunge, that I maye knowe thy testimonies. It is tyme for the (O LORDE) to laye to thine hōde, for they haue deſtroyed thy lawe. For I loue thy cōmaundemētes aboue golde and precious ſtone. Therefore holde I ſtraight all thy commaundemētes, and all falſe wayes I vtterly abhorre.

Ps.

R
Deu 4. a
Pſal. 119. b
Mat. 23. c

Thy testimonies are wonderfull, therfore both my ſoule kepe them. When thy worde goeth forth, it geueth light and vnderſtōdunge, euē vnto babes. I opē my mouth & drawe in my breth, for I deſyre thy commaundemētes. O loke thou vpon me, and be mercyfull, as thou vſeſt to do vnto thoſe y^e loue y^e name. Ordre my goinges after thy worde, that no wickedneſſe raigne in me. O deliuer me from the wrogeous dealinges of mē, and ſo ſhal I kepe thy commaundemētes. Shewe the light of thy countenance vnto thy ſeruaunt, and lerne me thy ſtatutes. Myne eyes guff he out with water, becauſe men kepe not thy lawe.

Psalm.

Psalm. 119. b
Iohā 1. b

S Righteous art thou (O LORDE) & true is y^e iudgmeēt. The testimonies that thou haſt commaunded, are exceddinge righteous and true. My zeale hath euen conſumed me, becauſe myne enemies haue forgotren thy wordes. Thy worde is tried to the vttermoſt, & thy ſeruaunt loueth it. I am ſmall and of no reputaciō, yet do not I forget thy cōmaundementes. Thy righteousneſſe is an everlaſtinge righteousneſſe, and thy lawe is true. Trouble and heyneneſſe haue takē holde vpon me, yet is my delite in thy commaundementes. The righteousneſſe of thy testimonies is everlaſtinge, O graunte me vnderſtōdunge, and I ſhal lye.

Coph.

T I call wth my whole herte, heare me (O LORDE) I wil kepe thy ſtatutes. Hee euen vpon the do I call, helpe me, and I ſhal kepe y^e testimonies. Early in y^e mornynge do I crie vnto the, for in thy worde is my truſt. Myne eyes pricke y^e night watches, y^e I might be occupied in thy wordes. Heare my voyce (O LORDE) accordinge vnto thy louynge kyndneſſe, quyen me accordinge as thou art wont. They drawe nye y^e of malice perſecute me, & are farre frō y^e lawe. Be thou nye at hōde alſo (O LORDE) for thy promiſes are faithfull.

The cxix. psalme. Ho. xxxiiij.

As concernynge thy testimonies, I haue knowne euer ſens the begynnynge, that thou haſt grounded them for euer.

Res.

O conſider my aduerſite, & deliuer me, for I do not forget thy lawe. Manteyne thou my cauſe and defende me, quyen me accordinge vnto thy worde. Health is farre frō the vngodly, for they regarde not thy ſtatutes. Greate is thy mercy (O LORDE) quyen me as thou art wont. Many there are that trouble me, and perſecute me, yet do not I ſwarue frō thy testimonies. It greueth me, when I ſee, that the tranſgreſſours kepe not thy lawe. Conſider (LORDE) how I loue thy cōmaundementes, O quyen me wth thy louynge kyndneſſe. Thy worde is true from euerlaſtinge, all the iudgmentes of thy righteouſneſſe endure for euermore.

Sin.

The princes perſecute me without cauſe, but my herte ſtōdeth in awe of thy wordes.

I am as glad of thy worde, as one y^e ſynbeth greate ſpoyle. As for lyes, I hate & abhorre them, but thy lawe do I loue. Seuentymes a daye do I prayſe the, becauſe of thy righteous iudgmentes. Greate is the peace y^e they haue which loue y^e lawe, & they are not offended at it. LORDE, I loke for y^e ſauynge health, & do after thy cōmaundementes. My ſoule kepe thy testimonies, & loueth the exceddingly. I kepe thy cōmaundementes & testimonies, for all my wayes are before the.

Thau.

Let my cōplaynte come before the (O LORDE) geue me vnderſtōdunge, accordinge vnto thy worde. Oh let my ſupplicaciō come before the, deliuer me accordinge to thy promiſe. My lippes ſhall ſpeake of thy prayſe, ſeynge thou haſt taught me thy ſtatutes.

Hee my tōge ſhall ſynge of thy worde, for all thy cōmaundementes are right. Let thy hāde helpe me, for I haue choſen thy cōmaundementes. I longe for thy ſauynge health (O LORDE) & in thy lawe is my delyre. Oh let my ſoule lye & prayſe the, y^e thy iudgmentes maye helpe me. I go aſtraye, like a ſhepe that is loſt: Oh ſeke thy ſeruaunt, for I do not forget thy cōmaundementes.

The CXIX. psalme.

When I am in trouble, I call vpon y^e LORDE, & he answereth me. Deliver my ſoule (O LORDE) frō lyenge lippes, & frō a diſceatfull tōge. What rewarde ſhal be geuen or done vnto the, thou falſe tonger? Euen mightie & ſharpe arrowes, wth hote burnynge coales. Wo is me y^e my baniſhmēt

S uij

The Psalter.

endureth so longe: I dwell in the tabernacles of the sorrowfull. My soule hath longe dwelt amonge them, that be enemies vnto peace. I laboured for peace, but when I spake thereof, they made them to batayll.

The CXX. psalme.

Lift vp myne eyes vnto the hilles, fro whence cometh my helpe? My helpe cometh euen from the LORDE, which hath made heauen and earth. He will not suffre thy fote to be moued, and he yf kepeth the, slepeth not. Beholde, he that kepeth Israel, doth nether slombe ner slepe. The LORDE himself is thy keeper, the LORDE is thy defence vpon yf right honde. So that the Sonne shal not burne the by daye, nether the Moone by night. The LORDE preserveth the from all euell, yee it is the LORDE that kepeth thy soule. The LORDE preserveth thy goinge out and thy comynge in, from this tyme forth for euermore.

The CXXI. A psalme of Dauid.

I was glad, when they sayde vnto me: we wil go in to the house of the LORDE. Oure fete shal stonde in thy gates, O Jerusalem. Jerusalem is buylded as a cite, that is at vnice in it self. For there yf trybes go vp, euen the trybes of the LORDE: to testifie vnto Israel, to geue thankes vnto the name of the LORDE. For there is the seate of iudgement, and the seate of the house of Dauid. O praye for the peace of Jerusalem, they shal prosper that loue the. Peace be within yf walles, and pientousnes within thy palaces. For my biethren and companions sakes, I wil wish the prosperite. For because of yf house of the LORDE oure God, I wil seke to do the good.

The CXXII. psalme.

Lift vp myne eyes, thou yf dwellest in the heauens. Beholde, euen as the eyes of seruantes loke vnto the handes of their masters: and as the eyes of a mayden vnto the handes of hir masteresse, euen so oure eyes wayte vpon the LORDE O God, vntill he haue mercy vpon vs. Haue mercy vpon vs (O LORDE) haue mercy vpon vs, for we are utterly despysed. Oure soule is fylled wth the scornfull reprose of the welthy, and with yf despitesfulnesse of the proude.

The CXXIII. A psalme of Dauid.

If the LORDE had not bene of oure syde (now maye Israel saye) yf the LORDE had not bene of oure syde, when we rose vp agaynst vs: They had swallowed vs vp quicke, when they were so wrothfully displeased at vs. See the waters had drow

The cxxvi. psalme.

ned vs, the streame had gone ouer oure soule.

The depe waters of the proude had gone euē vnto oure soule. But praysed be yf LORDE, which hath not geuen vs ouer for a pray vnto their teth. Oure soule is escaped, euen as a byde out of the snare of yf fouler: yf snare is broke, and we are delyned. Oure helpe stōdeth in the name of the LORDE, which hath made heauen and earth.

The CXXIII. psalme.

They that put their trust in yf LORDE, are euē as the mount Sion, which maye not be remoued, but stōdeth fast for euer. The hilles stonde aboute Jerusalem, euen so stōdeth the LORDE rounde aboute his people, fro this tyme forth for euermore. That the rodd of the vngodly come not in to the locc of the righteous, lest the righteous put their honde vnto wickednesse. Do wel (O LORDE) vnto those that be good and true of herte. As for such as turne backe vnto their owne wickednesse, the LORDE shal lede them forth with the euell doers: but peace be vpon Israel.

The CXXV. psalme

When the LORDE turneth agayne yf captiuyte of Sion, then shal we be like vnto them that dreame. The shal enre month be fylled with laughter, and oure tonge with ioye. Then shal it be sayed amonge the heithen: the LORDE hath done greater thinges for them. See the LORDE hath done greate thinges for vs already, wherof we reioyse. Turne oure captiuyte (O LORDE) as the ryuers in the south. They that sowe in teeres, shal reape in ioye. He yf now goeth his waye wepyge and beareth forth good seede, shal come agayne with ioye, and brynge his sheaves with him.

The CXXVI. A psalme of Salomen.

Excepte the LORDE buylde the house, their labour is but lost that buylde it. Excepte the LORDE kepe the cite, the watchman waketh but in vayne. It is but lost labour that yeryse vpearly, and take no rest, but eate the bred of carefulnesse: for loke to whom it pleaseth him, he geueth it in slepe. Lo, children and yf frute of the wombe are an heretage and gift, that cometh of the LORDE. Like as the arrowes in the bowe of the giant, euē so are the yonge childre.

Happie is the mā, yf hath his quyer full of them: they shal not be ashamed, when they speake with their enemies in the gate.

The CXXVII. psalme.

Blessed are all they that feare the LORDE, and walke in his wayes. For thou

Psal. 110. 8

21

Pro. 10. 8

Gala. 6. b

21

Gala. 6. a

21

Exo. 1. d
4. Re 9. d

Pro. 10. c

Ecc. 1. b

21

Psal. 11. b

The Psalter

The cxxxiiij. psalme. Ho. xxxv.

Num 6 d
Job 41 c
Gen 1 d
Rubi 4 a

Shalt eat the laboures of thine owne hon-
des: o well is the, happie art thou. Thy wi-
fe shal be as a frutefull vyne vpon the wal-
les of thy house. Thy children like the o-
lyue braunches rounde aboute y^e table. Lo,
thus shal y^e mā be blessed, y^e feareth the LOR-
DE. The LORDE shal so blesse the out of
Sion, that thou shalt se Ierusalē in prospe-
rite all thy life longe. Let that thou shalt
se thy childrens children, & peace vpo^s Israel.

The CXXVIII. psalme.

Psal. 136 a

When any a tyme haue they fought a-
gaynst me fro my youth vp (maye
Israel now saie). Yee many a tyme
haue they fought agaynst me fro my youth
vp, but they haue not ouercome me. The
plowers plowed vpo^s my backe, & made lōge
forowes. But the righteous LORDE hath
browen y^e yocke of y^e vngodly in peces. Let
them be confounded & turned backe warde, as
many as haue euell will at Sion. Let
thē be euē as the haye vpon the house top-
pes, which wythereth afore it be plucked vp.

Wherof the mower fylleth not his hande,
neither he that byndeth vp the sheaves,
his bosome. So that they which go by, saye
not so moch as: the LORDE prospere you,
we wish you good lucke in the name of the
LORDE. The CXXIX. psalme.

Job 9 a
Psal. 142 a

Whether of the depe call I vnto the (o LOR-
DE) LORDE heare my voyce. Oh
let thine eares conside well the voy-
ce of my complaynte. If thou (LORDE)
wilt be extreme to marcke what is done a-
myssse, Oh LORDE, who maye abyde it?
But there is mercy with the, that thou ma-
yest be feared. I lōke for the LORDE, my
soule doth wayte for him, and in his worde
is my trust. My soule doth patiently aby-
de the LORDE, fro the one momynge to the
other. Let Israel trust in the LORDE, for
with the LORDE there is mercy and plen-
teous redempcion. And he shal redeme
Israel from all his synnes.

Esa 43 d

The CXXX. A psalme of Dauid.

Eccle 1 c

LORDE, I am not hye mynded, I ha-
ue no proude lokkes. I do not exerci-
se myself in greate matters, which are
to hye, for me. But I refrayne my soule and
kepe it lowe, like as a childe y^e is weened from
his mother, yee my soule is euē as a weened
childe. Let Israel trust in the LORDE, fro
this tyme forth for evermore.

The CXXXI. psalme

LORDE, remembre Dauid and all his
trouble. How he swore vnto y^e LOR-
DE, & vowed a vowe vnto y^e mightie

one of Jacob: I wil not come within the ta-
bernacle of my house, ner clymme vp iⁿ to my
bedde. I wil not suffre myne eyes to slepe,
ner myne eye lyddes to slōber. Vntill I fyn-
de out a place for the LORDE, an habitaciō
for the mightie one of Jacob. Lo, we herde
of the same at Ephrata, & founde it in y^e wod.

We wil go into his tabernacle, & fall dow-
ne before his foretōle. Arise (o LORDE) iⁿ to
thy restinge place, thou & y^e arke of y^e strenght.

Let thy prestes be clothed with righteous-
nesse, and let thy sayntes reioyse. For thy ser-
uaunte Dauids sake turne not awaye the pre-
sence of thine anoynted. The LORDE hath
made a faithfull oath vnto Dauid, & he shal
not shynke frem it: Of the frute of thy body
shal I set vpon thy seate. If thy children
wil kepe my couenant, & my testimony y^e I
shal lerne thē, their children also shal syt vpo^s
thy seate for evermore. For the LORDE
hath chosen Sion, to be an habitaciō for him-
self hath he chosen her. This shal be my
rest, here wil I dwell, for I haue a delite ther
in. I wil blesse hir vytales wth increase, &
wil satisfie hir poore with bried. I wil dec-
te hir prestes with health, & hir sayntes shal
reioyse & be glad. There shall I make the
home of Dauid to flourish, I haue ordened
a lanterne for myne anoynted. As for his
enemies, I shal clothe thē wth shame, but v-
pon himself shal his crowne flourish.

The CXXXII. A psalme of Dauid.

Holde, how good & ioyfull a thinge
it is, brethre to dwell together in uni-
te. It is like y^e precious oynment
vpon the heade, that ranne downe vnto the
beerd, euē vnto Arons beerd, & wete downe
to the flaytes of his clothinge. Like the
dew of Hermon, which fell vpon the hill of
Sion. For there the LORDE promised his
blessynge, and life for evermore.

The CXXXIII. psalme.

Holde, O praysethe LORDE all ye
seruautes of the LORDE, ye that by
night stōde in the house of the LORDE. O
lift vp youre handes in the Sanctuary, and
praysethe LORDE. The LORDE y^e made
heaven & earth, blessethe out of Sion.

The CXXXIII. psalme.

Praise y^e name of y^e LORDE, praise it
o ye seruautes of y^e LORDE. Ye y^e stō
de iⁿ y^e house of y^e LORDE, in the cour-
tes of the house of oure God. O prayse the
LORDE, for the LORDE is gracious: o syn-
ge prayses vnto his name, for it is lonely.
For why, the LORDE hath chosen Jacob
vnto himself, & Israel for his owne possessiō.

2. Par 6. g

Exo 18 a
Eph 6. b

B
2. Re. 7. c
1. Par. 18. b
Psal. 88. a
Act. 3. d

Psal. 22. d
Esaie 61. b

Luce 1. f
2. Re. 11. f
15. a

A
Phil. 2. a
Eph 4. a

Exo. 30. d
Leui. 8. b
Pro. 19. b

A
Psal. 113. a
114. a
2. Tim. 2. b
Nu. 6. d

A
Psal. 113. a
114. a

Deu. 4. e
And 10. f

The Psalter.

For I knowe y^e LORD is greates. 7 y^e LORD is aboue all goddes. What so euer y^e LORD pleaseth, y^e both he in heauē 7 in earth, in the see 7 in all depe places. He bryngeth forth the clondes from the endes of the world, he turneth y^e lightniges vnto rayne, bringinge the wyndes out of their treasures.

Which smote the first borne of Egipte, both of man and best. He hath sent tokens and wonders in to the myddest of the earth (thou londe of Egipte) vpon Pharaon and all his seruantes. Which smote dyuerse nacions, 7 slawe mightie kynges. Sihon kyng of y^e Amontes, Og the kyng of Basan, and all the kyngdomes of Canaan. And gaue their lode for an heretage, for an heretage vnto Israel his people. Thy name (O LORD) endureth for euer, so doth thy memoriall (O LORD) from one generacion to another. For the LORD wil auēge his people, 7 be gracious vnto his seruantes. As for the ymages of the heichē, they are but syluer and golde, the worke of mens hādes. They haue mouthes, 7 speake not: eyes haue they, but they se not. They haue eares, and yet they heare not, nether is there any breath in their mouthes.

They that make them, are like vnto them, 7 so are all they that put their trust in thē. Prayse the LORD ye house of Israel, prayse the LORD ye house of Aaron. Prayse the LORD ye house of Levi, ye that feare y^e LORD, prayse the LORD. Praised be the LORD out of Sion, which dwelleth at Ierusalem.

Halleluya.

The CXXXV. psalme.

Geue thankes vnto the LORD, for he is gracious, and his mercy endureth for euer. O geue thankes vnto the God of all goddes, for his mercy endureth for euer. O thanke the LORD of all lordes, for his mercy endureth for euer. Which only doth greates wonders, for his mercy endureth for euer. Which by his wysdome made the heauens, for his mercy endureth for euer. Which layed out the earth aboue the waters, for his mercy endureth for euer. Which hath made greates lightes, for his mercy endureth for euer. The Sonne to rule the daye, for his mercy endureth for euer. The Moone and the starres to gouerne the night, for his mercy endureth for euer.

Which smote Egipte with their first borne, for his mercy endureth for euer. And brought out Israel from amonge them, for his mercy endureth for euer. With a mightie hāde and a stretched out arme, for his mercy endureth for euer. Which denyded the

The cxxxvi. psalme.

reed see in to partes, for his mercy endureth for euer. And made Israel to go thorow y^e myddest of it, for his mercy endureth for euer.

But as for Pharaon and his hoost, he ouerthroweth them in the reed see, for his mercy endureth for euer. Which led his people thorow the wyldernes, for his mercy endureth for euer. Which smote greates kynges, for his mercy endureth for euer. Yee and slawe mightie kynges, for his mercy endureth for euer. Sihon kyng of the Amontes, for his mercy endureth for euer. And Og the kyng of Basan, for his mercy endureth for euer.

And gaue awaye their londe for an heretage, for his mercy endureth for euer. Euen for an heretage vnto Israel his seruant, for his mercy endureth for euer. Which remembreth vs, whē we are in trouble, for his mercy endureth for euer. Which geneth foode vnto all flesh, for his mercy endureth for euer.

O geue thankes vnto the God of heauen, for his mercy endureth for euer.

The CXXXVI. psalme.

At the waters of Babilon we sat downe and wepte, when we remembred Sion. As for oure harpes, we hanged them vp vpon the trees, that are therein.

Thē, they that led vs awaye captiue, requyred of vs a songe and melody in o^r hennys: synge vs one of the songes of Sion. How shal we synge the LORDS songe in a straunge lode? If I forget the (O Jerusalem) let my right hande be forgotten. If I do not remembre the, let my tonge cleue to the rose of my mouth: yee yf I preferre not Jerusalem in my myght. Remembre the childre of Egipte (O LORD) in the daye of Jerusalem, how they sayde: downe with it, downe with it, euē to the ground. O daughter Babilō, thou shalt come to misery thy self: yee happie shal he be, that rewardeth y^e as thou hast serued vs. Blessed shal he be, that taketh thy children, and throweth them agaynst the stones.

The CXXXVII. A psalme of Dauid.

I wil geue thākes vnto the (O LORD) with my whole hert, euen before the goddes wil I synge prayses vnto the.

I wil worshippe towarde thy holy tēple, and prayse thy name because of thy longynge kyndnesse and treuth, for thou hast magnified thy worde, a cōdyng vnto thy greates name. When I call vpo the, thou hearest me, and endwest my soule with moch strēgth. All the kynges of the earth shal prayse the (O LORD) when they heare the wordes of thy mouth. Yee they shal synge in the wayes of the LORD, that greates is the glory of the

Exo. 14. r

Exo. 15. 16. 17

Iosu. 12. a

Nu. 21. c
Deu. 2. a

Iud. 11. 4

Psal. 107. d

2
eze 1. e
and 3. b

Mat. 7. a

Iere. 49. d
eze 25. b
Abd 1. a

Eze. 19. c
Iere. 50. 51

21

Psal. 5. a

Iere. 10. c
51. a

Exo. 12. c
Exo. 7. 8.
9. 10.

Iosu. 12. a
Num. 21. c
Deut. 3. a

Deu. 32. e

Psal. 117. b
Esa 44. b
Iere. 10. a

21
Iudic. 17. c
Psal 105. a
106. a
117. a

1. Mac. 4. c
Deu. 10. d

Iud 12. d
Psal. 71. c

Ioh. 38. a
Psal. 123. a
Gen. 1. b

Exo. 12. e

The Psalter

psal. 112.2 **LORDE.** For though the **LORDE** be hye, yet hath he respect vnto y lowly: as for y proude, he beholdeth him as farre off. Though I walke i y myddest of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hande vpo the furiousnes of myne enemies, z y righthande shal saue me. The **LORDE** shal make good for me, yee thy mercy (o **LORDE**) endureth for ever: despise not then the worke of thine owne handes.

Job 14.6

The CXXXVIII. A psalme of David.

LORDE, thou searchest me out, and knowest me. Thou knowest my downefyrtinge z my vprisynge, thou vnde. stodest my thoughtes as farre of. Thou art aboute my path z aboute my bedd, z spyest out all my wayes. For lo, there is not a worde i my tōge, but thou (o **LORDE**) knowest it all together. Thou hast fashioned me be hynde z before, z layed thine hōde vpon me.

Amos 9.2
Iere 23.13

Soch knowlege is so wonderfull z excellēt for me, I can not atteyne vnto it. Whither shal I go then from thy spiere? Or, whither shal I fle from thy presence? If I clymme vp in to heauen, thou art there: yf I go downe to hell, thou art there also. If I take the wynges of the moynynge, z remayne in the vttemost parte of the see: Euen there also shal thy hande lede me, and thy right hande shal holde me. If I saye: peradventure the darcknesse shal couer me, then shal my myght be turned to daye. Yee the darcknesse is no darcknesse with the, but the night is as cleare as the daye, the darcknesse z light are boch alike. For my reynes are thyne, thou hast couered me in my mothers wombe. I wil geue chākes vnto the, for I am wōderously made: marvelous are thy workes, and that my soule knoweth right well. My bones are not hyd from the, though I be made secretly, and fashioned beneth in the earth.

Thine eyes se myne vnparfitnesse, they stonde all wittē i thy booke: my dayes were fashioned, when as yet there was not one of them. How deare are y cōcels vnto me o God? O how greate is the summe of them? If I tell them, they are mo in nombre then the sonde: when I wake vp, I am present with the. Wilt thou not slaye y wicked (oh God) that the blonder thyrlie myghte departe frome? For they speake vnrighthe of the, thine enemies exalte them selues presumptuously.

I hate them (o **LORDE**) that hate the, z I maye not awaye with those that ryse vp agaynst the. Yee I hate them right soie, therefore are they myne enemies. Trye me (o God) and seke the grounde of myne hert;

Psal. 25.2

The cxi. psalme. Ps. xxxvi.

prone me, z examen my thoughtes. Loke well, yf there be eny waye of wickednesse in me, z lede me in the waye euerlastinge.

The CXXXIX. A psalme of David.

Elyner me (o **LORDE**) from the euell men, oh preserue me from the wicked men. Which ymagin myschese in their hertes, z sitte vp strise all the daye longe. They sharpen their tonges like a serpent, Adders poyson is vnder their lippes.

Sela. Repeme (o **LORDE**) from the hande of the vngodly, preserue me from the wicked men, which are purposed to ouerthrowe my goinges. The proude haue layed a snare for me, z spied a nett abroad with coardes, yee z sette trappes in my waye. **Sela.**

But my sayenge is vnto the **LORDE**: thou art my God, heare the voyce of my prayer o **LORDE.** O **LORDE** God, thou strength of my healt, thou hast couered my heade in y daye of battayll. Let not y vngodly haue his desyre (o **LORDE**) let him not haue his purpose, lest they be to proude. **Sela.** Let the myschese of their owne lippes fall vpon y head of the, y cōpase me aboute. Let hote burnynge coales fall vpo the, let the be cast in to the fyre, and in to the pytt, that they neuer ryse vp agayne. A man full of wordes shal not prospere vpon earth: a malicious z wicked person shal be hunted awaye and destroyed. Sure I am, that the **LORDE** wil auenge the poore, and maneyne the cause of the helpelesse. The righteous also shal geue chākes vnto thy name, z the iust shal continue in thy sight.

Psal. 7.6

Psal. 7.6

The CXL. A psalme of David.

LORDE, I call vpon the: haist the vnto me, and consider my voyce, whē I crie vnto the. Let my prayer be set forth in thy sight as the incēse, and let the liftinge vp of my handes be an enenyngge sacrifice. Set a watch (o **LORDE**) before my mouth, yee a watch at the dore of my lippes. O let not myne hert be enclyned to eny euell thīge, to be mynded as the vngodly or wicked men, lest I eate of soch thinges as please the.

Let the righteous (rather synne me frendly, and reprove me: so wil I take it, as though he had poured oyle vpo my heade: it shal not hurte my heade, yee I wil praye yet for their wickednesse. Their indges stōble at the stone, yet heare they my wordes, yf they be ioyfull. Oure bones lye scatered before y pytt, like as when one graueth and dyggeth vp the grounde. But myne eyes loke vnto y, o **LORDE** God: in the is my trust, oh cast not out my soule. Repeme frō y snare which

Exo. 30.6

Exo. 30.6
Nu. 2.12

Eccle. 25.6

The Psalter.

they haue layed for me, and fro the trappes of the wicked doers. Let the vngodly fall in to their owne nettes together, vntill I be gone by them.

The CXL. A psalme of Dauid.

Crie vnto the LORDE with my voyce, yee enē vnto the LORDE do I make my supplicacion. I poure out my complaynte before him, and shewe him of my trouble. When my spere is in heuynesse, for thou knowest my path, and the waye where in I walke, haue they piously layed a snare for me. I loke vpon my right honde, & se, there is no man that wil knowe me. I haue no place to fle vnto, no man careth for my soule. Therefore do I crie vnto the (o LORDE) and saye: thou art my hope and my porciō, in the londe of the lyuynge. Considre my complaynte, for I am brought very lowe. Oh delyuer me fro my persecuters, for they are to stronge for me: Brynge my soule out of prison, that I maye geue thākes vnto thy name: which thinge yf thou wilt graunte me, then shal the righteous resorte vnto my cōpany.

The CXLII. A psalme of Dauid.

Hear my prayer (o LORDE) considre my desyre: answer me for thy treuth & righteousnesse sake. And entre not in to iudgment with thy seruante, for in thy sight shal no man lynyng be iustified. For the enemye persecuteth my soule, he smyreceth my life downe to the grounde, he layeth me in the darcknesse, as the deed men of the world. Therefore is my spere vexed within me, and my herte within me is desolate. Yet do I remembre the tymes past, I muse vpo all yf workes, yee I exercise my self in the workes of chy hondes. I stretch forth my hondes vnto the, my soule crieth vnto the out of the thystlelonde. Sela. Hear me (o LORDE) and that soone, for my spere waxeth faynte: hyde not y face from me, lest I be like vnto the that go downe in to the graue. Oh let me heare thy louynge kyndnesse by tymes in the mornynge, for in the is my trust: shewe thou me the waye that I shulde walke in, for I lift vp my soule vnto the. Delyuer me (o LORDE) from myne enemies, for I resorte vnto the.

Teach me to do the thinge that pleaseth the, for thou art my God: let thy louynge spere lede me forth vnto the londe of righteousness. Quycē me (o LORDE) for thy names sake, and for thy righteousness sake brynge my soule out of trouble. And of thy goodnesse scatter myne enemies abroad, and destro-

The cxliij. psalme.

ye all them that vex my soule, for I am thy seruant.

The CXLIII. A psalme of Dauid.

Blessed be the LORDE my refuge, which teacheth my hādes to warke, & my fyngers to fight. My hope and my castell, my defence and my delyuerer, my shyld in whom I trust, which gouerneth the people that is vnder me. LORDE, what is mā, that thou hast soch respecte vnto him? Or the sonne of man, that thou so regardest him? Man is like a thinge of naught, his tyme passeth awaye like a shadowe. Where thy heauē (o LORDE) & come downe, touch the mountaynes, yf they maye smoke with all.

Send forth the lightenyng & scatter the, shute out thine arrowes and consume them. Send downe thine hande from aboue, delyuer me and take me out of yf greete waters, from the hande of straunge childre. Whose mouth talketh of vanite, & their right hande is a right hande of falsede. That I maye synge a new songe vnto the (o God) & synge prayses vnto the vpon a ten stringed lute, Thou that geuest victory vnto kynge, and hast delyuered Dauid thy seruant from the parell of the swerde. Saue me and delyuer me from the honde of straunge childre, whose mouth talketh of vanite, and their right hande is a right hande of falsede. That o' sonnes maye growe vp as the yōge plantes, and that oure daughters maye be as the polished comers of the temple. That o' garners maye be full and plenteous with all maner of store: that o' shepe maye brynge forth thousandes and hundred thousandes in oure villages. That oure oxen maye be stronge to laboure, that there be no myschaunce, no decaye, and no complayninge in oure stretes.

Happy are the people that be in soch a case: yee blessed are the people, which haue the LORDE for their God.

The CXLIII. A psalme of Dauid.

I wil magnifie the (o my God & kynge) I wil praise y name for ever & ever. Every daye wil I geue thanks vnto the, and praise y name for ever and ever. Great is the LORDE, & marvelous wrothy to be praysed, there is no ende of his greatness. One generacion shal praise thy workes vnto another, and deciare thy power. As for me I wil betake me of thy worshippe, thy glory, thy prayse and wondrous workes.

So that men shal speake of the might of thy marvelous actes, and tell of yf greatnes.

The memoriall of yf abundant kyndnes shal be shewed, and me shal synge of thy right

21
Psal. 101. a

Job. 4. b
25. a 15. b

Psal. 74. a

Psal. 62. a

21
Psal. 17. d
2. Re. 22. c

Psal. 2. b

Job. 6. a

23

Deut. 28. a

Psal. 22. b

The Psalter.

The cxlviij. psalme. Ps. xxxvij.

Exo. 34. a
Psal 81. c
102. a

teousnesse. The LORDE is graciens and mercifull, longe sufferynge z of greate goodnesse. The LORDE is louynge vnto every man, and his mercy is ouer all his workes.

B All thy workes prayse the (O LORDE) and thy sayntes geue thankes vnto the. They shewe the glory of thy kyngdome, and talke of thy power. That thy power, thy glory z myghtynesse of thy kyngdome might be knowne vnto men. Thy kyngdome is an everlastinge kyngdome, z thy dominion endureth the- row out all ages. The LORDE uphol- deth all soch as shulde fall, and listeth vp all those that be downe. The eyes of all way- te vpon the, and thou geuist them their mea- te in due season. Thou openest thine hande, and fyllest all thinges lyaunge with plente- ousnesse. The LORDE is righteous in all his wayes, z holy in all his workes. The LORDE is nye vnto all them that call vpon him, yee all soch as call vpon him faithfully.

Luc 1. c
Dan. 3. f
and. 7. d
Psal 44. b
Psal 24. c
Psal 33. c
102. d
Psal 103. d

E He fulfilleth the desyre of them that feare him, he heareth their crie, and helpeth them. The LORDE preseructh all them that lo- ue him, but scattereth abroad all the vngodly.

My mouth shal speake the prayse of the LORDE, And let all flesh geue thankes vnto his holy name for euer and euer. Halleluya.

The CXLV. psalme.

Psal 101. a
Psal 117. a

B Rayse the LORDE (O my soule:) why le I lyne wil I prayse the LORDE, yee as longe as I haue eny beyng, I wil synge prayses vnto my God. O put not y^e trust in prynces, ner in the childe of man, for there is no helpe in the. For when thy breth- of man goeth forth, he shal turne agayne to his earth, and so all his thoughtes perishe.

Act 14. c
Apoc 14. b

B Blessed is he that hath thy God of Jacob for his helpe, and whose hope is in the LORDE his God. Which made heauen and earth, thy see and all that therein is, which keepeth his promise for euer. Which helpeth them to right thy suffre wronge, which feedeth thy hon- grie. The LORDE lowseth men out of pre- son, the LORDE geueth sight to the blynde.

The LORDE helpeth the vpon that are fal- len, the LORDE leneth the righteous.

The LORDE careth for the straungers, he defendeth thy fatherlesse and wyddowes: as for the waye of thy vngodly, he turneth it vpsyde downe. The LORDE thy God (O Sion) is thyng for euermore, and thorow out all gene- rations. Halleluya.

The CXLVI. psalme.

21

B Prayse the LORDE, for it is a good thinge to synge prayses vnto thy God: yee a ioyfull and pleasaunt thinge is

it to be thankfull. The LORDE shal buyl- de vp Ierusalem, z gather together thy cutcas- tes of Israel. He healeth the contrite in herte, and byndeth vp their woundes. He telleth the nombre of the starres, and calleth them all by their names. Greate is thy LOR- DE, and greate is his power, yee his wysde- me is infinite. The LORDE setteth vp thy me- te, z bringeth thy vngedly downe to thy grounde.

Elz 40. d

23
1. Ed. 1. c

O synge vnto thy LORDE with thankes geuy- ge, synge prayses vpon thy harpe vnto thy God.

Which couereth thy heauen with cloudes, pre- pareth rayne for thy earth, z maketh thy gras- se to growe vpon the meynaynes. Which ge- ueth fodder vnto thy catell, z feedeth thy yonger ra- uens thy call vpon him. He hath no pleasure in the strengch of an horse, nether delyteth he in enymys legges. But the LORDES de- lyte is in them that feare him, and put their trust in his mercy.

Psal 103. b

Iob. 38. d

The CXLVII. psalme.

This psalme do the hebrues toyne vnto it, that goeth before.

B Rayse thy LORDE O Ierusalem, prayse thy God O Sion. For he maketh fast thy barres of thy gates, z blesseth thy childre within thy. He maketh peace in thy borders, z fylleth thy with thy fild of wheate. He sendeth forth his commaundment vpon earth, his word e- runeth swiftly. He geueth snowe like woll, z scattereth thy hoiefrost like ashes. He casteth forth his yse like morsels, who is able to aby- de his frost? He sendeth out his worde and melteth them, he bloweth with his wynde, z the waters flowe. He sheweth his worde vnto Jacob, his statutes z ordinaunces vnto Is- rael. He hath not dealte so with all the he- then, nether haue they knowlege of his law- es. Halleluya.

24

Gene. 1. a

The CXLVIII. psalme.

B Prayse the LORDE of heauen, prayse him in the heyth. Prayse him all ye angels of his, prayse hi all his heest.

25

Prayse him Sonne z Moone, prayse him all ye starres z light. Prayse him all ye hea- uens, z ye waters thy bevynder the heauens.

Let them prayse the name of the LORDE, for he commaunded, z they were made. He hath made the fast for euer and euer, he hath geue them a lawe which shal not be brok. Pray- se the LORDE vpon earth, ye which shes and all depes. Syre and hayle, snowe z vapors wynde and strome, fulfillynge his worde.

Psal. 12. B

26

Mowntaynes and all hilles, frute full trees z all Ceders. Beastes and all catell, womes z feathered foules. Kynges of the earth z all people, prynces z all iudges of thy worlde. Renge men z maydes, olde men and children

G

The Psalter.

Let them prayse the name of the LORDE, for his name only is excellent, and his prayse about heauen and earth. He exalteth the home of his people, all his sayntes shal prayse him, the children of Israel, euen the people that serueth him. Halleluya.

The CXLIX. psalme. Halleluya.

A Synge vnto þe LORDE a new songe, let the cōgregacion of sayntes prayse him. Let Israel reioyse in him that made him, and let the children of Si-on be ioyfull in their kyng. Let them prayse his name in the daunce, let them synge prayses vnto him with tabrettes and harpes. For the LORDE hath pleasure in his people, and helpeth the meſchanted. Let the sayntes be ioyfull with glory, let them reioyse in their beddes. Let the prayses of God be in their mouth, and sharpe swordes in their handes. To be auenged of the heithē, & to rebuke the people. To bynde their kynges in cheynes, & their nobles with lynckes of yron. That they maye be auenged of them, as it is witten, Soch honoure haue all his sayntes. Halleluya.

The CL. psalme. Halleluya.

A Prayse the LORDE in his Sanctu-ary, prayse him in the firmament of his power. Prayse him in his noble actes, prayse him in his excellēte greatnesse. Prayse him in the sounde of the trompet, prayse him vpo the lute and harpe. Prayse him in the cymbals and daunse, prayse him vpon the strynges and pype. Prayse him vpo the welltuned cymbals, prayse him vpon the loude cymbals. Let every thinge þe hath breath, prayse the LORDE. Halleluya.

The ende of the psalter.

S E L A.

In the psalter this worde Sela commeth very oft, and (after the mynde of the interpreters) it is as much to saye as, allwaye, continually, for euer, forsoyth, verely, a lifynge vp of the voyce, or to make a pause and earnestly to consider, and to ponder the sentēce

The Proverbes of Salomon.

What this booke conteyneth.

- Chap. I.** The wysdome of God calleth vs by the mouth of Salomō, exorteth vs, and geueth vs warnyng to eschue the wicked: whose vngodly cōuersacion in worde and worke, and punishment also of the same, is here describēd.
- Chap. II.** How wysdome maye be gotten, and what profit commeth of it.
- Chap. III.** He exorteth us to the feare of God and to pacience: he commendeth wysdome, & requyret us to cleue vnto the same.
- Chap. IIII.** A fatherly exortacion vnto wysdome with the profit therof, and how we ought to refrayne the members of oure body fro euill.
- Chap. V.** He exorteth vnto wysdōe, and to be warre of harlottes: he telleth what harme maye folowe therout, whē men medle with soch: he teacheth men, lonyngly to cleue vnto their married wyues, and describeth the ende of the vngodly.
- Chap. VI.** He warneth men to beware of suerishipe, exorteth the slouthfull to laboure, sheweth the wilddnesse of false tonges, and requyret men to beware of aduourty, because it is more perloous then theft or felony.
- Chap. VII.** He exorteth vnto wysdome, sheweth the condicions of harlottes, and what hurt happeneth vnto soch as encline to the prouocaciōs and desyres of the flesh.
- Chap. VIII.** Wysdome calleth men sweetely vnto her, and telleth them what treasure and power she hath. A cōmendacion and prayse of wysdome, wherout euery mā is exorted to cleue vnto her.
- Chap. IX.** Wysdome crieth vpo the ignorant, and promiset them greate thinges. The foolish maner of a light woman.
- Chap. X.** From this chapter forth vnto the XXXI, there are describēd many swete, lovely and wysē sentences, which teach men wysdome and what profit commeth of it: Agayne, how men maye auoyde foolishnesse, and the hurte therof.
- Chap. XXXI.** Wysdome warneth us to beware of euell women, and describeth the cōuersacion, maner, & behauioure of an honest married wyfe.

Salomons Prouerbes.

These are the prouerbes of Salomon the sonne of David kynge of Israel: to lerne wysdome nurtoure, vnderstandinge, prudence, rightuousnesse, iudgment and equite. That the very babes might haue wyte, and that yonge men might haue knowlege and vnderstandinge. By hearinge, the wyse mā shal come by more wysdome: and by experience, he shal be more apte to vnderstande a parable, and the interpretation therof: the wordes of the wyse, and the darcke speeches of the same. The feare of the LORD is the begynnynge of wysdome. But fooles despise wysdome and nurtoure.

The first Chapter.



Iob. 28. c.
Pro. 9. b
Psal 110. b
Eccl. 1. c.

Esa. 59. d.

Psal 113. a

Esa. 59. a

Pro. 6. b.

Psal. 113. a

Pro. 8. a

Esa. 65. b.

Iere. 17. b.

My sonne, heare thy fathers doctrine, and forsake not the lawe of y mother: for that shal bringe grace vnto thy heade, and shal be a cheyne aboute thy necke. My sonne, cōfente not vnto synners, yf they entyse the, and saye: come wyth vs, let us laye wayte for bloude, and lurke preuely for the innocēt wythout a cause: let us swallowe the vp like y hell, let us deuoure the quicke and whole, as those that go downe in to the pytt. So shal we fynde all maner of costely riches, and fyll eue houses wyth spoyle. Cast in thy loct amonge us, we shal haue all one purse.

My sonne, walke not thou with them, refrayne y fore fro their wayes. For their fete rūne to euell, and are haistie to shed bloude. But in wayne is y net layed forth before the byrdes eyes. See they the selues laye wayte one for anothers bloude, and one of the wolde slaye another. These are the wayes of all such as be conetous, that one wolde rauysh anothers life.

Wysdome crieth withent, and putteth forth hir voyce in the stretes. She calleth before y congregacion in y open gates, and sheweth hir wordes thorow y cite, sayenge: O ye childre, how longe wil ye loue chuldishnesse: how longe wil y scorners delyte in scomynge, and y vnwyse be enemies vnto knowlege? O turne you vnto my correccion: lo, I wil expresse my mynde vnto you, and make you vnderstande my wordes. Seinge then that I haue called, and ye refused it: I haue stretched out my hende, and no mā regarded it; but all my counsels haue ye despysed, and set my correcciōs at naught. Therefore shal I also laugh in y destruccion, and mocke you, when y thinge that ye feare cometh vpon you: euen whē y thinge that ye be afrayed of, falleth in so-

The ij. Chap. Pro. xxxviii.

denly like a storme, and yō misery like a tempest: yee whā trouble and heuynesse cometh vpon you. Then shal they call vpo me, but I wil not heare: they shal seke me early, but they shal not fynde me: And y because they hated knowlege, and receaued not y feare of y LORD, but abhoued my counsell, and despysed my correccion. Therefore shal they eate y frutes of their owne waye, and be fylled with their owne counsels: for y turnynge awaye of y vnwyse shal slaye the, and y prosperi of fooles shal be their owne destruccion. But who so harkeneth vnto me, shal dwell safely, and haue ynough without eny feare of euell.

Pro. 1. c

The II. Chapter.

My sonne, yf thou wilt receaue my wordes, and kepe my commaundmentes by the, that thine eare maye herken vnto wysdome, applie thine herte then to vnderstandinge. For yf thou criest after wysdome, and callest for knowlege: yf thou sekest after her as after money, and dyggest for her as for treasure: Then shalt thou vnderstande y feare of the LORD, and fynde y knowlege of God. For it is the LORD that geueth wysdome, out of his mouth cometh knowlege and vnderstandinge. He preserveth y welfare of the rightuous, and defendeth them y walke innocently: he keepeth them in y right path, and preserveth y waye of his sayntes. Then shalt thou vnderstande rightuousnesse, iudgment and equite, yee and euery good path. If wysdome entre in to thine herte, and y soule delyte in knowlege: then shal counsell preserue the, and vnderstandinge shal kepe the. That thou mayest be deliuered fro y euell waye, and from the man y speaketh fiowarde thinges. From such as leaue the hye strete, and walke in y wayes of darcknesse: which reioyse in doyng euell, and delyte in wicked thinges: whose wayes are croked, and their pathes slaunderous.

Iaco. 1. a. c
Eccl. 1. a
and. 7. c
Iob 28. b
1. reg. 3. b
4. c.

B

That thou mayest be deliuered also from the straunge woman, and from her that is not thine owne: which geueth swete wordes, forsaketh the husbāde of hir youth, and forgetteth the cōuenaunt of hir God. For hir house is enclyned vnto death, and hir pathes vnto hell. All they that go in vnto her, come not agayne, nether take they holde of the waye of life.

Pro. 7. a
And. 5. a
C

That thou mayest walke in y good waye, and kepe the pathes of the rightuous. For the iust shal dwell in the londe, and the inno-

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centes shal remayne in it : but the vngodly shalbe roted out of þ̄ londe, and the wicked doers shalbe taken out of it.

The III. Chapter.

21
Deu. 11. a

W some, forget not my lawe, but se þ̄ thine hert kepe my comaundementes. For they shal prologe þ̄ dayes 2 yeares of þ̄ lyfe, 2 brynge þ̄ peace. Let mercy 2 faithfulness neuer go from þ̄ : bynde the about þ̄ necke, 2 wyte them in the tables of thine herte. So shalt thou fynde fauour and good vnderstandinge in þ̄ sight of God and men. Put thy trust in þ̄ L O R D E with all thine herte, and leane not vnto thine owne vnderstandinge. In all thy wayes haue respecte vnto him, and he shal ordre thy goynges. Be not wyse in thine owne conceite, but feare þ̄ L O R D E and departe from euill: so shal thy navel be whole, and thy bones stronge.

Esa. 5. c
Rom. 12. c

2
Tob. 4. b
Deut. 10. a
Mala. 1. b
Exo. 21. c
and 24. c
1 Pet. 4. b
Tob. 12. c
Heb. 12. a
Apo. 1. d

Honoure the L O R D E w̄ þ̄ substaunce, 2 w̄ þ̄ firstinges of all thine increase: so shal thy barnes be fylled with plenteousnesse, and thy presses shal flowe ouer with swete wyne. My sonne, despise not the chastenynge of þ̄ L O R D E, nether saynte when thou art rebuked of him. For whō the L O R D E loueth, him he chasteneth: and yet delyteth in him enen as a father in his owne sonne. Well is him that fyndeth wysdome, 2 opreyneth vnderstandinge, for the gettinge of it is better then enymarchaundise of syluer, 2 the profit of it is better then golde. Wysdome is more worth the precious stones, 2 all þ̄ thinges þ̄ thou canst desyre, are not to be compared vnto her. Vpon hir right hande is longe life, 2 vpon hir lefthande is riches 2 hono.

Pro. 8. a

Gen. 1. b

Hir wayes are pleasaunt wayes, and all hir pathes are peaceable. She is a tre of life to them that laye holde vpon her, and blessed are they that kepe her fast.

With wysdome hath þ̄ L O R D E layed the foundacion of þ̄ earth, 2 thorow vnderstandinge hath he stablished þ̄ heauens. Thorow his wysdome þ̄ depthes breake vp, 2 þ̄ cloudes droppe downe the dew. My sonne, let not these thinges departe from thyne eyes, but kepe my lawe and my counsell: so shal it be life vnto thy soule, 2 grace vnto þ̄ mouth.

Pro. 1. c

Then shalt thou walke safely in þ̄ waye, 2 thy fote shal not stembles. If thou sleepest, thou shalt not be a frayed, but shalt take thy rest 2 sleepest sweetly. Thou needest not to be a frayed of eny sodane feare, nether for the violent russhinge in of the vngodly, when it commeth.

The iiij. Chap.

For the L O R D E shal be besyde the, 2 kepe thy fote þ̄ thou be not taken. Refuse not to do good vnto him that shulde haue it, so longe as thine hande is able to do it. Saye not vnto thy neighbour: go thy waye 2 come agayne, tomorrow wil I geue the: where as thou hast now to geue him. Intende no hurte vnto thy neighbour, seynge he hopeth to dwell in rest by the. Strive not lightly w̄ eny man, where as he hath done þ̄ no harme. Followe not a wicked man, and chose none of his wayes: for the L O R D E abhorreth the frowarde, but his secrete is amonge the righteous. The curse of the L O R D E is in the house of the vngodly, but he blesseth the dwellinges of the righteous. As for the scornefull, he shal laugh the to scorne, but he shal geue grace vnto the lowly. The wyse shal haue hono in possession, but shame is the promociō that fooles shal haue.

Pro. 1. a

The III. Chap.

Hear (O ye children) the fatherly exortaciō, 2 take good hede, that ye maye lerne wysdome. See I shal geue you a good rewarde, yf ye wil not forsake my lawe. For when I myself was my fathers deare sonne, and tenderly beloued of my mother, he taught me also, sayenge: let thine herte receaue my wordes, kepe my comaundementes, and thou shalt lyue.

21

Deut. 5. b
11. c. 32. 2

Get the wysdome, get the vnderstandinge, forget not þ̄ wordes of my mouth, 2 shreke not from them. Forsake her not, and she shal preserue the: lone her, and she shal kepe the. The chiefe poynte of wysdome is, that thou be wyllinge to opreyne wysdome, and before all thy goodes to get the vnderstandinge. Make moch of her, and she shal promote the: See yf thou embracest her, she shal brynge the vnto honoure.

Deu. 10. d

She shal make the a gracious heade, and garnish the with þ̄ crowne of glory. Heare my sonne, and receaue my wordes, that the yeares of thy life maye be many. I wil shew the þ̄ waye of wysdome, and lede the in the right pathes. So that yf thou goest therin, there shal no straytnesse hynder the: and when thou runnest, thou shalt not fall. Take fast holde of doctryne, let her not go: kepe her, for she is thy life.

23

Come not in the path of the vngodly, and walke not in the waye of the wicked.

Psal. 1. a
and 10. b

Eschue it, 2 go not therein: departe asyde, 2 passe over by it. For they can not slepe, excepte they haue first done some myschefe:

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nether take they eny rest, excepte they haue first done some harme. For they eat the bread of wickednesse, and drinke the wyne of robbery. The path of the righteous shyneth as the light, and is euer bghter & bghter vnto the perfecte daye. But y waye of the vngodly is as the darcknesse, wherein mē fall, or they be awarre.

E My sonne, marcke my wordes, and encline thine eare vnto my saynges. Let them not departe from thine eyes, kepe them euen in the myddest of thine herte. For they are life vnto all those that finde thē, and health vnto all their bodie. Kepe thine hert with all diligence, for there vpon hangeth life.

Put awaye from the a frowarde mouth, and let the lippes of slander be farre from the. Let thine eyes beholde the thinge y is right, & let thine eye lyddes loke straight before the.

D Pōdre the path of thy fete, so shal all y wayes be sure. Turne not asyde, nether to the right hande ner to the lefte, but withholde thy fete from euell.

The V. Chapter.

M Some, geue hede vnto my wysdome, & bowe thine eare vnto my prudence: y thou mayest regarde good counsell, and that thy lippes maye kepe muroure.

E For the lippes of an harlot are a droppinge honny combe, and hir throte is softer then oyle. But at y last she is as bitter as worm wood, and as sharpe as a two edged swerde. Hir fete go downe vnto death, and hir stepes pearse thorow vnto hell. She regardeth not the path of life, so vnstedfast are hir wayes, that thou canst not knowe them. Heare me therfore (o my sonne) and departe not frō the wordes of my mouth. Kepe thy waye farre from her, and come not nye y doores of hir house. That thou geue not thine hono^r vnto another, and thy yeares to the cruell.

B That other men be not fylled with thy goodes, & that thy labours come not in a straunge house. Reet that thou mourne not at the last (when thou hast spent thy body and goodes) and then saye: Alas, why hated I muroure? why dyd my hert despyse correccion? Wherefore was not I obedient vnto the voyce of my teachers, & herkened not vnto them that in foumed me? I am come almost in to all myffortune, in the myddest of the multitude and congregacion. Dinke of the water of thine owne well, and of the ryuers that runne out of thine owne sprynges. Let y welles flowe out a brode, that there maye be ryuers of water in the stretes. But let them be only thine owne, & not straungers with the.

The vi. Chap. Fo. xxxix.

Let thy well be blessed, and be glad with the wife of thy youth. Louynge is the hynde, and frendly is the Koo: let her brestes alwaye satisfie the, and holde the euer content with hir loue. My sonne, why wilt thou haue pleasure in an harlot, and embrace the bosome of another womā? For euery mā's wayes are open in the sight of the LORDE, and he pōdereth all their goinges. The wickednesse of the vngodly shal catch himself, and with the snares of his owne synnes shal he be trapped. Because he wolde not be reformed, he shal dye: and for his greate foolishnesse he shal be destroyed.

The VI. Chapter.

M Some, yf thou be suertie for y neghboure, thou hast fastened thine hōde wth another mā: yee thou art bounde with thine owne wordes, and taken wth thine owne speach. Therfore (my sonne) do this, discharge thy self, for thou art come i to y neghbours daunger. Go thy waye then soone, & intreate thy neghboure: let not thine eyes slepe, ner thine eye lyddes slomber. Saue thy self as a doo frō y honde, & as a byrde frō the hōde of the fouler. Go to the Lemmet (thou slogarde) cōsidie hir wayes, & lerne to be wyse.

She hath no gyde, no teacher, no leder: yet in the sommer she prouideth hir meate, & gathereth hir foode together i y harvest. How longe wilt thou slepe, thou slogish mā? Whā wilt thou aryse out of thy slepe? Ree slepe on still a litle, slōber a litle, foldethine handes together yet a litle, that thou mayest siepe: so shal pouerte come vnto the as one y trauayleth by the waye, & necessite like a wapened man. A dissemblynge person, a wicked man goeth with a frowarde mouth: he wyndeth with his eyes, he tokeneth wth his fete. he poynteth wth his fynghers, he is euer ymagyninge myschese & frowardnesse in his hert, & causeth discorde. Therfore shal his destruccion come hastely vpo him, sodenly shal he be all to broken, and not be healed.

There be sixe thinges, which the LORDE hateth, & the seventh he utterly abhorreth: A proude loke, a dyssemblynge tonge, hādes that shed innocent bloude, an herte y goeth aboute wth wicked ymaginaciōs, fete that be swift in remynge to do myschese, a false wytnesse y bringeth vp lyes, & soch one as soweth discorde amenge brithren. My sonne, kepe thy fathers cōmaundemētes, & forsake not y lawe of thy mother. Put thē vpt together in thine herte, and bynde thē aboute thy necke. That they maye lede the where thou goest, preserue the when thou art aslepe, & y when

Es ij

E Eccl. 9. b

Iob. 31. a. And 34. c

Pro. 21. b. 17. c. 20. c.

Pro. 24. d. 10. c. Pro. 11. a.

B

Psal. 17. c. Pro. 12. d.

Pro. 1. a.

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The viij Chap.

Psalm 118. 6 thou awakest, thou mayest talke of the (For the commaundment is a lanterne, and the lawe a light: yee chastenynge & nurtoure is y waye of life) that they maye kepe the fro the euell woman, & from the flaterynge tonge of the harlott: y thou lust not after her beuty in thine herte, & lest thou be take w hir fayre lo kes. An harlot wil make a mā to begg his bried, but a married woman wil hunt for y pre cious life. Maye a man take fyre in his be some, and his clothes not be brient? Or can one go vpon hote coales, and his fete not be hurte? Euen so, who so euer goeth in to his neighbours wife, and toucheth her, can not be vngiltie. Men do not vterly despyse a thefe, that stealeth to satysfye his soule, when he is hungerie: but yf he maye be gotten, he restoreth agayne seven tymes as much, or els he maketh recompence with all the good of his house. But who so comitteth aduoutrie with a womā, he is a fool, and bryngeth his life to destruccien. He getteth hym self also shame & dishonour, soch as shal neuer be put out. For the gelousy & wrach of the mā wil not be itreated, no though thou woldest ofe him greate giftes to make amendes, he will not receaue them.

The VII. Chapter.

Deut. 11. 2. Nū. 13. d. **2** **A** sennie, kepe my wordes, & laye vp my cōmaundemētes by the. Kepe my cōmaundemētes & my lawe, cuē as the aple of thine eye, & thou shalt lyue. Wyndethem vpon thy fyngete, & wyte the in the table of thine herte. Saye vnto wys domer: thou art my sister, and call vnderston dinge thy kynswoman: that she maye kepe y fro y straunge womā, & fro y harlot which ge ueth screte wordes. For out of the wyndewe of my house I loked thorow the trellies, & behelde the simple people: & amonge other yonge folkes I spyed one yonge soole goinge ouer the stretes, by the corner in the waye to ward the harlottes house in the twylyght of of the enenynge, when it begāne now to be night and darcke. And beholde, there mett him a womā in an harlottes apparell (a dis ceatfull, wāton & an vnstedfast womā: whose fete conde not abyde in y house, now is she without, now i y stretes, & lurketh i euery cor ner) she caught y yonge mā, kyssed him & was not ashamed, sayēge: I had a vow to paye, & this daye I perfourme it. Therefore came I forth to meete the, that I might see thy face, and lo I haue founde the. I haue deckt my bed with couerynge & clothes of Egipte. My bed haue I made to smell of Myrrour, Aloes and Cynamom. Come, let vs lye toge

ther, & take oure pleasure till it be daye light. For the good man is not at home, he is gone farre of. He hath taken the bagg of mo neye with him, who can tell whē he cometh heme? Thus with many swete wordes she ouercame him, and with hir flateringe lip pes she wanne him.

Immediatly he foloweth her, as it were an oxeled to the slaughter (and like as it were to the stockes, where foolcs are punysshed) so longe till she hath wounded his lyuer with hir dart: like as yf a byrde haisted to the snare, not knowinge that the parcell of his life ly eth there vpon. Heare me now therefore (o my sonne) and marcke the wordes of my mouth. Let not thine herte wandre in hir wayes, & be not thou disceaued in hir pathes. For many one hath she wounded and cast downe, yre many a stronge mā hath she slayne. Hir house is the waye vnto hell, where men go downe to the chambers of death.

The VIII. Chapter.

2 **W** oth not wysdome crie: doth not vnderstondinge put forth hir voyce? Stondeth she not in the hye places in the stretes & wayes: doth she not crie before the whole cite, & in the gates where men go out & in? It is you, o ye men (sayeth she) whom I call. Vnto you (o ye childre of me) lift I vp my voyce. Take heede vnto knowle ge o ye ignorant, be wysc in herte o ye foolcs. Geue eare, for I wil speake of greate mat ters, & open my lippes to tell thinges that be right. For my throte shal be talkynge of y truethe, & my lippes abhorre vngodlynesse. All the wordes of my mouth are righteous, there is no frowardnesse ner falsede therein. They are all playne to soch as wil vndersto de, & right to the that fynde knowlege. Re ceane my doctryne therfore and not syluer, & knowlege more then fyne golde. For wysdo me is more worth then precious stoncs, yee all the thinges that thou castt by syde, are not to be compared vnto it.

I wysdome haue my dwellynge w know ledge, and prudent counsell is myne crowne. With me is the feare of the LORDE, and y eschuyng of euell. As for pryde, disdain, an euell waye, & a mouth that speaketh wic ked thinges, I vterly at home the. I can ge ue counsell, and be a gyde: I haue vnder stondinge, I haue strength.

Therow me, kynges reigne: therow me, pri ces make iust lawes. Therow me, lordcs beare rule, and all iudges of y earth execute iudg mēt. I am louynge vnto those that loue me, and they that seeke me early, shal fynde me.

Eccl. 7. d

26
Pro. 1. b.

Pro. 15. b.
Pro. 3. b.
Psalm 118. b.

Deut. 17. d
sapi. 6. a.

Luc. 11. b.

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Riches & honoure are wth me, yee excellent goodes & rightuousnes. My frute is better thē golde & precious stone, & myne encrease more worth then fyne syluer. I walke in y^e waye of rightuousnes, & in the strete of iudgment. That I maye sende prosperite to those that lone me, & to encrease their treasure.

E The LORDE himself had me in possessiō in the begynnyng of his wayes, or euer he began his woikes aforetyme. I haue bene ordered frō everlastige, & frō y^e begynnyng or euer the earth was made. When I was borne, there were nether depthes ner springes of water. Before the foundations of y^e mountaynes were layed, yee before all hilles was I borne. The earth and all that is vpon the earth was not yet made, no not the grounde it self. For when he made the heauens, I was present: whā he set the depthes in ordie: whan he hanged the cloudes aboue: whan he fastened the sprynges of the deepe: Whan he shutt the see within certayne howndes, that y^e waters shulde not go ouer their marches. When he layed the foundations of the earth, I was with him, ordyng all thynges, delytyng daylie & reioysyng all waye before him. As for the route cōpase of his worlde, I make it ioyfull, for my delyte is to be amōge the children of men.

Therfore harken vnto me (o ye children) for blessed are they that kepe my wayes.

O geue eare vnto nurrour, be wyse, and refuse it not. Blessed is y^e man that heareth me, watchyng daylie at my gates, & geuyng attendaunce at the postes of my doores.

For who so fyndeth me, fyndeth life, and shal opeayne fauoure of the LORDE. But who so offendeth agaynst me, hurteth his owne soule. All they that hate me, are the louers of death.

The IX. Chapter.

Wisdom hath buylded herself an house, and hewen out seven pilers: she hath slaughterd, poured out hir wyne, and prepared hir table. She hath sent forth hir maydens to crye vpo the hyest place of the cite: Who so is ignorant, let him come hither. And to the vnwise she sayde: O come on youre waye, eate my bred, and drynke my wyne, which I haue poured out for you. Forsake ignorance, and ye shal lyue: and se that ye go in the waye of vnderstandyng.

Who so reproveth a scornefull personne, getteth him self dishonoure: and he that rebuketh the vngodly, stayneth himself.

The x Chap. Ho. xl.

Reproue not a scorner, lest he owe the euell wil: but rebuke a wyse man, and he wil loue the. Geue a discrete man but an occasion, & he wil be the wyser: teach a rightuous man, and he wil increase. The feare of the LORDE is the begynnyng of wysdome, & the knowlege of holy thynges is vnderstandyng. For thouow me y^e dayes shalbe prolonged, and the yeares of thy life shalbe many. If thou be wyse, y^e wysdome shal do y^e selfe good: but yf thou chynkest some thereof, it shalbe thine owne harme. A foolish restless woman, full of wordes, and soch one as hath no knowlege, syteth in the doores of hir house vpo a stole above in the cite, to call soch as go by and walke straight in their wayes. Who so is ignorant (sayeth she) let him come hither, and to the vnwyse she sayeth: stollen waters are swete, & the bred that is preuely eaten, hath a good taist.

But they cōsider not that death is there, and that hir gastes go downe to hell.

The X. Chapter.

These are prouerbes of Salomon.

Wyse sonne maketh a glad father, but an vndiscrete sonne is the heuynesse of his mother. Treasures that are wickedly gotten, profite nothinge, but rightuousnesse delynereth from death. The LORDE wil not let the soule of the rightuous suffre hōger, but he putteth y^e vngodly frō his desyre. An ydle hande maketh poore, but a quicke laboringe hande maketh riche.

Who so gathereth in Sommer, is wyse: but he that is slothful in haruest, bringeth himself to confucion. Louyng and fauorable is the face of the rightuous, but y^e foreheade of the vngodly is past shame, and presumptuous. The memonall of the iust shal haue a good repote, but the name of the vngodly shal stycke. A wyse man wil receaue warnyng, but a foole wil sooner be smytten in the face. He that leadech an innocent life, walketh surely: but who so goeth a wroge waye, shalbe knowne. He y^e wynketh with his eye, wil do some harme: but he that hath a foolish mouth, shalbe beaten. The mouth of a rightuous man is a well of life, but y^e mouth of the vngodly is past shame, & presumptuous. Euell will stereth vp strife, but lone couereth y^e multitude of synnes.

In y^e lippes of him y^e hath vnderstandyng a mā shal fynde wysdome, but y^e redde belōgeth to y^e backe of y^e foolisly. Wyse mē laye vpon knowlege, but y^e mouth of y^e foolisly is nye destruction. The rich mā's goodes are his first

¶ Gg iiij

Iob. 28. c
Psal. 110. b
Eccl. 1. c
Pro. 4. b

Pro. 15. c
Pro. 11. a
Eccl. 5. b

Pro. 12. c

Psal. 31. a

Pro. 21. a
Pro. 26. c
Eccl. 27. d

1. Pet. 4. 5

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ge holde, but pouerte oppresseth the poore.

The righteous labourer to do good, but the vngodly vseth his increase vnto synne.

C To take hede vnto y chastenynge of nurture, is y waye of life: but he that refuseth to be reformed, goeth wiðge. Dissemblynge lippes kepe hatred secretly, and he that speaketh eny slander, is a foole. Where moch bablinge is, there must nedes be essence: he that refrayneth his lippes, is wysst of all. An innocent tonge is a noble treasure, but the herte of the vngodly is nothynge worth. The lippes of the righteous fede a whole multitude, but fooles shal dye in their owne folly. The blessinge of the LORDE maketh rich mē, as for carefull trauayle, it doth nothynge therto. A foole doth wickedly & maketh but a spoite, of it: neuertheles it is wysdome for a man to beware of soch.

Job. 41. c
Eccli. 11.
P al 126 a
Mat. 6. c, d

D The chynge that the vngodly are afrayed of, shal come vpon them, but the righteous shal haue their desyre. The vngodly is like a tempest that passeth ouer & is nemoie sene, but the righteous remayneth sure for euer. As vyner is to the teth, and as smoke is vnto y eyes, euē so is a slogish personne to them that sende him forth. The feare of y LORDE maketh a lōge life, but y yeares of y vngodly shal be shorwened. The pacient abydinge of the righteous shalbe turned to gladnesse, but the hope of the vngodly shal perish. The waye of the LORDE geueth a courage vnto y godly, but it is a feare for wicked doers. The righteous shal neuer be ouerthrowne, but y vngodly shal not remayne in the londe. The mouth of the iust wilbe talkynge of wysdome, but the tonge of the frowarde shal perish. The lippes of the righteous are occupied in acceptable thinges, but the mouth of the vngodly taketh them to the worst.

Psa 124. b
Psal. 36. d

The XI. Chapter.

A False balancee is an abhominacion vnto the LORDE, but a true weight pleaseth him. Where pryde is, there is shame also and confucion: but where as is lowlynes, there is wysdome. The innocent dealyng of the iust shal lede them, but the vnfaithfulnesse of the despysers shalbe their owne destruccion. Riches helpe not in the daye of vengeance, but rightuousnesse deliuereth frō death. The rightuousnes of y innocent ordreth his waye, but the vngodly shal fall in his owne wickednesse. The rightuousnesse of the iust shal deliuer them, but the despysers shalbe taken in their owne vngodlynnesse. When an vngodly man dyeth,

Pro. 16. b
20 b. d

Prou 10. a
Eccli. 5. b

The xi. Chap.

his hope is gone, the confydence of riches shal perish. The righteous shalbe deliuered out of trouble, & the vngodly shal come in his steade. Thorow y mouth of y dyssembler is his neyghboure destroyed, but thorow knowlege shal the iust be deliuered. When it goeth well with the righteous, the cite is mery: and when the vngodly perish, there is gladnesse. When the iust are in wealth, the cite prospereth: but when the vngodly haue the rule, it decayeth. A foole bryngeth vp a slander of his neyghboure, but a wyse man wil kepe it secrete. A dyssemblynge person wil discover preuy chynge, but he that is of a faithfull hert, wil kepe counsell. Where no good counsell is there the people decaye: but where as are many that can geue counsell, there is wealth. He that is suertye for a straunger, hurteth himself: but he that medleth not with suerteshippe, is sure. A gracious wemaunteyneth honestie, as for the mightie, they manteyne ryches. He y hath a gentle liberall stomacke, is mercifull: but who so hurteth his neyghbe, is a tyrant.

2

Pro. 14. d

Pro. 10. b

1. Re. 12. a

Pro. 6. a

C

The labour of the vngodly prospereth not, but he that soweth rightuousnes, shal receaue a sure rewarde. Like as rightuousnes bryngeth life, euē so to cleue vnto euell, bryngeth death. The LORDE abhorreth a fayned hert, but he hath pleasure in them that are vndefyled. It shal not helpe y wicked, though they laye all their hondes together, but the sede of the righteous shalbe preserved. A fayre woman without discrete manners, is like a ryng of golde in a swynes snout. The iust labour for peace and tranquylite, but the vngodly for disquyetnesse.

Some man getteth out his goodes, and is the richer, but y nygarde (hauynge ynough) wil departe from nothynge, and yet is euer in pouerte. He that is lyberall in genynge, shal haue plenty: and he that watereth, shal be watered also himself. Who so hoordeth vp his come shalbe cursed amonge the people: but blessinge shal lichte vpon his heade that selleth it. He that labourerth for honesty syndeth his desyre: but who so seeketh a secret myschefe, it shal happē vnto him. He that trusteth in his riches, shal haue a fall, but y righteous shal flourish as the grene leafe.

Psal. 36 d
and 111 b
Lnc. 6. d

1. Cor. 9. b

1

Who so maketh disquyetnesse in his owne house, he shal haue wynde for his heretage, and the foole shal be seruaunt to the wyse.

The frute of the righteous is as the tre of life, a wyse man also wynneth mens soules. If y righteous berecōpēsed vps earth how moch more the vngodly & y synner?

Iere. 17. b
Pro. 15. b

1. Pet. 4. c

Salomons Proverbes

The XII. Chapter.

A ho so loueth wysdome, wil be content to be reformed: but he that hateth to be reprovèd, is a foole. **A** good man is acceptable vnto the LORD, but a wicked wyll he condempne. **A** man can not endure in vngodlynesse, but the rote of a righteous shal not be moued. **A** stedfast woman is a crowne vnto hir husbonde: but she that beaucth herself vnonestly, is a corruption in his bones. The thoughtes of a righteous are right, but the ymaginacion of the vngodly are disceatfull. The talkyng of the vngodly is, how they maye laye wayte for bloude, but the mouth of a righteous wil deluyner them. **O**uer thou canst turne the aboute, the vngodly shal be ouerthrowne, but the house of the righteous shal stode.

A man shalbe commended for his wysdome, but a foole shal be despyed. **A** simple man which laboureth and worketh, is better then one that is gorgeous and wanteth bred.

A righteous man regardeth the life of his catell, but the vngodly haue cruell hertes. **H**e that tilleth his lode, shal haue plenteousnesse of bred: but he that foloweth ydolnes, is a very foole. The desyre of a vngodly hunteth after myschefe, but the rote of the righteous bryngeth forth frute. The wicked falleth in to the snare thow he maye of his owne mouth, but the iust shal escape out of parell. **E**very man shal enioye good according to the innocency of his mouth, and after the workes of his handes shal he be rewarded. **L**oke what a foole taketh in honde, he thinketh it well done: but he that is wyse, wil be couceled. **A** foole uttereth his wrath in all the haist, but a discrete man forgeneth wronge. **A** iust man will tell the trueth, and sheweth the thinge that is right: but a false wytnesse disceaueth. **A** slanderous personne pricketh like a swerde, but a wyse mans tongue is wholsome. **A** true mouth is ever constant, but a dyssemblinge tongue is soone chaunged. **T**hey that ymagin euell in their mynde, wil disceane: but the counselors of peace shal haue ioye folowinge the. **T**here shal no mysfortune happen vnto the iust, but the vngodly shal be fylled with misery. **T**he LORD abhorreth disceatfull lippes, but they that labour for treuth, please him. **H**e that hath vnderstondinge, can hyde his wysdome: but an indiscrete herte telleth out his foolishnesse. **A** diligent hande shal beare rule, but the ydle shal be vnder tribute. **H**ery

The xiiij. Chap. xli.

nesse discourageth the herte of man, but a good worde maketh it glad agayne. **T**he righteous is liberall vnto his neighbour, but the waye of the vngodly wil disceane them selues. **A** disceatfull man shal fynde no vantage, but he that is content with that he hath, is more worth then golde. **I**n the waye of righteousness there is life, as for any other waye, it is the path vnto death.

The XIII. Chapter.

A Wyse sonne wyll receaue his fathers warnyng, but he that is scornfull, wyll not heare when he is reprovèd. **A** good man shal enioye the frute of his mouth, but he that hath a frowarde mynde, shalbe spoyled. **H**e that keepeth his mouth, keepeth his life: but who so speaketh vnaduyse, synneth harme. **T**he slogarde wolde sayne haue, and can not get his desyre: but the soule of the diligent shal haue plenty. **A** righteous man abhouerh lyes, but the vngodly shameth both other and himself. **R**ighteousnesse keepeth the innocēt in the waye, but vngodlynesse shal enerthrowne the synner.

Some men are riche, though they haue nothinge: agayne, some men are poore hauyng great riches. **W**ith goodes every man deluynerh his life, and the poore wil not be reprovèd. **T**he light of the righteous maketh ioyfull, but the candle of the vngodly shal be put out. **A**monge the proude there is euer strife, but amonge these that do all thinges with aduysement, there is wysdome. **H**astely gotten goodes are soone spent, but they that be gathered together with the hande, shal increase. **L**onge carienge for a thinge that is dysferred, greueth the herte: but when the desyre cometh, it is a tre of life. **W**ho so despyseth the worde, destroyeth himself: but he that feareth the commandement, shal haue peace. **T**he lawe is a wel of life vnto the wyse, that it maye kepe him from the snares of death. **G**ood vnderstondinge geueth fauoure, but harbe is the waye of the despyfers. **A** wyse man doth all thinges with discrecion, but a foole wil declare his folly. **A** vngodly messenger bryngeth myschefe, but a faithfull embassitore is wholsome. **H**e that thinketh scorne to be reformed, cometh to pouerte and shame: but who so receaucth correccion, shal come to honoure. **W**hen a desyre is brought to passe, it deluyteth the soule: but fooles abhorre him that

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eschueth enell. He that goeth in the company of wyse men, shal be wyse: but who so is a cōpanyō of fooles, shal be hurte. Myschese foloweth vpon synners, but the rightuous shal haue a good reward. Which their childers childre shal haue in possessiō, for the riches of the synner is layed vp for y iust. There is plenteousnesse of fode in the felde of the poore, ⁊ shalbe increased out of measure. He that spareth the rodde, hateth his sonne: but who so loueth him, holdeh him euer in nurtoure. The rightuous eateth, and is satisfied, but y bely of the vngodly hath neuer ynough.

The XIII. Chapter.

Wyse womā vpholdeh hir house, but a foolish wise plucketh it downe.

Who so feareth the LORDE, walketh in the right path: ⁊ regardeth not him that abhoureth the wayes of the LORDE. In the mouth of the foolish is the boostinge of lordshipe, but y lippes of y wyse wilbe warre of soch. Where no oxen are, there the crybb is eniptie: but where the oxen laboure, there is moch frute. A faithfull wytnesse wyl not dyssemble, but a false recorde wil make a lye.

A scoinefull body seteth wysdome, ⁊ synbeth it not: but knowlege is easy to come by, vnto him that wil vnderstonde. Se y thou medle not with a foole, ⁊ do as though thou haddest no knowlege. The wysdome of him that hath vnderstondinge is, to take he de vnto his waye, but the foolishnesse of the unwyse disceaueth. Fooles make but a spor te of synne, but there is fauourable lone and ge the rightuous. The herte of him that hath vnderstondinge wil nether dispare for eny sorow, ner beto presumptuous for eny so dane ioye.

The houses of the vngodly shalbe overthrown, but the tabernacles of y rightens shal flouthe. There is a waye, which some menthinke to be right, but the ende thereof lebeth vnto death. The herte is soroufull euen in laughter, and the ende of myrth is he ynnesse. An vn faithfull personne shal be fylled with his owne wayes, but a good mā wyl bewarre of soch. An ignorant body belueth all thinges, but who so hath vnderstondinge, lokech well to his goinges. A wyse man, feareth, and departeth from euell, but a foole goeth on presumptuously. An vnpacient man handeleth foolishly, but he that is well aduysed, doth other wayes.

The ignorant haue foolishnes in possessiō, but the wyse are crowned with knowlege.

The euell shal bowe them selues before y

The xv. Chap.

good, and the vngodly shal wayte at the dores of the rightuous. The poore is hated euen of his owne neighbours, but the riche hath many frendes. Who so despyseth his neghbo, doth amysse: but blessed is he that hath pyte of the poore. They that ymagin wickednes, shalbe disapoynted: but they that muse vpo good thinges, vnto soch shal happen mercy and faithfulness. Diligēt labo bryngeth riches, but where many vaync wordes are, truly there is scarcenesse.

Riches are an ornament vnto the wyse, but the ignorance of fooles is very foolishnesse. A faithfull wytnesse deliuereth soules, but a lyar dysceaueth them. The feare of the LORDE is a strōge holde, for vnto his he wyl be a sure defence. The feare of the LORDE is a well of life, to auoyde the snares of death. The increase and prosperite of the comons is the kynges honoure, but the decaye of the people is the confusiō of the prync. Pacience is a token of wisdom, but wiath and haustie displeasure is a token of foolishnesse. A mery herte is the life of the body, but rancoure consumeth awaye the bones. He that doth a poore man wroge, blasphemeth his maker: but who so hath pitie of the poore, doth honoure vnto God.

The vngodly is a frayed of every parcell, but the rightuous hath a good hope eue in death. Wysdome resteth in the herte of him that hath vnderstondinge, and he wyl teach them that are vnlearned. Rightuousnes setteth vp the people, but wickednesse bryngeth folke to destruccion. A discrete seruaunt is a pleasure vnto y kyng, but one y is not honest, prouoketh him vnto wiath.

The XV. Chapter.

Softe aswere putteth downe displeasure, but frowarde wordes prouoke vnto anger. A wyse tonge commendeth knowlege, a foolish mouth blabbeth out nothinge but foolishnesse. The eyes of the LORDE loke in every place, both vpon y good and badd. A wholsome tonge is a tre of life, but he that abuseth it, hath a broken mynde. A foole despyseth his fathers correccion, but he y taketh hede whan he is reponed, shal haue y more vnderstōdinge.

In the house of the rightuous are grea te riches, but in the increase of the vngodly there is mysordie. A wyse mouth poureth out knowlege, but y herte of the foolish doth not so. The LORDE abhorreth y sacrifice of the vngodly, but the prayer of the rightuous is acceptable vnto him. The waye of the vngodly is an abhominaciō vn

Iob 17. c

Eccle 30. a
Psal. 22. b
Hebr 12. b
Psal. 33. b

Psal. 41. a

D

Pro. 8. a

Math. 23. d
Pro. 11. b

Pro. 11. b

Deu. 32. a
Pro. 16. c

Pro. 15. c.
and. 25. c.
1 reg. 25. b
1 reg. 14. b

Pro. 31. d.
Eccle. 34. c.
Esa. 56. a.

B to y^e LORDE, but who so foloweth righteousnes, him he loueth. He that forsaketh y^e right strete, shalbe sore punyshed: & who so hateth correccion, fallerh in to death. The hell w^{ch} hir payne is knowne vnto the LORDE, how moch more then the hertes of men?

Sap. 2. c

Pro. 12. d
and 17. d
Eccl. 30. c

A scornfull body loueth not one y^e rebu-
teth him, nether wil he come amenge y^e wy-
se. A mery herte maketh a chearfull counte-
naunce, but an vnquyet mynde maketh it he-
uy. A wyse herte wil seke after knowlege,
but y^e mouth of fooles medlet with foolish-
nesse. All the dayes of the poore are miser-
able, but a quyet herte is as a cōtynvall fe-
ast. Better is a litle with the feare of the
LORDE then greate treasure, for they are not
without sorowe. Better is a meace of po-
tage with loue, then a fat oxe w^{ch} euell will.

Psal. 36. b
1 Tim. 6. b

Pro. 15. a

Pro. 10. a

An angrie man stereth vp strife, but he y^e
is pacient stillerh discorde. The waye of
y^e slouthfull is full of thornes, but y^e strete of
the righteous is well clenfed. A wyse son
ne maketh a glad father, but an vndiscrete
body shameth his mother. A foole reioy-
seth in foolish thinges, but a wyse man lo-
teth well to his owne goinges. Vnady-
sed thoughtes shal come to naught, but whe-
re as are men y^e can geue counsell, there is
stedfastnesse. O how ioyfull a thinge is it,
a man to geue a conuenient answer. O
how pleasaunt is a worde spoken in due sea-
son. The waye of life ledeeth vnto heaue,
y^e a man shulde bewarte of hell beneth.

D

The LORDE wyl breake downe y^e house of
y^e proude, but he shal make fast y^e borders of
y^e wyddowe. The LORDE abhorreth y^e ymagi-
nacions of y^e wicked, but pure wordes are
pleasaunt vnto him. The couetous man
wutteth vp his owne house, but who so ha-
teth rewardes, shal lye. A righteous mā
museth in his mynde how to do good, but y^e
mynde of the vngodly ymagineth, how he
maye do harme. The LORDE is farre from
the vngodly, but he heareth y^e prayer of the
righteous. Like as y^e clearnesse of y^e eyes
reioyseth y^e herte, so doth a good name fede
y^e bones. The eare y^e harkeneth vnto whol-
some warnynge, and enclyneth therto, shal
dwell amonge y^e wyse. He that refuseth to
be reformed, despyseth his owne soule: but
he that submytteth himself to correccion, is
wyse.

The XVI. Chapter.

A

He feare of y^e LORDE is y^e right seye
ce of wysdome, and lowlynnes geeth
before hono^r. A man maye well pur-
pose a thinge in his harte, but y^e answer of

y^e tonge cometh of y^e LORDE. A mā thit
teth all his waies to be clene, but it is y^e LOR-
DE y^e fashieneth y^e myndes. Commeyte thy
workes vnto y^e LORDE, and loke what thou
deuysest, it shal prospere. The LORDE doth
all thinges for his owne sake, yee & when he
tepeth y^e vngodly for y^e daye of wrath.

Pro. 21. a
Psal. 32. b
Psal. 36. a

The LORDE abhorreth all presumptuous
& proude hertes, there maye nether strength
ner power escape. With louynge mercy &
faithfulnesse synnes be forgouen, and who so
feareth y^e LORDE eschuethe euell. When a
mans wayes please y^e LORDE, he maketh his
very enemies to be his frendes. Better is
it to haue a litle thinge w^{ch} rightuousnes, the
greate rentes wrongeously gotten. A mā
deuyseth a waye in his herte, but it is y^e LOR-
DE y^e ordieth his geinges. When y^e prophe-
cy is in y^e lippes of y^e kynge, his mouth shal
not go wroge in iudgment. A true measu-
re & a true balaunce are y^e LORDES, he maketh
all reightes. It is a greate abhominaciō
when kynges are wycked, for a kynges seate
shulde be holden vp w^{ch} righteousnesse.

B
Pro. 19. c

Pro. 11. a
and 20. b

Righteous lippes are pleasaunt vnto kyn-
ges, and they loue him y^e speaketh y^e truethe.

The kynges displeasure is a messaunger
of death, but a wyse man wyl pacifie him.

The cherefull countenaunce of y^e kynge is
life, and his lenynge fauor is as the euenynge
dew. To haue wysdome in poss^{ess}ion is
better then golde, and to get vnderstandyn-
ge, is more worth then syluer. The path of
y^e righteous eschuethe euell, & who so loketh
well to his wayes, tepeth his owne soule.

Pro. 2. 2
C

Presumptuousnes geeth before destruc-
cion, and after a proude stomake there fo-
loweth a fall. Better it is to be of humble
mynde w^{ch} the lowly, then to deuyde y^e spoyle
w^{ch} y^e proude. He y^e handleth a matter wyse-
ly, opteyneth good: & blessed is he, y^e putteth
his trust in y^e LORDE. Who so hath a wy-
se vnderstandinge, is called to counsell: but
he y^e can speake fayre, getteth more riches.
Vnderstandinge is a well of life vnto him
y^e hath it, as for y^e chastenynge of feoles, it
is but foolishnesse. The herte of the wyse
enfourmeth his mouth, and amendeth y^e doc-
tryne in his lippes.

Psal. 1. b

Fayre wordes are an hony cembe, a refres-
hing of y^e mynde, & health of y^e bones.

There is a waye y^e men thinke to be right,
but the ende therof leadeeth vnto death. A
troublesome soule disquyeteth hir selfe, for hir
owne mouth hath brought her therto. An
vngodly personne stereth vp euell, and in his
lippes he is as an whore burnynge fyre.

Pro. 14. b
Deut. 12. a
Esa. 55. b

D

Salomons Proverbes

A frowarde body canserth strife, and he þ is a blabbe of his tonge, maketh deuyſien amonge prynces. A wicked mā begyleth his neghbō, ⁊ ledeth him þ waye þ is not good.

He that wyncfeth w his eyes, ymagineth myschefe: and he þ byteth his lippes, wyl do some harme. Age is a crowne of worſhipe, yf it be founde in the waye of righteouſnes.

A pacient man is better then one that is ſtrōge: and he that can rule him ſelfe, is more worth then he þ wynneth a cite. The lottes are caſt in to the lappe, but their fall ſtōdeth in the LORDE.

The XVII. Chapter.

Wetter is a drye morſell w quyetneſſe, the a full houſe and many fatt catell w ſtryfe. A diſcrete ſeruañt ſhal haue more rule then the ſonnes þ haue no wyſdome, and ſhal haue like heretage w the brethren. Like as ſyluer is tried in the fyre and golde in the fornace, enen ſo doth the LORDE proue the hertes. A wicked body holdeth moch of false lippes, ⁊ a dyſſemblynge perſonne geuerth eare to a diſceatfull tōge. Who ſo laugheth þ poore to ſceme, blaſphemeth his maker: and he þ is glad of another mans hurte, ſhal not be unpunyſhed. Childers children are a worſhipe vnto the elders, and the fathers are the honō of the children. An eloquent ſpeech becometh net a ſcole, a dyſſimblinge mouth alſo beſimeth net a prynce.

Liberalite is a precious ſtone vnto him that ha: h it, for where ſo euer he becometh, he proſpereth. Who ſo couereth another mans offence, ſeketh loue: but he þ diſcloſeth the ſaure, ſetteth frendes at variaunce. One reproſe only doth more good to him þ hath vnderſtōdinge, then an C. ſtripes vnto a ſcole. A ſedicious perſonne ſeketh myschefe, but a cruell meſſaunger ſhal be ſent agaynſt him. It were better to come agaynſt a ſhe Were robbed of hir whelpes, then agaynſt a ſcole in his fooliſhnes. Who ſo rewardeth euell for good, the plague ſhal not departe frō his houſe. He þ ſoweth diſcorde ⁊ ſtriſe, is like ene þ dyggeth vp a water breke: but an open enemy is like the water þ breaketh out ⁊ renerth abroad. The LORDE hateth as well him þ iuſtifieth þ vngodly, as him þ condempneth the innocēt. What helpeth it to geue a ſcole money in his hōde, where as he hath no mynde to bye wyſdome? He is a frend that all waye loneth, and in adueſite a man ſhal knowe who is his brother. Who ſo promiſeth by the hande, ⁊ is ſuertie for another, he is a ſcole. He þ leueth ſtriſe, delyteth in ſynne: ⁊ who ſo ſetteth his dore to bye, ſeketh after a

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fall. Who ſo hath a frowarde herte, opteyneth no good: and he þ hath an ouerthwarre tonge, ſhal fall in to myschefe. An vnwyſe body byngeth himſelfe in to ſorowe, and þ father of a ſcole can haue no ioye. A mery herte maketh a luſty age, but a ſorowfull mēde dryeth vp þ bones. The vngodly taketh giſtes out of the beſeme, to waſt the wayes of iudgment. Wyſdome ſhyneth in þ face of him þ hath vnderſtōdinge, but þ eyes of ſcoles wandrethorew out all lōdes. An vn diſcrete ſonne is a greſe vnto his father, and heuynſſe vnto his mother þ bare him. To punyſh þ innocent, and to ſmyte þ prynces þ geue true iudgmēt, are both euell. He is wyſe and diſcrete, þ tempereth his wordes: and he is a mā of vnderſtōdinge, þ maketh moch of his ſpice. See a very ſcole (when he holdeth his tonge) is counted wyſe, and to haue vnderſtōdinge, when he ſhutteth his lippes.

The XVIII. Chapter.

Who ſo hath pleaſure to ſowe diſcorde, picketh a quarell in euery thinge. A ſcole hath no delyte in vnderſtōdinge, but only in thoſe thinges wherein his herte reioyſeth. Where vngodlynes is, there is alſo diſdayne: ⁊ ſo there ſcloweth ſhame ⁊ d. ſhenō. The wordes of a mā's mouth are like depe waters, and the well of wyſdome is like a full ſtreame. It is not good to regarde þ perſonne of the vngodly, ⁊ to put backe þ righteous in iudgmēt. A ſcoles lippes are euer brawlinge, and his mouth produceth vnto batayll. A ſcoles mouth is his owne deſtruction, and his lippes are þ ſnare for his owne ſoule. The wordes of a ſlanderer are very woundes, and go thorow vnto the ynnereſt partes of the body. Who ſo is ſleuthfull and ſlacke in his labō, is þ brother of him þ is a waſter. The name of þ LORDE is a ſtronge caſtell, þ righteous flyeth vnto it, and ſhal be ſaued. But þ rich mā's geedes are his ſtrengthe helde, yee he taketh them for an hye wall rōnde aboute him. After pryde cometh deſtruction, and honō after ſclownes. He that geuerth ſentēce in a matter before he heare it, is a ſcole, and worthy to be cenſured. A good ſtomacke dryueth awaye a mā's diſeaſe, but whā þ ſpice is vexed, he maye abyde it? A wyſe herte laboureth for knowlege, and a prudent eare ſeketh vnderſtōdinge. Liberalite byngeth a man to honō and worſhipe, ⁊ ſetteth him amonge great men.

The righteous accuſeth hi ſelfe firſt of all, yf his neghbō ceme, he ſhal ſynde him. The lot paciſieth þ variaunce, ⁊ parteth þ mightie aſunder. The vnite of brethren is ſtronger

Leui. 19. g

2

Eccle. 10. d

Sap. 2. a
1. pet. 1. b

Pro. 14. d
Job. 31. c
Pro. 24. c

3

1. reg. 24. c
25. b.

2. reg. 12. c

C

Pro. 6. a
11. b

D

Pro. 12. d.
and 15. b
Eccle. 30. c
Epo. 21. a

Eccle. 9. a

Pro. 19. b

Iaco. 1. b

Iob. 31.

2

Pro. 24. c

3

Eccle. 11. a

C

Salomons Proverbes

The xx. Chap. Fo. xliij.

then a castell, and they that holde together are like the barre of a palace. A mans bely shalbe satissfied with the frute of his owne mouth, and with the increase of his lippes shal he be fylled. Death and life stonde in the power of the tonge, he that loveth it, shal enjoye the frute therof. Who so syndeth a wife syndeth a good thynge, & receiveth an wholsome benefite of the LORDE. The poore maketh supplicacion and prayeth mekely, but the riche geueth a rough answer.

A frende that delyteth in loue, doth a man more frēdshipe, and sticketh faster vnto him then a brother.

The XIX. Chapter.

Better is the poore that lyeth godly, then the blasphemour that is but a foole. Where no discrecion is, there the soule is not well: and who so is swifte on fote, stumblith hastely. Foolishnesse maketh a man to go out of his waye, & then is his herte impatient agaynst the LORDE. Riches make many frendes, but the poore is forsake of his owne frendes. A false wytnesse shal not remayne unpunished, and he that speaketh lyes shal not escape. The multitude hāgeth vpo greate men, & euery man fauoureth him that geueth rewardes. As for the poore, he is hated amonge all his brethermen: yee his owne frendes forsake him, & he that geueth credēce vnto wordes, getteth nothing. He that is wyse, loveth his owne soule: and who so hath vnderstandinge, shal prosper. A false wytnesse shal not remayne unpunished, & he that speaketh lyes shal perishe. Delicate ease becometh not a foole, much more vnseemly is it, a bonde man to haue rule of prynces. A wyse man putteth of displeasure, & it is his hono to let some fautes passe.

The kynges disfaue is like the roaringe of a lyon, but his frēdshipe is like the dewe vpo the graspe. An vndiscrete sonne is like the heuynes of his father, & a brawlynge wife is like the copp of an house, where thorow it is euer droppynge. House & riches maye a mā haue by the heretage of his elders, but a discrete woman is the gifte of the LORDE. Slouthfulnes bryngeth slepe, & an ydell soule shal suffer longer. Who so kepeth the comaundemēt, kepeth his owne soule: but he that regardeth not his waye, shal dye. He that hath pitie vpon the poore, ledeeth vnto the LORDE: & loke what he layeth out, it shalbe payed him agayne. Chastē & some whyle there is hope, but let not the soule be moued to slaye hi. For greate wrath bryngeth harme, therfore let him go, and so mayest thou teach him more nuture. O

gene care vnto good counsell, & be content to be reformed, that thou mayest bewyse hereafter. There are many deuices in a māns herte, neuertheles the counsell of the LORDE shal stonde. It is a mans worshippe to do good, & better it is to be a poore mā, then a dyssembler.

The feare of the LORDE preserueth the life, yee it geueth plētousnes, without the visita- cō of any plague. A slouthfull body shureth his honde in to his bosome, so yhe can not put it to his mouth. If thou syncest a scorneful personne, the ignorant shal take better hede: & yf thou reprovest one y' hath vnderstandinge, he wil be thy wyse. He that hurteth his father or shureth out his mother, is a shamefull & an vnworthy sonne. My sonne, heare nomore the doctrine y' leadech the awaye from the wordes of vnderstandinge.

A false wytnesse laugheth iudgmēt to scorn, & the mouth of the vngodly eateth vp wickednes. Punyshmentes are ordered for the scornefull, and stripes for fooles backes.

The XX. Chapter.

Wine is a voluptuous thinge, & dred- dennes causeth sedicion: who so delyteth therein, shal neuer be wyse.

The kyng ought to be feared as the roaringe of a lyon, who so prouoketh him vnto anger, offendeth agaynst his owne soule. It is a mans honoure to kepe himself from strife, but they y' haue pleasure in brawlinge, are fooles eueryone. A slouthfull body wyl not go to plowe for colde, therfore shal he go a begginge in Sommer, and haue nothinge. Wyse counsell in the herte of man is like a water in the depe of the earth, but he that hath vnderstandinge, bryngeth it forth. Many there be that are called good doers, but where shal one fynde a true faithfull mā? Who so ledech a godly and an innocent life, happie shal his children be, whom he lea- ueth behynde him.

A kyng that sitteth in iudgment, and lo- keth well aboute him, dryueth awaye all euell. Who can saye: my hert is cleane, I am innocent from synne? To vse two maner of weightes, or two maner of measures, both these are abhominable vnto the LORDE.

A childe is knowne by his conuersacion, whether his workes be pure and right. As for the hearinge of the eare & the sight of the eye, the LORDE hath made the both. Delyte not thou in slepe, lest thou come vnto povertie: but open thine eyes, & thou shalt haue bryd ynough. It is naught, It is naught (saye men) when they haue it, but when it is gone, they gene it a good worde.

Salomons Prouerbes

The xxi. Chap.

Pro. 6. a
and 27. b

C

A month of vnderstōdinge is more worth
then golde, many precious stones, and costlly
Jewels. Take his garment that is suertie
for a straunger, & take a pledge of him for
vntowne mans sake. Every mā liketh the
bied that is gotten with disceate, but at the
last is mouth shalbe fylled with grauell.

Exo. 20. b
Leu. 20. b
and 21. b
Deu. 27. c
2 Re. 15. a
Mat. 23. c
Ro. 12. c

D

Pro. 20. b

Iere. 10. d

1. Reg. 15

Pro. 29. b

4 Reg. 1. c

Mich. 6. b

Tit. 1. c

Pro. 25. d

Thow counsell the thinges that men
deuise go forwarder: & with discrecion ought
warres to be taken in honde. Medle not
with him that bewrayeth secrettes, and is a
flaunderer, and disceaueth with his lippes.
Who so curseth his father and mother, his
light shalbe put out in the myddest of darck
nesse. The heretage that cometh to haif-
tely at the first, shal not be praysed at the en-
de. Saye not thou: I will recompence e-
uell, but put y trust in the LORDE, & he shal
defende y. The LORDE abhorreth two ma-
ner of weightes, and a false balafice is an e-
uell thinge. The LORDE ordreth euery mā
goinges, for what is he, that vnderstondeth
his owne wayes? It is a snare for a man
to blaspheme that which is holy, & then to
go aboute w vovues. A wyse kynge destro-
yeth y vngodly, & bryngeth the whele ouer
them. The lanterne of y LORDE is y birch
of man, & goeth thorow all the inwarde par-
tes of the body. Mercy & faithfulness pre-
serue the kynge, & with louynge kyndnes his
seate is holden vp. The strength of yonge
men is their worshipe, & a gray heade, is an
honour vnto y aged. Woundes dryue awaye
euell, and so do stripes the inwarde partes of
the body. The XXI. Chapter.

The kynge hert is in the hande of the
LORDE, like as are the ryuers of wa-
ter: he maye turne it whither so euer
he wyll. Every man thinketh his owne wa-
ye to be right, but the LORDE iudgeth y her-
reo. To do rightuousnesse and iudgmēt is
more acceptable to the LORDE the sacrifice.

A presumptuous lōke, a proude stemacke,
& the lanterne of the vngodly is synne. The
deuyses of one that is diligent, brynge plen-
teousnes: but he y is vnaduyfed, commeth vn-
to pouerte. Who so hoordeth vp riches w
y disceatfulness of his tonge, he is a foole, &
like vnto them that set their owne death.

The robberies of the vngodly shalbe their
owne destruccion, for they wolde not do the
thyng that was right. The wayes of the
frowarde are straunge, but y workes of him
y is cleane, are right. It is better to dwell
in a corner vnder y house toppe, then with a
braulinge woman in a wyde house.

The soule of the vngodly wyssheth euell,

and hath no pitie vpon his negheure.

When the scornefull is punyshed, the ig-
norant take y better hede: & when a wyse
man is warned, he wil receaue the more vn-
derstondinge. The rightuous enfourmeth
the house of the vngodly, but y vngodly go
on still after their owne wickednesse. Who
so stoppeth his eare at the criēge of the poo-
re, he shal crie himself and not be herde. A
preuy rewarde pacieth displeasure, and a
gifte in the bosome stilleth furiousnesse.

The iust delyteth in doynge the thyng
that is right, but the workers of wickednesse
abhore the same. The man that wandreth
out of the waye of wysdome, shal remayne
in the cōgregacion of y deed. He y hath
pleasure in banquettes, shal be a poore man:
Who so delyteth in wyne and delicacies, shal
not be riche. The vngodly shalbe geuen
for the rightuous, & the wicked for the iust.

It is better to dwell in a wyldernes, the
with a chydinge and an angrie woman. In
a wyse mans house there is greate treasure
and plenteousnesse, but a foolish body spen-
deth vp all. Who so foloweth righteous-
nesse and mercy, syndeth both life, righteou-
nesse and hono. A wyse man wynereth the
cite of the mightie, and as for the strength y
they trust in, he bryngeth it downe. Who so
kepeth his mouth and his tonge, the same ke-
peth his soule from troubles. He y is prou-
de & presumptuous, is called a scornefull mā,
which in wiath darre worke maliciously.

The voluptuousnesse of the slouthfull is
his owne death, for his hādes wyll not labo.

He coueteth and desyeth all the daye lon-
ge, but the rightuous is allwaye genynge &
kepeth no thinge backe. The sacrifice of
the vngodly is abhominacion, for they offre
the thinge y is gotten w wickednes. A false
wytnesse shal perishe, but he y wilbe content
to heare, shal allwaye haue power to speake
himself. An vngodly man goeth forth rash-
ly, but the iust reformeth his owne waye.

There is no wysdome, there is no vnder-
stondinge, there is no counsell agaynst the
LORDE. The horse is prepared agaynst y
daye of battayll, but the L O R D E geueth
the victory.

The XXII. Chapter.

Good name is more worth then grea-
te riches, and louynge fauō is better
then syluer and golde. Whether riches
or pouerte do mete vs, it cometh all of
God. A wyse man seyth the plage and hy-
deth himself, but the foolish go on still and
are punyshed. The ende of lowlynes & the

Matt. 23. d

C

Pro. 11. e

Eccle. 25. c

D

Pro. 12. b

Pro. 15. b
Iere. 7. c

Pro. 19. a

Esa. 46. c
and 46. b
Psal. 12. c

A

Eccle. 41. b
Eccle. 7. a

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fear of God, is riches, hono^r, prosperite and health. Speares and snares are in y^e waye of the frowarde, but he y^e wil kepe his soule, let him sle fro^o soch. If thou teachest a childe in his youth what waye he shulde go, he shall not leaue it when he is olde. The rich ruleth the poore, and y^e borrowe is seruaunt to y^e lender. He y^e soweth wickednesse, shal reape sorrowe, & the rodde of his plage shal destroye him.

Eccii. 31. c

B A louynge eye shalbe blessed, for he geueth of his bried vnto y^e poore. Cast out y^e scornefull man, and so shal strife go out wth him, yee variaunce and slaunder shal cease. Who so delytereth to be of a cleue herte and of gracious lyppes, y^e kynge shal be his frende.

Pro. 11. c
Gen 8. d

The eyes of y^e LORDE preserue knowlege, but as for y^e wordes of y^e despyrefull, he bryngeth them to naught. The slouthfull beddy sayeth: there is a lyō wth out, I might ke sleayne in y^e strete. The mouth of an harlot is a depe pytt, wherin he fallerh that y^e LORDE is angrie wth hall. Foolishnes sticketh in the herte of y^e lad, but y^e rod of correccion diueth it awaye. Who so doth a poore man wronge to increase his owne riches, geneth (comōly) vnto the rich, and at the last cemmeth to povertie himself. My sonne, bowe downe thine eare, and herken vnto the wordes of wysdome, applye y^e mynde vnto my doctryne: for it is a pleasaunt thinge yf thou kepe it in thine herte, and practyse it in thy mouth: hat thou mayest allwaye put y^e trust in the LORDE.

D Hauenot I warned y^e very oft wth counsell and lerninge: y^e I might shewe y^e the treuth and that thou wth the verite mightest answer them y^e laye eny thinge against y^e. Se y^e thou robbe not y^e poore because he is weake, and oppresse not y^e simple in iudgment: for y^e LORDE himself wyl defende their cause, and do violence vnto them y^e haue vsed violence.

Pro. 6. a
ii. b. 17. c

Make no frendshipe wth an angrie wylfull man, and kepe no company wth y^e furious: lest thou lerne his wayes, and receaue hurte vnto thy soule. Be not thou one of them y^e bynde the r^hande vpoⁿ p^remysse, and are suertie for dett: for yf thou hast nothinge to paye, they shal take awaye thy bed from vnder the.

Pro. 21. a
Deut 27. c

Thou shalt not remeue the lande marcke, which thy fore elders haue sett. Seist thou not, y^e they which be diligent in their busines stonde before kynges, and not amonge the symple people?

The XXIII Chapter

When thou syttest at the table to eate wth a loide, ordre thy self manerly wth y^e thinges that are set before y^e. Measure thine appetite: and yf thou wilt

The xxiiij. Chap. Fo. xliiiij.

rule thine owne self, be not euer greedy of his meate, for meate begyleth and disceaueth.

Eccii. 27. a
Iere 17. b
1. Tim. 6. b

Take not ouer greate trauaile and labo^r to be riche, beware of soch a purpose. Why wilt thou set thine eye vpon y^e thinge, which sodenly vanissheth awaye? For riches make themselves wynges, and take their flight li^{ke} an Aegle into y^e ayre. Eate not thou wth y^e enuyous, and desyre no his meate, for he hath a maruelous herte. He sayeth vnto y^e: eate and drynke, where as his herte is not wth y^e. Receyue y^e morsels that thou hast eaten shal thou perbreake, and lese those swete wordes. Tel nothinge in to y^e eares of a foole, for he wyl despyse the wysdome of thy wordes. Remoue not y^e olde lande marke, and come not within y^e felde of the fatherlesse: for he y^e deliuereth them is mightie, euen he shal defende their cause agaynst the. Applye thine herte vnto lernynge, and thine eare to the wordes of knowlege. Witholde not correccion from y^e childe, for yf thou beatest him wth the rodde, he shal not dye thereof. Thou smyttest him wth the rodde, but thou delynerest his soule from hell. My sonne, yf y^e herte receaue wysdome, my herte also shal reioyce: yee my reynes shalbe very glad, yf y^e lyppes speake the thinge y^e is right. Let not thine herte be gealous to folowe synners, but kepe y^e still in the feare of the LORDE all the daye longe: for the ende is not yet come, and thy patient abydinge shal not be in vayne. My sonne, we eate & be wyse, so shal thine hert prospere in the waye. Kepe no company wth wyne beblers and ryotous eaters of flesh: for soch as be diondardes and ryotous, shal come to povertie, & he that is geuen to moch slepe, shal go wth a ragged cote. Geue eare vnto thy father that beeat the, and despyse not thy mother whan she is olde. Labo^r for to get y^e trewth: sell not awaye wysdome, nou^rder stōdinge for a righteous fa^rther is maruelous glad of a wyse sonne, & delytereth in hi^s so shal thy father be glad, and thy mother that bare the, shal reioyse. My sonne, geue me thine herte, and let thine eyes haue pleasure in my wayes. For an whore is a depe grante, and an harlot is a narrow pytt. She lurketh li^{ke} a thefe, and those that be not aware she bugeth vnto her. Where is woe? where is sorrow? where is strife? where is brawlynge? where are woundes without cause? where be reed eyes? Euen amonge those that be euer at the wyne, and sette out where the best is. Loke not thou vpon the wyne, how reed it is, and what a colde it geneth in the glasse. It goeth downe softly, but at the last it by

Pro. 22. d

B

Pro. 11. c
Eccl. 10. a

Pro. 24. a
and. c

Pro. 22. c

C

Pro. 22. b

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teeth like a serpent, and stingeth as an Adder.
So shall thine eyes loke vnto straunge women, and thine herte shall muse vpon frowarde chinges. Yee thou shalt be as though thou slepte, in thy myddest of thy see, or vpon the toppe of the mast. They wounded me (shalt thou saie) but it hath not hurte me, they smote me, but I felt it not. When I am wel wakened, I wil go to thy daynte agayne.

The XXIII. Chapter.

Pro. 23. b
24. c

When not thou gelous ouer wicked men, and desyre not thou to be amonge them.

For their herte ymagineth to do hurte, and their lippes talke of myschefe. Thow wysdome an house shall be buylded, and with vnderstandinge it shall be set vp. Thow discrecion shall thy chambers be fylled with all costely and pleasaunt riches. A wysse man is stronge, yee a man of vnderstandinge is better, than he which is mightie of strenght. For with discrecion must warres be take in honde, and where as are many which can geue counsell, there is thy victory. Wysdome is an hie chinge, yee euery to thy foole, for he darre not open his mouth in thy grace. He which ymagineth myschefe, maye wel be called an vngacious personne. The thought of thy foolish is synne, and thy scornefull is an abhominacion vnto me.

B

If thou be ouersene and negligēt in tyme of nede, then is thy strenght but small. Deluyet then thy goyn to death, and are led awaie to be slaine, and be not negligēt therein. If thou wilt saie: I knewe not of it. Thinkest thou that he which made thy hertes, doth not consider it? and that he which regardeth thy soule, seith it not? Shall not he recompence every man accordinge to his workes?

My sonne, thou eatest hony and thy fixete hony cōbe, because it is good and swete in thy mouth. Euen so shall thy knowledge of wysdome be vnto thy soule, as soone as thou hast gotten it. And there is good hope, yee thy hope shall not be in vayne. Laye no pryncy waite wickedly vpon thy house of thy righteous, and disquiete not his resting place. For a iust man falleth senen tymes, and ryseth vp agayne, but thy vngodly fall into wickednes.

Psal. 118. c
116. d

Pro. 17. a

Reioyce not thou at thy fall of thine enemye, and let not thine herte be glad when he stumblith. Lest thy LORDE (when he seyth it) be angrie, and turne his wrath from him vnto thee. Let not thy wrath and gelousy moue thee, to foolew thy wicked and vngodly. And why? thy wicked hath nothinge to hope for, and thy candle of the vngodly shall be put out. My sonne, feare thou thy LORDE and thy kinge, and kepe no cōpany with thy slaundersous: for their destruccions shall come suddenly, and who knoweth thy fall of the both?

Pro. 25. b
24. a

Job 21. b
Pro. 13. a
Pro. 30. a

These are also thy saynges of thy wyse.

The xxv. Chap.

It is not good, to haue respecte of any personne in iudgment. He which saie. h to thy vngodly: thou art righteous, him shall the people curse, yee thy comōtie shall abhorre him. But they which rebuke thy vngodly shall be comēded, and a riche blessinge shall come vpon the. He maketh him self to be well leued, that geueth a good answer. First make vp thy worke which is to ent, and loke well vnto which thou hast in thy felde, and then buylde thine house. Be not false wytnesse agaynst thy neghbō, and hunte him not with thy lippes. Saye not: I wil haue him, euē as he hath deale w me, and wil reward euery man accordinge to his dedes. I went by thy felde of thy slouthfull, and by thy vnyar of the foolish man. And lo, it was all covered w nettles, and stode full of thistles, and thy stone wall was brokē downe. This I sawe, and considered it wel: I looked vpon it, and toke it for a warnyng. Yee slepe on still a litle, slōbie a litle, felde thine hōdes together yet a litle: so shall pouerte come vnto thee as one which traunyleth by thy waye, and necessity like a wapened man.

Pro. 13. a
D

Pro. 20. a

Pro. 6. b

The XXV. Chapter.

These also are Salomons proverbes, which the men of Iezekias kinge of Iuda gathered together. It is the honō of God to kepe a chinge secrete, but thy kinges honō is to search out a chinge. The heauen is hie, and earth is depe, and thy kinges hert is vnsearchable. Take thy vrosse from thy syluer, and there shall be a cleane vessell thereof. Take awaye vngodlinesse fro thy kynge, and his seate shall be stablized w righteuousnes.

Deut. 17. d

Put not forth thy self in thy presence of thy kynge, and please not in to thy place of greates men.

Better it is that thou saydest vnto thy: come vpon hither, then thou to be set downe in thy presence of thy pryncce, when thou seyst with thine eyes. Be not haustie to go to the lawe, lest happlie thou orde thy self so at the last, that thy neghbō put thee to shame. Handle thy matter w thy neghbō himself, and discover not another mans secrete: lest when men heare thereof, it turne to thy dishonō, and lest thine euell name do not ceasse. A worde spoken in due season, is like apples of golde in a syluer dyshe.

Luc. 14. b
B

Eccle. 8. a
Matt. 5. c

The correccien of the wyse is to an obedient eare, a golden cheyne and a Iewel of golde. Like as the wynter coole in the harvest, so is a faithfull messaunger to him that sent him, and refresheth his masters mynde.

Who so maketh greates boasties and geueth nothinge, is like cloudes and wynde without rayne. With pacience maye a pryncce be pacified, and w a soft tonge maye rigoreusnes be brokē. If thou findest hony, eate so much as is sufficiēt for thy: lest thou be ouerfull, and perbreake it out agayne. Withdrawe thy foot fro

Pro. 15. a
Gene. 32. a
1. Re. 25. c

Salomons Proverbes

thy neighbours house, lest he be weary of the, and so abhore the. Who so beareth false wytnesse agaynst his neighbour, he is a very speare, a swearde & a sharpe arrowe. The hope of the vngodly in tyme of neede, is like a rotten toth and a slippery foote. Who so syngeth a songe to a wicked herte, clothech hi with ragges in the colde, and poureth vyneger vpon chaffe. If thine enemye hunger, feed him: yf he thyrst, geue him drynke: for so shalt thou heape coales of fyre vpon his heade, and the LORDE shal reward the. The north wynde dryueth awaye the rayne, euen so doth an earnest sober countenance a backbytters tonge. It is better to sit in a corner vnder the rose, then to be a brawlyng woman in a wyde house. A good reporte out of a farre countre, is like colde water to a thyrstie soule. A righteous man fallynge downe before the vngodly, is like a troubled well and a springe & is destroyed. Like as it is not good to eat to moch hony, euen so he that wyll search out hys thynges, it shal be to heuy for him. He that can not rule himself, is like a cite, which is broken downe, and hath no walles.

The XXVI. Chapter.

Like as snowe is not mete in sommer, ner rayne in haruest: euen so is worshippe vnseemly for a foole. Like as & byrde and the swalowe take their flight and fle here and there, so the curse that is geuen in vayne, shal not light vpon a man. Vnto the horse belongeth a whyppe, to the Asse a brydle, and a rodde to the foolles backe. Geue not the foole an answer after his foolishnesse, lest thou become like vnto him: but make & foole an answer to his foolishnesse, lest he be wyse in his owne conceite. He is lame of his fete, yee droncken is he in vanite, that comitteth eny thynge to a foole. Like as it is an vnseemly thynge to haue legges & yet to halte, eue so is a parable in & foolles mouth.

He & setteth a foole in hys dignite, & is eue as yf a man byd cast a precious stone vpon & galous. A parable in a foolles mouth, is like a thorne & pricketh a droncken man in & hande. A man of experience discerneth all thynges well, but who so hyreth a foole, hyreth soch one as wyl take no hede. Like as the dogg turneth agayne to his vomite, euen so a foole begynneth his foolishnesse agayne a fresh. If thou seyst a man & is wyse in his owne conceite, there is more hope in a foole then in hi. The slouthfull sayeth: there is a leoparde in & waye, and a lyon in & myddest

The xxvij. Chap. Fo. xlv.

of the stretes. Like as the doxe turneth aboute vpon the tresholde, euen so doth the slouthfull welter himself in his bedd. The slouthfull body thrusteth his hode in to his bosome, and it greuethe him to put it agayne to his mouth. The slogarde thinketh himself wyser, then vij. menthat sytt and reach.

Who so goeth by and medleth with other mens strife, he is like one & taketh a dogg by & eares. Like as one shutech deadly arrowes and dartes out of a pueny place, euen so doth a dyssembler with his neighbour, And then sayeth he: I dyd it but in spoite. Where no wodd is, there the fyre goeth out: and where the bachbyter is taken awaye, there the strife ceaseth. Coles kyndle heate, and wodd & fyre: euen so doth a brawlinge felowe stire vpon variaunce. A slanderers wordes are like flattery, but they pearse & inwarde partes of & body. Vnymons lippes & a wicked herte, are like a potsherde couered wth syluer dross. An enemye dyssembleth with his lippes, and in the meane season he ymagineth myschefe: but whā he speaketh fayre, belene him not, for there are seuen abhominacions in his herte. Who so keepeth euell will secretly to do hurte, his malice shal be shewed before the whole congregacion. Who so dyggeth vpon a pytt, shal fall therin: and he & wel-treth a stone, shal stembles vpon it hymselfe.

A dyssemblinge tonge hateth one that rebuketh him, and a flateringe mouth worketh myschefe.

The XXVII. Chapter.

Nake not thy boost of tomorrow, for thou knowest not what maye happen todaye. Let another man praysethe, & not thine owne mouth: yee other folkes lippes, and not thine. The stone is heuy, and the sende weightie: but a foolles wrath is heuyer then they both. Wrath is a cruell thynge, and furiousnesse is a very tempest: yee who is able to abyde enuye? An open rebuke is better, then a secrete lone. Faithfull are the woundes of a lover, but & kysse of an enemye are disceatfull. He that is full, abhonerth an hony cembe: but vnto him that is hongrie, every sower thynge is sweete. He that oft tymes flyteth, is like a byrde & forsaketh hir nest. The herte is glad of a sweete oyntment and sauoure, but a frowmace that can geue good counsell, reioysseth a mans neighbour. Thine owne frende and thy fathers frende se thou forsake not, but go not in to thy brothers house in tyme of thy trouble.

Thi iij

Rom 12. c
1. Reg 30. b

Pro. 21. b

Eccli. 1. c

Pro. 19. d

Psal. 10. a

Eccli. 10. b

Eccli. 10. b
Eccli. 27. c

Psal. 11. b

Eze. 38. a
Luc 12. b
Iaco. 4. b
Eccli. 22. c

1. Pet. 2. d

Pro. 22. b

Psal. 140. a
Luc. 22. d

Thi

Salomons Prouerbes.

The xxviiij. Chap.

Better is a frende at hōde, then a brother farre of. My sonne, be wyse, and thou shalt make me a glad herte: so that I shal make an swere vnto my rebuters. A wyse man seynge the plage wyl hyde him self, as for fooles they go on still, and suffer harme. Take his garment that is suertie for a straunger, & take a pledge of him for the vntowenmans sake. He that is to hastie to praise his neyghboure aboue measure, shalbe taken as one y geueth him an euell reporte. A brawlynge woman and the rose of the house droppynge in a raynie daye, maye well be compared together. He that refrayneth her, refrayneth the wynde, and holdeth oyle fast in his hōde. Like as one yrd whetteth another, so doth one man comforte another. Who so kepeth his fyge tre, shal enioye the frutes therof: he that wayteth vpon his master, shal come to honoure. Like as in eue water there appeare dyuerse faces, enē so dyuerse men haue dyuerse hertes. Like as hell & destruction are neuer full, enen so the eyes of mē can neuer be satisfied. Syluer is tryed in the moulde, & golde in the fornace, & so is a man, whan he is openly praysed to his face. Though thou shuldest bray a foole w a pestell in a mortar like otemell, yet wil not his foolishnesse go from him. Se y thou knowe the nombre of thy cattell thy self, and loke well to thy flockes. For riches abyde not allwaye, & the crowne endureth not for ener. The hay groweth, y grasse cōmūth vp, & herbes are gathered in y mountaines. The lambes shal clothe the, & for the goates thou shalt haue money to y husbondry. Thou shalt haue geates mylke ynough to fede the, to upholde thy husholde, & to susteyne thy maydens.

The XXVIII. Chapter.

The vngodly flyeth no man chasyngge him, but the rightuous stendeth st. ff as a lyon. Because of synne y len de doth oft change hir prynce: but the rowmen of vnderstondinge & wyssdome a realme endureth longe. One poore man oppressinge another by violence, is like a contynnall rayne that destroyeth y frute. They that forsake the lawe, prayse y vngodly: but soch as kepe the lawe, abhorre them. Wicked men discerne not the thinge y is right, but they that seeke after the LORDE, discusse all thinges. A poore man ledynge a godly life, is better then the rich that goeth in forward wayes. Who so kepeth the lawe, is a childe of vnderstondinge: but he y fedeth ryorous men, shamieth his father. Who so

increaseth his riches by vantage & wynnynge, let him gather them to helpe the poore withall. He that turneth awaye his eare from hearinge y lawe, his prayer shalbe abhorred. Who so ledeth y rightuous in to an euell waye, shal fall in to his owne pytt, but y inst shal haue the good in possession.

The rich man thynketh him self to be wyse, but the poore that hath vnderstondinge, cā perceaue him wel ynough. When rightuous men are in prosperite, the doth honoure floushy: but when the vngedly come vp, y state of men changeth. He that hydeh his synnes, shal not prospere: but who so knowlegeth them and forsaketh them, shal haue mercy. Well is him that stōdeth all waye in awe: as for him that hardeneth his herte, he shal fall in to mischese. Like as a rearinge lyon and an hongrie beer, euen so is an vngodly prynce ouer the poore peepie.

Where the prynce is without vnderstondinge, there is greate oppressien & wronge: but yf he be soch one as hateth couetousnesse, he shal longe raigne. He that by violence sheddeth eny mans bloude, shal be a renagate vnto his graue, and no man shal be able to succ him. Who so leadeh a godly and an innocēt life, shal be safe: but he that geeth forward wayes, shal once haue a fall. He y tylleth his londe, shal haue plenty of bryd: but he that foloweth ydillnesse, shal haue pouerte ynough. A faithfull man is ready to be cōmūded, but he that maketh to much haist for to be riche, shal not be vngiltie. To haue respecte of personnes in iudgment is net good: And why? he will do wronge, yeeuen for a pece of bryd. He that will be rich all to soone, hath an euell eye, and considereth not, that pouerte shal come vpon him. He that rebuketh a man, shal fynde more fauoure at y last, the he that flattereth him. Who so robberh his father and mother, and sayeth it is no synne: the same is like vnto a murtherer.

He that is of a proude stemacke, stereth vp strife: but he that putteth his trust in y LORDE, shalbe well fedd. He that trusteth in his owne hert, is a foole: but he that dealeth wisely, shalbe safe. He that geneth vnto the poore, shal not wante: but he that turneth awaye his eyes from sech as be in neede, shal suffre greate pouerte himself.

Whan the vngodly are come vp, men are sayne to hyde them selues: but whē they perissh, the rightuous increase.

The XXIX. Chapter.

Pro. 10. c

Pro. 19. b

C

Pro. 10. b
Eccl. 1. a
Eccl. 14. a
Eccl. 27. b

Ioh. 10. a

Leui. 25. c

1. Cor. 2. b

Pro. 19. a

B

Pro. 1. b

Eccl. 10. a
Pro. 28. d
Eccl. 1. a
Eccl. 1. b
Eccl. 1. c
Eccl. 1. d
Eccl. 1. e

C

Gen. 4. b

Pro. 10. d

Pro. 12. b
Eccl. 28. d

1. Timo. 6. b
Pro. 28. a

D

Math. 23. a

Iere. 17. b.
Psal. 46. a
1. Cor. 9. b
Deut. 15. a

Pro. 28. b
and 29. a

Salomons Proverbes

The xxx. Chap. 30. xlii.

21 **W**hat is stiffnecked & wyll not be reformed, shal suddenly be destroyed wth out eny helpe. Where y^e righteous haue the over hande, y^e people are in prosperite: but where the vngodly beareth rule, there y^e people mourne. Who so loveth wysdome, maketh his father a glad man: but he y^e keepeth harlottes, spendeth awaye y^e he hath. With true iudgment y^e kynge setteth vp the londe, but yf he be a man y^e taketh giftes, he turneth it vpsyde downe. Who so flattereth his neghb^{rs}, layeth a nette for his fere. The synne of y^e wicked is his owne snare, but y^e righteous shal be glad and reioyse. The righteous considereth the cause of the poore, but the vngodly regardeth no vnderston- dyng. Wicked people brynge a cite in decaye, but wyse men set it vp agayne. If a wyse man go to lawe with a foole (whether he deale with him frendly or roughly) he getteth no rest. The blouderhyfrie hate the righteous, but the iust seke his soule. A foole poureth out his spere altogether, but a wyse man keepeth it in till afterwarde.

22 If a prynce delyce in lyes, all his seruantes are vngodly. The poore and the tender meete together, the L O R D E lighteneth both their eyes. The seate of the kynge y^e faithfully iudgeth the poore, shal continue sure for euermore. The rodde and correction mynistrer wysdome, but yf a childe be not loked vnto, he bryngeth his mother to shame. When the vngodly come vp, wickednesse increaseth: but the righteous shal se their fall. Tortoure thy sonne with correction, and he shal comforte the, yee he shal do the good at thine hert. Where no prophet is, there the people perishe: but well is hym that keepeth the lawe. A seruante wil not be the better for wordes, for though he vnderstande, yet wil he not regarde them.

23 If thou seyst a man that is haistie to speake vnadvised, thou mayest trust a foole more then him. He that delicately bryngeth vp his seruante from a childe, shal make him his master at length. An angrie man stereth vp strife, and he that beareth euell wyll in his mynde, doth moch euell. After pryde commeth a fall, but a lowly spere bryngeth greace worshippe. Who so keepeth company wth a thefe, hateth his owne soule: he heareth blasphemies, & telleth it not forth.

He that feareth men, shal haue a fall: but who so putteth his trust in the LORDE, shal come to hono^r. Many there be that seke y^e prynces fauoure, but every mans iudgment commeth from the LORDE.

The righteous abhoire the vngodly: but as for those that be in y^e right waye, y^e wicked hate them.

The XXX Chapter.

The wordes of Agur the sonne of Jake.

In the prophetic of a true faithfull man, whom God hath helped, whom God hath comforted & nourished. For though I am y^e leest of all, & haue no mas vnderstodige (for I neuer lerned wysdome) yet haue I vnderstodige & am wel ensewmed in godly thinges. Who hath clymmed vp iⁿ to heauen? Who hath come downe from thence? Who hath holden y^e wynde fast in his hande? Who hath coprehended y^e waters in a garment? Who hath set all the endes of y^e worlde? What is his name, or his sonnes name? Canst thou tell? All the wordes of God are pure & cleane, for he is a shyld vnto all them, that put their trust in him. Put thou nothinge therfore vnto his wordes, lest he reprove the, and thou be founde as a liar.

Two thinges I requyre of the, that thou wilt not denye me before I dye. Remoue from me vanite and lyes: geue me nether pouerte nor riches, only graunte me a necessary lyuynge. Lest yf I be to full, I denye y^e, & saye: what felowe is y^e LORDE? And lest I beinge constrained thow pouerte, fall vnto stealinge, and forsweare the name of my God.

Accuse not a seruante vnto his master, lest he speake euell of the also, and then be hurte. He that bryngeth vp an euell reporte vps the generacion of his father and mother, is not worthy to be commended.

The generacion that thynke them selues cleane, shal not be clensed from their fylthy- nesse. There are people y^e haue a preuilege, and cast vp their eye lyddes. This peoples tethe are siverdes, and with their chaste bones they consume and deuoure the syniple of the earth, and the poore frem amonge me.

This generacion (which is like an hois- leche) hath two daughters: y^e one is called, fetch hither: the other, brynge hither.

There be thre thinges that are neuer satisfied, and the fourth saith neuer hoo. The hell, a womans wombe, and the earth hath neuer water ynough. As for fyre, it sayeth neuer: hoo. Who so laugheth his father to scoone, and setteth his mothers command- dement at naught: the rauens pycke out his eyes in the valley, and deuoured be he of the yongle Aegles.

There be thre thinges to hye for me, and as for the fourth, it passeth my knowlege.

Job iii

21

Psal 117. 2
18. b. 118. 2

Deut. 4. 2
and 12. d

Deut. 8. 6
and 11. 2
Exo 5. 2
Job 21. 2
eccl. 27. 2

22

Pro 17. 2

Exo 21. 2
Deu. 27. 6

Sap. 1. 6

Salomons Prouerbes.

The waye of an Aegle in þ̄ ayre, þ̄ waye of a serpent ouer þ̄ stone, þ̄ waye of a shippe in þ̄ see, & þ̄ waye of a mā w̄ a yonge womā. Soch is the waye also of a wyse þ̄ breaketh wedlocke, which wyperh hir month like as whā she hath eatē, & sayeth: As for me, I haue doneno harme. Thowthie thinges the earth is disquieted, & the fourth maye it not beare: Thow a seruaūt þ̄ beareth rule, thow a foole þ̄ hath greute riches, thow an ydle honswife, & thow an handmayden þ̄ is heyre to hir mastres. There be foure thinges in the earth, the which are very litle: but in wysdome they excede the wyse. The Emmettes are but a weake people, yet gather they their meate together in þ̄ harvest.

Pro. 6. 3

The conyes are but a fible folke, yet make they their couches amonge the rockes. The greshoppers haue not a gyde, yet get they forth together by heapes. The spyder labourerh w̄ hir hādes, & þ̄ in þ̄ kynges palace.

There be thie thinges þ̄ go stiffly, but the goinge of the fourth is the goodliest of all. A Lyon which is kyng of bestes, & geterh place to no man: A cock ready to fight: A rāme: And a kyng þ̄ goerh forth w̄ his peop'le.

If thou be so foolish to magnifie þ̄ self, or medlest w̄ eny soch thinge, the laye thine hāde vpon þ̄ mouth. Who so chymeth mylke, maketh butter: he that rubbeth his nose, maketh it blede, and he that causeth wiath, bryngeth forth strife.

The XXXI. Chapter.

A These are the wordes of Kyng Lamuel, & þ̄ lesson þ̄ his mother taught him. My sonne, thou sonne of my body: O my deare beloned sonne, geue not ouer thy substance & mynde vnto women, which are the destrucciō enē of kynges. O Lamuel, geue kynges no wyne, geue kynges & prynces no stronge drynke: lest they beinge dronken forget the lawe, & regarde not þ̄ cause of the poore, & of all soch as be in aduersite. Geue stronge drynke vnto soch as are condemned to death, & wyne vnto those þ̄ mourne: that they maye drynke it, & forget their misery & aduersite. Be thou an aduocate & stonde in iudgment thyself, to speake for all soch as be dōme & sicourles. With þ̄ mouth defende þ̄ thinge þ̄ is lawfull and right, and þ̄ cause of þ̄ poore and helplesse.

B Who so fynderh an honest faichful wo-

The xxxi. Chap.

mā, she is moch more worth the perles. The herte of hir husbāde maye safely trust in her, so that he shal haue no nede of spoyles.

She wil do him good & not enel all þ̄ dayes of hir life. She occupieth woll & flax, & labourerh gladly w̄ hir handes. She is likē a marchauntes shippe, that bryngeth hir vytayles from farre. She is vp in þ̄ might season, to prouyde meate for hir hōsholde, & foode for hir maydens. She considreth lōde, & byerh it, and w̄ the frute of hir handes she planteth a vynyarde. She gyrderh hir loynes with strength, and couragerh hir armes. And yf she perceave that hir hōshwifrie doth good, hir candle goerh not out by night. She layerh hir fyngers to the spyndle, & hir hande taketh holde of þ̄ rocke.

She openeth hir hande to þ̄ poore, yee she stretcherh forth hir hādes to soch as haue nede. She feareth not þ̄ the colde of wynter shal hurte hir house, for all hir hōsholde folkes are duble clothed. She maketh hir self sayre ornamētes, hir clothinge is whyte sylke & purple. Hir husbāde is moch set by in þ̄ gates, wh̄ he syereth amonge þ̄ rulers of þ̄ londe. E. he maketh cloth of sylke & selleth it, and deliuereth a gyrdle vnto þ̄ marchaūt.

Stregh and honoure is hir clothinge, & in the latter daye she shal reioyse. She openeth hir mouth with wysdome, & in hir tōge is the lawe of grace. She loferh wel to the wayes of hir hōsholde, & eateth not hir bried with ydilnes. Hir children arise & call hir blessed, & hir husbāde maketh moch of her. Many daughters there be þ̄ gather riches together, but thou goest aboue the all.

As for faub, it is disceatfull, and beutic is a vaynethinge: but a woman that feareth the LORDE, she is worthy to be prayfed. Geue her of the frute of hir handes, and let hir owne woikes prayse her in the gates.

The ende of the prouerbes of Salomon.

Ecclesiastes.

What this booke conteyneth.

- Chap. I.** All thinges (yf a mā wyl cōsidre them wel) are but vanite. Neuertheles amōge them all there is nothige weaker and more vnsusteyned, then man him self.
- Chap. II.** In this chapter (and in the other also) he maketh oft tymes mētion of the wordes and cōuersaciō of the vngodly: that by this meanes he maye the better cause men to despyse all creatures, in respecte of the onely everlastinge God.
- Chap. III.** Every thinge hath a tyme. There is no thige, but God hath putted by ournesse and trauayle in it, to exercise men withall. What so euer a man enioyeth of his laboure, the same is a gift of God, geuen to the intent that men shulde feare him.
- Chap. IIII.** A cōsideraciō of diuerse thinges. There is nothinge so excellent and hye, but yf it do not the duty and office whereunto it is ordered, it shalbe brought lowe.
- Chap. V.** Agaynst foolish and remerarious vowes. Let no man inuayle that so much euell is done, for the wicked are many. Agaynst the riche and agaynst riches.
- Chap. VI.** Agaynst those rich men that dare not enioye their riches: how mad and foolish they be.
- Chap. VII.** No man knoweth what is for to come. How worthy a thige it is to haue a good name. The profite of wysdome.
- Chap. VIII.** Of the obedience which men owe vnto God and to their heades. The lōge sufferance of God is not to be despised. It is not possible for any mā, to cōprehende the wordes that be in the worlde.
- Chap. IX.** Like thinges happen vnto all men: therfore with myrth and thankfulness shulde men enioye the giftes of God. Wysdome passeth all thinges.
- Chap. X.** XI In these two chapters are many wysse and profitable sentences, wel worthy to be considered of euery man.
- Chap. XII.** In this chapter the preacher sheweth his whole meanninge, as though he wolde saye: As for all the thinges that be vnder the Sonne (wher of I haue spoken) I haue cōsidered them, and proued them metely wel by experience. And this is the concludiō, that there is nothinge stedfast and durable but God himself, whō men ought to feare, and to haue his cōmaundementes before their eyes even from their yowth vp.

The first. Chap. Ho. xlvij.

The first Chapter.

These are the wordes of the preacher, the sonne of David, kynge of Ierusalem.



Alis but vanite (saith the preacher) all is but playne vanite. For what els hath a mā, of all the labōr he taketh vnder the Sonne? One generaciō passeth awaye, another cometh, but the earth abydeth still. The Sonne ariseth, the Sonne goeth downe, & returneth to his place, & he maye there rise vp agayne. The wynde goeth to ward & South, & fetcheth his cōpase aboute vnto the North, & so turneth in to himselfe agayne. All floudes runne vnto the see, & yet the see is not fylled: for loke vnto what place the waters runne, thence they come agayne. All thinges are so harbe, & no mā can expresse them. The eye is not satisfied wth sight, the eare is not fylled wth hearinge. The thinge that hath bene, cometh to passe agayne: & the thinge that hath bene done, is done agayne, there is no new thinge vnder the Sonne. Is there eny thinge, wherof it maye be sayde: lo, this is new? For it was lōge agoe in the tymes that haue bene before vs. The thinge that is past, is out of remēbraunce: Eue so the thinges that are for to come, shal no more be thought vpon amōge the that come after. I myselfe preacher, beinge kynge of Israel & Ierusalem, applyed my mynde to seeke out & search for the knowlege of all thinges that are done vnder heauen. Soch trauayle & labōr hath God geue vnto the childre of mē, to exercise the selues therin. Thus I haue considered all the thinges that come to passe vnder the Sonne, & lo, they are all but vanite & vexaciō of mynde. The crooked can not be mayde straight, & the fautes cā not be nōbred. I cōmoned wth myne owne herte, sayēge: lo, I am come to a greate estate, and haue gottē more wysdome, than all they that haue bene before me in Ierusalem. Yee my hert had greate experieñce of wysdome & knowlege, for there vnto I applyed my mynde: yf I might knowe what were wysdome & vnderstōdinge, what were erōr & foolishnes. And I perceaued yf this also was but a vexaciō of mynde: for where much wysdome is, there is also greate trauayle & disquietnes: & yf more knowlege a man hath, the more is his care.

The II. Chapter.

As I sayde I thus in my hert: Now go to, I wil take myne ease & haue good dayes. But lo, that was vanite also: in so much that I sayde vnto laughter: thou art madd, and to myrth: what doest thou?

2
Eccl. i. b.

Job 14. b

Pro 27. c
Eccl. 14. a
Eccl. 1. b

C

1 Pet 2. b
and 4. c

Ecclesiastes

The iij. Chap.

So I thought in my herte, to withdraue my flesh from wyne, to applye my mynde vnto wysdome, and to comprēde foolishnes vntill the tyme that (amonge all þe thinges which are vnder þe Sonne) I might se what were best for men to do, so longe as they lyue vnder heauen.

I made gorgeous sayre workes, I buylde me houses, and planted vynyardes: I made me orchardes and gardens of pleasure, and planted trees in them of all maner frutes. I made poles of water, to water þe grene and frutesfull trees withall. I bought sirnautes and maydēs, and had a greate housholde. As for catell and shepe, I had more substaunce of them, then all they þe were before me in Jerusalem. I gathered syluer & golde together, even a treasure of kynges & lordes.

I prouided me syngers and remē which coude playe of instrumentes, to make men myrth and pastime. I gat me drynke yuge cuppes also and glasses. (Shortly) I was greater & in more worshippe, then all my predecessours in Jerusalem. For wysdome remaine with me: & loke what so ever myne eyes desyred, I let them haue it: & wherein so euer my herte delyted or had eny pleasure, I withheld it not fro it. Thus my herte reioysed in all þe I dyd, and this I toke for the porcion of all my trauaile, But when I considered all the workes þe my handes had wrought, and all the labours that I had taken therein: lo, all was but vanite and veracion of mynde, & nothinge of eny value vnder þe Sonne. Then turned I me to considere wysdome, erroure and foolishnesse (for what is he amonge men, that might be compared to me þe kyng in soch workes?) and I sawe, that wysdome excelleth foolishnesse, as farre as light doth darknesse. For a wyse man beareth his eyes aboute in his heade, but the foole geeth in the darknesse. I perceaued also that they both had one ende.

Then thought I in my mynde: If it happen vnto the foole as it doth vnto me, what needeth me then to laboure eny more for wysdome? So I confessed within my harte, that this also was but vanite. For the wyse are euer as litle in remembraunce as the foolish, and all the dayes for to come shalbe forgotten, yee the wyse man dyeth as well as þe foole. Thus begane I to be weery of my life, in so much that I coude awaye with nothinge that is done vnder the Sonne, for all was but vanite & veracion of mynde: Yee I was weery of all my laboure, which I had taken

vnder the Sonne, because I shulde be sayne to leaue them vnto another man, that cometh after me: for who knoweth, whether he shalbe a wysemā or a foole? And yet shal he be lord of all my labours, which I with soch wysdome haue taken vnder the Sonne. Is not this a vayne thinge?

So I turned me to refrayne my mynde from all soch trauaile, as I toke vnder the Sonne: for so much as a man shulde weery him self with wysdome, with vnderstandinge and opportunitie, and yet be sayne to leaue his labours vnto another, þe neuer sweet for them. This is also a vayne thinge and a greate misery. For what getteth a mā of all þe labo & trauaile of his mynde, þe he taketh vnder the Sonne, but heuynesse, sorowe & disquietnes all þe dayes of his life? In so much that his herte can not rest in the night. Is not this also a vayne thinge? Is it not better then for a mā to eate and drynke, and his soule to be mery in his labour? Yee I sawe that this also was a giste of God: For who maye eate, drynke, or drynke eny thigge to passe without him? And why? he geueth vnto mā, what it pleaseth him: whether it be wysdome, vnderstandinge, or gladnesse. But vnto the synner he geueth weerynes and sorow, that he maye gather and heape together þe thinge, þe a fterward shalbe geuen vnto him whom it pleaseth God. This is now a vayne thinge, yee a very disquietnesse and veracion of mynde.

The III. Chapter.

Very thinge hath a tyme, yee all that is vnder the heauen, hath his conuenient season. There is a tyme to be borne, and a tyme to dye. There is a tyme to plante, and a tyme to plucke vp the thinge, þe is planted: A tyme to slaye, and a tyme to make whole: A tyme to breake downe, and a tyme to buylde vp: A tyme to wepe, and a tyme to laugh: A tyme to mourne, and a tyme to danse: A tyme to cast awaye stenes, and a tyme to gather stenes together: A tyme to embrace, & a tyme to refrayne from embracing: A tyme to wyne, and a tyme to lese: A tyme to spare, and a tyme to spende: A tyme to cutt in peces, and a tyme to sowe together: A tyme to kepe sylence, and a tyme to speake: A tyme to loue, & a tyme to hate: A tyme of warre, and a tyme of peace.

What hath a mā els (that both eny thinge) but weerynesse and labour? For as touching the trauaile and carefulnesse which God hath geuen vnto mā, I se that he hath geuen it them, to be exercised in it. All this

1. reg. 14
1. 27

1. reg. 4
9

2

1. Timo 4

2

Ioh. 14. 2

Eccles. 10. 2

25

hath he ordered maruelous goodly, to euery thinge his due tyme. He hath plated igno-
raunce also in the hertes of men, & they shul-
de not fynde out & grounde of his workes,
which he doth from & beginninge to & en-
de. So I perceaued, & in these thinges the-
re is nothinge better for a man, the to be me-
ry & to do well so longe as he lyueth. For
all & a man eateth & drynketh, yee what so-
euer a mā enioyeth of all his labo, & same is
a gift of God. I considered also & what so-
euer God doth, it cōtinueth for ever, & & no
thinge can be put vnto it ner takē from it: &
& God doth it to & intent, & men shulde fea-
re him. The thinge & hath bene, is now: &
the thinge & is for to come, hath bene afore-
tyme, for God restoreth agayne the thinge
that was past. Moreover, I sawe vnder &
Somme, vngodlynesse in the steade of iudg-
ment, & iniquite in steade of righteuousnesse.

Then thought I in my mynde: God shal
separate the righteous from the vngodly, &
then shal be the tyme & iudgment of all coun-
cels & workes. I cōmoned to myne ow-
ne herte also cōcernynge the childe of men:
how God hath chosen them, and yet letteth
the apere, as though they were bestes: for
it happeneth vnto men as it doth vnto beas-
tes, & as the one dyeth, so dyeth & other: yee
they haue both one maner of breth, so & (in
this) a man hath no preemynence aboue a
beest, but all are subdued vnto vanite. They
go all vnto one place, for as they be all of
dust, so shal they all turne vnto dust agayne.

Who knoweth the spere of man & goeth
upwarde, and the breth of the beest & goeth
downe into the earth? Wherfore I per-
ceaued, & there is nothyinge better for a man,
then to be ioyfull in his labour, for that is
his porcion. But who wil brynge him to
se the thinge, that shal come after him?

The III. Chapter.

SO I turned me, and considered all
the violent wronge that is done vn-
der the Sonne: and beholde, the tea-
res of such as were oppressed, and there was
no man to comforte them, or that wolde deli-
uer and defende them from the violence of
their oppressours. Wherfore I iudged tho-
se that are deed, to be more happie then such
as be alyue: yee him that is yet vnbome to be
better at ease the they both, because he seith
not the miserable workes that are done vn-
der the Sonne. Agayne, I sawe that all
travayle and diligence of labour was ha-
ted of euery man. This is also a vaine thin-
ge, and a vexacion of mynde. The foole sol-

deth his handes together, & eateth vp his o-
wne flesh. One handfull (saith he) is bet-
ter to rest, the both & handes full with labo-
r and travayle. Moreover, I turned me, and
beholde yet another vanite vnder the Son-
ne. There is one man, no mo but himself
alone, hauynge nether childe ner brother:
yet is there no ende of his carefull travay-
le, his eyes can not be satisfied with riches,
(yet doth he not remembre himself, & saye:)
For whom do I take soch travayle? For
whose pleasure do I thus consume awaye
my lyfe? This is also a vayne and miserable
thinge. Therefore two are better then one,
for they maye well enioye the profit of their
laboure. If one of them fall, his compa-
nyon helpeth him vp agayne: But wo is him
that is alone, for yf he fall, he hath not ano-
ther to helpe him vp. Agayne, when two
slepe together, they are warme: but how can
a body be warme alone? One maye be ouer-
come, but two maye make resistauce: A thre-
folde cable is not lightly broken. A poore
childe beyng wyse, is better then an olde kin-
ge, that doteth, and can not bewarte in ty-
me to come. Some one cometh out of
prison, & is made a kynge: & another which
is borne in the kyngdome, cometh vnto po-
uerce. And I perceaued, & all men lyuyn-
ge vnder the Sonne, go to the seconde chil-
de, that cometh vp in the steade of the o-
ther. As for the people that haue bene be-
fore him, and that come after him, they are
innumerable: yet is not their ioye the grea-
ter thorow him. This is also a vayne thin-
ge and a vexacion of mynde. Whan thou
comest in to the house of God, kepe thy so-
te, and drawe nye, that thou mayest heare:
that is better then the offeringes of fooles,
for they knowe not what euell they do.

The V. Chapter.

USE not hastie with thy mouth, & let
not thine herte speake eny thig rash-
ly before God. For God is in hea-
uen, & thou vpon earth, therefore let thy wor-
des be fewe. For wheremuch carefulnesse is,
there are many dreames: & wheremany wor-
des are, there men maye heare fooles. If
thou make a vowe vnto God, be not slacke
to perfourme it. As for foolish vovwes, he
hath no pleasure in them. If thou promyse
eny thinge, paye it: for better it is that thou
make no vowe, then that thou shouldest pro-
mise, and not paye. Use not thy mouth to
cause y flesh for to synne, y thou saye not be-
fore the angell: my foolishnesse is in & fault.

Eccle. 1. 2

Eccle. 12. b
Sap. 3. 2

Abac. 1. 2
Eccle. 5. 2

B

C

Gen. 41. b
1. Re. 16. c
1. Re. 12. c
2. Par. 32. c
4. 2. 35. 2

1. Reg. 15. 8

Deu. 31. d
Baruc. 6. e

Ecclesiastes

The vij. Chap.

For the God wil be angrie at thy voyce, and destroye all thy workes of thine handes.

Eccle. 4. 2

And why? where as are many dreames & many wordes, there are also dyuerse vanities: but loke thou feare God. If thou seyst the poore to be oppressed and wrongously dealt withall, so thou equite & the right of the lawe is waisted in the londe: marreth not thou at soch iudgment, for one great man kepeth touch with another, and they might helpe the selues together. The whole londe also with the felde and all that is therein, is in subieccion and bondage vnto thy Kinge.

B

Her that loveth money, wil neuer be satisfied with money: and who so deliuereth in riches, shal haue no profite thereof. Is not this also a wayne thinge? Where as many riches are, there are many also that spende them awaye. And what pleasure more hath he that possesseth them, sauynge that he maye loke vpon them with his eyes? A labouring man slepeth sweetly, whether it be little or moch that he eateth: but the abundaunce of the riche wil not suffice him to slepe.

Iob 20. 6

Yet is there a sore plage, which I haue seene vnder the Sonne (namely) riches kepte to the hurte of him that hath them in possession.

Iob 1. 6

For oft times they perishe with his great misery and trouble: and yf he haue a childe, it getteth nothinge. Like as he came naked out of his mothers wombe, so goeth he thither agayne, and carrieth nothinge awaye with him of all his labour. This is a miserabie plage, that he shal go awaye even as he came. What helpeth it him then, that he hath labored in the wynde? All the daies of his life also must he eate in the darcke, with greates care fulnesse, sicknesse & sorow.

Eccle. 1. 2

Therefore me thinke it a better and a sayer thinge, a man to eate and drynke, and to be refreshed of all his labour, that he taketh vnder the Sonne all the dayes of his life which God giveth him, for this is his porcion. For vnto whom so euer God geueth riches, goodes and power, he geueth it him to enioye it, to take it for his porcion, and to be refreshed of his labour: this is now the gifte of God. For he thinketh not moch how longe he shal lyue, for so moch as God fylleth his hert with gladnesse.

The VI. Chapter.

A

Here is yet a plage vnder thy Sonne, & it is a generail thinge amonge men: when God geueth a man riches, goodes & honoure, so that he wanteth nothinge of all that his herte can desyre: and yet God geueth him not leue to enioye the same, but

another man spendeth them. This is a wayne thinge & a miserable plage. If a man begett an hundred children, and lyue many yeares, so that his dayes are many in nombre, and yet cannot enioye his good, nether be buried: as for him I saye, that an vntimely byrth is better then he. For he cometh to naught, & goeth his waye in to darcknes, and his name is forgotten. Moreover, he seyth not the Sonne, and knoweth of no rest nether here ner there: Yee though he lyued two thousande yeares, yet hath he no good life. Come not all to one place? All the labour that a man taketh, is for himself, and yet his desyre is neuer fylled after his mynde. For what hath the wyse more then the feole? What helpeth it the poore, that he tyneth to walke before the lyuynge? The sight of the eyes is better, then that the soule shulde so departe awaye. Howbeit this is also a wayne thinge and a disquietnesse of mynde. What is more excellent then man? yet can he not in the lawe get the victory of him that is mightier than he: A wayne thinge is it to cast out many wordes, but what hath a man els?

The VII. Chapter.

Who knoweth what is good for man lyuynge, in the dayes of his wayne life, which is but a shadowe? Who wil tell a man, what shal happen after him vnder the Sonne? A good name is more worth then a precious ointment, and the daye of death is better than the daye of byrth.

Pro 22. 1
Cant. 1. 2

It is better to go in to an house of mournyng, then in to a banquet house. For there is the ende of all men, and he that is lyuynge, taketh it to herte. It is better to be sory then to laugh, for when the countenaunce is heuy, the herte is ioyfull. The herte of the wyse is in the mournyng house, but the herte of the foolish is in the house of myrth. It is better to geue eare to the chastenynge of a wyse man, then to heare the songe of foolles. For the laughinge of foolles is like crackinge of thornes vnder a pott. And this is but a wayne thinge.

Pro 27. 1

Who so doeth wronge, maketh a wyse man to go out of his witt, and destroyeth a gentle herte. The ende of a thinge is better then the begynnynge. The pacient of spiete is better then the hie mynded. Be not hastily angrie in thy mynde, for wrath resteth in the bosome of a foole. Saye not thou: What is the cause that the dayes of the olde tyme were better, then they that be now? for that were no wyse question. Wyssdome

B

is better then riches, yee moch more worth then the eye sight. For wysdome defendeth as well as moneye, and the excellent knowle ge and wysdome geueth life vnto him that hath it in possession. Considre the worke of God, how that no man can make the chinge straight, which he maketh croked. Use well the tyme of prosperite, and remembre the tyme of myssfortune: for God maketh the one by the other, so that a man can fynde nothin ge els.

C These ij. thiges also haue I cosidred in y tyme of vanite: & the iust man perisheth for his rightuousnes sake, & the vngodly liueth in his wickednesse. Therfore be thou nether to rightuous ner ouer wyse, & thou perish not: be nether to vnrightuous also ner to foo lish, lest thou die before thy tyme. It is good for the to take holde of this, & not to let & go out of thy hande. For he & feareth God shal escape them all.

2 RE. 20. C
Eccl. 7. 2
2 Par. 6. 6
LUC. 17. 2

Wysdome geueth more corage vnto the wyse, then ten mightie men of the citie: for there is not one iust vpo earth, & doeth good, & sinneth not. Take not hede vnto enery wor de & is spoken, lest thou heare thy seruante curse the: for thine owne hert knoweth, that thou thy self also hast oft tymes spokē euell by other men. All these thinges haue I pro ued because of wysdome: for I thought to be wyse, but she wente farther fro me then she was before, yee & so depe that I might not reach vnto her. I applied my mynde al so vnto knowlege, and to seke out sciēce, wis dome and vnderstondinge: to knowe the foo lishnesse of the vngodly, and the erreure of dotinge fooles. And I founde, that a wo man is bytterer then death: for she is a very angle, hir hert is a nett, and hir handes are cheynes. Who so pleaseth God shal escape from her, but the synner will be taken w her.

Iob 28 b
D Beholde (sayeth y preacher) this haue I diligently searched out & proued, & I might come by knowlege: which as yet I seke, and fynde it not. Amonge a thousand men I ha ue founde one, but not one woman amonge all. Lo, this onely haue I founde, that God made man iust & right, but they seke dyuerse soetyties, where as no man hath wysdome & vnderstodinge, to geue answer there vnto.

Pro. 7. C
Gens. d

The VIII. Chapter.

Pro. 17. d
Wysdome maketh a mā's face to shy ne, but malice putteth it out of fa uoure. Repethe kynges comman demēt (I warne the) & the ooth & thou hast made vnto God. Be not haistie to go out of his sight, & se thou cōtinue in no euell thin ge.

ge: for what so ener ic pleaseth him, & doeth he. Like as when a kyng geueth a charge, his commaundement is mightie: Euen so who maye saye vnto him: what doest thou? Who so kepeth the commaundement, shall fele no harme: but a wyse mans herte discer neth tyme and maner: For enery thinge wil haue opportunitie and iudgment, and this is the thinge that maketh men full of care fulnes & sorowe. And why? a man knoweth not what is for to come, for who wyll tell him? Neither is there eny mā & hath power ouer y spiete, to kepe stil y spiete, ner to haue eny power in the tyme of death: It is not he also that can make an ende of the batayll, ne ther maye vngodlynes deliuer him & med leth withall.

Iob 9. b
Leu. 18. 2
B All these thinges haue I considered, and applied my mynde vnto enery worke that is vnder the Sonne: how one man hath lord shipe vpon another to his owne harme. For I haue oft sene y vngodly brought to their graues, and fallendowne from the hye and glonous place: in so moch & they were for gotten in the cite, where they were had in so hye & greate reputacion. This is also a vayne thinge. Because now that euell workes are not haistely punyshed, the hert of man geneth him self ouer vnto wickednesse: But though an euell personne offende an hun dieth tymes, and haue a longe life: yet am I sure, that it shal go well with the that feare God, because they haue him before their eyes. A gayne, as for the vngodly, it shall not be well with him, nether shal he prolonge his dayes: but euen as a shadowe, so shall he be that feareth not God.

Psal. 35. e
C Yet is there a vanite vpon earth: There be iust men, vnto whom it happeneth, as though they had the workes of the vngod ly: A gayne, there be vngodly, with whom it goeth as though they had the workes of y rightuous. This me thinkē also a vaine thin ge. Therfore I commendē gladnesse, becau se a man hath no better thinge vnder the Sonne, then to eate and drynke, and to be mery: for that shal he haue of his labour all the daies of his life, which God geueth him vnder the Sonne. When I applied my myn de to lerne wysdome, and to knowe the tra uayle that is in the worlde (and that of soch a fashion, & I suffred not myne eyes to slepe nether daye ner night) I vnderstode of all y workes of God, that it is not possible for a man, to attayne vnto y workes that are do ne vnder y Sonne: and though he bestowe his labour to seke them out, yet can he not

Ecclesiastes.

The x. Chap.

reach vnto the: yee though a wyseman wolde undertake to knowe them, yee might he not fynde them.

The IX. Chapter.

All these thinges purposed I in my mynde to seeke out. The righteous and wyse yee and their workes also are in the hande of God: and there is no man that knoweth ether the loue or hate of the thinge that he hath before him. It happeneth vnto one as vnto another: It goeth with the righteous as with the vngedly: with the good & cleane as with the vncleane: with him that offereth as with him that offereth not: like as it goeth with the vertuous, so goeth it also with the synner: As it happeneth vnto the periured, so happeneth it also vnto him that is a frayed to be man sworne. Amonge all thinges y come to passe vnder the Sonne, this is a misery, that it happeneth vnto all alyke. This is the cause also that the hertes of men are full of wickednesse, & madd foolishnesse is in their hertes as longe as they lyue, vntill they dye.

B And why? As longe as a man lyueth, he is careles: for a quye dogg (saye they) is better the a deed lion: for they that be lyuynge, knowe y they shall dye: but they y be deed, knowe nothinge, nether deserue they eny more. For their memoriall is forgottē, so y they be nether loued, hated ner envyed: nether haue they eny more parte in y worlde, in all y is done vnder the Sonne. Go thou y waye then, cate thy bried with ioye, & drynke y wyne w gladnesse, for thy workes please God. Let thy garnytes be all waye whyre, & let y heade want no oyntment. Use thy self to lyue ioyfully w thy wife when thou louest, all y daies of thy life (which is but vayne) y God hath geue the vnder the Sonne, all y dayes of thy vanite: for y is thy porcion in this life, of all thy labo & trauayle y thou takest vnder the Sonne. What so ever thou takest in hande to do, that do with all thy power: for amoge the deed (where as thou geest vnto) there is nether worke, counsell, knowlege ner wysdome.

So I turned me vnto ocher thinges vnder y Sonne, and I sawe, that in runnyng, it helpeth not to be swift: in batayll, it helpeth not to be stronge: to fedynge, it helpeth not to be wyse: to riches, it helpeth not to be sure: to be had in fauoure, it helpeth not to be connyng: but that all lyeth in tyme & fortune. For a man knoweth not his tyme, but like as the fysh is atake with the angle, and as the bydes are caught w the snare: Eue

so are men taken in the perilous tyme, when it cometh sodenly vpon them.

This wysdome haue I seene also vnder y Sonne, & me thought it a greate thinge. There was a litle cite, & a fewme within it: so there came a greate kynge & beseged it, & made greate bulworkes agaynst it. And in the cite there was founde a poore man (but he was wyse) which w his wysdome deliuered the cite: yet was there no body, y had eny respecte vnto soch a symple man. Then sayde I: wysdome is better then strength. Neuertheless, a symple mans wysdome is despysed, & his wordes are not herde. A wise mans counsell that is folowed in sylence, is farre aboue the crienge of a captaine amoge fooles. For wysdome is better then harnesse: but one vnto thuse alone destroyeth moch good.

The X. Chapter.

Aked flies y corruppe swete oyntment & make it to styncke, are somthinge more worth then the wysdome & hono of a foole. A wise mans hert is vpon the right hande, but a fooles hert is vpon the left. A doctinge foole thinketh, y eue ry mā doth as foolishly as himself. If a principall spie be geue the to beare rule, he negligēt the in thine office: for so shal greate wickednesse be put downe, as it were w a medecyne. Another plage is there, which I haue seene vnder the Sonne: namely, y ignorance y is comonly amonge prynces: in y a foole sytteth in greate dignite, & the rich are sett downe beneth: I se seruantes ryde vpon horses, & prynces goinge vpon their feete as it were seruantes. But he y dyggeth vp a pytt, shal fall therin himself: & who so breaketh downe the hedge, a serpent shal bite him. Who so remoueth stones, shal haue trauayle withall: and he that heweth wod, shal be hurt therewith.

When an yron is blunt, and y poynt not sharpened, it must be whett againe, and that with might: Euen so doth wysdome folowe diligence. A babler of his tonge is no better, then a serpent that styngeth without hyssynge. The wordes out of a wise mans mouth are gracious, but the lippes of a foole wil destroye himself. The begynnynge of his talkynge is foolishnes, and the last worde of his mouth is greate madnesse. A foole is so full of wordes, that a man can not tell what ende he wyll make: who wyl then warne him to make a conclusion? The last ende of y foolish is greuous vnto the, while they knowe not how to go in to the cite.

Iob 9.c

Sap. 6.a
3.Re.23.c

1.Re.17.c

Rom.12.b

Matt. 6.b

Pro. 7.c

Pro. 26.c
Eccli. 27.c

Luc 11.d

C Who be vnto the (O thou realme and lon-
de) whose kynge is but a childe, and whose
prynces are early at their bandettes. But
well is the (O thou realme and londe) whose
kinge is come of nobles, and whose prynces
eate in due season, for strength and not for
lust. Thorow slouthfulnesse the baltes fall
downe, and thorow ydle haves it rayneth in
at the house. Meate maketh men to laugh,
and wyne maketh them mery: but vnto mo-
ney are all thinges obedient. Wysh the kyn-
ge no euell in y thought, and speake no hur-
te of y ryche in thy prieny chambre: for a byr-
de of the ayre shal betraye thy voyce, and w-
hit fethers shal she bewraye thy wordes.

Psal. 101. b

The XI. Chapter.

21 **S** Ende thy vytayles ouer the waters,
and so shalt thou fynde the after ma-
ny yeares. Geue it awaye amonge se-
nen or eight, for thou knowest not what mis-
ery shal come vps earth. Whē the cloudes are
full, they poure out rayne vpon the earth.
And whē y tre falleth, (whether it be towar-
de the south or north) in what place so euer it
fall, there it lyeth. He that regardeth y wyn-
de, shal not sowe: and he that hath respecte
vnto the cloudes, shal not reape. How like
as thou knowest not the waye of the wyn-
de, ner how y bones are fylled in a mothers
wombe: Euen so thou knowest not the wor-
kes of God, which is the workemaster of all.

22 Cease not thou therfore with thy han-
des to sowe thy seede, whether it be in y mor-
nyng or in the euenyng: for thou knowest
not whether this or that shal prospere, yf
they boch take, it is the better. The light is
swete, y a pleasaunt thinge is it for the eyes
to loke vpon the Sonne. If a man lyue ma-
ny yeares, and be glad in them all, let him re-
membere the dayes of darcknesse, which shal
be many: y when they come, all thinges shal
be but vanite. Be glad then (O thou yonge
man) in thy youth, and let thine hert be me-
ry in thy yonge dayes: folowe the wayes of
thine owne hert, and the lust of thine eyes:
but be thou sure, that God shal bringe the in
to iudgment for all these thinges.

The XII. Chapter.

21 **R**emoue displeasure out of y hert,
y remoue euell from thy body: for chil-
dehode and youth is but vanite. Re-

membere thy maker in thy youth, or euer the
dayes of aduersite come, and or the yeares
driue nye, when thou shalt saye: I haue no
pleasure in them: before the Sonne, y light,
y Moone and the starres be darckened, and
or the cloudes turne agayne after the raynes
when the keepers of the house shal tremble,
and when the stronge men shal bowe them-
selues: when the Myllers stonde still becau-
se they be so fewe, and when the sight of the
wyndowes shal waxe dymme: when the do-
res in the stretes shal be shutt, and when y
voyce of the Myller shal be layed downe:
when men shal ryse vp at the voyce of the
byrde, and when all y daughters of musyck
shal be brought lowe: when men shal feare
in hye places, and be a frayd in the stretes:
when the Almonde tre shal be despyed, the
greshopper borne out, and when greates
pouerte shal breake in: when man goeth to
his longe home, and the mourners go abou-
te the stretes. Or euer the syluer lace be ta-
ken awaye, and or the golden benche be bro-
ken: Or the pott be broken at the well, y the
whele vpon the Cisterne: Or dust be turned
agayne vnto earth from whence it came, and
or the spiret returne vnto God, which gaue
it. All is but vanite (sayeth the preacher) all is
but playne vanite.

23

Eccles. 1. e

Eccles. 1. a

The same preacher was not wyse alone,
but taught the people knowlege also: he ga-
ne good hede, sought out the groude and set
forth many parables. His diligence was to
fynde out acceptable wordes, right scrip-
ture, and the wordes of trueth. For the wordes
of y wyse are like prickes and nales that go
thorow, wherewith men are kepte toget her:
for they are geuen of one shepherde onely.
Therfore bewarre (my sonne) that aboue the
se thou make the not many y innumerable bo-
kes, nor take dyuerse doctrynes in hande, to
weary thy body withall.

24

Heb. 4. e

Lat vs heare the concludon of all thin-
ges: Feare God, and kepe his comaundemen-
tes, for that toucheth all men: For God
shal iudge all workes and secre-
te thinges, whether they
be good or euell.

The ende of Ecclesiastes,
called the Preacher.

Ji ij

Salomons Balettes,

called

Cantica Canticorum.

The first Chapter.

A



That thy mouth wolde geue me a kysse, for y brestes are more pleasaunt then wyne, & that because of the good and pleasaunt sauoure. Thy name is a swete smellynge oymment, therfore do the maydens loue the: yee that same moueth me also to renne after the.

Eccl. 7. 2

The kynge hath brought me into his premye chambie. We wil be glad & reioyce in the, we thynke more of thy brestes then of wyne: well is them that loue the.

B

Gen. 31. 6
2. Par. 3. 6

I am black (o ye daughters of Ierusalem) like as the tentes of the Cedarenes, and as the hanginges of Salomon: but yet am I faire & wel fauoured withal. Maruell not at me y I am so black, & why? y Some hath shyned vpon me. For whan my mothers childre had euell wil at me, they made me y keeper of the vynyarde. Thus was I fayne to kepe a vynyarde, which was not myne owne.

Tell me (o thou whom my soule loueth) wherethou fedest, wherethou retest at the noone daye: lest I go wronge, and come vnto the flockes of thy companyons.

If thou knowe not y self (o thou sayest amonge women) tha go y waye forth after y focestepes of the shepe, as though thou woldest fede y goates besyde y shepherdes tentes. There wil I tary forthe (my loue) w myne hoest & with my charrettes, which shal be no fewer then pharaos.

Exo. 14. 6

C

Then shal thy cheskes & thy neck be made fayre, & hanged w spages & goodly iswels: a neck bande of golde wil we make y w syluer bottons. When the kynge syttech at the table, he shal smell my flardus: for a bodell of Myre (o my beloued) lyeth betwixte my brestes. A cluster of grapes of Cypers, or of the vynyardes of Engaddi, art thou vnto me, O my beloued.

Cant. 4. 2

O how fayre art thou (my loue) how fayre art thou: thou hast dones eyes. O how fayre art thou (my beloued) how well fauored art thou? Oure bed is deckt with floures, y sylinges of oure house are of Cedre tre, & oure balkes of Cypressse.

The ij. Chap.

The II. Chapter.

I Am the floure of the felde, and lylie of the valleys: as the rose amonge the thornes, so is my loue amonge the daughters.

Like as the aple tre amonge the trees of the wodd, so is my beloued amonge the sonnes. My delite is to sitt vnder his shadowe, for his frute is swete vnto my throte. He bryngeth me in to his wyne seller, and loueth me specially well. Refresh me w grapes, coforte me with apples, for I am sick of loue. His left hande lyeth vnder my heade, & his right hande embraceth me.

Cant. 8. 8

I charge you (o ye daughters of Ierusalem) by the Does & hyndes of the felde, y ye wake not vpon my loue ner touch her, till she be content herself.

B

We thynke I heare the voyce of my beloued: lo, there cometh he hoppinge vpon y mountaynes, and leapinge ouer the litle hilles. My beloued is like a Roo or a yonge hart. Beholde, he stondereth behynde of wall, he loketh in at the wyndowe, & pepeth thow the grate.

My beloued answered & sayde vnto me: O stode vpon my loue, my doue, my beutyfull, & come: for lo, the wynter is now past, the rayne is awaie & gone. The floures are come vpon in the felde, the twystinge tyme is come, the voyce of the turtle doue is herde in oure lende. The syge tre bryngeth forth hir syges, the vynes beare blossoms, and haue a good smell.

O stode vpon my loue, my beutyfull, and come (my deuie) out of the caues of the rockes, out of the holes of the wall: O let me se thy countenance and heare thy voyce, for swete is thy voyce and fayre is thy face. Gett vs the foxes, yee the litle foxes that hurte y vynes, for oure vynes beare blossoms.

C

My loue is myne, and I am his, (which febeth amonge the lylies) vntill the daye breake, and till the shadowes be gone. Come agayne pruely (o my beloued) like as a Roo or a yonge harte vnto the mountaynes.

Cant. 5. 2

The III. Chapter.

I might in my bedd, I sought him, whom my soule loueth: yee diligent. I sought I him, but I founde him not. I wil get vpon (thought I) and go aboute the cite: vpon the market and in all y stretes wil I seke him whom my soule loueth, but whan I sought him, I founde him not. The watchmen that go aboute y cite, founde me. Sawe ye not him, whom my soule loueth?

A

So whan I was a litle past them, I founde him whom my soule loueth. I haue gotten holde vpon him, and wyl not let him go, vntill I brynge him into my mothers house, and in to hir chambie that bare me.

Cant. 1. b I charge you (o ye daughters of Ierusalem) by the Roes and hyndes of the felde, that ye wake not vp my loue ner touch her, till she be content herself.

Who is this, that cometh out of y wyl-derness like pilers of smoke, as it were a smell of Myre, frankincense and all maner spyes of the Apotecary?

Beholde, aboute Salomons bedsteade there stonde LX. valeant men of the mightie in Israel. They holde swerdes every one, & are experte in warre. Every man hath his swerde vps his thee, because of feare in the night.

Kynge Salomon hath made himself a bedsteade of the wodd of Libanus, the pilers are of syluer, the coueringe of golde, y seate of purple, y grounde pleasauntly paved for the daughters of Ierusalem.

Go forth (o ye daughters of Sion) and behold kynge Salomon in the crowne, wher with his mother crowned him in the daye of his mariage, and in the daye of the gladnesse of his hert.

The III. Chapter.

Cant. 1. c **C**how fayre art thou (my loue) how fayre art thou? thou hast dones eyes besyde that which lyeth hid within.

Cant. 6. a Thy hayrie lockes are like a flocke of shepe that be clypped, which go first vp from the washinge place: where every one beareth two twynes, and not one vnfrutefull amonge them. Thy lippes are like a rose coloured rybende, thy wordes are lovely: thy cheskes are like a pece of a pomgranate, besydes that which lyed hyd within. Thy neck is like the tower of David buylded with bulwoikes, wher vpon there haue a thousand sheldes, yee all the weapes of the gaintes. Thy two brestes are like two twynes of yonge roes, which fede amonge the lilies. O that I might go to the mountayne of Myre, and to the hyll of frankynsense: till the daye breake, and till the shadowes be past awaye. Thou art all fayre (o my loue) & no spott is there in the.

Cant. 7. a **B** Come to me from Libanus (o my spouse) come to me from Libanus: come soone the next waye from the toppe of Amanah, from the toppe of Sanir and Hermon, from the Lyons demies and from the mountaynes of y leoparides. Thou hast wounded my hert (o my sister, my spouse) thou hast wounded my hert, with one of thine eyes, and with one

cheyne of thy neck. O how fayre and lovely are thy brestes, my sister, my spouse: Thy brestes are more pleasaunt then wyne, and the smell of thy oyntmentes passeth all spices. Thy lippes (o my spouse) droppe as the hony combe, yee mylke and hony is vnder thy tongue, and the smell of thy garmentes is like the smell of frankynsense.

Thou art a well kepte garden (o my sister, my spouse) thou art a well kepte water sprynge, a sealed well. The frutes that sproute in the, are like a very paradyse of pograntes & swete frutes: as Cypresse, Cardus, Saffron, Calmus, and all the trees of Libanus: Myre, Aloes, and all the best spyes. Thou art a well of gardens, a well of luyngge waters, which renne downe from Libanus. Vp thou northwynde, comethou southwynde, and blowe vps my gardē, that the smell ther of maye be caried on every syde: See that my beloued maye come in to my garden, & eate of the frutes and apples that growe therein.

The V. Chapter.

C Come in to my garden o my sister, my spouse: I haue gathered my Myre & my spice. I wil eate my hony and my hony combe, I wil drynke my wyne & my mylke. Eate o (ye frendes) drynke and be mery, o ye beleued.

As I was a slepe, & my hert watynge, I herde the voyce of my beloued, whā he knocked. Open to me (sayde he) o my sister, my loue; my dore, my derlinge: for my heade is full of dew, and y lockes of my hayre are full of the night droppes.

I haue put off my cote, how cā I do it on agayne? I haue washed my feet, how shal I fyle them agayne? But whan my loue put in his hande at the hole, my hert was moued to warde him: so that I stode vp to open vnto my beloued. My handes dropped w Myre, & the Myre ranne downe my fyngers vpon y lock. Neuerthelesse whā I had opened vnto my beloued, he was departed, and gone his waye.

How like as afore tyme whan he spake, my hert coude no longer refrayne: Euen so now I soughte hī, but I coude not fynde him: I cried vpon him, neuerthelesse he gaue me no answer. So the watchmen that wente aboute the cite, founde me, smote me, and wounded me: See they that kepte the walles, toke awaye my garnēt fro me. I charge you therfore (o ye daughters of Ierusalem) yf ye fynde my beloued, that ye tell him, how that I am sick for lone.

Who is thy lone above other loners, O thou

Salomons Balettes

sayest amonge women? Or, what can thy loue do, more then other louers, that thou chargest vs so straitly?

As for my loue, he is whyte and reade coloured, a synguler personne amonge many thousandes: his heade is the most fyne golde, the lockes of his hayre are busshed, browne as the euenynge: his eyes are as the eyes of doves by the water brokes, washen with mylke, and remaynyng in a plenteous place: his chekes are like a garden bedd, where in the Apotecaries plate all maner of swete thinges: his lippes droppe as the floures of the most principall Myrie, his handes are full of golde rynges and precions stones. His body is as the pure yuery, deckt over with Sapphyres: his legges are as the pilers of Narbell, sett vpon sockettes of golde: his face is as Libanus, and as the beavy of the Cedre trees: his throte is swete, yee he is altogether louely. Such one is my loue (o ye daughters of Jerusalem) such one is my loue.

Whither is thy loue goneth (o thou sayest amonge women) whither is thy loue departed, that we maye see him with the?

The VI. Chapter.

When my loue is gone downe into his garden, vnto the swete smellinge beddes, that he maye refresh himself in the garden, and gather fleures. My loue is myne, and I am his, which feederh amonge the lilies.

Thou art pleasaunt (o my loue) euen as loneynesse itself, thou art sayre as Jerusalem, glorious as an armie of men with their banners (Turne awaye thine eyes fro me, for they make me to proude) Thy hayrie lockes are like a flocke of goates open the mount of Galaad. Thy teth are like a flock of shepe the be clyped, which go out of the washyng place: where eury one beareth two twynes, and not one vnfrutefull amonge them. Thy chekes are like a pece of a pomgranate, besydes the which lyeth hid within. There are thre score quenes, foure score concubynes, and yonge women without nombre. But one is my doue, my derlyng. She is the onely beloued of hir mother, and deare vnto her that bare her. When the daughters sawe her, they sayde she was blessed: yee the quenes and concubines prayd her. What is she this, that pepeth out as the momynge? sayre as the Moone, excellent as the Sonne, glorious as an armie of men with their banners?

I wente downe into the nutt garden, to see what grew by the brokes, to loke yf the vynyarde floushed, and yf the pomgranates

The vii. Chap.

were shot forth. Then the charettes of the prynce of my people made me sodenly afraied. Turne agayne, turne agayne (O thou Salomite) turne agayne, turne agayne, that we maye loke vpon the.

The VII. Chapter.

What pleasure haue ye more in the Salomite, than when she daunseth amonge the men of warre? O how pleasaunt are thy treadinges with thy shues, thou prynces daughter? Thy chees are like a sayre iewel, which is wrought by a conynge workmaster: Thy nauell is like a round goblett, which is neuer without drynke: Thy wombe is like an heape of wheate, sett aboute with lilies: Thy two brestes are like two twynes of yongerees: Thy neck is as it were a tower of yuery: Thyne eyes are like the water poles in Hesebon, besyde the porte of Bathrabbim: Thy nose is like the tower of Libanus, which looketh towarde Damascus: That heade that stonderth vpon the is like Carmel: The hayre of thy heade is like the kynges purple folden vp in plates.

O how sayre and louely art thou (my derlyng) in pleasures: Thy stature is like a date tree, and thy brestes like the grapes. I sayde: I wil clymme vp into the date tree, and take holde of his braunches. Thy brestes also shalbe as the vyne grapes, the smell of thy nostrils like the smell of apples, and thy throte like the best wyne.

This shalte pure and cleare for my loue, his lippes and teth shal haue their pleasure. There wil I turne me vnto my loue, and he shal turne him vnto me. O come on my loue, let vs go forth into the felde, and take our reldginge in the vyllages. In the momynge wil we ryse by tymes, and go see the vynyarde: yf it be spronge forth, yf the grapes be growne, and yf the pomgranates be shott out. There wil I geue the my brestes: There shal the Mandragoras geue their smell besyde our doores: There (o my loue) haue I kepte vnto the all maner of frutes, both new and elde.

The VIII. Chapter.

What I might fynde the without the kysse, whom I loue as my brother, which suckte my mothers brestes: and that thou woldest not be offended, yf I take the and brought the in to my mothers house: that thou mightest teach me, and that I might geue the drynke of spiced wyne and of the swete sappe of my pomgranates. His left hande lyeth vnder my heade, and his right hande embraceth me.

Eccl. 2. 6

Cant. 4. 2

1. Re. 12. 2

Cant. 2. 6

Salomons Balettes.

B I charge you (o ye daughters of Ierusalē) that ye wake not vp my loue ner touch her, tyll she be content herself. What is she this, that cometh vp from the wilderness, and lea-
neth vpon hir loue? I am the same that wa-
ked the vp amonge the aple trees, where thy
mother beare y, where y mother brought
the in to the wilde.

O set me as a seale vpo thine hert, and as
a scale vpon thine arme: for loue is mightie
as the death, z gelousy as the hell. Hir coa-
les are of fyre, and a very flamme of the LOR
DE: so y many waters are not able to quench
loue, nether maye y streames drowne it. Yee
yf a man wolde geue all the good of his hou-
se for loue, he shulde counte it nothinge.

When oure loue is tolde oure yonge sister,
whose brestes are not yet growne, what shal
we do vnto her? If she be a wall, we shal
buyld a syluer bellworke there vpon: If she
be a tower, we shal fester her with bordes of
cedre tre.

E If I be a wall, z my brestes like towres,

The viij. Chap. Fo. liij.

then am I as one that hath founde fauoure
in his sight.

Salomon had a vynyarde at Baal Ha-
mon, this vynyarde deliuered he vnto the ke-
pers: y every one for the frute therof shulde
geue him a thousande peces of syluer. But
my vynyarde (o Salomon) geueth the a thou-
sande, and two hundred to y keepers of the
frute.

Thou that dwellest in the gardens, O lee
me heare thy voyce, that my company-
ons maye herken to the same. O

get the awaye (my loue) as
a roo or a yonge hert
vnto the swete
smellinge
mountay-
nes.

The ende of Salomons Balettes,
called Cantica Canticorum.

Faultes escaped in the pryntinge of this parte.

Upon the seconde leaf, the seconde syde, in the fyrte Chapter of Job, the letter A,
Within the yoke an egg, rede, Within the yoke of an egg.

In the psalter.

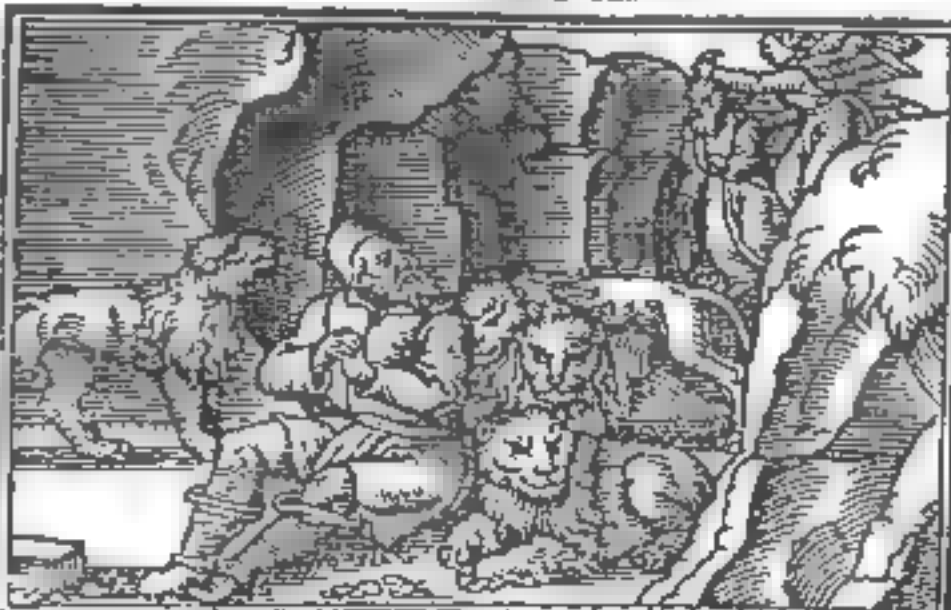
Upon the xxxv. leaf, the seconde syde, in the cxxvi. psalme, the seconde verset
Upon the trees, rede, Upon the wyllie trees.



All the Prophetes in Engliſhe.

Iſay.
 Jeremy.
 Baruch.
 Ezechiel.
 Daniel.
 Oſeas.
 Joel.
 Amos.
 Abdy.

Jonas.
 Michas.
 Naum.
 Abacuc.
 Sophony.
 Aggeus.
 Zachary.
 Malachy.



The Prophet Isay.

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- Chap. II. The callinge of the Genten.
- Chap. III. Punyſhment of God, ſpecially for the pryde of women.
- Chap. IIII. Plages to come, wyth a promyſe of the grace and conſorte thorow Chriſt.
- Chap. V. The louynge kyndnes of God toward Iſrael, afore other people. Agayne, the vnthankfulnes and unfaithfulnes of them.
- Chap. VI. The ſendynge of Isay. The hardenethes of the people.
- Chap. VII. He rebuſeth the kynge, for beyng aſcayed of the vngodly kynge of the Genten, and becauſe he put not his truſt in God. He geueth him a toke of grace, which he recea.
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- Chap. XV. The plage of Moab.
- Chap. XVI. The reuercion & ſcare of Moab.
- Chap. XVII. Punyſhment of Damascus & ſiria.
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- Chap. XXI. The punyſhment of Babilon, Damascus, and Arabia.
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- Chap. XXX. Gods people are punyſhed, for ſe king helpe at other then himſelf.
- Chap. XXXI. He calleth the people agayne to God, and promiſeth them defence.
- Chap. XXXII. Health vnder the kynge of righteouſnes. He threateneth the careleſſe cities.
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- Chap. XXXVI. Sennacherib the kynge of the Aſſyrians ſendeth his hoſt to beſege Jeruſale.
- Chap. XXXVII. The prayer of Ezechias. God conforteth him by Isay The angel of the LORDE putteth the Aſſyrians hoſt to ſhame.
- Chap. XXXVIII. Ezechias is deed ſicke. God helppeth him wpagayne. He thanketh God.
- Chap. XXXIX. The kynge of Babilon ſendeth Embaſſitours vnto Ezechias, which ſheweth them his treaſure, & diſpleaſeth God with all.
- Chap. XL. The deluyeraunce not onely of Iſrael out of the captiuyte of Babilon, but of all faithfull alſo in Chriſt The vanyte of mā. The excellent power of God.
- Chap. XLI. God reaſoneth with the Jewes & gentiles, & reproveth the people of Iſrael for their vnthankfulnes.
- Chap. XLII. The comynge & power of Chriſt The praiſe of God. Punyſhment of the vngodly.
- Chap. XLIII. A prophecye of the comynge of the Sauoure. He putteth them in mynde of the benefites paſt.
- Chap. XLIII. Vnthankfulnes of the people. The vanite of Idols or ymages The madd fooliſhnes of thoſe that make the, or worſhipe them.
- Chap. XLV. The LORDE onely is the true.
- Chap. XLVI. Of the deſtruction (God of Iſrael) cion of ymages The power of the true God.
- Chap. XLVII. Plages vpon proude Babilon.
- Chap. XLVIII. Agaynſt the vanite of ymages.
- Chap. XLIX. The comynge & office of Chriſt. Saluaciō for the Jewes and for the gentyles.
- Chap. L. The Jewes reſuſed, becauſe they haue forſaken their maker, and go a whoringe with ſtraunge goddes.
- Chap. LI. The mightie God hath encreaſed them good: yf they cleue to him, there ſhall no body hurte them.
- Chap. LII. A promyſe of Meſſias: He waſteth vp the Jewes and Gentyles alſo to the comynge of him.
- Chap. LIII. He complayneth of the hardenethes of the people, & reſtiſieth clearly of Chriſt.
- Chap. LIII. One church of Jewes & Gentiles.
- Chap. LV. God calleth all men to his goodne in Chriſt.
- Chap. LVI. How the church of Chriſt ſhulde prepare hir ſelf agaynſt his comynge A complayne of falſe prophetes and rulers.
- Chap. LVII. He rebuſeth the prophetes, rulers and the people, and promiſeth mercy to all ſuch as wyl turne.
- Chap. LVIII. He putteth the prophetes in mynde of their office What the true faſt is.
- Chap. LIX. Why God beareth not the Jewes.
- Chap. LX. He calleth vnto all ſuch as feare God, that they wyl knowe his goodnes.
- Chap. LXI. The office of a prophet, fulfilled ſpecially in Chriſt.
- Chap. LXII. The prophet maye not leaue of to crie, to warne, and to exorte, vntyll the light of grace ariſe in Sion.
- Chap. LXIII. An exortacion to receaue the Sauoure for to come.
- Chap. LXIII. He longeth ſore for the comynge of the Sauoure, ſheweth his power, & prayeth for the people.
- Chap. LXV. Of the forſakinge of the Jewes, and callinge of the Genten.
- Chap. LXVI. The outwarde ceremonies of the Jewes are reſuſed: and here is ſhewed the true ſeruyce of God.

The prophet Esay.



This is the prophecy of
Esay the sonne of Amos, which he
shewed vpon Iuda and Jeru-
salem: In the tyme of Osi-
as, Joathan, Ahas, and
Ezechias kynges
of Iuda.

The first Chapter.

Hear o heauen, hearken o earth,
for the LORDE speaketh: I ha-
ue nourished & brought up chil-
dren, and they are fallen awaye
fro me. An oxe knoweth his
LORDE, and an Ass his masters stall, but
Israel knoweth nothinge, my people hath
no vnderstandinge. Alas for this synful peo-
ple, which are experte in blasphemies, a fra-
werde generacion, vnnatural children. They
haue forsaken the LORDE, they haue prouo-
ked the holy one of Israel vnto anger, and
are gone backward. Wherefore shoulde ye be
plaged eny more? For ye are ever fallinge a-
waye. The whole heade is sick, and the her-
te is very heuy. From the sole of the foote
vnto the heade, there is no whole parce in
all yo^r body: but all are woundes, botches,
sores and strypes, which can nether be hel-
ped, bounde vp, molified, ner eased with eny
oyntment.

Your londe lieth waiste, youre cities a-
re brient vp, youre enemies deuoure youre
londe, and ye must be sayne to stonde, and lo-
ke vpon it: and it is desolate, as it were with
enemies in a batell. Morouer y^e daughter of
Syon is left alone like a cotage in a vyny-
arde, like a watchouse in tyme of warre, like
a beseged citie. And excepte the LORDE of
hostes had left us a fewe alyue: we shoulde ha-
ue bene as Sodoma, & like vnto Gomorra.

Hear the worde of the LORDE ye ty-
rautes of Sodoma: and hearken vnto the
lawe of oure God, thou people of Gomorra.
Why offre ye so many sacrifices vnto me? I
am discontent for the brient offringes of we-

The i. Chap. Ho. ij.

thers, and with y^e fatnesse of fedbeastes. I
haue no pleasure in the bloude of bullockes,
lambes and gootes. When ye appeare before
me, who requyret h you to creake within my
porches? Offre me no mo oblacions, for it is
but lost labour. I abhoire youre incense. I
maye not awaye with youre newmoones,
your Sabbathes and solempne dayes. Your
fastinges are also in wayne. I hate youre
new holy dayes and fastinges, euen fro my
very hart. They make me weery, I can not
abyde them. Though ye holde out yo^r hon-
des, yet turne I myne eyes from you. And
though ye make many prayers, yet heare I
nothinge at all, for youre hondes are full of
bloude.

Wash you, make you cleane, put awaye yo^r
euell thoughtes out of my sight, cease from
doinge of euell and violence. Lerne to do
right, applie youre selues to equyte, deliuer
the oppressed, helpe the fatherlesse to his
right, let the wydowes complaynte come be-
fore you. Now go to (saith the LORDE) we
wil talke together. Is it not so? Though
your synnes be as reade as scarlet, shal they
not be whyter then snowe? And though
they were like purple, shall they not be like
whyte woll? Is it not so? If ye be louynge &
obedient, ye shal enioye the best thinge that
groweth in the londe. But yf ye be obstina-
te and rebellious, ye shalbe deuoured with
the swerde: for thus the LORDE hath pro-
mised with his owne mouth.

How happeneth it then that the right-
nous citie (which was full of equyte) is beco-
me vnfaithfull as an whore: rightuousnes
dwelt in it, but now murther. Thy Silver
is turned to drosse, and thy wyne myrte w^o
water. Thy prynces are traytours and com-
panyons of thenes. They love gyses altoge-
ther, and solowe rewardes. As for the fa-
therles, they helpe him not to his right, ne-
ther wil they let the wydowes causes come
before them. Therefore speaketh the LORDE
God of hostes the mighty one of Israel: Ah
I must ease me of myne enemies, and a ven-
ge me vpoⁿ the. And therefore shal I laye my
honde vpon the, and burne out thy drosse
from the synest and purest, and put out all
thy leade, & set thy iudges agayne as they
were somtyme, and thy Senatours as they
were from y^e begynnynge. Then shal thou
be called the rightuous citie, the faithfull ci-
tie. But Sion shalbe redeemed with equyte,
and hyr captiuyte with rightuousnesse. For
the transgressours and vngodly, and soch as

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Hier. 6. 6
Amos 5. b
Mich 6. b

Esa. 58. a

Zach. 7. b
Mat. 6. b
Esa. 59. a

E
Iere. 7. a
and 21. a
and 23. a

Deut. 11. b
Leuit. 26. d
Deut. 28. d

Pro. 27. a
Eze 22. b

Iere. 5. g

D

Zach. 8. f

Deut. 32. a
Mich. 1. a
Iere. 2. b
Osee. 7. 6

Psal. 58. c
Abac. 1. 6

Deut. 28. d

Leuit. 26. f

Ro. 9. f

Iere. 7. c
Mat. 9. b

The prophet Esay.

are become vnfaithfull vnto the LORDE, must all together be vtterly destroyed.

And excepte ye be ashamed of the oke-trees wherin ye haue so delited, and of the gardēes that ye haue chosen: ye shalbe as an oke whose leaues are fallen awaye, and as a garden that hath no moystnesse. And as for the glory of these thinges, it shalbe turned to due strawe, and he that made them to a sparke. And they shal both burne together, so that no man shalbe able to quench them.

The seconde Chapter.

Wouer this is the worde that was opened vnto Esaye the some of Amos, vpon Iuda and Jerusalem. It will be also in process of tyme: That the hill where the house of the LORDE is buylded, shalbe y^e chefe amonge hilles, and exalted aboue all litle hilles. And al heithē shal please vnto him and the multitude of people shal go vnto him. speaking thus one to another: vp, let us go to the hill of the LORDE, and to the house of y^e God of Jacob: y^e he maye shewe vs his waye, and y^e we maye walke in his pathes. For y^e lawe shal come out of Sion, and the worde of God from Jerusalem, and shal geue sentence amonge the heithen, and shal reforme the multitude of people: So that they shal breake their swordes and speares, to make scythes, sycles & sawes therof.

From that tyme forth shal not one people lift vp wapen agaynst another, neither shal they lerne to fighthe from thence forth. It is so the that Ierie (o house of Jacob) vp, let vs walke in the light of the LORDE. But thou art scatred abroad with thy people (o house of Jacob) for ye go farre beyonde yo^r fathers, whether it be in Sorcerers, whom ye haue as the phylistynes had) or in calkers of mens bytches, wherof ye haue to many. As soone as youre londe was ful of syluer and golde, and no ende of youre treasure: so soone as youre londe was ful of stronge horses and no ende of youre charettes: Immediately was it ful of Idols also, euen workes of youre owne hondes, which ye your selues haue facioned, and youre fyngers haue made. There kneleth the man, there falleth the man downe before them, so y^e thou canst not bringe him awaye from thence.

And therfore get y^e soone in to some rock, and hyde the in the grounde from the sight of the fearful iudge, and from y^e glory of his Majesty. Which casteth downe y^e high lokes of presumptuous personnes, and bringeth lowe the pryde of mā, and he only shal

The iij. Chap.

be exalted in y^e daye. For the daye of y^e LORDE of hostes shal go ouer all pryde & presumptio, vpon all thē that exalte thē selues, and shal bunge them all downe: vpo all high & stoute Cedre trees of Libanus, and vpon all the okes of Basan, vpon all high hilles, and vpon all stoute mountaynes, vpon all costly towres, and vpon all stronge walles, vpon all shippes of the see, and vpon every thinge y^e is glorious and pleasaunt to lōke vpon.

And it shal bunge downe the pryde of man, and laye mans presumptionnesse full lowe, and the LORDE shal only haue the victory in that daye. But the Idols shal utterly be rote out. Men shal crepe in to holes of stone, and in to caues of the earth, from the sight of the fearfull iudge, and from the glory of his magesty: what tyme as he shal make hum vp to shake the earth. Then, thē shal mā cast awaye his goddes of syluer and golde (in which he neuertheles had made to honoure thē) vnto Molles and Bactes: that he maye the better crepe in to the canes and rockes, and in to the cliffes of hard stones, from y^e sight of the fearful iudge and from the glory of his Magesty.

The thirde Chapter.

Very man can eschue a persone moued in danger, for what doth he wysely? Euen so shal y^e LORDE of hostes take awaye fro Jerusalem & Iuda, all possessio & power, all meat and drinke, y^e capteyne and the sondyare, y^e iudge and the prophete, the wyse and the aged mā, the worshipful of fiftie yeare olde; and the honorable: the Senatours, and men of vnderstandinge: the masters of craftes and oratours. And I shal geue you children to be youre prynces (saierh the LORDE) and babes shal haue the rule of you. One shall ever be doinge violence and wronge to another. The boye shal presume agaynst the elder, and the vyle persone agaynst the honorable. Yee one shal take a frende of his owne kynred by y^e bosome, and saye: thou hast clotheinge, thou shalt be oure heade, for thou mayest kepe us from this fall and parell.

Then shall he sweare and saye: I can not helpe you. Moreover, there is nether meate ner clotheinge in my house, make me no ruler of the people. For Jerusalem and Iuda must decaye, because that both their wordes and counsels are agaynst the LORDE, they prouoke the presence of his magesty vnto anger. The chaunginge of their countenance bewrayeth them, yee they declare their owne synnes themselves, as the Sodo

Iere 10. c

Esa. 19. b

Mich. 4. 2

Zach. 4. d

Psal 121. a
Iere 31. 2

Psal. 49. 2
Acto. 1. 2

Ioel. 3. b

Mich. 4. b

Deut 8. c
and 17. d

Mich. 4. 4. b.

2. Tim. 1. b

Esa 5. b

C

Soph. 1. b

Esa. 21. d

Luc 23. c
Olea 10. b

Apo. 6. d

Esa 31. b
Eze. 20. c

2

Pro. 21. b

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The prophet Esay.

mires, & hyde the nor. Wo be vnto their son-
les, for they shalbe heuely rewarded. Then
shal they saye: O happie are the godly, for
they maye enioye the frutes of their studies.
But wo be to y vn godly and vnrighteous
for they shalbe rewarded after their wor-
tes. O my people, rybaudes oppresse y, and
women haue rule of the.

C O my people, thy leders deceaue the, and
treade out the waye of thy footsteppes.
The LORDE is here to comon of the matter,
and stonder to geue iudgment with the
people. The LORDE shal come forth to rea-
son with the Senacours and prynces of his
people, and shal saye thus vnto them: It is
ye that haue burne vp my vnyearde, the
robbery of the poore is in youre house. Wher
fore do ye oppresse my people, and marre y
faces of the innocentes? thus shal the God
of hoostes reuyle them.

Moreover thus saierh y LORDE: Seinge
the daughters of Sion are become so prou-
de, and come in with stretched out neckes,
and wich vayne wanton eyes: seinge they
come in crippinge so nyce ly wih their fete:
D Therfore shal the LORDE shawe the heades
of the daughters of Sion, and make their
browe bare in that daye. In that daye shal
the LORDE take awaye the gorgeousnes of
their apparel, and spanges, cheynes, parlet-
tes, and colares, braceletes and hoones, y
goodly floured, wyde and broderd raymet,
busshes and headbandes, rynges and gar-
landes, holy daye clothes and vales, kerch-
ues and pyrmes, glaisses and smockes, bonet-
tes and raches.

And in steade of good smell there shalbe
stynck amonge them. And for their gyrdles
there shalbe losse bondes. And for wel-
fayre there shalbe ba'dnesse. In steade of a
stomacher, a sack cloth, and for their bewty
wythrednesse and sonneburnynge. Their
husbondes and their mightie men shal pe-
rish with the swerde in batell.

The fourth Chapter.

A T that tyme, hall their gates mourne
and complayne, and they shal syt as de-
solate folck vpon the earth. Then shal se-
uen wyues take holde of one man, and saye:
we will laye all oure meat and cloothinge
together in comon, only that we maye be
called thy wyues, and that this shamefull
reprose maye be take from us. After that ty-
me shal the braunch of y LORDE be bentifull
and mightie, and y frute of the earth shal-
be fayre and pleasaunt for those Israelites
that shall sponge therof. Then shall the

The v. Chap. Ho.iiij.

remnaunt in Sion and the remnaunt at
Jerusalem be called holy: namely all such
as are witten amonge the lyuynge at Je-
rusalem: what tyme as the LORDE shal
wash awaye the desolacion of the dought-
ters of Sio, ad pouрге the bloude out from
Jerusalem, w y wynde of his smoke and fyre.

Moreover vpon all the dwellinges of the
hill of Sion and vpon their whole congre-
gacion, shal the LORDE prouye a cloude
and smoke by daye, and the shynninge of a
flammyng syre by night, for all their glory
shalbe preserved. And Jerusalem shal be a
tabernacle for a shadowe because of here in
the daye tyme, a place and refuge where a
man maye kepe him for wether and rayne.

The V. Chapter

Now well than, I will synge my belo-
ued frende a songe of his vnyearde. My
beloued frende hath a vnyearde in
a very frutefull plenteous ground. This
he hedged, this he walled rounde aboute,
and planted it with goodly grapes. In
the myddest of it buylde he a towre, and
made a wyne presse therin. And afterwarde
when he looked y it shulde bringe him gra-
pes, it brought forth thornes. I shewe you
now my cause (o ye Citysens of Jerusalem
and whole Juda:) Judge I praye you bet-
wixte me: and my wyne gardinge. What
more coude haue bene done for it, that I ha-
ue not done? Wherfore then hath it geuen
thornes, where I looked to haue had grapes
of it?

Well, I shall tell you how I will do w
my vnyarde: I will take the hedge from
it, that it maye perishe, and breake downe y
wall, that it maye be troden vnder fote. I
will laye it waiste, that it shall nether be
twysted nor cut, but beare thornes and bre-
ares. I wil also forbyd y cloude, that they
shal not rayne vpon it. As for the vnyar-
de of the LORDE of hoostes it is the house of
Israel, and whole Juda his fayre plantin-
ge. Of these he looked forequyte, but se there
is wronge: for rightuousnesse, lo, It is but
miserie.

Wo to you that ioyne one house to ano-
ther, and bunge one londe so nigh vnto ano-
ther, till ye can get no more ground. Wil ye
dwell vpon the earth alone: The LORDE of
hoostes rownerh me thus i myne eare: shal
not many greater and more gorgeous hou-
ses be so waiste, that no man shall dwell in
the? And ten akers of vynes shal geue but
a Quarte, and xxx. bushels of seide shal geue
but thre.

2aa iiij

Roma. 2. 2
Matth. 23. d

Esai. 28. b
Iud. 1. c

Esai. 2. a

B

2

Iere. 2. c
Matth. 21. d

Iere. 2. d

Zach. 3. b

Esai. 62. c

B
Esai. 23. e
and 55. c

The prophete Esay.

Wo be vnto them that cryse vp early to vse them selues in dronkennes, and yet at night are more superfluous with wyne. In whose companies are harpes and lutes, tabrettes and pipes, and wyne. But they regard not the worke of the LORDE, and consider not the operaciō of his hondes. Therefore cometh my folke also in captiuyte, because they haue no vnderstandynge. Their glory shalbe myrte with hūger, and their pryde shalbe marred for thurst. Therefore gapeth hel, and openeth hyr mouth marvelous wyde: that pryde, boostinge and wisdom, with such as reioyse therein, maye descend in to it.

Thus shal man haue a fall, he shalbe brought lowe, and the high lokes of the proude layde downe. But the LORDE of hostes, y holy God: shalbe exalted and vntouched, when he shal declare his equitye and rightuousnesse after this maner. Then shal y lambs eat their apoynted feeder, and shal fede plenteously in the mountaynes. Wo vnto vayne persones, that drawe wickednes vnto the, as it were with a coorde: and synne, as it were with a cart repe. Whiche vse to speake on this maner: let hym make hym self now, and go forth w his worke, that we maye se it. Let the counsell of y holy one of Israel come, and drawe nie, y we maye knowe it.

Wo vnto them that call euil good, and good euil: which make darcknesse light, and light darcknesse, y make sower swete, and swete sower. Wo vnto them that are wyse in their owne sight, and thinke them selues to haue vnderstandinge. Wo vnto them, y are conynge men to suppe out wyne, and experte to set vp dronkenesse. These gyue sentence with the vngodly for rewardes, but condemne the iust cause of the righteous.

Therefore, like as fyre licketh vp the strawe, and as the flame cōsumeth the stubble: Euen so (when their root is ful,) their blossome shal vanishe awaye like dust or smoke for they despise the lawe of the LORDE of hostes, and blaspheme the worde of the holy maker of Israel.

Therefore is the wrath of the LORDE kyndled also agaynst his people, and he shal stretch his honde at them: yee he shal synne so, that the hilles shal tremble. And their carcases shal lye in the open stretes, like myre. After all this, the wrath of God shal not cease, but he shal stretch his hēde wyder. And he shal gyue a tokē vnto a straunge people, and call vnto them in a farre

The vi. Chap.

countrie: and beholde, they shal come hastily with spede. There is not one faynt nor feble amonge them, no nor a slegish nor sleperry parson. There shal not one of them put of the gyrdle from his loynes, nor loose the lacher of his shue. Their arrows are sharpe, and their bowes bent. Their horse hoes are like flynt, and their cart wheles like a stormy wynde. Their crie is as it were of a lyon, and the roaringe of them like lyons whelpes. They shal roare, and hatch vp the praye, and no man shal recouer it or get it from the. In that daye they shal be so scarce vpon them, as the see. And yf we loke vnto the londe, beholde, it shalbe all darcknesse and sorowe. Yf we loke to heauen: beholde, it shalbe darck with careful desperacion.

The vi Chapter.

In the same yere y kynge Osias dyed, I sawe the LORDE sitteinge vpon an high and glouious seate, and his trayne fylled y palace from aboue flakred the Seraphins, wherof enery one had sex wynges. With twayne ech covered his face, w twayne his fete, and with twayne dyd he flye. They cried also ech one to other on this maner: holy, holy, holy is the LORDE of hostes. The whole worlde is ful of his glory. See the easles and doredokes moued at their crienge, and the horse was ful of smoke. Then I sayde: Who is me. For I was astonished: that I (which am a man of vnclene lippes, and dwell amonge people y hath vnclene lippes also:) Shulde se y kynge and LORDE of hostes with my neeyes.

Then flew one of the Seraphins vnto me, hauinge a hote cole in his honde, which he had taken from the auter with the tonges, and touched my mouth, and sayde: lo, this hath touched thy mouth, and thy vnrightuousnes is taken awaye, and thy synne forgiven. After this I herde the voyce of the LORDE takinge aduysement on this maner: Whom shal I sende, and who wilte oure messaunger? The I sayde: here am I, sende me. And so he sayde: go, and tel this people: ye shall heare in dede, but ye shal not vnderstonde, ye shal plane lyse, and not perceaue. Harden the harte of this people, stoppe their eares, and shynt their eyes, that they se not w their eyes, heare not with their eares, and vnderstande not with their hartes, and conuerte and be healed.

Then spake I: LORDE, how longe shal

Ioh 21 b

Amos 6 a

Osee 4 b
Abac. 2 b

Esaie 2 b

E

Pro. 20 c

Pro. 17 c
Mich 3 a

Pro. 3 a

Pro. 17 c
Deut. 17 a
Ezec. 15 d

S

Nu. 11 g

Esa. 9 c

Esa. 41 c
Dan. 9 c

2c

1 Reg. 22 c
4. Reg. 2. 8
2. Par. 6 d

Apoc 4 c
B

Matth. 13 b
Mar. 4 a
Luc 8 b
Act 28 f
Iohā. 12 f
Rom. 11 b

The prophet Esay.

The viij. Chap. Fo. iij.

D swered: until the cities be utterly without inhabitours, and y houses without men, till the lode be also desolate, and lye vntuyl ded. For the LORDE shal take the men farre awaye, so that the londe shal lye waiste. Neuertheles, the tenth parte shal remayne therein, for it shal conuertere and be frute ful. And likewise as the Terebyntes and Oletrees brunge forth their frutes, so shal the holy sede haue frute.

The seuenth Chapter.

A happened in the tyme of Ahas the sonne of Ionathas, which was the sonne of Joathan Kyng of Iuda: that Rezin the Kyng of Siria, and Poca Rome lies sonne, Kyng of Israel: wente vp to ward Jerusalem to beseege it (but wanne it not). Now when the house of Dauid (that is Ahas) herde worde therof, y Siria and Ephraim were confederate together: his herce quaked (yee and y hertes also of his people) like as a tre in the felde, that is moued with the wynde.

Then sayde God vnto Esay: go mete Ahas (thou and thy sonne Sear Jasub) at the heade of y ouer pole, in the fote path by the fullers grounde, and saye vnto him: take hede to thyself and be still, but feare not, nether be faynt harted, for these two tales: that is: for these two smokynge fyre brandes, the wrath and furiousnes of Rezin the Sirian and Rome lies sonne: because that the Kyng of Siria Ephraim and Rome lies sonne haue wickedly conspyred agaynst the, sayenge: We will go downe in to Iuda, vexe the, and brynge them vnder vs, and set a Kyng there, euen the sonne of Taball. For thus saith the LORDE God ther to, It shal not so go forth, nether come so to passe: for the headcitie of y Sirians is Damascus, but the head of Damascus is Rezin. And after fyue and threescore yere, shal Ephraim be nomore a people. And the chiefe cite of Ephraim is Samaria, but the head of Samaria is Rome lies sonne. And yf ye beleue not, there shall no promyse be kepte with you.

Moreover, God spake vnto Ahas, sayen. gerrequyre a token of the LORDE thy God, whether it be towarde the depth beneath or towarde y hight aboue. The sayde Ahas: I will requyre none, nether will I tempte the LORDE. The LORDE answered: Then he are to, ye of the house of Dauid: Is it not ynough for you, that ye be greuous vnto men, but ye must greue my God also? And therfore the LORDE shal geue you a token

of himself. Beholde, a virgin shal conceaue and beare a sonne, and shal call his name Emanuel. Butter and hony shal he eate, y he maye knowe the euell, and chose y good. But orenner that childe come to knowlege, to eschue the euell and chose the good: The londe (that thou art so a frayde for) shal be desolate of both hir kynges.

The LORDE also shal sende a tyme vpon the, vpon thy people, and vpon thy fathers house (soch as neuer came sence the tyme y Ephraim departed from Iuda) thowow y kyng of the Assirians. For at the same tyme shal the LORDE whistle for the flies y are aboute the water of Egypte, and for y Bees in the Assirians londe. These shal come, and shal light all in the valeyes, in y vowtes of stone, vpon all grene thinges, and in all comers.

At the same tyme shal the LORDE shau the hayre of the heade and the fete and the beerd clene of, with the rasoure that he shal paye them withall beyonde the water: namely, with y kyng of the Assirians. At the same tyme shal a man lye with a cowe, and two shepe. Then because of the aboundaunce of mylke, he shal make butter and eat it. So that everyone which remaineth in the londe, shal eate butter and hony. At the same tyme all vynyardes (though there be a thousand vynes in one, and were solde for a thousand siluerlinges) shal be turned to briers and thornes. Like as they shal come in to the londe with arrows and bowes, so shal all the londe become briers and thornes. And as for all hilles that now are herren downe, thou shalt not come vpon them, for feare of briers and thornes. But the catel shal be dryuen thither, and the shepe shal fede there.

The viij Chapter.

Worouer the LORDE sayde vnto me: Take the a greate leaf, and wryte in it, as men do with a penne, that he spede him to robbe, and haist him to spoyle. And Immediately I called vnto me faithfull wytnesses: Vrias the prest, and Zacharias y sonne of Barachias. After that went I vnto the prophetisse, that now had conceaued and borne a sonne. Then sayde the LORDE to me: geue him this name: Maher schal haschbas, that is: a spedier robber, an hastie spoyle. For why, orenner the childe shal haue knowlege to saye: Abi and Im, y is father, and mother: shal y riches of Damascus and y substance of Samaria be take awaye, thowow the kyng of y Assirians.

2aa iij

Luc. 1 d
Math. 1 d

2. Par. 33 a
Esa 36 a

D

E

2. Par. 33 e

H

Esa 30 b

4. Re 16 b
4. Re 17 a

Galat. 3 c

2
4 Reg. 16 a
2 Par. 28 a

Heb. 4 b

The prophet Esay.

B

Ier. 2. 2
Psal 121. 2
Esa. 10. 2
Iohel 9. 2

The LORD spake also vnto me, sayen-
ge: for so moch as the people refuseth the
filtenninge water of Silo, and put their
belite in Rezin and Romelies sounne: Behel-
de, the LORD shal bunge mightie and gre-
at floudes of water vpon them: namely, y
kyng of the Assirians wi. h all his power.
Which shall poure out his fury vpon euery
man, and renne ouer all their bankes.
And shal breake in vpon Iuda, increasinge
in power, till he ge. him by the chier. He
shal fyl also the wytenesse of his londe w
his brode wynges, y Emanuel. Ge toge-
ther ye people, and gather yeu, herken to
all ye of farre countrees. Mustre you, and
gather yeu: mustre you and gather yeu, ta-
ke youre counceles together, yet must youre
counceles come to nought: go in honde wi-
thall, yet shal it not prospere. Excepte E-
manuel: (that is God) be with us. For the
LORDE chastised me, and toke me by y hon-
de, and warned me, sayenge vnto me: that
I shulde not walde in the waye of this pe-
ople. He sayde moroner: rounde with nene
of the, who so euer saye: yonder people are
bounde together. Neuertheles feare them
not, nether be afrayde of them, but sancti-
fie the LORD of hoostes, let him be youre
feare and drede. For he is the sanctifienge,
and stone to stonble at, y rock to fall vpon,
a snare and net to both the houses: to Isra-
el, and the inhabitours of Ierusalem. And
many shal stonble, fall, and be breke vpon
him: yee they shal be snared and taken.

C

Esa. 19. 2

1 Pet. 2. 6
4 Reg 17. 2
Matth 10. 4
1 Cor. 1. 4
1 Pet. 2. 6

Now laye the witnessses together (saye
the LORD) and seale the lawe with my di-
sciples. Thus I waite vpon the LORD,
that hath turned his face from the house
of Jacob, and I loke vnto him. But lo, as
forme, and the children which the LORD
hath geuen me: we are a token and a won-
dre in Israel, for the LORD of hoostes sake,
which dwelleth vpon the hill of Syon.

D

Daniel 8. 4

Heb. 2. 4

And therefore yf they saye vnto you: as the
counceles at the idythsayers, witches, char-
mers and comurers, then make them this
answere: Is there a people enywhere, that
areth not counceles at his God: whether it
be concernyng the dead, or the lyuyng?
If eny man want lihte, let him loke vpon
the lawe and the testimony, whether they
speake not after this meanyng. If he do
not this, he stonbleth and suffreth huger.
And yf he suffre honaer, he is out of pacien-
ce, and blasphemeth his kyng and his
God. Then loke he vpwarde, and bow-
ne warde to the earth, and beholde, there

Esa. 19.

is trouble and bardnesse, veracion is roun-
de aboute him, and the cloude of erreure
And out of soch aduersite, shall he not es-
cape.

The ix. Chap.

The jr. Chapter

As well sene, that y londe of Zabulon and
the londe of Neptali (where thorow the
see waye geeth ouer Jordane in to the lon-
de of Galilee) was at the first in litle trou-
ble, but afterwarde sore vexed.

Neuertheles y people that haue brete
in bardnesse, shal se a greate lihte. As for
them that dwel in the londe of the shado-
we of death, vpon them shal the lihte shy-
ne. Shalt thou multiplie the people, and
not increase the ioye also? They shal reioyse
before the euen as men make mery in har-
uest, and as men that haue gotten the vi-
ctory, when they deale the spoyle. For then
shalt breake the yocke of the peoples bur-
then: the staff of his shulder, and the rod
of his oppressoure, as in y daye at Madiā.

Moroner all temerarious and scidicious
power (yee where there is but a core fylde
w bloude) shal be burnt, and fede the fyre.
For vnto us a childe shal be borne, and vn-
to us a sonne shal be geue. Vpon his shulder
shal he kyngdome lye, and he shal be called
w his ewe name: The wonderous geuer of
counceles, the mightie God, the euerlastinge
father, the prynce of peace, he shal make en-
ende to encrease the kyngdome and peace,
and shal syt vpon the seate of Dauid and in
his kyngdome, to set vp the same, to sta-
blishe it with equyte and righteousnesse,
from the. cc. forth for euermere. This shal
the geue of the LORD of hoostes bunge
to passe.

The LORD sent a worde in to Jacob,
the same is come in to Israel. All the peo-
ple also of Ephraim, and they that dwel in
Samaria, can saye with pryde and hiesto-
mares, on this maner: The tyle worde is
fallen downe, but we will buylde it with
harder stones. The Melbery tymbreys bro-
ken, but we shal set it vp agayne with Ce-
dre. Neuertheles, the LORD shal prepa-
re Rezin the enemye agaynst the, and so or-
dre their aduersaries, that y Sirians shal
laye holde vpon them before, and the phili-
stynes behynde, and so denoure Israel with
open mouth.

After all this, the wrath of the LORD
shal not ceasse, but yet his hande shal be
stretched out still. For the people turneth
not vnto him, that chastiseth them, nether

X

Matth. 4. 1

4 Reg 19. 2
4 Reg 17. 2

Psal 118. 2
Prouer. 16. 2

Esa. 17. 2
Iudi 6. and 7.

B

Luc 1. 2
Matth. 1. 2

Phil 4. 2
Daniel. 2. 2
7. 2
Iohel. 12. 2

C

Esa. 5. 2. 10. 2

The prophete Esay.

do they seeke the LORDE of hostes. Therfore the LORDE shal rote out of Israel both heade and tale, braunch and twygge in one daye. By the heade, is vnderstonde the Senatoure and honorable man, and by y tale, the prophet that preacheth lyes. For all they which enfourme the people that they be in a right case, soch be disceainers. Soch as men thynke also to be perfecte amonge these, are but cast awaye.

D Therfore shal the LORDE haue no pleasure in their yonge me, nether fauoure their fatherlesse and wydowes. For they are altogether ypocrites and wicked, and all their mouthes speake foly. After all this shal not the LORDES wiath cease, but yet his honde shalbe stretched out still. For the vngodly burne, as a fyre in the bryers and thornes: And as it were out of a fyre in a wood or a redebush, so ascenderth the smoke of their pryde.

For this cause shal y wiath of the LORDE of hostes fall vpon the londe, and the people shalbe consumed, as it were with fyre, no man shal spare his brother. If a man do turne him to the right honde, he shal fa mesch, or to the lefte hande to eat, he shal not haue ynough. Every man shal eate the flesh of his owne arme: Manasses shal eate Ephraim, and Ephraim Manasses, and they both shal eate Juda. After all this shal not the LORDES wiath cease, but yet shal his honde be stretched out still.

The tenth chapter.

Woe be vnto you y make vnrightheous lawes, and deuyse thinges, which be to harde for to kepe: wherthorow the poore are oppriessed, on every syde, and the innocētes of my people are there with robbed of iudgment: that wyddowes maye be youre praye, and that ye maye robbe the fatherlesse. What will ye do in tyme of the visitacion and destruction, that shal come from farre? To whom will ye renne for helpe: or to whom will ye geue youre honoure, that he maye kepe it: that ye come not amonge the prisoners, or lye amonge the deed? After all this shal not the wiath of the LORDE cease, but yet shal his honde be stretched out still.

Woe be also vnto Assur, which is a staff of my wiath, in whose honde is the rod of my punysshment. For I shal sende him amonge those ypocritish poeple, amonge the people that haue deserued my disfauoure shal I send him: that he maye utterly robbe them, spoyle them, and treade them

The x. Chap. Ifo. v.

downe like the myre in the strete. Howbeit his meanyng is not so, nether thinketh his harte of this fashion. But he ymagineth only, how he maye ouerthrowe and destroye moch people, for he saith: are not my pynces all kynges? Is not Calno as easie to wyne, as Charchamis? Is it harder to conquere Antiochia then Arphad? Or is it lighter to overcome Damascus then Samaria? As who say: I were able to wyne the kingdome of the Idolaters and their goddes, but not Jerusalem and Samaria. Shal I not do vnto Jerusalem and their ymages, as I dyd vnto Samaria and the ir ymages?

Wherfore the LORDE saith: As soone as I haue perfourmed my whole worcke vpon the hyl of Syon and Jerusalem: then will I also vset the noble and stoune kyng of Assiria, with his wysdome and pryde. For he stondeth thus in his owne conceite: This do I, thorow the power of myne owne honde, and thorow my wysdome: For I am wyse, I am he that remoue the londes of the people, I robbe their prynces: and (like one of the worthies) I dryue them from their hie seates. My honde hath founde out the hostes of the people, as it were a nest. And like as egges, that were layde here and there, are gathered together: So do I gather all countrees. And there is no man, y darre be so bolde, as to touch a fether, that darre open his mouth, or once whisper.

But doth he are booste it self, agaynst him y heweth therewith, or doth the sawe make any frakinge, agaynst him that ruleth it? That were even like, as yf the rod dyd exalte it self agaynst him, that beareth it: or as though y staff shulde magnifie it self, as who saye: it were no wodd. Therfore shal the LORDE of hostes sende him pouerte in his riches, and burne vp his power, as it were with a fyre. But the light of Israel shalbe y fyre, and his Sanctuary shalbe the flaine, and it shal kyndle, and burne vp his thornes and bryers in one daye, yee all the glory of his woddes and felde shalbe consumed with body and soule. As for himself, he shalbe as one chased awaye. The trees also of his felde shalbe of soch a nombre, that a childe maye tell them.

After y daye shal the remanant of Israel, and soch as are escaped out of the house of Jacob, seeke no more coforte at him that smote them, but shal comforte them selves with faithfulnessse and treuth in the LOR-

B

4. Reg. 18. f

Deut. 8. d
Esa 47. b
Eze. 29. b

C

Esa 45. b
Rom. 9. c

Esa. 37. f

Mat. 11. a

D

Luc 11. f
Mat 23. a
Esa 29. a

Esaie 5. d
and 9. c

Esaie 26. a
Ierc. 21. b
Eze 21. b

The prophet Esay.

Isa. 19. c
Ro. 9. c
Esa. 29. f
and 11. c

DE, the holy, one of Israel. The remnant, yee and the posterity of Jacob, shall conuer- te vnto God the mighty one. For though thy people (o Israel) be as the soude of the see, yet shall but the remnant of them only conuerce vnto him. Perfecte is the iudgmēt of him that flowereth in righteousness: and therfore y^e LORDE of hostes shall perfectly fulfil the thinge, that he hath determyned in the myddest of the whole worlde. Therfore thus saith the LORDE God of hostes: Thou my people, that dwellest in Sion, be not a frayde for the kinge of the Assirians: he shall wagge his staff at the, yee and beate the with the rodd, as the Egypciā dyd sometyne: But soone after, shall my wrath and my indignacion be fulfilled agaynst their blasphemies.

Esa. 37. l
Iudic. 7. g
Exo. 14. c

Morouer the LORDE of hostes shall pre- pare a scourge for him, like as was the pu- nishment of Madiā vpon y^e mount of Oreb. And he shall lift vpon his rod ouer the see, as he dyd sometyne ouer the Egypciāns. Then shall his burthen be taken from thy shul- ders, and his yock from thy neck, yee the sa- me yock shall corrupte for very fatnesse. He shall come to Aiath, and go thorow toward Migron. But at Machmas shall he muster his hoste, and go ouer y^e foorde. Gaba shall be their resting place, Abima shall easte- yde, Gaba Saul shall fle awaye. The voy- ce of y^e noyse of thy horses (o daughter Gal- lim) shall be herde vnto lais and to Ana- thoth, which also shall be in trouble. Mad- mena shall tremble for feare: but the cietyes of Gabun are many, yet shall he remayne at Nob that daye. After that, shall he lift vpon his honde agaynst the mount Sion, and a- gaynst the hill of Jerusalem. But se, the LOR- DE God of hostes shall take awaye the prou- de from thence, wth feare. He shall hew dow- ne the proude, and fel the hie mynded. The thornes of the wod shall be rooted out wth yron, and Libanus shall haue a mightie fall.

The xi. Chapter.

Mat. 1. a
Esa. 40. a
Luc. 4. b
and 7. c

After this there shall come a rod forth of y^e kynrede of Jesse, and a blossome out of his rore. The spere of the LORDE shall light vpon it: the spere of wysdome, and vnderstandinge: the spere of counsell, and strength: y^e spere of knowlege, and of the feare of God: and shall make him feruent in the feare of God. For he shall not geue sentence, after the thinge y^e shall be brought before his eyes, neither reprove a matter at the first hearinge: but with righteousness shall he iudge the poore, and with helynes

The xij. Chap.

shall he resourne the symple of the worlde. He shall smyte y^e worlde with y^e staff of his mouth, & with y^e breath of his mouth shall he slaye the wicked. Rightuousnesse shall be the gyrdle of his loynes, treuth and faithfulness the gyrdunge vpon of his ray- nes. The shall y^e wolfe dwell with the lābe, and the leopard shall lye downe by the go- te. Bullokes, lyons and catel shall kepe com- pany together, so that a litle childe shall dryue them forth. The cowe and the Beere shall fede together, and their yongones shall lye together. The yō shall eate strawe like the oxe, or the cowe. The childe whyle he sucketh, shall haue a desyre to the serpent's nest, and whē he is weened, he shall put his hande in to the Cockatrice denne. No man shall do euil to another, no man shall destroye another, in all the hill of my Sanctuary. For the earth shall be ful of y^e knowlege of y^e LORDE, enen as though the water of the see flowed ouer the earth.

2 Thes. 1. b
Eph. 6. b
B
Esa. 65. d
Esa. 65. d
Abac. 2. b

Then shall the Gentiles enquire after the rore of Jesse (which shall be set vp for a token vnto the Gentiles) for his dwellinge shall be glorious. At the same tyme shall the LORDE take in honde agayne, to conquire y^e remnant of his people (which are leftt alyue) from the Assirians, Egypciāns, Ara- bians, Morians, Elamites, Caldeyes, An- tiochiāns and Iūdēs of the see. And he shall set vp a tokē amonge the Gentiles, and ga- ther together y^e dispersed of Israel, yee and the outcastes of Juda from the foure cor- ners of y^e worlde. The hatred of Ephraim, and y^e enmyte of Juda shall be clene rooted out. Ephraim shall beare no euil wil to Ju- da, and Juda shall not hate Ephraim: but they both together shall flye vpon the shul- ders of the philistynes toward the West, and spoyle them together that dwell to- ward the East. The Idumytes and the Moabites shall let their hōdes fall, and the Ammonites shall be obedient vnto them.

Ro. 15. b
Esa. 10. d
Luc. 2. c

The LORDE also shall cleene the tungen of the Egypciāns see, and with a mightie wynde shall he lift vpon his honde ouer Nilus, and shall smyte his seuē streames and make men go euerydye shod. And thus shall he make a waye for his people, y^e remayneth from the Assirians, like as it happened to y^e Is- raelites, what tyme they departed out of the londe of Egypte.

Exo. 14. f

The xij. Chapter.

SO that then thou shalt saye: O LOR- DE, I thanke the, for thou wast displea- sed at me, but thou hast refrayned thy

2

The prophet Esay.

Abac. 1. c
Exo 15. 2
Psal 117. b

Wraith, and hast mercy vpon me. Beholde, God is my health, in whom I trust, and am not a frayde. For the **LORDE** God is my strength, and my prayse, he also shal be my refuge. Therfore with ioye shal ye drawe water out of the welles of the Sauoure, and then shal ye saye: Let vs geue thankes vnto the lord, and call vpon his name, and declare his counsels amonge the people, and kepe them in remembraunce, for his name is excellēt. O synge praises vnto the **LORDE**, for he doth greate thinges, as it is knowne in all the woulde. Crie out, and be glad, thou that dwellest in Sion, for greate is thy punce: the holy one of Israel.

The XIII. Chapter.

This is y^e heny burthē of Babilō, which Esaye the sonne of Amos dyd se. Make some tokēs to the hie hilles, call vnto them, holde vp youre hōde, that the prynces maye go in at the dore. For I will sende for my debites and my gyaūtes (sayeth the **LORDE**) and in my wraith I will call for soch, as tryumphe in my glory.

4. Re. 7. b
2. Mac. 5. a

With that, me thought I herde in the mountaynes, a noyse, like as it had bene of a greace people: and a russhinge, as though the kyngdomes of all nacions had come together. (And the **LORDE** of hoostes was the caprayne of the whole armye.) As they had come not only out of farre countrees, but also from the endes of the heauē: Euē the **LORDE** himself with the ministers of his wraith, to destroye the whole lōde. Mourne therfore, for the daye of the **LORDE** is at honde, and cometh as a destroyer from y^e allmighty. Then shall all bondes be letten downe, and all mens hertes shal melt awaie, they shal stonde in feare, carefulnesse and sorowe shal come vpoⁿ them, and they shal haue payne, as a woman that traueleth with childe. One shall euer be abasshed of another, z their faces shal burne, like y^e flāme.

Nati. 1. c

Ezec 31. b
Isai. 1. b
and 3. c

For lo, the daye of the **LORDE** shall come, terrible, full of indignacion and wraith: to make the londe waiste, and to root out the synne therof. For the starres and planetes of heauen shal not geue their light, the Sonne shal be quenched in the rysinge, and the Moone shal not shyne with his light. And I wil punyssh the wickednesse of the woulde, z the synnes of the vngodly, sayeth the **LORDE**. The hye stomackes of the proude will I take awaye, and will laye downe the boestinge of tyrauntes. I will make a man dearer thē syne golde, and a man to be more worth, thē a golden wedge of Ophir. Moreover, I will

The xiiij. Chap. Ho. vi.

so shake the heauē, that the earth shall remo out of hir place.

Thus shall it go wth Babilon, in the wraith of the **LORDE** of hoostes in y^e daye of his fearfull indignaciō. And Babilon shal be as an hunted or chased doo, and as a flocke wth out a shepherde. Euery mā shal carne to his owne people, z fle echone into his owne londe. Who so is founde alone, shal be shot thorow: And who so gather together, shal be destroyed wth the swerde. Their children shal be slayne before their eyes, their houses spoyled, z their wyues rauyshed. For lo, I shall bunge vp y^e Medes agaynst thē, which shal not regarde syluer, nor be desyrous of golde. Then shall yonge mens bowes be knapped asunder. The Medes shal haue no pitie vpoⁿ womē wth childe, z their faces shal not spare y^e childrē. And Babilō (y^e glory of kyngdomes and bertie of the Caldees honō) shal be destroyed, euē as God destroyed Sodom z Gomorra. It shal neuer be more inhabited, ne-ther shal there be eny more dwellinge there, from generacion to generacion.

Gen. 19. c

The Arabians shall make no mo tentes there, necher shall the shepardes make their fōldes there eny more: but wylde beastes shal lie there, z y^e houses shal be full of greate Oules. Estriches shal dwell there, z Apes shal daunse there: The litle Oules shal crie in the palaces, one after another, z Dragons shal be in the pleasaūt perlours. And as for Babilons tyme, it is at honde, z hir dayes maye not be longe absent.

The XIII. Chapter.

But y^e **LORDE** wil be mercysfull vnto Jacob, z wyll take vp Israel agayne, z see thē in their owne lōde. Strangers shal cleue vnto thē, z gethē to y^e house of Jacob. They shal take y^e people, z cary thē home wth thē. And y^e house of Israel shal haue thē in possession, for seruantes z maydēs in y^e lōde of y^e **LORDE**. They shal take those prysoners, whose captyues they had bene afore: z rule those, y^e had oppressed thē. When y^e **LORDE** now shal bunge y^e to rest, frō y^e trauayle, feare, z harde bondage y^e thou wast laden with all: then shalt thou vse this mockage vpon y^e Kinge of Babilon, z saye: How happeneth it y^e y^e oppressour leaueth of? It y^e golden tribute come to an ende? Doubtes the **LORDE** hath broken the staff of the vngodly, z the cepter of y^e lordly. Which whē he is wroth, smyteth y^e people wth durable strokes, z in his wōders he persecuteth thē, z cometh thē cōtinually. And therfore y^e whole woulde is now at rest and quyetnesse, z men synge for ioye.

Abdie 1. d
Zach. 2. b

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The prophet Esay.

Bee euen the Syre trees and Cedres of Libanus reioyse at thy fall, sayenge: Now þ thou art layde downe, there come no mo vp to destroye vs. Hell also trembleth at thy comynge, All mightie men and prynces of the earth, steppe forth before the. All kynges of the earth stonde vp fro their seates, that they maye all (one after another) synge and speake vnto the. Art thou wounded also as we? art thou become like vnto vs? Thy pompe and thy pryde is gone downe to hell: No thes shalbe layde vnder the, z wormes shalbe thy coveringe.

Luc. 10. c

APo. 12. d

Eze. 31. c
Eze. 31. c

Chow art thou fallen from heauen (o Lucifer) thou faire morninge childe: hast thou gotten a fallen euen to the ground, thou that (not withstandinge) dyddest subdue the people? And yet thou thoughtest in thine harte: I will clymme vp in to heauen, and make my seate aboue the starres of God, I wyll sit vpon the glorious mount toward the North, I wyll clymme vp aboue the cloudes, z wilbe like the highest of all. Yet darre I laye, þ thou shalt be brought downe to the depe of hell. They that se the, shal narrowly loke vpo the, and thinke in them selues, sayenge: Is this the man, that brought all londes in feare, and made þ kyngdomes afrayde? Is this he that made the worlde in a maner waiste, z and layde the cities to the grounde, which let not his prisoners go home?

How happeneth it, that the kynges of all people lie, every one at home in his owne palace, with worshippe, and thou art cast out of thy graue like a wilde braunch: like as dead mens rayment that are short thoro with the swerde: as they that go downe to the stonnes of the depe: as a dead carse that is troden vnder fete: and art not buried w them? Euen because that thou hast waisted thy lōde, and destroyed thy people. For the generacion of the wicked shalbe without hono, for euer. There shal a waye be sought to destroye the: z childre, for their fathers wickednes: they shal not come vp agayne to possesse the londe, and fyll the worlde ful of castels and townes.

DI wil stonde vp agaynst them (sayeth the LORDE of hoostes) and root out þ name and generacion of Babilon (saith the LORDE) z wil geue it to the Otters, and wil make water podels of it. And I wil swepe them out with the besome of destruction, sayeth the LORDE of hoostes. The LORDE of hoostes hath swome an ooth, sayenge: It shal come to passe as I haue determined: z shalbe fulfilled as I haue denyed. The Assirians shalbe des-

Esa 37. b

The xv. Chap.

troyed in my londe, and vpon my mountaynes wyll I treade them vnder fore. Wher thoro his yocke shal come from you, z his burthen shalbe taken from youre shuiders. This deuyce hath God taken thoro the whole worlde, and thus is his honde stretched out ouer all people. For yf the LORDE of hoostes determe a thinge, who wyl dysanulle it? And yf he stretch forth his honde, who wil holde it in agayne?

The same yere that kyng Achas dyed, God threathned by Esay on this maner: Reioyse not (thou whole Palestina) as though þ rod of him þ beatech the were broken: For out of þ serpent's rote, there shal ware a koe Patrice, z the frute shalbe a synie worme. But the poore shal fede of the best thinges, and the symple shal dwell in safetie. Thy rotes wil I destroye w hunger, and it shal slaye þ remnaunt. Mourn ye portes, wepe ye Cities And feare thou (o whole Palestina) for there shal come fro the North a smoke, whose power no man maye abyde. Who shall then maynteyne the messages of the Gentyles? But the LORDE stablisheth Syon, z the poore of my people shal put their trust in him.

Eze. 47. a
Eze. 21. c
Sopli. 2. a
2. Reg. 12. b

4. Reg. 1. b

The XV. Chapter.

This is þ heuy burthen vpo Moab: Ar of Moab was destroyed (as me thought) in the night season: The walles of Moab perished in the night, z vanished awaye: They were to Baith and Dibon in the hie places, for to wepe: Moab did mourne fro Nebo to Medba: All their heades were colled, and all their beardes shauen. In their stretes were they gyrded aboute with sack cloth. In all the toppes of their houses z stretes was there nothinge, but mournyng and wepinge. Zesebon and Eleale cried, that their voyce was herde vnto Jahaz. The worthies also of Moab bleared and cried for verry sorow of their myndes: Wo is my hert for Moabs sake. They fled vnto the cite of Zoar, which is like a fayre frateful bullock, they went vp to Luhith, wepinge. The waye toward Horonaim was ful of lamentacion for þ hurte. The waters of Nimrim were dried vp, the graspe was wythred, the herbes destroyed, z what necessary grene thinge there was besyde. In like maner the thinge þ was left them of their substaunce, they caried it by water to Araby. The crie went ouer the whole londe of Moab: from Eglaïm vnto Beer, was there nothinge but mournyng. The waters of Dimon were full of bloude, for þ enemye had sent thither a bonde of men, which

Eze. 21. b
Sopli. 2. b
Iere. 48. f
Eze. 7. c

Iere. 48. b
Act. 11. b

The prophete Esay.

as a lyon, layde waite for the remnaunt of the londe, and for them y were escaped.

The xvi. Chapter.

21 **T**hen sent the lordes of the lode a mā of warre, from the rocke that lieth toward the deserte, vnto the hill of the daughter Sion. For as for the daughters of Moab, they were as it had bene a trymblinge byde, y is put out of hir nest, by the fery of Arnon) which messaunger sayde: gather youre counceyl, come together, couer vs with youre shadowe in the myddaye, as the night doth: hyde the chaced, & bewaie not thē that are fled, let the persecuted Moabites dwell amōge you, be oure open refuge agaynst the destroyer: for the aduersary oppriesseth vs, the robber vndoeth vs, & the tyrant dryueth vs out of oure londe. But y Trone of youre kyngdome is ful of grace, therfore he that sitteth vpon it w' faitfulness & treuth in the house of David, knowe the thinge & do his diligence to helpe shortly, acordinge to Equite and rightuousnes. As for Moabs pūde (shal they answer) it is wel knowne. And all though they be excellent, proude, arrogant, & hie mynded: yet is their strength nothinge like. And therfore Moab complayneth vnto Moab, w' her thorrow they come all to mourne: & now y they be smytten, they take their deuylce beneath by the bryck wall, and make their complaynte.

The suburbs also of Hesebon were made waiste, & the princes of the Gentyles herwed downe y vynyardes of Sibma, which were planted with noble grapes, and spied vnto Jazer, and went vnto the ende of the deserte, whose braunches stretched their felues forth beyonde the see. Therfore I mourned for Jazer, & for y vynyardes of Sibma w' greate sorow. I poured my teares vpon Hesebon & Eleale, for all their songes were layde downe, in their harness & gatheringe of their grapes: Myrth and chere was gone out of y felde & vynyardes, in so moch, that no man was glad ner sung. There wēte no treader in to the wyncpresse, their mery chere was layde downe. Wherfore my bely robled (as it had bene a lute) for Moabs sake, & myne inwarde membres, for the bryck walles sake. For it happened thus also: whē Moab sawe that she was turned vpsyde downe: she went vpon hie in to hir sanctuary, to make hir prayer there, but she might not be helped. This is the deuylce, which the LORDE toke in honde at that tyme agaynst Moab. But now the LORDE sayeth thus: In

The xvij. Chap. 35. vij.

thre yere shal y power of Moab w' their pōpe (which is greate) be minished, like as y burthē of an hyred seruante: And as for y remnaunt of them, they shalbe lesse then a fewe, and not rekened moch worth.

The xvij. Chapter.

This is the heuy burthē vpon Damascus: Beholde, Damascus shal be no more a ci te, but an heape of broken stones. The cities of Aroer shalbe waiste, The catel shal lie there, & nomā shal fraye thē awaye. Ephraim shal no more be strōge, & Damascus shal no more be a kyngdome. And as for y glory of y remnaunt of y Sirians, it shalbe as the glory of the childre of Israel, saith y LORDE of hostes. At that tyme also shal y glory of Jacob be very poore, & his fatnes leane. It shal happē to thē, as when one sheareth in harvest, which cutteth his handful w' the sickle, & when one gathreth y sheaves together in the valley, of Rephaim, there remayneth yet some ears ouer. Or as whē one shateth an elyue tre, which syndeth but two or thre olyue beries aboue in the toppe, and foure or fyue in the braunches. Thus the LORDE God of Israel hath spoken.

Then shal man couerte agayne vnto his mater, & turne his eyes to the holy one of Israel. And shal not turne to the aulcers that are y worke of his owne hōdes, nether shal he loke vpon groanes & ymages, which his syngers haue wrought. At the same tyme shal their stronge cities be desolate, like as were once y forsake plowes & coine, which they forsake, for feare of y children of Israel.

So shalt thou (o Damascus) be desolate, because thou hast forgottē God y Saviour, & hast not called to remēbraunce. y rock of thy strength, Wherfore thou hast also set a saye plāte, & grafted a straunge braunch. In the daye when thou diddest plante it, it was greate, and gane soone the frute of thy seide: But in the daye of harvest, thou shalt reape an heape of sorowes & miseries.

Wo be to the multitude of moch people, that rush in like the see, and to the heape of folke, that renne ouer all like greate waters. For though so many people increafe as the flowinge waters, and though they be armed, yet they fle farre of, and vanish awaye like the dust with the wynde vpon an hill, and as the whyle wynde thorrow a stome. Though they be fearful at night, yet in the morninge it is gone with thē, This is their porcion, that do vs harme, and heretage of them, that robbe vs.

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Esa. 21. c

Isa. 48. c
Ezec. 25. b

Isa. 49. d
Amos. 1. a

3

Esa. 24. b

C

4 Re. 7. b

Deut. 32. c

Esa. 37. f

The prophet Esay.

The xviij. Chapter.

A **S**o be to the londe of fluenge shippes, which is of this syde y floude of Ethiopia: which sendeth hir message ouer the see in shippes of rebes vpo y water, and sayeth: go soone, and do yo' message vnto a straunge and harde folke: to a fearful peepie, z to a people y is firther then this: to a desprate and pylled folke, whose londe is denyded from vs with ryuers of water. Rec all ye y syt in the compasse of the woulde, and dwell vpon the earth: when the token shalbe geuen vpo the mountaynes, then loke vpon when the home bloweth, then herten to, for thus hath y LORDE sayde vnto me. I layde me downe, and pondred the matter in my hense, at the noone daye when it was here: and there fel a mysluize shower, like a dew, as it happeneth in haruest. But the frutes, were not yet ripe cut of, and the grapes were but yonge and grene. Then one smore of the grapes with an heke, yee he hewed downe also the burwes and the braunches, z dyd cast the awaye. And thus they were layde waist, for the foules of the mountaynes, and for y beastes of the earth together. So y the foules sat ther vpon, and the beastes of the earth wyntered there. Then shal there be a present brought vnto the LORDE of hoostes: euen that harde folke, that fearful folke, and that further is the this: y desperate and pylled folke (whose londe is denyded from vs with floudes of water) vnto the place of the name of the LORDE of hoostes: euen vnto the hill of Sion.

The xix. Chapter.

A **T**his is the heuy burchen vpon Egypte: Beholde, the LORDE wil ryde vpon a swifte cloude, and come in to Egypte. And the goddes of Egypte shal tymbler at his comynge, and the hert of Egypte shal quake within her. For thus saith the LORDE: I wil stere vp the Egyptians one agaynst another amonge them selues, so that one shalbe euer agaynst his brother and neighbour, yee one cite agaynst another, and one kyngdome agaynst another. And Egypte shalbe choled in hir self. Whē they are counsel at their goddes, at their prophetes, at their soythsayers and witches: then will I bunge their counsel to naught.

B I wil delyuer Egypte also in to the hondes of greuous rulers, and a cruel kinge shal haue the rule of them. The water of the see shalbe drawē out, Nilus shal synke awaye, z be dronke vp. The ryuers also shalbe drawen out, the welles shal decreace and drie

The xix. Chap.

awaye. Rede and rush shal fayle, the gras se by the waters syde or vpon y ryuers bankes, yee and what so ener is sowne by the waters, shalbe wythered, destroyed, z brought to naught. The fyshers shal mourne, all soch as cast angles in the water, shal complayne, z they that spiede their nettes in the water, shalbe faynt harted. Soch as laboure vpon flax z sylcke, shal come to ponerte, z they also that receue fyne workes. All the poundes of Egypte, all the pelicie of their Meates z diches shal come to naught.

Rec the vndisciete prynces of Zean, the counceill of the wyse Senateurs of Pharaos, shal turne to foolishnesse: These that darre boast z saie of Pharaos behalfe: I am come of wyse people. I am come of y' olde regall progeny. But where are now thy wyse men? Let them tel the z shewe the, what the LORDE of hoostes hath taken in honde agaynst Egypte. Sooles are these prynces of Zean, z proude are the prynces of Tiopeh: yee they dysceane Egypte with the nobilitie of their stocke. For the LORDE hath made Egypte dronckē with the spiete of erreure, and they shal vse it in all matters: eue like as a dronckē mā goeth spewing aboute. For Egypte shal lacke good counceill, so y they shal not knowe what to do, nether beginnyng nor ende, nether vpon the lōde nor water. The shal y Egyptians be like vnto womē, a frayde z astōied, at the lysteinge vp of the hōde, which y LORDE of hoostes shal lifte vp ouer them.

The londe of Iuda also shal make the Egyptians a frayde, who so doth but speake vpon it. shal put them in feare: And that because of the counceill, which y LORDE of hoostes hath deuysed agaynst them. Then shal the fyue cities of Egypte speake with the Canaanites tunge, and swear by the LORDE of hoostes, z Heliopolis shalbe one of them. At the same tyme shal the LORDE of hoostes haue an aulter in the myddest of the londe of Egypte, with this title ther by: Vnto the LORDE. This shalbe a token or testimony vnto the LORDE of hoostes in the londe of Egypte, when they shal crie vnto him, because of those that oppresse them: that he shal sende them a captayne and a Sauoure to delyuer them.

Moreover, Egypte shalbe bought vnto the LORDE, and the Egyptians also shal knowe the LORDE at the same tyme: they shal do him reuerence with peace offringes, and with meat offringes: they shal promyse him offringes, yee z paye him also. Thus the LORDE shal smyte Egypte, z heale it agayne: z so

2 Reg. 17. b

Elaig. 5. c

3 Reg. 22. d

Deut. 18. a

1 Cor. 40. a

1 Cor. 19. a

Luc. 31. d

Mar. 13. a

D

Deut. 10. d

E

The prophet Esay.

shal they turne to y^e LORDE, and he also shal haue mercy vpon them, and saue them. Then shal there be a comon waye out of Egipte into Assiria. The Assirians shal come in to Egipte, and the Egipcians in to Assiria. The Egipcians also and the Assirians shal both haue one Gods seruyce. Then shal Israel with honoure be the thirde to Egipte and Assur. And the LORDE of hostes shal blesse them, sayenge: Blissed is my people of the Egipcians, Assur is the worke of my hōdes, but Israel is myne inheritaunce.

The xx. Chapter.

The same yeare that Sarchan came to Aschod, where Sargē the kinge of the Assirians sent him, what tyme as he also be seged Aschod, & wāne it y^e same season: The spake the LORDE vnto Esaye y^e sonne of Amos, sayenge: go and loose of y^e sack cloth fro thy loynes, and put of y^e shues from thy fere. And so he dyd, goinge naked & barefote. Then sayde the LORDE: where as my seruauit Esaye goeth naked and barefote, it is a token and signifieng of the thinge, that after thre yeare shal come vpon Egipte and Ethiopia. For even thus shal the kinge of the Assirians driue beth yonge and olde, as prisoners naked and barefote, out of Egipte and Ethiopia, And shal dyscouer y^e shame of Egipte. They shal be also at their wittes ende, and ashamed one of another: the Egipcians of the Morians, and the Morians of the Egipcians, at the sight of their glory.

Morouer they that dwel in y^e Isles shal saye even the same daye: beholde, this is oure hope, to whom we fled to seke helpe, that we might be deliuered from the kinge of y^e Assirians. How will we escape?

The xxi. Chapter.

This is the heuy burthen of the waiste see: A greuous visiō was shewed vnto me, like as when a storme of wynde and rayne russheth in from the wyldernes, that terrible londe. Whoso maye disceane (sayde the voyce) let him disceane: Whoso maye dystroye, let him dystroye. Vpon Elam, besege it o Madai, for I will still all their gronnynges. With this, the raynes of my backe were ful of payne: Panges came vpon me, as vpon a woman in hir trauayle. When I herde it, I was abashed: and whē I looked vp, I was a frayde. Myne herte paunted, I trembled for feare. The darcknesse made me fearfull in my mynde.

Thee soone makere dy the table (sayde this voyce) kepe the watch, eate and drynke: Vpon

The xxij. Chap. Iso. viij.

ye captaynes, take you to youre shyldes, for thus the LORDE hath charged me: go thy waye, and set a watchman, that he maye tell what he seyth. And whē he had wayted diligēly, he sawe two hoismen: the one rydinge vpon an Asse, the other vpon a camel. And the lyon cried: LORDE, I haue stonde waytinge all the whole daye, and haue kepte my watch all the night. With y^e came there one rydinge vpon a charet, which answered, and sayde: Babilon is fallen, she is turned vpsyde downe, and all y^e ymages of hir goddes are smytten to y^e ground. This (o my floure throschers and fanners) haue I herde of the LORDE of hostes the God of Israel, to shewe it vnto you.

Iere. 51. a
Apo. 14. b
and 18. a

The heuy burthen of Duma.

One of Seir cried vnto me: watchman, what hast thou espied by night? Watchman, what hast thou espied by night? The watchman answered: The daye breaketh on, and the night is comyng: If youre request be earnest, then axe, and come agayne.

Iere. 49. b

The heuy burthen vpon Arabia.

As enen ye shal abyde in the wod, in the waye toward Dedanum. Mette the thurstie with water, (o ye citisens of Tema) mette those wich bried that are fled. For they shal runne awaye from the weapon, from the drawe swerde, from the bet boxe, and from the greate batell. For thus hath the LORDE spoken vnto me: ouer a yeare shal all the power of Cedar be gone, like as when the of fice of an hyred seruante goeth out: And the remnaunt of the good Archers of Cedar, shal be very few: For the LORDE God of Israel hath spoken it.

Esa. 16. a

Iere. 49. a

The xxij. Chapter.

The heuy burthen, apon the valley of Vision.

What hast thou there to do, that thou clymnest vp in to the house toppe, o thou citie of miracles, sedicious and wilfull? seinge, thy slayne mē are nether killed wth swerde, ner deed in batell? For all thy captaynes gat them to their houses from the ordinaunce, yee they are altogether rydden awaye, and fled farre of. When I perceaued y^e, I sayde: awaye fro me, y^e I maye wepe bytterly. Take no labour for to cōferte me, as touchinge the destruction of my people. For this is y^e daye of the LORDE of hostes, wherein he will plage, treade downe, and wo

Iere. 9. a
Luc 19. d

The prophet Esay.

be out the valley of Visiōs, and breake downe the walles, with soch a crack, that it shal geue a sownde in the mountaynes.

B I sawe the Elamites take the quyners to carte and to horse, and that the walles were bare from harnessse. Thy goodly valleys were ful of Charettes, the horse men made them soone to besege the gates. Then was the coveringe of Juda put from thence, and then was sene the sege of the tymbrie house. There shal ye see the riftes in the walles of the cite of David, wherof there shal be many. Ye shal gather together the waters of the lower pole, and tel the houses of Ierusalem, and breake of some of the to kepe y walles. And ye shal make a pyt betwyxe y twa yne walles of the water of the olde pole, and nothinge regarde him, that toke it in honde and made it. And at the same tyme shal y LORDE of hoostes cal mē to wepinge mourninge, to baldnesse and puttinge on of sack clothe. But they to fulfil their lust and wilfulnes, slaughter oxē, they kyll shepe, they eate costely meate, & drynke wyne: let vs eate and drinke, tomorrow we shal die. Neuer the les whē the LORDE of hoostes herde of it, he sayde: yee, yf this wickednes of yours shal be remitted, ye must die for it. This hath y LORDE God of hoostes spoken.

C Thus sayeth the LORDE God of hoostes: Go in to the treasury vnto Sobna the gouernoure, and saye vnto him: What hast thou here to do? & from whence comest thou? that thou hast made the a grave here? For he had caused a costly combe of stone to be made for himself, and a place to lye in to be hewen out of a rock. Beholde the LORDE shal cast the out by violence, he will decke the of another fashion, and put vpon the a strange clothe. He shal carie y in to a farre countre, like a ball with his hondes, There shalt thou die, there shal the pompe of thy charettes haue an ende: thou vyllayne of the house of thy LORDE: I wil shute the out of thine office, and put the from thine estate.

D After this wil I cal my seruante Eliakim, y sonne of Helkias, and araye him with thy cote, and gyde him with thy gyrdle, and I wil geue thy power in to his honde. He shal be a father of the citisens of Ierusalem, and of the kynred of Juda. I will also laye the keye of Davids house vpon his shulders, and yf he open, no man shal shyte, and yf he do shyte, no man shal open. I wil fasten him to a nale in the place of the most hye faithfulnessse, and he shal be vpon the glorious trone of his fathers house. They shal ha-

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ge vpon him all the glory of his fathers house, of the children and childers childē, all apparel small and great, all instrumentes of measure & musike. This shal come to passe, (saith the LORDE of hoostes) when the nale, y is fastened to the place of the highest faithfulnessse: shal be plucked of, And whē the weight that hangerh vpon it, shal fall, be broken, and hewen in peces. For the LORDE himself hath sayde it.

The xxiiij. Chapter.

S I heuy burthen vpon Tirus. Mourn ye shippes of Tharsis, for she is throwne downe to the grounde, and conquered of them, that are come from Cithim. The Indwellers of the Ilandes, the marchauntes of Sidon, and they that occupied the see (of whom thou wast ful somtyme) are at a poynte. For by see were there frutes brought vnto the, and all maner of corne by water. Thou wast the comon market of al people. Sidō is sory for it, yee and all y power of the see cōplaneth, and saith: O y I had neuer traueled with childe, that I had neuer borne eny, y I had necher nourished boye, ner brought vp doughter. As soone as Egyp̄te perceaueth it, she wil be as sory as Tirus it self. Go ouer the see, Mourn ye y dwel in the Iles. Is not that the glorious cite, which hath bene of longe antiquite? whose natyues dwellinge farre of, commend her so greatly? Who hath deuysed soch thinges vpon Tirus the crowne of al citi- es, whose marchaūtes and captaynes were the highest and principal of the worlde? But the LORDE of hoostes hath deuysed it, that he maye put downe al pompe, and minish all the glory of the worlde. Go thorow thy londe (o thou doughter of the see) as men go ouer the water, and there is not a gyrdle more.

Thus the LORDE that remoueth the kingdomes, and hath taken in hande agaynst that mightie Canaan to rote it out: hath stretched out his honde ouer the see, and sayde: From hence forth shalt thou make no more myrrh (o thou doughter Sidon) for thou shalt be put downe of the Cethēes. Scende vp therfore, and go where the enemy wil carie the, wherethou shalt also haue no rest. Beholde (for thyne ensample:) The Caldees were soch a people, that no man was like them, Assur buylded them: he set vp his castels & palaces, and brokethem downe agayne. And therfore mourn (ye shippes of the see) for youre power shal be throwne downe.

8. Reg. 1. b

8. ap. 1. b
1. Cor. 15. c

8. 2. 16. a

Apoc. 1. d
Iob 12. b

Zach. 10. a

Jer. 47. c
Eze. 16. a
and 27. 10

Iob 11. b

Dan. 1. c

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After that, shal the lxx yeares of Tirus (even as longe as their kinges life was) be forgotten. And after lxx. yeares, it shal happen to Tirus as with an harlot that playeth vpon a lute. Take thy lute (saie men to her) and go aboute the citie, thou art yet an vnknowne wensche, make pastyme with diuerse balettes, wherby thou mayest come in to acquaintance. Thus shal it happen after lxx. yeares. The LORDE shal visit the citie of Tirus, and it shal come agayne to hyr Marchaundyse, and shal occupie with al the Kingdomes that be in the worlde. But all hir occupiēge and wynnynge, shalbe halowed vnto the L O R D E. For then shal they laye vpon nothinge behinde them nor vpon heapes: but the marchaūdisse of Tirus shal belōge vnto the citisens of the LORDE, to the feedinge and susteninge of the hūgrie, and to the clothinge of the aged.

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BEholde, y LORDE shal waiste and plage the worlde, he shal make the face of the earth desolate, & scatere abroad y inhabitours therof. Then shal the priest be as the people, the master as the seruaunt, the dame like the mayde, the seller like the byer, he that leueth vpon vsury, like him y boroweth vpon vsury, the creditoure, as the better. See miserably shal y worlde be waysted & clene destroyed. For y LORDE hath so determed in himself. The earth shalbe heuye and decaye: The face of y earth shal perishe & fal awaye, the proude people of y worlde shal come to naught, For y earth is corrupte of hir indwellers.

B For why they haue offended y lawe, changed the ordinaūces, and made the euerlastinge testamēt of none effecte, And therfore shal the curse deuoure the earth: for they y dwel therō, haue synned. wherfore they shal be brent also, and those that remayne, shalbe very few. The swete wyne shal mourne, the grapes shalbe weake, and all y haue bene merry in harte, shal sighe. The myrth of tabrettes shalbe layde downe, the chere of the ioyful shal cease, and the pleasure of lutes shal haue an ende: there shal no more wyne be dronke with myrth, the beer shal be bytter to thē that drinke it, the wicked cities shalbe broken downe, all houses shalbe shut, that no man maye come in.

In the firetes shal there be lift vp a crie because of wyne, all mens chere shal vanishe awaye, and all ioye of the earth shal passe. Desolacion shal remayne in the cities, and the gates shalbe snytten with waistnesse. For it shal happen vnto all londes and to all

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people, like as when a mā smyteth downe y olyues, y are left vpon the tre: or sekethe a fette grapes, when the wyne gatheringe is out. And those same (that remayne) shal lift vp their voyce, and be glad, & shal magnifie the glory of the LORDE, even from the see, & prayse the name of the LORDE God of Israel, in the valeis and flōdes. We heare songes sung to the prayse of the rightuous, fro al the endes of the worlde. Therfore I must speake: O my vnfruitfulnesse, o my ponerte, Wo is me, all is ful of synneres, which offende of purpose and malice. And therfore, (o thou that dwellest vpon the earth) there is at hōde for the, feare, pyt and snare. Who so escapeth the terrible crie, shal fall in to the pyt. And yf he come out of the pyt, he shalbe takē with the snare. For the wyndowes aboue shalbe opened, and the foundacion of the earth shal moue.

The earth shal geue a greare crack, it shal haue a sore ruine, and take an horrible fall. The earth shal stacker like a dronken man, and be takē awaye like a tent. Hir misdeedes shal lie so heuye vpon her, y she must fall, and neuer rise vp agayne. At the same tyme shal the LORDE mustre together the hie hooste aboue, and y kynges of the worlde vpon the earth. These shalbe coupled together as prisoners be, and shalbe shut in o ne warde and punished innumerable daies. The Moone and the Sonne shalbe ashamed, when the LORDE of hoostes shal rule them at Jerusalem vpon the mount Sion, before and with his excellent counsell.

The xxv. Chapter

GLORDE, thou art my God, I wil prayse the, and magnifie y name: For thou bringest marvelous thinges to passe, accordinge to thine olde counsels, truly and stedfastly. Thou makest of corones, heapes of stone: and of head cities, broken walles: The palaces of the wicked destroyest thou out of the citie, that they shal neuer be buylded agayne. Therfore the very rude people must magnifie the, and the cities of the cruel heithen must feare the. For thou art the poore mans helpe, a strength for the needful in his necessite. Thou art a defence agaynst euil wether, a shadowe agaynst the heate. But vnto the presumptuous, thou art like a stronge whylle wynde, that casteth downe the boostinge of the vngodly, thou kepest men from heate with the shadow of the cloudes, thou cuttest of the braunches of tyrantes.

Morouer the LORDE of hoostes shal once prepare a feast for all people vpon the hill: 26

Bbb iij

Esai. 17. b

C

Luce. 48. g

Luce. 21. e

A

Esai. 16. a

B Luce. 14. d

Act. 21. a

Psal. 44. c

2 Ofc. 4 b

Apo 18. c

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plenteous, costly, pleasant feast, of fat and welshed beastes, of swete and most pure thinges. Upon the hill shal he take awaye the syde vale y^e hāgeth before y^e face of al people, and the coueringe wherwith all Gentiles are conered. As for death, he shal utterly cōsume it. The LORDE God shal wipe awaye the teares from all faces, and take awaye the confusioⁿ of his people thorow y^e whole worlde. For y^e LORDE himself hath sayde it.

At the same tyme shal it be sayde: lo, this is oure God in whō we put oure trust, and he hath healed vs. This is the LORDE that we haue wayted for: Let vs reioyse & delyte in his health. For the hōde of y^e LORDE cōsisteth vpon this hill. But Moab shal be chiefflye downe vnder him, like as the straw is trode vnder fete in a dōge hill. For he shal stretch out his hōdes vpon him, like as a swimmer doth to swynne. And wth the power of his hōdes shal he cast downe his hie pompe. As for his strōge holdes & hie walles: he shal breke them, cast thē downe, and sell thē to the grounde in to dust.

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Then shal this songe be sunge in the londe of Iuda: We haue a strōge citie, the walles & the ordinaūce shal kepe vs. Ope y^e gates, y^e the good people maye go in, which laboureth for the treuth. And thou, which art the doer and hast the matter in honde: shalte prouyde for praece, eue the praece y^e mē hope for in the. Hope stil in the LORDE, for in the LORDE God is euerlastinge strēgth. For why, it is he, y^e bringeth lowe the hie mynded citisyns, & casteth downe the proude citie. He casteth thē to the groue, yee eue in to y^e myre, y^e the y maye be trode vnder the fete of the symple, & with the sieppes of the poore. Thou (LORDE) cōsidreth the path of y^e rigeneus, whether it be right, or whether the waye of y^e rightuous be right. Therefore (LORDE) we haue a respecte vnto the waye of thy iudgements, thy name and thy remēbraunce reioyse the soule. My soule lusteth after the all the night lōge, & my mynde haisteth frely to the. For as soone as thy iudgment is knowne to the worlde, thē the inhabitours of the earth lerne rightuousnesse.

But the vngodly (though he haue recaued grace) yet lernech he not rightuousnesse, but in that p^lace where he is punished, he offendeth, & feareth not the glory of the LORDE.

LORDE, they wil not se thine hie honde, but they shal se it, and be confounded: whē thou shalt deuoure them with the wrath of the people, and with the fyre of thinee-

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emies. But vnto vs (LORDE) prouyde for peace: for thou workest in vs all o^r workes. O LORDE oure God, though soch lordes haue domination vpon vs as knowe not the: yet graūte, that we maye only hope in the, and kepe thy name in remembraunce. The malicious Tyrantes whē they die, are neither in life nor in the resurrection, for thou visitest thē and rootest thē out, and destroyest all the memoryall of them. Agayne, thou increacest the people (O LORDE), thou increacest the people, thou shalt be praysed and magnified in all y^e endes of the worlde. The people that seke vnto the in trouble, that same aduersite which they complaine of, is vnto thē a chastenyng before the. Like as a wise w^{om} childe (whē hir trauayle cometh vpon her) is ashamed, crieth and suffreth the payne: Eue so are we (O LORDE) in thy sight. We are with childe, we trauayle, & beare, & with the spere we bringe forth health, wherethorow the earth is vnderstroyed, and the inhabitours of the worlde perish not.

But as for thy dead men and onrs, that be departed, they are in life and resurrection. They lie in the earth, they wake, & haue ioye: for y^e dew is a dew of life & light. Vnto y^e place of the malicious Tyrantes is falle awaye. So go now my people in to thy chābre, and shut the doore to the, and suffre no ro y^e twidlinge of an eye, till the wrath be cuerpast. For beholde, the LORDE wil go out of his habitacion, & vyseth the wickednes of thē that dwell vpon earth. He wil discover the bloude that she hath deuoured, she shal neuer hyde thē, that she hath murthered.

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Then the LORDE with his henye, great and lōge swerde shal vyset Lemathā, that invincible serpēt: eue Lemathā y^e creted serpent, and shal slaye the Wallfish in y^e see. At the same tyme shal mē synge of the vynyarde of Aiscatel. The LORDE kepe it, and water it in due season. I watch daye & night, that no man breake in to it. I beare no euil wil in my mynde. Who wil compell me, that I greatly forgetinge all faithfulnessse, shulde burne it vp at once wth thomes & bushes? Or who will enforce me to kepe or make peace? It wil come to this poynte, y^e Jacob shal be rooted againe, and Israel shalte grene & beare floures, & they shal fyll y^e whole worlde wth their frute. Smyteth he not his smyter, as euil as he is smytte himself? Destroyeth he not y^e murderers, as he is murthered? Every mā recōpenseth wth y^e measure y^e he receaueth: He musteth vpon his sore wyn

Ose. 11. e
1 Co 15. g
Apo. 7. d
and 21. a

Eph. 3. a

Pro. 16. b
Zac. 3. a
Psal. 117. b

Rom. 9. a
Esa. 11. b
Esa. 35. a

Pro. 16. a
Iere. 10. d

Psal. 61. a
and 141. a

Phil. 2. a

Psa. 11. b

Ioh. 16. c

Rom. 8. d

1. Cor. 6. b

Gen. 19. c

Apo. 6. b

Mich. 1. a

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be, as vpo the dayes of extreme heate. And therefore shal the inquite of Jacob be thus reconciled. And so shal he take awaye all y frute of his synnes.

Danle. 9. c

As for aulter stones, he shal make them all as stones beaten to poulder: the Giones and Idols shal not stonde. The stronge cities shalbe desolate, and y fayre cities shal be left like a wildernes. The catel shal fede and lie there, and the shepe shal eate it vp.

Deut. 28
Leui. 26
Deut. 28. b

C Their haruest shal be brient, their wyues which were their bewtie when they came forth: shalbe defyled. For it is a people without vnderstōdinge, and therefore he y created them, shal not fauoure them: and he y made them, shal not be merciful to the. In y tyme shal y LORDE shute from y swifte water of Euphrates, vnto y ryuer of Egipre. And there shal the children be chosen out one by one. Then shal the greete trompet be blowne, so that those which haue bene destroyed in the Assirians londe, and those that be scatred abrode in Egipre: shal come 2 worshipec the LORDE at Jerusale, vpo the holy moun.

The xxviii. Chapter.

2
Osee. 2. a

So be to y crowne of pryde, to y brontē Ephraemites, and to the saydinge floure, to the glory of his pēpe, y is vpo the toppe of the plētuous valley: which mēte ouerladen w wyne. Beholde, the strength and power of the LORDE shal breake in to the londe on every syde, like a tempest of hale, that beatech downe stro.ige holdes, and like an horrible, mightie and ouerflowinge water. And the proude crowne of the drunken Ephraemites, shal be troden vnderfoo te. And as for the saydinge floure, the glory of his pompe, which is vpon the toppe of the plētuous valley: it shal happen vnto him, as to an vntymely frute before the haruest come. Which as soone as it is sene, is by and by deuoured, or euer it come well in a mans honde.

22. 40. a

And then shal the LORDE of heostes be a ieyful crowne, and a glorious garlande vnto the remnaunt of his people. Vnto the lowly, he shalbe a sprete of iudgment, and vnto them that dryue an eye the enemies from y gates, he shalbe a sprete of strength.

23
Esa. 3. c

But they go wronge by y reason of wyne, they fall and stacker because of stroge drynke. Receiue the prestes and prophetes them selues go amisse, they are drunken with wyne, and weakbrained thorow stroge drynke. They erre in seinge, and in iudgment they fayle. For all tables are so ful of vomyte and

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fylthynges, y no place is clene. What is he amonge them, y can teach, instructe or enfeigne the childre, which are reeneed from suck or taken from the brestes: of eny other fashion, then: Commaunt 2 y maye be commaunded, byd y maye be byddē, forbyd that maye be forbyddē, kepe backe y maye be kepte backe, here a litle, there a litle. And therefore the LORDE also shal speake w lippes and w a straungelāguage vnto this people, to whom he spake afore of this manner: This shal bunge rest, yf one refresh the weery, ye this shal bunge rest. But they had no will to heare. And therefore the LORDE shal answer their stubbournes (Commaunde y maye be commaunded, byd y maye be bydden, forbyd y maye be forbyddē, kepe backe y maye be kepte backe, here a litle, there a litle) That they maye go forth, fall backwarde, be bressed, snared and taken. Wherefore heare the worde of the LORDE, ye mockers that rule the LORDEs people, which is at Jerusale. For ye cōfōrte yo selues thus: Tush, death 2 we are at a poynte, 2 as for hell, we haue made a cōdicion with it: that though there breake out eny sore plage, it shal not come vpon vs. For with disceate wil we escape, and with nymblenes wil we defende o selues. Therefore thus saierh the LORDE God: Beholde, I wil laye a stone in Sion, a greete stone, a costly corner stone for a sure foundation: y whoso putteth his trust in him, shal not be confounded. Righteousnes wil I set vpayne in y balauce, and iudgment in the weightes. The tēpest of hale shal take awaye yo refuge, that ye haue to disceate withal, and y everflowinge waters shal breake downe yo stroge holdes of dissimulaciō. Thus the appoyntmēt that ye haue made w death, shalbe done awaye, and the cōdicion that ye made with hell, shal not stōde. When the greete destruction goeth thorow, it shal all to treade you, It shal take you quyte awaye before it. For it shal go forth early in the mornynge, and contynue only y daye and y night. And the very feare only shal teach you, when ye heare it. For y bedde shal be so narrow y a mā cā not lye vpon it. And the coveringe to small, that a mā maye not wynde him self therein. For the LORDE shal steppe forth as he dyd vpon the mount Perazim, and shal take on as he dyd vpo the dale of Gabaon: that he maye bunge forth his deuycce, his straunge deuycce: and fulfil his worke, his wonderful worcke. And therefore make no mockes at it, that youre captiuyte increase not: for I ha-

Esa. 10. a
Mat. 23. b

1. Cor. 14. c

C

Amos 9. d

Psal. 117. c
Ro. 9. g
1 Pet. 2. a
Luc. 20. b

1. Cor. 11. b

D

Esa. 37. f
1. Re. 5. d
Iosue 10. b
1. Par. 14. d

The prophet Esay.

Ene herde the LORDE of hoostes saye, that there shal come a soden destruction and plague vpon the whole earth. Take hede, and he are my voyce, pondie and merck my wordes wel. Goeth not the hus bonde man euer in due season earnestly to his londe: he moweth & ploweth his grounde to sowe. And whē he hath made it playne, he soweth it with fitches or comyn. He soweth y wheate and Barlye in their place, Milium and Rye also in their place. And y he maye do it right, his God teacheth him and sheweth him. For he treadeth not the fitches out with a wayne, nether bringeth he the cart here and there ouer the comyn, but he thros flyeth y fitches out with a flale, and the comyn with a rod. As for the wheate, he gryndeth it to make bred therof, In as moch as he can not bunge it to passe w treadinge out. For neither the brussinge that the cart wheles make, ner his beastes can grynde it. This and soch like thinges come of the LORDE of hoostes which is maruelous in counsel, and gre ate in righteuousnesse. **The xxix. Chap.**

A **Eze. 43. c**
a. Reg. 5. 2
Psal. 6
73. c
W vnto the o Ariel Ariel, thou cite that David wāne. Take yet some yeares, and let some feastes yet passe ouer: then shal Ariel be beseged, so that she shal be heuy and so rousful, and shal be vnto me euen as a lyon. For I wil laye sege to the rounde aboute, and kepe y in wiche towers, and graue vp dy kes agaynst y. And thou shalt be brought lowe, and speake out of the earth, and thy wordes shal go humbly out of y grounde. Thy voyce shal come out of the earth, like the voyce of a witch, and thy talkinge shal groane out of the myre. For the multitude of thine enemies shalbe like mealdust. And thenombie of Tyrantes shalbe as y dust that the wynde taketh awaye sodenly.

Thou shalt be visited of the LORDE of hoostes with thondre, earth quake, and with a greate crack, with the whyrle wynde, tempest, and with the flame of a consuminge fyre. But now the multitude of all the people, that went out agaynst Ariel: the whole hooste, the stronge holdes, and sege: is like a dreame which appeareth in the night. It is like as when an hungrie man dreameth that he is eatynge, and when he awaketh, he hath nothinge: like as when a thurstie man dreameth that he is duntynge, and when he awaketh, he is faynt, and his soule vnpatient.

So is the multitude of all people, that mustre them selues agaynst the hill of Si on. But ye shalbe at youre wittes ende, ye

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shalbe abasshed: ye shal starve, and re le to and fro. Ye shalbe dronken, but not of wy ne. Ye shal fall, but not thorow dronkenes: For the LORDE shal geue you an hard sle pinge sprete, and holde downe youre eyes: namely yof prophetes and heades which shulde se, them shal he couer. And all visi ons shalbe vnto you, as the wordes that stonde in a sealed lettre, when one offreth it to a man that is lerned, and sayeth: rede vs this lettre. Thē he answereth: I cā not rede it, for it is shutt. But yfit be geue to one y is not lerned, or sayde vnto him: rede this lettre: Then sayeth he. I can not rede.

Therfore thus sayeth the LORDE: For so moch as this people diaweth nye me w their mourh, and prayseth me highly with their lippes (where as there herte neuer the les is farre frome, and the feare which they owe vnto me, that turne they to mens la wes and doctrynes) therfore wil I also she we vnto this people, a maruelous terrible and greate thinge (Namely this:) I wil de stroye the wisdome of their wise, and the vn derstōdinge of their lerned men shal perish. Wo be vnto them that seke so depe, to hy de their ymaginacion be fore the LORDE, which rehearce their cosicels in y darknes, and saye: who seith vs, or who knoweth vs?

Which ymaginacion of yours is euen as when the potters claye taketh ad visemēt, as though the worke might saye to y wor ke master: make me not, or as when an er then vessel saith of the potter: he vnder stondest not. Se ye not that it is hard by, that Libanus shalbe turned in to Char mel, and that Charnel shalbe taken as a wodde? Then shal deaf men vnderstōde the wordes of the boke, and the eyes of the blynde shal se without eny cloude or dark nes. The oppiessed shal holde a mery feast in the LORDE, and the poore people shal reioyse in the holy one of Israel.

Then shal the furious people ceasse, and y mockers shal be put awaye, and all they y do wronge shalbe rooted out, soch as la boure to drawe mē vnto synne: and y discea ue him, which reproueth them in the gate, & soch as turne good personnes to vanite.

And therfore the LORDE (euen the de fender of Abraham) saith thus vnto the house of Jacob: Now shal not Jacob be ashamed, nor his face cōfounded, when he seith amonge his children (whom my hon des haue made) soch as halowe my name amonge them: that they maye sancifie the holy one of Jacob, and feare the God of Is

Esa. 5. b

C
Mat. 13. a
Mar. 7. a

Abdic. 1. c
1. Cor. 1. c

Esa. 47. d
Ecc. 1. 2. b
Eze. 9. c

Esa. 29. d
Iere. 2. b

D

Pro. 1. b

Esa. 43. a

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rael: and that they which afore tyme were of an erroneous spere, haue now understandinge, and y^e soch as before coude not speake, are now lerned in my lawe.

The xxx. Chapter.

21 **W**oe be to those shewtunge children (saith the LORDE) which sette counsel, but not at me: which take a webbe in honde, but not after my will: that they maye heape one synne vpon another. They go downe into Egypte, (and are me no counsel) to sette helpe at the power of pharaos, and comforte in the shadowe of the Egipcians. But pharaos helpe shalbe youre confucion, and the comforte in the Egipcians shadowe shalbe youre owne shame. Your rulers haue bene at Zoan, and y^e messangers came vnto Hanes. But ye shal all be ashamed of the people y^e maye not helpe you, which shal not bringe you strength or comforte, but shame and confucion.

Exe. 29. a
Reg. 18. d
Iere. 16. b

22 Your bestes haue borne burthens vpon their backes towarde the South, thorow the waye that is ful of perrell and trouble, because of the lyō and lyones, of the Cockatrice and shutyng dragon. Yee the Mules bare youre substance, and the Camels broughe y^e treasure vpon their croked backes, vnto a people that can not helpe you. For the Egipcians helpe shalbe but vane and lost. Therefore I tolde you also y^e youre pryde shulde haue an ende. Wherefore go hence, and write them this in their tables, and note it in a booke: that it maye remayne by their posterite, and be stil kepte. For it is an obstinate people, vnfaithful children, children that will not heare the lawe of the LORDE.

Iere. 16. d
Amos 7. b

They darre saye to the prophetes: Intro mitte youre selues with nothinge, and vnto y^e Soythsayers: tell us of nothinge for to come, but speake frendly wordes vnto vs, and preach vs false chinges. Treade out of the waye, go out of the path, turne the holy one of Israel from vs. Therefore thus saith the holy one of Israel: In as moch as ye haue cast of youre bewtie, and comforted youre selues with power and nymbleness, and put youre confidence therein: therefore shal ye haue this myschefe agayne for youre destruction and fall, like as an hie wall, that falleth because of some rift (or blast,) whose breakinge cometh sodenly.

Psal. 11. b

And youre destruction shalbe like as an erthe pot, which breaketh no man touching it, yee and breaketh so sore, that a man shal not fynde a sheuer of it to fetch fyre in,

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or to take water with all out of the pyt. For the LORDE God, euen the holy one of Israel hath promised thus: With stil sittinge and rest shal ye be healed, In quyetnesse and hope shal youre strength lie. Not with standinge ye regarde it not, but ye will saie: No, for thus are we constrained to fle vpon hoises. (And therefore shal ye fle) we must ryde vpon swift bestes, and therefore youre persecutours shal yet be swifter. A thousand of you shal fle for one, or at the most for fyue, which do but only geue you euell wordes: vntil ye be desolate, as a ship mast vpon an hie mountayne, and as a beaten vpon an hill.

Exo. 14. d
a. Par. 40 c

Leui. 26. b
Iosu. 23. c

Yet stondech the LORDE waitinge, that he maye haue mercy vpon you, and liftech him self vp, that he maye receaue you to grace. For the LORDE God is rightuous. Hap- pie are all thei that wate for him. For thus (o thou people of Sion and ye citisens of Jerusalem) shal ye neuer be in heuynes, for doutlesse he will haue mercy vpon the. As soone as he heareth the voyce of thy crie, he will helpe the. The LORDE geueth you the bried of aduersite, and the water of trouble. But thine instructor fleych not farre from the, yf thine eyes lōke vnto thine instructor, and thine eares harken to his worde, that crieth after the and saith: This is the waye, go this, and turne nether to the right honde nor the leffte.

Ro. 1. a

D

Deut. 4. a

Morouer yf ye destroye the syluer wor- kes of youre Idols, and cast awaye the golden coapes that ye deckt them withall (as sylthynes) and saie, get you hence: The wil he generayne to the sede, that ye shal sowe in the earth, and geue you breade of the increase of the earth, so that all shalbe plentiful and abundaunt. Thy catel also shal he fede in the brode medowes. Yee thine oxē and Mules that till the ground, shal eate good fodder, which is purged wth y^e fanne. Goodly ryuers shal flowe out of all his mountaynes and hilles. In the daye of the greate slaughter when the towers shal fall, the Moone shal shyne as the Sonne and y^e Sōne shyne shalbe scūefolde, and haue as moch shyne, as in seven dayes beside.

Psal. 118. b

E

1. Pet. 1. b

In that daye shal the LORDE bynde vpon y^e brussed sores of his people, and heale their woundes. Beholde, the glory of the LORDE shal come from farre, his face shal burne, that no man shalbe able to abyde it, his lippes shal wagge for very indignacion, and his tunge shal be as a consumynge fyre. His breath like a vehement floude of wa-

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ter, which goeth up to the chiete. That he maye take awaye y^e peeple, which haue turned them selues vnto vanite, and the brydle of ferroure, that lieth in other folkes charwes.

But ye shal synge, as the vse is in y^e night of the holy solemnite. Ye shal reioyse from youre hert, as they that come with the pipe, when they go vp to the mount of the **LORDE**, vnto y^e rock of Israel. The **LORDE** also shal set vp the power of his voyce, and declare his terrible arme, with his angrie countenance, yee and the flame of the consuming fyre, with earth quake, tempest of wynde, and hale stones. Then shal the Assirian feare also, because of the voyce of the **LORDE**, which shal shryte him with the rodde. And the same rodde which the **LORDE** w^{ill} sende vpon him, shal moue the whole foundation: with troympet, with noyse of warre and battell to destroye. For he hath prepared the fyre of payne from the begynnyng, yee even for kynges also. This hath he made depe & wyde, y^e nouryng therof is fyre and wodde innumerable, which the breath of the **LORDE** kyndleth, as it were a match of brymstone.

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Unto them that go downe into Egypte for helpe, and trust in horses, and comforte them selues in Charettes, because they be many, and in horse mē because they be lustie and stronge. But they regarde not the holy one of Israel, and they aske no question at the **LORDE**. Where as he neuer theles plageth y^e wicked, and yet goeth not from his worde, whā he steppeth forth and taketh the victory agaynst the heuhold of the frauwerde, and agaynst the helpe of euil deers. Now the Egyptians are men, and not God, and their horses fleshy and not sperte. And as soone as the **LORDE** stretcheth out his hande, then shal the helper fall, and he that shulde haue bene helped, and shal altogether be destroyed. For thus hath the **LORDE** spokē vnto me: Like as the Lyon or lyōs whelpeth vpon the pray that he hath gotten, and is not a frayde, though y^e multitude of shepardes crie out vpon him, neither abashed for all the heape of them: So shal the **LORDE** of hostes come downe from the mount Sion, and defende his hill. Like as bydes flotie aboute their nestes, so shal the **LORDE** of hostes kepe, saue, defende and deliuer Jerusalem. Therefore (o ye childre of Israel turne agayne, like as ye haue exceded in youre goinge back. For in y^e daye everyman shal cast out his Idols of

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silver and golde, which ye haue made with youre synful hondes. Assur also shal be slayne with the swerde, not w^{ith} a mans swerde. A swerde shal deuoure him, but not a mans swerde. And he shal fle from the slaughter, and his seruantes shal be taken prisoners. He shal go for feare to his stronge holdes, and his prynces shal fle from his badge. This hath y^e **LORDE** spokē, whose lichte burneth in Sion, and his fyre in Jerusalem.

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Behold, the kinge shal governe a fter y^e rule of rightuousnes, and y^e princes shal rule accordinge to the balauce of equite. He shal be vnto mē, as a defence for the wynde, and as a refuge for the tempest, like as a ryuer of water in a thirstie place, and y^e shadowe of a greater rock in a due lode. The eyes of the feinge shall not be dymme, and the eares of them that heare, shal take diligent heed. The hert of the vnwise, shal attayne to knowlege, and the vnparfite tūge shal speake plainly and distinctly. Then shal the nygarde be no more called gentle, nor the churle lyberall. But the churle wil be churlishly mynded, and his hert wil worke euell and playe the ypocrite, and ymagyn abheminacions agaynst God, to make the hungrie leane, and to withholde dunke from the thirstie: These are the perious weapons of the enuets, these be his shameful counsels: that he maye begyle the poore with disceitful workes, yee even there as he shulde geue sentence with the poore. But the liberall person ymagineth honest thinges, and cometh vp with honesty.

Up (ye rich and ydle cities), harken vnto my voyce. Ye careles cities, marke my wordes. After yeares and dayes shal ye be brought in feare, o ye carelesse cities. For harvest shal be out, and the grape gatheringe shal not come. O ye rich ydle cities, ye that feare no parell, ye shal be abashed and remoued: when ye se the barrenesse, the nakednesse and preparinge to warre. Ye shal knocke vpon youre brestes, because of the pleasaunt felde, and because of the fruteful vynyarde. My peoples felde shal bringe thornes and thistels, for in every house is voluptuousnes & in the cities, wilfulnes. The palaces also shal be broken, and the greatly occupide cities desolate. The towers and bulwerkes shal be become dennes for evermore, the pleasure of Mulee shal be turned to pasture for shepe: Vnto the tyme that y^e sperte be poured vpon vs from aboue.

Then shal the wilbernesse be a fruteful

Esa 10. a

Mat. 23. d

Ans. 5. a
Gen. 49. b

Deut. 32. b

Esa 47. f

2

3

Pro. 17. b

C

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felde & the plenteous felde shalberckened for a wodde. Then shal equyte dwel in the deserte, and rightuousnesse in a fruteful londe. And the rewarde of rightuousnesse shalbe peace, and hir frute rest and quietnesse for ever. And my people shal dwel in the ynnnes of peace, in my tabernacle and pleasure, where there is ynough in the all. And when the hale falleth, it shal fall in the wodde and in the citie. O how happy shal ye be, when ye shal safely sowe youre seede besyde all waters & dryue thither the fete of youre oxen & asses.

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Therefore wo vnto the (robber) shalt not thou be robbed also, and vnto the that laiest wait, as who saye there shulde no waite be layde for the: Wo vnto the which doest hurte, euen so shalt thou be hurt also. And as thou layest waite, so shal waite be layde for the also.

LORDE be merciful vnto vs, we wait for the. Thine arme is at a poynte to vset vs, but be thou oure health in the tyme of trouble. Graunte that the people maye fle at the anger of thy voyce, & that at thy vpstondinge the Gentiles maye be scatted abroad, and that their spoyle maye be gathered, as the greshoppers are comonly gathered together in to the pyt. Stonde vp **LORDE**, thou that dwellest on hie: Let Sion be fylled with equyte and rightuousnesse. Let treuth and faithfulness be in hir tyme: power, health, wisdom, knowlege & the feare of God are hir treasure. Beholde, their aungels crie with out, the messengers of peace wepe bitterly. The stretes are waite, there walkech no man therein, the appoyntment is broken, the cities are despised, they are not regarded, the desolate earth is in heuynes. Libanus taketh it but for a spote, that it is hewen downe: Saron is like a wyldernes: Basan & Charnel are turned upside downe. And therefore saith y **LORDE**: I wil vp, now wil I get vp, now wil I arise. Ye shal conceaue stubble, and beare strawe, & youre sprete shal be the fyre, that it maye consume you: & the people shalbe burnt like lyme, & as thornes burne that are hewen of, & cast in the fyre.

Now herken to (ye that are farre of) how I do with them, & considre my glory, yet that be at honde. The synners at Sion are a frayde, a sodane fearfulness is come vpon the ypocrytes. What is he amonge us (saye they) that will dwell by that consumynge fyre? which of vs maye abyde that everlastinge heate? he that ledeth a godly life (saye I) & speaketh the treuth: he that abhorreth to

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do violence and disceate: he that kepeth his hōde that he touch no rewarde: which stoppeth his eares, that he heare no conucl agaynst the innocent: which holdeth downe his eyes, that he se no euil. he it is, that shal dwel on hie, whose sauegarde shalbe in the true rocke, to him shalbe geuen the right true meat & drynke. His eyes shal se the tynge in his glory: & in the wyde worlde, and his herte shal delite in the feare of God. What shal then become of the scribe? of the Sena-
toure? what of him that teacheth childen? There shalt thou not se a people of a straunge tynge, to haue so diffused a language, that it maye not be vnderstonde: nether so straunge a speache, but it shal be perceaued.

There shal Sion be sene, the head citie of oure solempne feastes. There shal thine eyes se Jerusalem that glouous habitation: the tabernacle that neuer shal remoue, whose nales shal neuer be taken out worlde without ende, whose coardes euerychone shal neuer corruppe: for the glorious Majesty of the **LORDE** shal there be present amōge vs. In that place (where sayre broad ryuers & streames are) shal nether Gallie rowe, ner greateshippe sale. For the **LORDE** shalbe oure capteyne, the **LORDE** shalbe oure lawe geuer, the **LORDE** shalbe oure kinge, & he himself shalbe oure Sauoure. There are the coardes so layd abrode, that they can not be better: The mast set vp of soch a fashion, that no banner ner sale hāgeth therō: but there is dealed greatespoyle, yee lame men runne after the pray. Therelieth no mā that saith: I am sick, but all euil is taken awaye from the people, that dwel there.

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Come ye heithen & heare, take heede ye people. Herken thou earth & all that is therein: thou rounde compass & all that groweth ther vpon: for the **LORDE** is angrie with al people, & his displeasure is kindled agaynst all the multitude of them, to curse them, & to slaye them. So that their slayne shalbe cast wat, & their bodies stincke: that eue the very hilles shalbe wet with the bloude of them. All the starres of heauen shalbe consumed, & the heauen shal folde together like a roll, & all the starres therof shall fall, like as the leaues fall from the vynes and fygetrees. For my swearde (saith he) shalbe bathed in heauen, & shal immediatly come downe vpon Idumea, and vpon the people which I haue cursed for my vengeaunce.

And the **LORDES** swerde shalbe full of bloude, & be rustie with the fatnesse & bloude

1. Cor. 1. 13

Heb. 9. b

Iaco. 4. 6

1. Pet. 3. b

Roma. 5. a

Ierem. 33. c

Math. 26. c

Leui. 24. d
Exod. 31. b
2. Cor. 11. c
Math. 7. a

Psal. 9. b

Ieremi. 5. c

Psal. 14. a
vs. 2

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B of lambes and gootes, with the fatnesse of neeces of the wethers. For the **LORDE** shal kyl a great offryng in Bofra, and in the londe of Idumea. There shal the Unicomes fall with the Bulles, (that is with the giants) and their londe shalbe washed with bloude, & their grounde corrupte with fatnesse. Vnto the also (o Sion) shal come the daye of the vengeance of God, and the ye are when as thyne owne ingdmentes shalbe recompensed. Thy floudes shalbe turned to pyrch, and thine earth to brymstone, & therewith shal the londe be kyndled, so that it shal not be quenched daye ner night: But smoke evermore, & so forth to lie wast. And no man shal go thorow thy londe for ever: But Pellicanes, Storkes, great Cules, and Ravens shal haue it in poss. sion, & dwell therein.

E For God shal spiede out the lyne of desolacion vpon it, & weye it with the stones of emptynes. When Kinges are called vpo, the re shalbenone, and all pynces shalbe awaye. Thornes shal growe in their palaces, nettles & thistles in their stronge holdes, & the dragons maye haue their pleasure therein, & that they maye be a counce for Estriches. There shal straunge visures and monstrous beastes mete one another, & the wylde kepe company together. There shal the lamia lye, & haue hir lodginge. There shall the hedghogge buylde, digge, be there at home, and bunge forth his yongeones. There shal the tytes come together, ech one to his like.

Seke thorow the scripture of the **LORDE** & rede it. There shal none of these thinges be left out, there shal not one (ner soch like) fayle. For what his mouth commaundeth, that same doth his spiete gather together (or fulfilleth). Vpon whom soeuer y lot faller, or to whom he dealeth it with the line: those shal possesse the enheritaunce from generation to generation, and dwell therein.

The xxxv. Chapter.

B Vnto the deserte & wilderness shal reioyse, y waist grounde shal be glad, and flourish as the lilly. She shal flourish pleasauntly, and be ioyful, and euer be geuyng of thankes more and more. For y glory of libanus, the bewty of Charinel & Sarc shall be geuen her. These shal knowe the honoure of the **LORDE**, and the maiesty of oure God. And therefore strength y weake hōdes, and conforte the feble knees. Saye vnto them that are of a fearful hert: Be of good chere, and feare not. Beholde; youre God

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cometh, to take vengeance & to rewarde, God cometh his owne self, and wil delyner you. Then shal the eyes of the blinde be lightened, and the eares of the deaff opened. Then shal the lame man leape as an herte, & the domme ma's tūge shal gene thankes.

In the wilderness also there shal welles sprunge, and floudes of water in the deserte. The drie grounde shal turne to ryuers, and the thursie to sprunges of water. Where as dragons dwelt afore, there shal growe sweete floures and grene ruffhes. There shalbe footpathes & comon stretes, this shalbe called the holy waye. No vnclene person shal go thorow it, for the **LORDE** himself shal go with the that waye, and the ignorant shal not erre. There shalbe no lyon, and no rauynginge beast shal come therein nor be there, but men shal go there fre and safe. And the redeemed of the **LORDE** shal conuerte, and come to Sion with thankesgeuinge. Euerlastinge ioye shal they haue, pleasure & gladnesse shalbe amōgethem, And as for all sorow and heuynes, it shal vanish awaye.

The xxxvi. Chapter.

In the xliij. yeare of Kinge Ezechias, came Sennacherib Kinge of the Assirians downe, to laye sege vnto all the stronge cities of Iuda. And the Kinge of the Assirias sent Rabfaches from Lachis toward Jerusalem, agaynst Kinge Ezechias, with a greuous hooste, which set him by the condite of the ouerpole, in the waye that goeth thorow y fullers lode. And so there came forth vnto him Eliachim helchias sonne the presydent, Sobna the scribe, and Joab Asaphs sonne the Secretary.

And Rabfaches sayde vnto them: Tel Ezechias, that the greates Kinge of Assiria sayeth thus vnto him: What presumption is this, that thou trustest vnto: Thou thinkest (peraduēture) that thou hast counce & power ynough, to mayntene this warre: or els wher to trustest thou, that thou castest thy self of frome: lo, Thou puttest thy trust in a broken staffe of rebe (I meane Egipte) which he that leaneth vpon, it goeth in to his honde & shuteth him thorow. Euen so is Pharaos the Kinge of Egipte, vnto all the that trust in him. But yf thou woldest saye to me: We trust in y **LORDE** oure God: A goodly god, in dede: whose hie places & altres Ezechias toke downe, and commaunded Iuda and Jerusalem, to worshipe only befo re the autler. Abyde the, thou hast made a condicion with my lord the Kinge of the Assirias, that he shulde gene the two thousand

Matt. 11. a
15. c
Luc. 7. c
Psal. 6. a

23
Esa. 41. c
Esa. 47. c
Esa. 44. a

1. Pet. 1. c
Apo. 21. a

24
4. Re. 16. g
2. Par. 33. a
Esa. 7. e
3. b. 10. a
17. d. 31. a

Esa. 22. c

4. Re. 18. d
Ezec. 29. a

25

Heb. 12. b
Deut. 30. a
91. b

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de horses: Art thou able to set me there vp? Seinge now that thou canst not resist the power of the smallest pryncer that my LORDE hath, how darrest thou trust in y^e charrettes and horse men of Egypte? Moreover, thinkest thou y^e I am come downe hither, to destroye this londe with out the LORDEs will? The LORDE sayde vnto me: go downe in to that londe, that thou mayest destroye it.

Then sayde Eliachim, Sobna & Johah vnto Rabfaches: Speake to vs thy seruantes (we praye the) in the Sirians language, for we vnderstande it well: And speake not to vs in the Jewes tunge, lest the folke heare, which lieth vpon the wall. Then answered Rabfaches: Thinke ye, y^e the kinge sent me to speake this only vnto you? Hath he not sent me to the also, that lie vpon the wall? that they be not compelled to eate their owne donge, and drinke their owne stale with you?

And Rabfaches stood stiff, & cried with a loude voyce in the Jewes tūge, and sayde: Now take hede, how the greake kinge of the Assirians geuerth you warnynge. Thus saith the kinge: Let not Ezechias disceane you, for he shal not be able to deliuer you. Moreover, let not Ezechias comforte you in the LORDE, when he saith: The LORDE with out doute sha! defende vs, & shal not geue ouer this cite in to the hondes of the kinge of the Assirians, beleue him not. But thus saith the kinge of Assiria: opteyne my fauoure, encline to me: Somaye euery man enioye his vynyardes and fygetrees, and drinke the water of his cistern: vnto the tyme that I come myself, & bringe you in to a londe, y^e is like youre owne: wher in is wheat and wyne, which is both so wren with sede, and planted with vynyardes. Let not Ezechias disceane you, when he sayeth vnto you: the LORDE shal deliuer vs.

D Night the goddes of the Gentiles kepe euerymans londe, from the power of the kinge of the Assirians: Wher is the God of hemath & Arphad? Where is the God of Sepharna:im? And who was able to defende Samaria out of my honde? Or which of all the goddes of the lōdes, hath deliuered their countre out of my power, so that the LORDE shulde deliuer Jerusalem from my honde? Vnto this, Ezechias messaungers helde their tūges, and answered not one word: for the kinge had charged them, that they shulde geue him none answer. So came Eliachim Elihias sonne the presidēt, Sobna the scribe, and Joah Asapha sonne the Secretary, vnto Ezechias with rente clothes, & tolde him the wordes of Rabfaches.

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When Ezechias herde that, he rente his clothes, & put on a sack cloth, & went in to the temple of the LORDE. But he sent Eliachim the Presidēt, Sobna the scribe wth the eldest priestes cloothed in sack, vnto the prophet Esay the sonne of Amos, & they sayde vnto him: Thus saith Ezechias: this is the daye of trouble, of plague & of wrath: like as when a childe cometh to the byrth, but the woman hath no power to bringe it forth. The LORDE thy God (no doute) hath well considered the wordes of Rabfaches, whom his lorde y^e kinge of the Assirians hath sent, to defie & blasphemethe lyuynge God: with soch wordes, as the LORDE y^e God hath herde right well. And therefore lift vp y^e prayer for the remnaunt, that yet are left. So the seruantes of kinge Ezechias came to Esay.

And Esay gaue them this answer: Saie thus vnto youre lorde: thus saith the LORDE: Be not a frayde of the wordes that thou hast herde, wherwith the kinge of Assirias seruantes haue blasphemed me. Beholde, I will cause a wynde go ouer him, as soone as he heareth it, he shal go agayne in to his countre, there will I destroye him with the swerde. Now when Rabfaches returned, he founde y^e kinge of Assiria layenge sege to Lobna, for he had vnderstande, that he was departed from Lachis. For there came a rumoure, y^e Taracha kinge of Ethiopia was come forth to warre agaynst him.

And when the kinge of Assiria herde y^e, he sent othe messaungers to kinge Ezechias, with this commaundement. Saye thus to Ezechias kinge of Iuda: Let not thy God disceane the, in whom thou hopest, & sayest: Ierusalē shal not be geue in to the hondes of the kinge of Assiria. For thou knowest well, how the kinges of Assiria haue handled all the londes, that they haue subuerted, & happest thou to escape? Were the people of the Gentiles (whom my progenitours cōquered) deliuered at any tyme thorow their goddes? As namely, Gozan, Haran, Rezeph, & the childre of Eden, which dwell at Thalassar. Where is the kinge of hemath, & the kinge of Arphad, & the kinge of the citie Sephar-naim, Ena and Aua? Now when Ezechias had receaued y^e lettre of the messaungers, & red it, he went vp in to the house of the LORDE, & opened the lettre before y^e LORDE. And Ezechias prayed before the LORDE on this maner: O LORDE of hoostes, then God of Israel, which dwellest vpon Cherubin. Thou

Ecce

The prophet Esay.

Exo 25 C
Gen. 1. 1-2

art the God, that only is God of all the king-
domes of the worlde, for thou only hast crea-
ted haue z earth. Encline thine eare LORDE
z cōsidre, open thine eyes (o LORDE,) z se, and
pōndre all the wordes of Sennacherib, which
hath sent his embassage to blasphemethe,
the luyngge God. It is true, (o LORDE) that
the kinges of Assiria haue cōquered all king-
domes z londes, z cast their goddes in the fy-
re. For with stōdunge these were no goddes
but the workes of mens handes, of wedd or
stone, therefore haue they destroyed them. De-
liuer vs then (o LORDE) our God, from the
handes of Sennacherib, y' all kingdomes of
the earth maye knowe, that thou only art y'
LORDE.

D Then Esay the sonne of Amos sent
vnto Ezechias, sayenge: Thus saith y' LOR-
DE God of Israel: Where as thou hast ma-
de thy prayer vnto me, as touching Senna-
cherib, this is the answer, that the LORDE
hath geuen concernynge hym: Despised art
thou, z mocked (o daughter of Sion, he hath
shaken his heade at the, o daughter of Jeru-
salem. But thou Sennacherib, whom hast
thou defied or blasp:med? And agaynst whō
hast thou lifted vp thy voyce, z exalted thy
proude lokes z euen agaynst the holy one of
Israel. Thou with thy seruantes hast blas-
phemed the LORDE, and thus holdest thou
of thyself: I couer the hiemountaynes, z sy-
des of Libanus with my hoismen. And the-
re wil I cut downe the hie Cedre trees z the
fayrest fyre trees. I wil vp into the heyth
of it z into the chesest of his tymbre woddes.
If there be no water, I wil graue z drynke.
And as for waters of defence, I shal due
them vp with the fete of myne hoosie. Yee
(saist thou) hast thou not herde, what I ha-
ue taken in hande, z brought to passe of olde
tyme? That same wil I do now also: waite,
destroie, z bunge the stronge citie vnto hea-
pes of stones. For their inhabitours shal be li-
ke lame men, brought in feare z confounded.
They shal be like the grasse z grene herbes in
the felde, like the hay vpo house toppes, that
wythereth, afore it be grewe vp.

E I knowe thy wayes, thy goinge forth z
thy cōmyngge home, yee z thy madnesse aga-
ynst me. Therefore thy furiousnesse agaynst
me, z thy pryde is come before me. I wil put
a ryng in y' nose, z a buble byt in the chawes
of the, z turne the aboute, eue the same waye
thou camest. I wil geue the also this token (o
Ezechias) this yere shalt thou eate that is
kepte in store, z the next yere soch as gro-
weth of himself, and in the thirde yere ye
shal sowe and reape, yee ye shal plante vyn-

Zac. 1 b
Matt 23 b
Act. 9. a

The xxxiiij. Chap.

yardes, and emoye the frutes therof.

And soch of the house of Juda as are esca-
ped, shal come together, and the remnaunt
shal take rote beneth, z bunge forth frute a-
bone. For the escaped shal go out of Jerusa-
lē, z the remnaunt from the mount Sion.
And this shal the gelousy of the LORDE
of hoosies bunge to passe. Therefore thus sa-
ieth the LORDE, cōcernynge the kinge of the
Assirians: He shall not come in to the citie,
and shal shute no arrowe in to it, there shall
ne shilde hurte it, nether shal they grane ab-
out it. The same waye that he came, shal
he retorne, and not come at this citie, saith
the LORDE. And I wil kepe and saue the
citie (saith he) for myne owne, z for my ser-
uaunt Dauids sake.

Thus the angel went forth, and slew
of the Assirians hoosie, an cxxxv. thousan-
de. And when men arese vp early (at Jerusa-
lē:) Beholde, all laye ful of deed bodies. So
Sennacherib the kinge of the Assirians bra-
ke vp, and dwelt at Nine. Afterwarde it
chaunfed, as he prayed in the Tēple of Nes-
rah his god, that Adramalech and Sarazer
his owne sonnes slew him with the swear-
de, and fled into the londe of Ararat. And
Esarhadon his sonne reigned after hym.

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Not longe afore this, was Ezechias de-
ad sick: And the prophet Esay the sonne
of Amos came vnto him, and sayde: Thus
commaunderth the LORDE: Set thyne hou-
se in ordie, for thou must dye, and shalt not
escape. Then Ezechias turned his face to-
warde the wall, z prayed vnto the LORDE,
and sayde: Remembre (o LORDE) that I ha-
ue walked before the in treuth and a stedfast
hert, and haue done the thinge that is plea-
saunt to the. And Ezechias wepte sore. The
sayde God vnto Esay: Go and speake vnto
Ezechias: The LORDE God of Dauid thy fa-
ther sendeth y' this woide: I haue herde thy
prayer, and considred thy teares: beholde, I
will put xv. yeres mo vnto thy life, and deli-
uer the and the citie also, from the hande of
the kinge of Assiria, for I will defende the ci-
te. And take the this token of the LORDE, y'
he will do it, as he hath spoken: Beholde, I
will retorne the shadowe of Ahas Diall, y'
now is layed out with the Sonne, and bün-
ge it ten degrees backward. So the Sonne
turned ten degrees backward, the which he
was descended afore.

A thankesgeuyngge, which Ezechias kin-
ge of Juda wrote, when he had
beneficte, z was recovered.

S

Esa 31. b
4. Re. 19. 2
Ecci 48. b

2

4. Re. 10. 2
2. Par 33. f

B

lone. 3. b

1. Reg. 2. 2

The prophet Esay.

C I thought I shulde haue gone to the gates of hell in my best age, and haue wanted the residue of my yeares.

I spake within my self: I shal neuer viset the **LORDE** God in this life: I shal neuer see man, amonge the dwellers of the worlde.

Myne age is folden vp together and taken awaye from me, like a sheperdes cotage: my lyfe is hewen of, like as a weener cutteth of his webb.

Why! I was yet takinge my rest, he hewed me of, & made an ende of me in one daie.

Iob 4.d

I thought I wolde haue lyued vnto the morow, but he brusshed my bones like a lyon, and made an ende of me in one daie.

Then chattered I like a swalowe, and like a Crane, and mourned as a dove.

I lift vp myne eyes into y^e hight: **LORDE**, (sayde I) violence is done vnto me, be thou suertie for me.

D What shal I speake or say, et hat he maye this doo: y^e I maye lyue out all my yeares, yee in the bytternesse of my life?

Verely (**LORDE**), men must lyue in bytternesse, & all my life must I passe ouer therein: For thou raysest me vp, and wakest me. But lo, I wilbe wel content with this bytternes.

Neuertheles my cōuersacion hath so pleased y^e, that thou woldest not make an ende of my life, so that thou hast cast all my synnes behynde thy backe.

Psal 118.d
Psal 6 a
Psal 9

For hell prayseth not the, death both not magnifieth.

They that go downe into the grane, prayse not thy treuth: but the lyuynge, yee the lyuynge acknowlege the, like as I do this daie. The father telleth his children of thy faithfulness.

O deliuer vs (**LORDE**) and we wil synge prayses in thy house, all the dayes of oure life.

And Esay sayde: take a playster of fyges, and laye it vpon the sore, so shal it be whole. Then saide Ezechias: O what a greate thinge is this, that I shal go vp in to the house of the **LORDE**.

The xxxix. Chapter.

21
4.Re. 30.c

2.Par. 32.e

At the same tyme Merodach Baladā, Baladās sonne kinge of Babilon, sent lettres and presentes to Ezechias. For he understode, how that he had bene sick, & was recovered agayne. And Ezechias was glad therof, & shewed them the comodities of his treasure: of syluer, of golde, of spyes & rootes, of precious oyles, all that was in his cubboordes and treasure houses. There was not one thinge in Ezechias house, & so the-

The xl. Chap. Ho. xiiij.

row out all his kingdome, but he let them see it.

Then came Esay the piophet to kinge Ezechias, and sayde vnto him: What haue y^e men sayde, and from whence came they vnto the? Ezechias answered: They came out of a farre countre vnto me: out of Babilon. Esay sayde: what haue they looked vpon in thyne house? Ezechias answerde: All that is in myne house, haue they sene: and there is no thinge in my treasure, but I shewed it them.

23

4.Re. 3-6

Then sayde Esay vnto Ezechias: Under stande the worde of the **LORDE** of hoostes, Be holde, the tyme wil come, that enery thinge which is in thine house, and all that thy progenytours haue layde vp in stoare vnto this daie, shalbe caried to Babilon, and nothinge left behinde. This sayeth the **LORDE**. Yee and parte of thy sonnes that shal come of the, and whom thou shalt get, shalbe caried hence, and become gelded chamberlaines in the kinge of Babilons courte: Then sayde Ezechias to Esay: Now God prospere his owne counsell, which thou hast tolde me. He sayde morouer: So that there be peace, and faithfulness in my tyme.

The xl. Chapter.

Be of good chere my people, be of good chere (saith youre God) Conforte Jerusalem, and tell her: that hir trauaile is at an ende, that hir offence is pardoned, that she hath receaved of the **LORDE** s bond sufficient correction for all hir synnes. A voyce crieth: Prepare y^e waye for the **LORDE** in the wylbernesse, make straight y^e path for oure God in the deserte. Let all valles be exalted, and eucry mountayne and hill be layde lowe. What so is croked, let it be made straight, and let the rough places be made playne felde. For the glory of the **LORDE** shal appeare, & all flesh shal see it, for why, y^e mouth of the **LORDE** hath spoken it.

24

Matt. 3.a
Mar. 1.a
Luc. 3.c
Esa. 37.c
Ioh. 1.d

Ioh. 1.b

The same voyce spake: Now crie. And I sayde: what shal I crie? Then spake it: that, all flesh is grasse, and that all the bewtie the rof, is as the floure of the felde. When the grasse is wyttthered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the **LORDE** bloweth vpon them. Neuerthelesse whether the grasse wyther, or the floure fade awaye: Yet the worde of oure God endureth for ever. Morouer the voyce cried thus: Go vp vnto the hill (o Si on) thou that bringest good tidinges, lift vp thy voyce with power, o thou preacher Jerusalem. Lift it vp without feare, and say vnto the cities of Iuda: Beholde, youre God:

Psal 89.a
Ecci. 14.c
Iaco. 1.b
1.Pet. 1.d

Matt. 3.1
Psal. 32.1
Iaco. 1.5
1.Pet. 2.L

Esa. 62.c

The prophet Esay.

beholde, the **LORDE**, even the almightie sha come wth power, & beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shal fe de his flock like an hirdman. He shal gather the lambes together with his arme, and carie them in his bosome, & shal kindly untreate those that beare yonge.

Who hath holden the waters in his fist? Who hath measured heaven with his spanne, and hath comprehended all the earth of y^e world in thre fingers? Who hath weyed the mountaynes and hilles? Who hath re-fourned the mynde of the **LORDE**? Or who is of his counsell to teach him? Ar whom hath he asked counsell, to make him understoode, and to lerne him the waye of iudgment: to teach him science, and to instructe him in the waye of understoonding? Beholde, all people are in cōpariſon of him, as a droppe to a bucket full, and are counted as the leest thinge y^e the balauce weyeth. Beholde, y^e Isles are in cōpariſon of him, as the shadowe of the Sonne beame. Libanus is not sufficient to minstre fyre for his offringe, and all the beastes therof are not ynough to one sacrifice. All people in cōpariſon of him, are rekened, as nothings, yee sayne vanite and emptynesse.

C To whom then will ye liken God? or what similitude will ye set vp vnto him? Shal the carner make him a carued ymage? and shal the goldsmith coner him with golde, or cast him in to a fourme of syluer plates? Moreover shal the ymage maker (y^e the pooreman which is disposed, maye haue somthinge to see vpon al) sette out and chose a tre, that is not rotten, and carue therout an ymage, y^e moueth not? Knowe ye not this? Herde ye neuer of it? hath it not bene preached vnto you sence the begynnynge? haue ye not bene en-fourned of this, sence the foundation of y^e earth was layde: That he sytteth vpon the Circie of the worlde, and that all the inhabitants of the worlde are in cōpariſon of him, but as greshoppers: That he spredeth out the heauens as a coneringe, that he stretcheth them out, as a tent to dwell in: That he bringeth princes to nothings, and the iudges of the earth to dust: so that they be not planted nor sowne a tayne, neither their stocke rooted awayne in the earth? For as soone as he bloweth vpon them, they wither & fade awaye, like the strawe in a whirle wynde.

D To whom new wil ye liken me, & whom shal I be like, saith the holyone? Lift vp youre eyes an hie, and confidre. Who hath

The xli. Chap.

made those thinges, which come out by so greate heapes? and he can call them all by their names. For there is nothings hyd vnto the greatnesse of his power, strength, and might. How maye then Jacob thinke, or how maye Israel saye: My wayes are hyd from the **LORDE**, and my God knoweth not of my iudgmentes. Knowest thou not, or hast thou not herde, that the everlastinge God, the **LORDE** which made all the corners of the earth, is nether weery nor faynt, and that his wisdom can not be comprehended: but that he geueth strength vnto the weery, and power vnto the faynte? Childien are weery and faynt, and the strongest men fall: But vnto them that haue the **LORDE** before their eyes, shal strength be increased, Angles wynges shal growe vpon them: When they runne, they shal not fall: and when they go, they shal not be weery.

The xli. Chapter.

H still (ye **J**londe) and hearken vnto me. Ye stronge ye people, Come hither, and shew youre cause, we will go to the lawe together. Who rayseth vp y^e wiste from the ryſinge of the Sonne, and calleth him to go forth? Who casteth downe the people, and subdueth the Kinges before him: that he maye throwe them all to the ground with his swerde, and scatre them li ke stulle with his bowe? He foloweth vpon them, and goeth safely himself, and cometh in no footpath with his fete. Who hath made, created, and called the generacions from the begynnynge? Euen I the **LORDE**, which am the first, and with the last.

Beholde ye **J**les, that ye maye feare, and ye endes of the earth, that ye maye be abashed, draw nye, and come hither. Every man hath exorted his neghbour, and brother, and bydden him be stronge. The Smyth comforted the moulder, & the Ironsmith the hammerman, sayenge: It shal be good, that we fasten this cast worke: and then they fastened it with nales, that it shulde not be moued. And thou **J**rael my seruant: Jacob my electe seide of Abrahā my beloued, whom I led from the endes of the earth by the hande: For I called the from farre, & saide vnto the: Thou shalt be my seruant: I haue chosen the, & will not cast y^e awaye: be not a frayde, for I wil be with y^e. Take not behinde y^e, for I wil be thy God, to strength y^e, helpe y^e, & to kepe y^e with this right hōde of myne. Beholde, all they that resist the, shal come to confucion and shame: and thine aduersaries

Pla. 146. a

Esa. 74. d

Esa. 9. h
Ro. 11. d

Pla. 61. b

Iere. 17. b

Esa. 44. e

Esa. 44. a
Esa. 48. b
Apo. 2. c

B

Esa. 44. c
Esa. 43. a

The prophet Esay.

shalbe destroyed & brought to naught. So that who so seeketh after them, shal not fynde them. Thy destroyers shal perish, & so shall they that undertake to make battell agaynst the. For I thy LORDE & God, wil strength thy right honde. Euen I that saye vnto the: Feare not, I will helpe the. Be not a frayde thou litle worne Jacob, and thou despyled Israel: For I will helpe the, saith the LORDE, & the holy one of Israel thine avenger. Beholde, I wil make the a treadinge cart & a new flae, yf thou mayest thros she & grynde the mountaynes, and bringe the hilles to powder. Thou shalt fanne them, & the wynde shal carie them awaye, & the whyll wynde shal scatrec the. But thou shalt reioyse in the LORDE, and shalt delite in praysinge the holy one of Israel.

Gen. 31. c
Esa. 35. b
and 43. c
and 44. a

When the thirstie and poore see water & fynde none, & when their tunge is drie of thirst: I geue it them, saith the LORDE. I the God of Israel forsake them not. I bringe forth floudes in the hilles, & welles in the playne felde. I turne yf wilderness to ryuers, and the drie lande to condytes of water. I plante in the wayst grounde trees of Cedre, Bore, Myre and olyues. And in the due, I set fyre trees, elmes and hawthornes together. All this do I, yf they also together maye se and marcke, perceau with their hertes, & conside: that the honde of the LORDE make the these thinges, and that the holy one of Israel bringeth them to passe. Stonde at youre cause (saith the LORDE) and bringe forth youre strongest grounde, councelet he the Kinge of Jacob. Let the goddes come forth them selues, and shewe vs the thinges yf are past, what they te: let the declare the vnto vs, yf we maye take them to herte, and knowe them herafter. Echer, let the shewe vs thinges for to come, and tel vs what shalbe done herafter: so shal we knowe, that they be goddes. Shewe somthinge, ether good or bad, so wil we both knowlege yf same, & tel it out.

Beholde, ye goddes are of naught, & yo^r makinge is of naught, but abhominacion hath chosen you. Neuertheles I haue waked vpon one from the North, & he shal come. And another from the East, which shal call vpo my name, & shal come to the prynces, as the Potter to his claye, & as yf Potter treadeth downe the myre. Who tolde yf afore? So wil we confesse & saye, that he is righteous. But there is none that sheweth or declareth eny thinge, there is none also that heareth youre wordes. Beholde, I will first graunte the of Sion & Jerusalem to be Euangelistes. But

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when I considre: there is not one amenge the yf prophecieth, nether (when I axe him) yf answereth one worde. Lo, wicked are they & wayne, with the thinges also that they take in honde: yee wynde are they, and emptynesse, with their ymages together.

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Beholdenowtherfore, this is my seruant whom I will kepe to my self: my electe, In whom my soule shalbe pacified. I will geue him my spere, that he maye shewe forth iudgment & equyte amonge the Gentiles. He shal not be an outcrys, ner an hie mynded person. His voyce shal not be herde in yf stretes. A brussed rede shal he not breake, & the smokinge flax shal he not quench: but faithfully & truly shal he geue iudgment. He shal nether be ouersene ner haistie, that he maye restore rightuousnesse vnto the earth: & the Gentiles also shal kepe his lawes. For thus saith God the LORDE vnto him (Euen he that made the heauens, and spred them abrode, & set forth the earth with hir encrease: which geueth breath vnto the people that is in it, & to them that dwel therein) I the LORDE haue called yf in rightuousnesse, & led the by the honde. Therefore wil I also defende the, & geue the for a couenaunt of the people, & to be the light of the Gentiles. That thou mayest open the eyes of the blinde, let out the prysoners, & them that syt in darknesse, out of the dongeon house. I myself, whose name is the LORDE, which geue my power to none other, nether myne honour to the goddes: shewe you these new tidinges, and tel you them or they come, for olde thinges also are come to passe.

24
Matt. 1. d
Matt. 12. d
Matt. 17. a

Esa. 44. e
Esa. 40. f

Esa. 49. b
Luc. 2. c
Zac. 9. b

Pla. 149. a

Synge therfore vnto the LORDE, a new songe of thankes genynge, blew out his prayse vnto the ende of the worlde. They that be vpon the see, & all that is therein, prayse him, the Iles & they that dwel in them. Let the wilderness with hir cities lifte up hir voyce, the townes also that be in Cedar. Let them be glad that syt vpon rockes of stone, and let them crie downe from the hie mountaynes: ascribinge almightynes vnto the LORDE, & magnifieng him amonge the Gentiles. The LORDE shal come forth as a gyante, and take a stomacke to him like a fleshy man of warre. He shal roare and crie, and ouercome his enemies.

I haue longe holden my peace (saith the LORDE) shulde I therfore be still, and kepe sylence for ever? I will crie like a travelinge woman, and once wil I destroye, and deuoure. I wil make waist both mountayne & hill,

C

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Esa. 44. b And due vp euery grene thinge, that groweth thereon. I wil dreyne vp the floudes of water, and dunke vp the ryuers. I wil bunge the blinde into a strete, that they knowe not: and lede them into a fote path, that they are ignorant in. I shal make darknesse light before the, and the thinge yf is croked, to be straight. These thinges will I do, and not forget them. And therefore let them conuerte, and be ashamed earnestly, that hope in ydols, and saye to fashioned ymages: ye are sure godes.

Matt. 15. b **C** Heare, o ye deaf men, and sharpen youre sightes to see (o ye blinde.) But who is llynder, the my seruante? Or so deaf, as my messengers, whom I sent vnto them? For who is so blynde as my people, and they yf haue the rule of them? They are like, as yf thou vnderstodest much, and keptest nothinge: or yf one herde well, but were not obedient. The LORD be merciful vnto them for his righteousnesse sake, that his worde might be magnified and praysed. But it is a myscheuous and wilful people. Their yonge men belonge all to the snare, and shal be shut in to prison houses. **Deut. 28** They shal be caried awaye captiue and no man shal loose them. They shal be trode vnder fote, and no man shal laboure to bringe them agayne. But who is he amonge you, yf pondereth this in his mynde, yf considereth it, and taketh it for a warnynge in tyme to come?

Baruc. 1. d **Tobi. 3. a** **Dan. 9. a** Who suffred Jacob to be trodden vnder fote, and Israel to be spoyled? dyd not the LORD? Now haue we synned agaynst him, and haue had no delite to walke in his wayes, nether bene obedient vnto his lawe. Therefore hath he poured vpon vs his wroothful displeasure, and stroge batell, which maketh vs haue to do on euery syde, yet will we not vnderstande: he burneth vs vp, yet syncketh it not in to oure hartes.

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Esa. 41. b **4. Re. 17. g** **Pet. 2. a** **Deu. 28. d** **Ole. 1. b** **Exo. 14. e** **Dan. 7. d** **A**t now, the LORD that made the (o Jacob) and he that fashioned the (o Israel) saith thus: Feare not, for I will defende yf. I haue called yf by thy name, thou art myne owne. When thou wentest in the water, I was by the, that the stroge floudes shulde not plucke yf awaye: When thou walkest in the fyre, it shal not burne yf, and the flame shal not kinde vpon the. For I am the LORD thy God, the holy one of Israel, thy Sauoure. I gaue Egypte for yf deliuerance, the Moyses and the Sabees for the: because thou wast deare in my sight,

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and because I set by the, and loued the. I pilled all men for the, and deliuered vp all people for thy sake, that thou shuldest not feare, for I was with the. I wil bunge thy sede from the east, and gather the together from the west. I wil saye to the north: let go. And to the south, kepe not backe: But bunge me my sonnes from farre, and my daughters from the endes of the worlde: Namely, all those that be called after my name: For the haue I created, fashioned, and made for myne honoure.

Bunge forth that people, whether they haue eyes or be blynde, deaf or haue eares. All nations shal come in one, and be gathered in one people. But which amonge yonder godes shal declare soch thinges, and tell vs what is to come? Let them bunge their witnessses, so shal they be se: for the men shal heare it, and saye: it is truth. But I bunge you witnessses (saith the LORD) euen those that are my seruantes, whom I haue chosen: to the intent that ye might be certified, and geue me faithfull credence: yee and to consider, that I am he, before whom there was neuer any God, and that there shal be none after me. I am only the LORD, and without me is there no Sauoure. I geue warnynge, I make whole, I teach you, that there shulde be no straunge God amonge you. And this recorde must ye beare me youre selues (saith the LORD) that I am God. And euen he am I from the begynnyng, and there is none, that can take any thinge out of my honde. And what I do, can no man chaunge.

Thus saith the LORD the holy one of Israel youre redeemer: For youre sake I will sende to Babilon, and bunge all the strongest of them from thence: Namely, the Caldees that beest them of their shippes: Euen I the LORD youre holy one which haue made Israel, and am youre kinge. Moreover, thus saith the LORD (Euen he that maketh a waye in the see, and a fote path in the mightie waters: which bunge forth the charrettes and horses, the hooft and the power, that they maye fall a slepe and neuer rise, and be extincte, like as tow is quenched.

Ye remembre not thinges of olde, and regarden nothinge that is past. Therefore beholde, I shal make a new thinge, and shortly shal it apere: Ye shall well knowe it, I tolde it you afore, but I will tell it you agayne.

I will make stretes in the deserte, and ry-

Esa. 41. d
Matt. 8. b

Esa. 29. d
Galar. 3. a

B
Luc. 14. c
Eph. 2. 8

Esa. 44. b
Apoc. 1. b
Ole. 11. b

Ioh. 10. f

C
Esa. 5. d

Exo. 14. e
Ioh. 3. d
Esa. 10. a
Esa. 37. f

1 Cor. 5. d
Apoc. 21. b

D

The prophet Esay.

uers of water in the wilderness. The wilde beastes shal worshippe me: the dragon, and the Estrich. For I shal geue water in y wil-
Psal. 106. d
Esa 35. b
41. c 44. a
 dernesse, and streames in the deserte: that I maye geue drinke to my peepie, whom I chose. This people haue I made for my self, and they shal shewe forth my prayse. For thou (Jacob) woldest not call vpon me, but thou haddest an vnlust toward me, o Israel. Thou gauest me not thy yonge beasies for burnt offringes, nether didest honoure me with thy sacrifices. Thou boughtest me no deare spice with thy money, nether pourest the fat of thy sacrifices vpon me. Howbeit I haue not bene chargeable w: to the in offrings, nether greuous in Incense.

But thou hast ladē me with thy synnes, and weered me with thy vngodlynes: Where as I yet am euen he only, that for myne owne selves sake do awaye thine offences, & forget thy synnes: so that I wil neuer thinke vpon them. Put me now in remembraunce (for we will reason together) & shewe what thou hast for the, to make the quyte. Thy first father offended sore, and thy rulers haue synned agaynst me. Therefore I ether suspended, or slewe the chiefe pynces: I dyd curse Jacob, and gaue Israel into reprobation.

The xliij. Chapter.

SO heare now, o Jacob my seruante, and Israel whom I haue chose. For thus saith the LORDE, that made the, fashioned the, and helped he, euen from thy mothers wombe: Be not a frayde (o Jacob my seruante,) thou righteous, whom I haue chosen. For I shal poure water vpon the drie grounde, and ryuers vpon the churste. I shal poure my spierte vpon thi sede, and myne encrease vpo thy stocke. They shal growe together, like as the grasse, and as the Willies by the waters side. One will saye: I am the LORDES. Another wil call vnder the name of Jacob. The thirde shal sub-
2
Iere 30. b
Iere 45. g
2sa. 43. a
2sa. 43. b
eze. 36. d
Ierl. 2. g
Act. 1. g
 scribe with his honde vnto y LORDE, and geue him self vnder the name of Israel.

Moreover, thus hath the LORDE spokē: euen the kinge of Israel, and his avenger, y LORDE of hostes: I am the first, and the last, and without me is there no God. For what is he, that euer was like me, which am from euerlastinge? Let him shewe his name and do wherthorow he maye be likened vnto me. Let him tell you forth plainly thiges,

The xliij. Chap. Ho. xvi.

that are past and for to come: yee and that without eny feare or stoppe. For haue not I euer tolde you hyther to, & warned you? Ye can beare me recorde youre selues. Is there eny God excepte me? or eny maker, that I shulde not knowe him?

Wherefore all caruers of Idols are but vayne, and their labour lost. They must beare recorde them selues, that (seinge they can nether sener vnderstonde) they shal be confounded. Who shulde now make a god, or fashion an Idol, that is profitable for nothinge? Beholde all the fellowshipe of the must be brought to confucion. Let all the workmasters of them come and stonde together from amonge men: they must be abashed and confounded one with another. The smith taketh yron, and tempreth it with hore coles, and fashioneth it with hammers, & maketh it w alithe strength of his armes: Yee somtyme he is faynt for very hunger, and so thirstie, that he hath no more power. The carpenter (or ymage caruer) taketh methetymbre, and spiedeth forth his lyne: he marketh it with some coloure: he playneth it, he ruleth it, & squareth it, and maketh it after the ymage of a man, and acordinge to the beutie of a man: that it maye stonde in the temple.

Moreover, he goeth out to hewe downe Cedre trees: he bringeth home Elmes and okes, and other tymbre of the wodd. Or els the Syre trees which he planted himself, & soch as the rayns hath swelled, which woddes scructh for me to burne. Of this he taketh and warmeth himself with all: he maketh a fyre of it to bake bred. And after warde maketh a god there of, to honoure it: and an Idol, to knele before it. One pece he burneth in the fyre, with another he roseth flesh, that he maye eate roste his bely full: with the thirde he warmeth himse'f, and saith: A ha: I am well warmed, I haue bene at the fyre. And of the residue, he maketh him a god, and an Idol for himself. He kneleth before it, he worshippinge it, he prayeth vnto it, and sayeth: delyuer me, for thou art my god.

Yet men nether conside ner vnderstonde, because their eyes are stopped, that they cannot see: and their hertes, that they can not perceauē. They pondre not in their myndes (for they haue nether knowlege ner vnderstodinge) to thinke thus: I haue brēd one pece in the fyre, I haue baked bred w y,

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coles there of, I haue rested flesh withall, & eaten it: Shal I now of the residue make an abhominacion, and fall downe before a rotten peece of woodd? The keepinge of dust, and foolishnesse of herte hath turned them a syde: so that none of them can haue a fre conscience to thinke: maye not Jerre?

Consider this (o Jacob and Israel) for thou art my seruant. I haue made the, that thou mightest serue me. O Israel, forget me not. As for thyne offences, I dryue them awaye like the cloude, and thy synnes as the mist. Turne y agayne vnto me, & I will deliuer y.

Be glad ye heauens, when the LORDE hath made, let all y is here beneth vpon the earth, be ioyfull. Reioyse ye mountaynes & woddes, with all the trees that are in yeu: for y LORDE shal redeme Jacob, & shewe his glory vpon Israel. So thus saith the LORDE thy redemer, euen he that hath ioyned the from thy mothers wombe: I am the LORDE, which do all thinges my self alone. I only haue spred out the heauens, and I only haue layde the foundation of the earth. I destroye the tokens of wiches, and make the Soothsayers go wronge. As for the wise, I turne them backward, and make their cunningge foolishnesse.

But I see vpon the purpose of my seruantes, and fulfille the counsel of my messengers. I saye to Ierusalem: turne agayne: And to the cities of Iuda, be ye buylded agayne: and I repaire their decayed places. I saye to the groundes: bedrie. And I doe vp thy water floudes. I saye to Cyrus: thou art myn hyd man, so that he shal fulfill all thinges after my will. I saye to Ierusalem: be thou buylded, and to the temple: be thou fast grounded.

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Thus saith the LORDE vnto Cyrus his anoynted, whom he ledech by y right hōde: that the people maye fall downe before him: I wil lowse the gyrdle of thines, y they shal open the gates before thy face, and not to shut their doores. I wil go before the, and make the croked straigh. I shal breake the brasen doores, & burst the yron barres. I shal geue the the hyd treasure, & the thinge which is secretly kept: that thou mayest knowe, y the God of Israel haue called the by thy name: and that for Jacob my seruant sake, & for Israel my chesen. For I called the by y name, and ordened the, or euer thou knewest me: Euen I the LORDE, before whom there is none other, for wout me there is no God. I haue prepared the, or euer thou knewest me: that it might be knowne from the risyn-

The xlv. Chap.

ge of the Sonne to the goinge downe of the same, that all is nothinge without me. For I am the LORDE, & there is els none. It is I y created the light and darcknes, I make peace and trouble: yee euen I the LORDE do all these thinges. The heauens aboue shal droppe downe, and the cloude shal rayne righte ousines. The earth shal open it self, and brynge forth heath, and therby shal righte ousnes flourish. Euen I the LORDE shal bringe it to passe.

Wo be vnto him that chydeth w his ma. ter, the pot sherde with the potter. Saith y claye to the potter: What makest thou? or, y worke serueth for nothinge? Wo be vnto him, y saith to his father: why begettest thou? And to his mother: why bearest thou? Thus saith the LORDE, euen the holy one & maker of Israel: Are me of thinges for to come, concernyng my sonnes: and put me in remembrance, as touchyng the workes of my hōdes: I haue made the earth, and created man vpon it. With my hondes haue I spied forth heauen, and geuen a commaundment for all the hooste thereof. I shal wake him vp with righte ousnesse, and ordre all his wayes. He shal buyld my cite, & let out my prisoners: & that nether for gift nor rewardes, saith the LORDE of hoostes.

The LORDE hath sayde morouer: The occupiers of Egypte, the marchautes of the Mozyans and Sabees, shal come vnto the with tribute, they shal be thyne, they shal selo we the, and go with cheynes vpon their fete. They shal fall downe before the, and make supplicacion vnto the. For God (wout whō there is none other God) shal be with the. O he w pie founde art thou o God, thou God & Sauoure of Israel: Confounded be ye, and put to dishonoure: go hence together with shame, all yet that be worke masters of erreures (that is worshippers of Idols) But Israel shal be saned in the LORDE, which is the euer lastyng saluaciō: They shal not come to shamenor confucion, worlde without ende.

So thus sayeth the LORDE: euen he that created heauen, the God y made the earth, that fashioned it, and set it forth: I haue not made it for naught, but I made it to be inhabited: Euen I the LORDE, without whom there is none other. I haue not spoken secretly, nether in darcke places of the earth. It is not for naught, that I sayde vnto the seer of Jacob: seke me. I am the LORDE, which when I speake, declare the thinge that is righte ous and true. Let the be gathered & cemetogether, let the drawe nye hyther, y are esca-

Gen. 1.
Iudic. 9. d

B
Iere. 18. a
19. c
Ez. 29. c
Ro. 9. d
Eccl. 33. b

1. Efd. 1. a

Rom. 11. d

C
Gen. 1. a

Exo. 20. c

Esa. 43. d

E

Rom. 11. d
Gen. 1. a
Esa. 4. c

1. Efd. 1. a

Gen. 39. a

Esa. 41. b

Iere. 1. a

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ped of the people: haue they eny vnderstandinge, that set vp the stockes of their Idols, and praye vnto a god, that can not helpe them? Let men diuine nye, let them come hither, and aske counsell one at another, and shewe forth: What is he, that tolde this before? or, who spake of it, ever since the begynnynge? haue not I yf LORDE done it: without whom there is none other God: the true God and sauiour, and there is els none but I: And therefore turne you vnto me (all ye endes of the earth) so shal ye be saved, for I am God, and there is els none. I sweare by myself: out of my mouth cometh yf worde of rightuousnesse, and that maye no man turne: but all kynes shal bowe vnto me, and all tungen shal sweare by me, sayenge: Verely in the LORDE is my rightuousnes and strength. To him shal men come: but all they that thinke scorne of him, shalbe confounded. And the whole siede of Israel shalbe iustified, and praysed in yf LORDE

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Nevertheles Bel shal fall, and Labo shal be broken: whose ymages are a burthen for the beastes and catell, to overlade them, and to make them wery. They shal syncke downe, and fall together: for they maye not ease them of their burthen, therefore must they go in to captiuyte.

Hearken vnto me, o house of Jacob, and all ye that remayne yet of the housholde of Israel: whom I haue borne from youre mothers wombe, and brought you vp from your birth, till ye were growen: I which shall beare you vnto youre last age: I haue made you, I will also nourish you, beare you and saue you. Whom will ye make me like, in fashion or ymage, that I maye be like him? Xe foles (no doute) wil take out syluer and golde out of youre purses, and weye it, and hyre a goldsmith to make a god of it, that men maye knele downe and worshippe it. Yet must he be taken on mens shulders and borne, and set in his place, that he maye stonde and not moue. Alas that men shulde crie vnto him, which geueth no answer: and deliuereth not the man that calleth vpon him, from his trouble.

Considere this well, and be ashamed, Go in to youre owne selues (O ye runnagates). Remembre the thinges which are past, since the begynnynge of the worlde: that I am iust, and that there is els no God, yee and yf there is nothinge like vnto me. In the begynnynge of a thinge, I shewe the ende therof: and I tel before thinges that are not yet come to passe. With one worde is my deuysce

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accomplished, and fulfilleth all my pleasure. I call a byrde out of the east, and all that I take in honde, out of farre countrees. As soone as I commaunde, I bunge it hither: as soone as I thinke to deuysse a thinge, I do it.

Hear me, o ye that are of an hie stomack, but farre from rightuousnesse. I shal bringe forth my rightuousnesse, It is not farre, and my health shal not tarry longe awaye. I will laye health in Sio, and geue Israel my glory.

The xlvij. Chapter.

But as for the (O daughter, thou virgin Babilon) thou shalt sit in the dust. Thou shalt sit vpon the groude, and not in a chaire (o thou mayden of Chaldea). Thou shalt nomore be called tender, and pleasaunt. Thou shalt bringe forth the querne, and grynede meel, put downe thy stomacher, make bare thy knees, and shalt wade thorow the water ryuers. Thy shame shalbe discovered, and thy prynces shal be sene. For I wil auenge me of the, and no man shal let me: saith our redemer, which is called the LORDE of hostes, the holy one of Israel.

Syt still, holde thy tounge, and get thee in to some darcke corner (O daughter Caldea) for thou shalt nomore be called lady of kyngdomes. I was so wroth with my people, yf I punished myne inheritaunce, and gaue them in to thy power. Neuertheles, thou shewdest them no mercy, but even the very aged men of the, didest thou oppresse right sore with thy yock, and thou thoughtest thus: I shalbe lady for ever. And besyde all that, thou hast not regarded these thinges, nether cast, what shulde come after.

Hear now therefore, thou wilful, that syttest so carelesse, and speakest thus in thine heart: I am alone, and without me is there none: I shal neuer be wydow, ner desolate agayne. And yet both these thinges shal come to the vpon one daye in the twinklinge of an eye: Namely, wyddowhead, and desolation. They shal mightely fall vpon the, for yf multitude of thy witches, and for the greate heape of thy conuicers. For thou hast comforted thy self in thy disceatfulness, and hast sayde: I am alone, and without me is there none. Therefore shal trouble come vpon yf, and thou shalt not knowe, from whence it shal arise. Liyche these shal fall vpon yf, which thou shalt not be able to put of. And sodane misery shal come vpon the, or ever thou be aware.

Esa. 44. c
Baruc. 6

Esa. 48. b

Esa. 44. b

Ro. 14. b
Phil. 2. b

Dani 14. c
1. Re. 5. 2
Iere. 5. a

Esa. 44. f
Exo. 32. a

Esa. 44. c
Baruc. 6. c

Exo. 16. c

Psal 148. a
12. b

2

Eze. 15. d
Nau. 1. b

Pro. 21. b
Iere. 50. b

Esa. 10. b
Apo. 18. c

Dan. 5. e

Esa. 49. c

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E Now go to thy coniuers, and to the multitude of thy witches, (whom thou hast bene acquainted withal from thy youth) yf they maye helpe the, or strengthē the. Thou hast hither to had many counsels of them, so let the heauengasers & the beholders of starres, come on now and deliuer the: yee and let the shewe, when these new thinges shall come vpon the. Beholde, they shalbe like strawe, which yf it be kindled with fyre, no man maye rydde it for the vehemence of the flame: And yet it geueth no zynders to warme a mā by, ner cleare fyre to syt by. Euen so shal they be vnto the, whom thou hast used & occupied from thy youth. Euery one shal shewe yf his erroneous waye, yet shall none of them defende the.

The xliiij. Chapter.

2 **H**are this, O thou house of Jacob: ye yf are called by the name of Israel, and are come out of one stocke wth Juda: which sweare by the name of the LORDE, and beare witness by the God of Israel (but not wth treuth and right) which are called fre men of the holy cite, as they that loke for conforth in the God of Israel, whose name is the LORDE of hostes.

3 The thinges that I shewed you euer sence the begynnynge: haue I not brought the to passe, immediatly as they came out of my mouth, and declared them? And they are come: howbeit I knewe that thou art obstinate, and that thy neck hath an yron vane, and that thy brow is of brasse. Neuertheles I haue euer sence the begynnynge shewed the of thinges for to come, and declared the vnto the, or euer they came to passe: that thou shuldest not saye: myne Idol hath done it, my carued or cast ymage hath shewed it. **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** 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The prophete Esay.

cob agayne vnto him: howbeit, Israel will not be gathered vnto hi agayne. In whose sight I am greare, which also is my LORDE, my God and my strenght. Let it be but a smal thinge, that thou art my seruant, to set vp the kinredde of Jacob, & to restore the destruction of Israel: yf I make the not also the light of the Gentiles, that thou mayest be my healeth vnto the ende of the worlde.

Moreover thus saith the LORDE the avenge and holy one of Israel, because of the abhorringe and despisinge amonge the Gentiles, concerninge the seruant of all them yf beare rule: Kynges and prynces shal se, and arise and worshippe, because of the LORDE that he is faithfull: and because of the holy one of Israel, which hath chosen the.

And thus saith the LORDE: In the tyme apoynted wil I be present with the, And in the houre of healeth wil I helpe the, & deliuer the. I wil make the a pledge for y^e people, so y^e thou shalt helpe vpon the earth agayne, and chalenge agayne the scattered heretages: That thou mayest saye to y^e prisoners: go forth, & to them that are in darknesse: come vnto the light, that they maye se in the hie wayes, & get their lynynge in all places.

There shal nether hunger nor thurst, heate nor Sonne hurte them. For he that fauoureth them, shal lede them, and gethem driue of the spunge welles. I wil make wayes vpon all my mountaynes, and my fore pathes shal be exalted. And beholde, they shal come from furre: so, some from the north and west, some from the south. Reioyse ye heauens, and synge prayses thou earth: Talke of ioye ye hilles, for God wil cōferte his people, & haue mercy vpon his, y^e be in trouble.

Then shal Sion saye: God hath forsaken me, and the LORDE hath forgottē me. Doth a wife forget the childe of hir wombe, and the sonne whō she hath borne? And though she do forget, yet wil not I forget the. Beholde, I haue written the vp vpon my hondes, thy walles are euery in my sight. They that haue broken the downe, shal make haist to buylde the up agayne: and they that made the waste, shal dwell in the. Lift vp thine eyes, and loke aboute the: all these shal gather them to gether, and come to the. As truly as I lyue (saith the LORDE) thou shalt put thumall vpon the, as an apparell, and gyrdethē to the, as a bryde doth hir Jewels. As for thy londe that lieth desolate, waisted & destroyed: it shal be to narrow for the, that shal dwell in it. And they y^e wolde deuoure the, shall be farre awaye. Then the childe whō y^e bare shall

The l. Chap. Ho. xviij.

bringe forth vnto y^e, shal saye in thine eare: this place is to narrow, sit nyet together, y^e I maye haue rowme. Then shalt thou thinke by thy self: Who hath begottē me these? seinge I am bare & alse, a captyue & an outcast: And who hath noursed the vp for me? I am desolate & alone, but frō whēce come these?

And therefore thus saith the LORDE God: Beholde, I will stretch out myne honde to the Gentiles, and set vp my token to the people. They shal bunge the thy sonnes in their lappes, & carie thy dochters vnto y^e vpon their shulders. For kynges shal be thy noursinge fathers, and Quenes shal be thy noursinge mothers. They shal fall before the wth their faces flat vpon the earth, and licē vp the dust of thy fete: that thou mayest knowe, how that I am the LORDE. And who so putte his trust in me, shal not be confounded. Who spoyleth the gĩaunte of his pray: or who taketh the prisoner from the mightie? And therefore thus saith the LORDE: The prisoners shal be taken from the gĩaunte, and the spoyle deliuered from the violēte: for I wil mainteyne thy cause agaynst thine aduersaries, and saue thy sonnes. And wil fede thine enemies with their owne fleshe, and make the drinke of their owne bloude, as of swete wyne. And all flesh shal knowe (o Jacob) that I am the LORDE thy Sauiour, and stronge auenger. Chap. l.

Thus saith the LORDE: Where is the bill of y^e mothers denoicement, that I sent vnto her: or who is the vsurer, to whō I solde you? Beholde, for youre owne offences are ye solde: & because of youre transgression, is youre mother so: sate. For why wolde no mā receaue me, when I came: & when I called, no man gaue me answer. Was my hōde cleane synnē of, that it might not helpe: or, had I not power to deliuer: lo, at a worde I driue vp the see, & of water floudes I make due lōde: so y^e for want of water, the fish corrupte and die of thirst. As for heauen, I clooth it with darknesse, and put a sack vpon it.

The LORDE God hath geuē me a weller- ned tūge, so that I can conforte them which are troubled, yee & y^e in due season. He waiked myne eare up by tymes in y^e mornynge (as y^e scolemasters do) y^e I might herke. The LORDE God hath opened myne eare, therefore can I not saye naie, ner wth drawe myself, but I offre my backe vnto y^e synners, and my che- es to the nyppers. I turne not my face frō shame and spittinge, for the LORDE God helpeth me, therefore shal I not be cōfounded. I haue hardened my face like a flynt

Esay. 42. b
A. 5. 3. g
Ioh. 8. b

2 Cor. 5. a
Iere. 11. a
Esay. 42. a

Luc. 4. e
Iach. 9. b

Apo. 7. d

Esay. 32. b

Psalm. 14. d
Psalm. 13. a

Gen. 17. a
Esay. 63. a

E

Ro. 9. d

2
Iere. 31. a

Esay. 59. a

Exo. 14. e
Ioh. 8. d

Exo. 10. e

2
2 Cor. 1. a

Psalm. 39. b
Ioh. 30. d
Mat. 26. g
Heb. 11. d

The prophet Esay.

stone, for I am sure, that I shal not come to confusion. Myne advocate speaketh for me, who wil then go with me to lawe? Let vs stand one agaynst another: yf there be eny that wil reason with me, let him come here forth to me. Beholde, the LORDE God stondeth by me, what is he that can condemne me? lo, they shal be all like as an olde cloth, which yf moches shal eat vp.

Ro 8. f

Psal. 101

C

Therefore who so feareth the LORDE and obge you, let him heare the voyce of his seruauit. Who so walketh in darkness, and no light shyneth vpon him, let him hope in the LORDE, and holde him by his God. But take hede, ye haue all kindled a fyre, and gyrded youre selues with the flame: ye walke in the glisteringe of youre owne fyre, and in the flame that ye haue kindled. This cometh vnto you from my honde, namely, yf ye shal slepe in sorowe.

The li. Chapter.

A

Erken vnto me, ye that holde of righteousness, ye that seek the LORDE. Take hede vnto the stone, wherout ye are hewen, and to the grane wherout ye are digged. Considre Abraham youre father, and Sara that bare you: how that I called him alone, prospered him wel, and increased him: how the LORDE comforted Sis, and repayed all hir decaye: makinge hir deserte as a Paradise, and hir wilderness as the garden of the LORDE. Myrrh and ioye was there, thankes geuynge and yf voyce of prayse. Haue respect vnto me then (o my people) and laye thine eare to me: for a lawe, and an ordinance shal go forth from me, to lighten the Gentiles. It is hard by, that my health and my righteousness shal go forth, and the people shal be ordred with myne arme.

Gen. 21. a
Rom. 4. a
Gen. 12. a

Esa. 2. a

B

The Blondes (that is yf Gentiles) shal hope in me, and put their trust in myne arme. Lift vp youre eyes toward heauē, and loke vpon the earth beneath. For the heauens shal vanish awaye like smoke, and the earth shal ceare like a clothe, and they that dwel therein, shal perish in like maner. But my health endureth for ever, and my righteousness shall not cease. Therefore herken vnto me, ye yf haue pleasure in righteousness, thou people that bearest my lawe in thine herte. Feare not the curse of men, be not a frayde of their blasphemies and reuylinges: for wormes and mothes shal eat the vp like clothe and woll. But my righteousness shal endure for ever, and my sauyng health from generacion to generacion.

Psal. 101. d
Matt. 24. c
2. Pet. 3. b

Psal. 35

Iere. 31. f

Matt. 10. d
Luc 12. a
Psal. 101. d

Wake vp, wake vp, and be stronge: O thou arme of the LORDE: wake vp, lyke as in ty-

The li. Chap.

mes past, ener and fencethe wolde begannc. Art not thou he, that hast wounded that proude lucifer, and hewen the dragon in peeces? Art not thou euen he, which hast dried vp the depe of the see, which hast made playne the see grounde, that the delynered might go thorow? That the redemed of the LORDE, which turned agayne, might come with ioye vnto Sis, there to endure for ever! That myrrh and gladnesse might be with them: that sorowe and moight fle from the? Yee I, I am eue he, that in all thynges geueth you consolacion. What art thou then, that fearest a mortall mā, yf childe of man, which goeth awaye as doeth the floure? And forgettest the LORDE that made the, that spied out the heauens, and layde the foundacion of the earth. But thou art ener a frayde for the sight of thine oppressoure, which is ready to do harme: Where is the wiath of the oppressoure? It cometh on fast, it maketh hast to appeare: It shal not perish, yf it shal de not be able to destroye, nether shal it fayle for faute of nonshinge. I am the LORDE yf God, that make the seeto be still, and to rage: whose name is the LORDE of hosties. I shal put my worde also in thy mouth, and besende the with the turnynge of my honde: that thou mayest plante the heauens, and laye the foundacions of the earth, and saye vnto Sion: thou art my people.

Esa. 14. d
Exo. 14. c

1. Esd. 1. b

C

2. Cor. 1. a

Esa. 40. a
1. . . . d

Esa. 45. a
Matt. 8. c

Awake, Awake, and stonde vpon Jerusalem, thou that from the honde of the LORDE, hast dronke out the cuppe of his wiath: thou that hast supped of, and sucked out the slombunge cuppe to the botome. For amonge all the sonnes whom thou hast begotten, there is not one that maye holde the vp: and not one to lede the by the honde, of all the sonnes that thou hast nonshed. Both these thynges are happened vnto the, but who is sory for it? Yee, destruction, waistinge, hunger and swerde: but who hath comforted the? Thy sonnes lie comfortles at yf heade of euery strete like a catē venyson, and are ful of yf terrible wiath of yf LORDE, and pynishment of thy God. And therefore thou miserable and dronke (howbeit not wth wyne) heare this: Thus saith thy LORDE: thy LORDE and God, yf defender of his people: Beholde, I wil take yf slombunge cuppe out of thy hōde, enē yf cuppe wth the dregges of my wiath: yf fro hence forth thou shalt neuer drinke it more, and wil put it in their hōde that trouble the: which haue spoken to thy soule: stoupe downe, that we maye go ouer the: makethy bodye eanē with the grounde, and as the strete to go vpon.

D

Psal. 74. b
Iere. 25. c

The propheet Esay.

The liij. Chapter.

21 **U**p Sion vp, take thy strength vnto the: put on thine honest rayment o' Ierusalē, thou citie of the holy one. For from this tyme forth, there shal no vncircumcised ner vncleane person come in the. Shal the frō the dust arise & stonde vp, o' Ierusalē. Pluck out thy neck from the bōde, o' thou captiue daughter Sion. For thus saith the LORDE: Ye are solde for naught, therfore shal ye be redeemed also without eny money.

For thus hath the LORDE sayde: My people wēte downe afore tyme into Egipte, there to be strangers. A fferwarde dyd the kinge of the Assirians oppresse the, for naught. And now what profit is it to me (saith y' LORDE) y' my people is frely caried awaye, & brought in to heuynes by their rulers, and my name euer still blasphemed: saith the LORDE. But y' my people maye knowe my name, I my self will speake in that daye. Beholde, here am I. O how beautifull are the feete of the Embassitoure, y' bringet' the message frō the mounteyne, & proclameth peace: y' bugeth the good tydings, & preacheth health, & saith vnto Sion: Thy God is the Kinge. Thy watchmen shal lift vp their voyce, w' loude voyce shal they preach of him: for they shal se him present, whē the LORDE shal come agayne to Sion.

Be glad, o' thou desolate Ierusalē, & reioyce together: for the LORDE will cōfōrt his people, he wil delyuer Ierusalē. The LORDE wil make bare his holy arme, & shewe it forth in the sight of all the Gentiles, & all the endes of the earth shal se the sauyng health of oure God. Awaye, Awaye, get you out frō hence, & touch no vncleane thinge. Go out from amongesoch, And be cleane, yet hatteare the vessell of the LORDE. But ye shal not go out with sediciō, ner make haist as they that fle awaye: for the LORDE shal go before you, & the God of Israel shal kepe the watch.

Beholde, my seruante shal deale wysely, therfore shal he be magnified, exalted & greatly honoured. Like as y' multitude shal wō die vpon him, because his face shal be so deformed & not as a mans face, & his beutie like no man: Euen so shal the multitude of the Gentiles loke vnto him, & y' kinges shal shut their mouthes before him. For they y' haue not benetolde of him, shal se him: and they y' herde nothinge of him, shal beholde him.

The liij. Chapter.

22 **W**ho geueth credence vnto oure preachinge? O' to whō is the arme of the LORDE knowne? he shal growe

The liij. Chap. Ho. xix.

before the LORDE like as a brāich, & as a rote in a drie ground. he shal haue nether beuty ner fauoure. When we loke vpon him, there shal be no saymesse: we shal haue no lust vnto him. he shal be the most symple & despised of all, which yet hath good experience of sorowes & infirmities. We shal reken him so symple & so vyle, that we shal hyde oure faces frō him. Howbeit (of a treuth) he only taketh awaye oure infirmite, & beareth oure payne: Yet we shal indge him, as though he were plaged and cast downe of God: where as he (not with stōdinge) shal be wounded for oure offences, & smytten for oure wickednes. For the payne of so' punysshment shal be layde vpon him, & w' his stripes shal we be healed.

As for vs, we go all astraye (like shepe), e- uery one turneth his owne waye. But thoro' him, the LORDE pardoneth all o' synnes. he shal be payned & troubled, & shal not open his mouth. he shal be led as a shepe to be slayne, yet shal he be as still as a lambe before the shearer, & not open his mouth. he shal be had awaye, his cause not herde, & w' out eny iudgment: Whose generacion yet no man maye nombr, when he shal be cut of frō the grounde of the lyvinge: Which punysshment shal go vpon him, for the transgressi- on of my people. his grave shal be geue him with the cōdemned, & his crucifieng with the reues, Where as he dyd neuer violence ner vnright, nether hath there bene eny dis- ceatfulnesse in his mouth.

Yet hath it pleased y' LORDE to smyte him with infirmite, that when he had made his soule an offeringe for synne, he might se a lō- ge lastinge sede. And this device of the LORDE shal prospere in his honde. With trauayle and labour of his soule, shal he opeayne greate riches. My righteous seruante shal with his wysdome iustifie & delyuer the multi- tude, for he shal beare awaye their synnes. Therefore wil I geue him the multitude for his parte, & he shal deuoyde the strōge spoyle because he shal geue ouer his soule to death, & shal be rekened amonge the transgressours, which neuertheles shal take awaye y' synnes of the multitude, and make intercession for the myssdoers.

The liij. Chapter.

23 **T**herfore be glad now, thou bair that bearest not. Reioyce, synge & be merry, thou y' art not with childe: For the desolate hath moo children, then the married wife. saith the LORDE. Make thy tente wyder, & spiede out the hanginges of thine habitaciō: spare not, laye forth thy coarves, and make fast thy sta-

ddd

Hebr. 8. a

Math. 8. b
1. Pet. 2. d

2. Cor. 11. e

23

Iere. 11. d
Act. 8. f
Mar. 27. b
1. Cor. 5. c

Mat. 27. e

2. Cor. 5. e
1. Pet. 2. d

1. Joh. 3. 11. e
Rom. 8. d

Rom. 1. e

Marc. 15. d
Luc. 23. b

Gala. 4. d

Rom. 15. c
Esa. 53. 2

Rom. 10. c
Iuli. 12. c

The prophet Esay.

Es: for thou shalt breake out on the right syde and on the left, & thy side shall haue y^e Gētiles in possession, and dwell in the desolate cities. Feare not, for thou shalt not be confounded: Be not ashamed, for thou shalt not come to confusion. Yet thou shalt forget the shame off thy youth, and shalt not remember the dishonoure of thy wedewheade. For he that made the, shall be thy LORDE & husbande (whose name is the LORDE of hostes) & thine avenger shall be euen the holy one off Israel, the LORDE of the whele worlde. For the LORDE shall call the, beinge as a desolate forlorn woman, and as a yonge wife that hath broken hir wedlocke: saith thy God.

B A litle while haue I forsaken the, but wth greate mercifulnes shall I take the vp vnto me. Whē I was angrie, I hid my face from the for a litle season, but thow everlastinge goodnesse shall I pardon the, saith the LORDE thine avenger. And this must be vnto me, as the water of Noe: For like as I haue sworne y^e I wil not bunge the water off Noe any more vpoⁿ the worlde: So haue I sworne, y^e I wil neuer be angrie wth the, ner reprove the: The mountaynes shall remoue, & the hilles shall fall downe: but my louynge kyndnesse shall not moue, and the bonde off my peace shall not fall downe fro^m y^e, saith y^e LORDE thy mercifull leuer.

C Beholde, thou poore, vexed & despised: I wil make thy walles of precious stones, & y^e foundacioⁿ of Saphires, thy wyndowes off Cristall, thy gates of fyne cleare stone, & y^e borders of pleasaunt stones. Thy childe shall all be taught of God, & I wil geue the plentyousnes of peace. In righteuousnes shalt thou be grounde, & be farre fro^m oppiession: for the which thou nedest not be afraied, neither for hynderaunce, for it shall not come nye the. Beholde, y^e alcaunt y^e was farre fro^m the, shall dwell wth the: & he y^e was somtyme a stranger vnto the, shall be ioyned wth the: Beholde, I make the smych y^e bloweth the celes in the fyre, & he maketh a weapon after his handy worke. I make also the waister to destroye: but all the weapons y^e are made agaynst the, shall not prosper. And as for all tungen, y^e shall resiste the in iudgmet. thou shalt overcome the, & cōdemne them. This is the heritage of the LORDES seruautes, & the righteuousnes that they shall haue of me, saith the LORDE.

The lvi. Chapter.

C Come to the waters all ye, y^e be thurstie, & ye that haue no moneye. Come, bye, that ye maye haue to eate. Come, bye wyne & mylk, without eny money, or mo-

The lvi. Chap.

neye worth, Wherfore do ye laye out yo^r moneye, for the thinge y^e feedeth not, and spende yowre laboure aboute the thinge that satisfieth yeu not: But hearken rather vnto me, and ye shall eate of the best, & youre soule shall haue hir pleasure in plētousnes. Enclyne youre eares, & come vnto me, take hede & youre soule shall lyue. For I will make an everlastinge cōuenant with you, euē the sure mercies of Dauid.

B Beholde, I shall geue him for a witnesse amonge y^e felke, for a prynce & caprayne vnto the people. For thou shalt call an vnknown people: & a people that had no knowlege of the, shall runne vnto the: because off the LORDE thy God, y^e holy one of Israel, which gloufieth the. Seeke the LORDE while he maye be founde, call vpoⁿ him while he is nye. Let the vngodly man forsake his wayes, and the vnrighteous his ymaginaciōs, & turne agayne vnto the LORDE, so shall he be mercifull vnto him: and to oure God, for he is redy to forgene.

C For thus saith the LORDE: My thoughtes are not youre thoughtes, & youre wayes are not my wayes: But as farre as the heauens are hyer then the earth, so farre do my waies excede yours, & my thoughtes yours. And like as the rayne & snowe cōmeth downe from heauē, & returneth not thither agayne, but watereth the earth, maketh it frutefull & grene, that it maye geue come & breade vnto the sower: So the worde also that cometh out of my mouth, shall not turne agayne voyde vnto me, but shall accomplishe my wil & prosper in the thinge, wherto I sende it. And so shall ye go forth wth ioye, & be led with peace. The mountaynes and hilles shall synge with you for ioye, and all the trees of the felde shall clappe their hondes. For thornes, there shall growe Syne tries, & y^e Myrre tre in the steade of bieres. And this shall be done to the prayse of the LORDE, & for an everlastinge toke, that shall not be taken awaye.

The lvi. Chapter.

Thus saith y^e LORDE: Kepe equite, and do right, for my sauynge healeth shall come shortly, & my righteousnes shall be opened. Blissed is the man y^e doeth this, & the mans childe which kepereth the same. & that taketh hede, y^e he vnhalethe not the Sabbath (that is) he that kepereth himself that he do no euil. Then shall not the straunger, which cleaueth to the LORDE, saye: Alas the LORDE hath shuenie cleane out from his people. Neither shall the gelded man saye: lo, I am a drie tre. For thus saith the LORDE,

Esa. 61. a
Eze. 16. b
Esa. 48. a

Esa. 16. d
Psal. 139. a

Gen. 9. b
2. Re. 7. c

Esa. 6. b

1. Ioh. 3. d
Ioh. 6. e

Luc. 21. b
Act. 4. a

2. Re. 11. d
1. Ioh. 7. d
1. Ioh. 3. d

Act. 13. d
2. Re. 7. c

B

Eze. 18. e

Eze. 13. e
Psal. 104. b

C

Deu. 11. b

A

Esa. 38. b

Deu. 11. b

The Prophet Esay

first vnto the gelded yf kepeth my Sabbath:
Namely: that holderth greatly of the thinge
that pleaseth me, and kepeth my couenaunt:

Vnto them wil I geue in my heusholde and
with in my walles, a better heretage z name:
thē yf they had bene called sonnes z daugh-
ters. I wil geue them an euerlastinge name,
that shall not perishe. Agayne, he saierh vn-
to the straungers that are disposed to sticketo
the LORDE, to serue him, z to loue his name:
That they shalbe no bōde mē. And all they,
which kepe thē selues, that they vnhalowe
not the Sabbath, namely: that they fulfill
my couenaunt: Them wil I bringeto my holy
mountayne, z make thē ioyfull in my house of
prayer. Their burnt offrings and sacrifices
shalbe accepted vpon myne altar. for my hou-
se shalbe an house of prayer for all people.

Thus saierh the LORDE God which ga-
thereth together the scattered of Israel: I wil
bringe yet another cōgregacion to him. All
the bestes of the felde, z all the bestes of yf
wood, shal come to deuoure hi. For his watch
men are all blinde, they haue altogether
no vnderstandinge, they are all comme dog-
ges, not beinge able to barcke, they are slepe-
ry: slothful are they, z lie snoitinge: they are
shamelesse dogges, yf be neuer satisfied. The
sheperdes also in like maner haue no vnder-
standinge, but every man turneth his owne
waye, every one after his owne couetousnes,
wth all his power. Come (saye they) I wil fetch
wyne, so shal we fyll oure selues, that we ma-
ye be drunken. And do tomorrow, like as to da-
ye, yee and moch more.

The LVII. Chapter.

In the meane season yf righteous
perissheth, z no mā regardeth it in his
hert. Good godly people are taken a-
waye. z no mā cōsidreth it. Namely: that the
righteous is conuayed awaye thorow yf wic-
ked: that he himself might be in rest, lie qui-
etly vpon his bed, z lyue after his owne plea-
sure. Come hither therfore ye charmers chil-
dren, ye sonnes of the aduoutre z the whore:
Wherintake ye youre pleasure? Vpon whom
gape ye with y^o mouth, z bleare out y^o ton-
ge? Are ye not childre of aduoutry, z a seide of
dissimulation? Take youre pleasure vnder
the oaks, z vnder all grene trees, the childe be-
ynge slayne in the valleys, z denues of stone.
Thy parte shalbe with the stony rockes by
the ryuer: Yee euen these shal be thy parte.
For there thou hast poured meat and drynt-
offrings vnto thē. Shulde I ouersee that?
Thou hast made thy bed vpon his mountay-
nes, thou wentest vp thither, and there hast

The lvij Chap. Fo. xx.

thou slayne sacrifices. Behynde the dores z
postes, hast thou set vp thy remembraunce?

When thou haddest discovered thyself to
another then me, when thou wērest downe, z
made thy bed wyder (that is) when thou di-
dest carue the certayne of yonder Idols, z lo-
uedest their couches, wherethou sawest thē:
Thou wentest straight to kinges with oyle z
dyuerse oyntmentes (that is) thou hast sent
thy messaungers farre of, and yet art thou
fallen in to the pyt therby. Thou hast had
trouble for yf multitude of thyne owne way-
es, yet saydest thou neuer: I wil leaue of.
Thou thinkest to haue life (or health) of thy
self, and therfore thou beluest not that thou
art sick. For when wilt thou be abashed or
fear, seinge thou hast broken thy promyse, z
remembrest not me, nether hast me in thine
hert? Thinkest thou, that I also will holde
my peace (as a fore tyme) yf thou fearest me
not? Yee verely I wil declare yf goodnes z yf
worke, but they shal not profit yf. whē thou
criest, let yf chosen heape deluyner the. But the
wynde shal take them all awaye, z cary thē
in to yf ayre. Nevertheless, they yf put their
trust in me, shal inheret the lande, and haue
my holy hill in possession.

And therfore thus he saierh: Make redy,
make redy, and clense yf strete, take vp what
ye can out of the waye, that ledeth to my peo-
ple. For thus saierh the hie and excellēt, euen
he that dwelleth in euerlastingnesse, whose
name is the holy one: I dwel hie aboue and
in the sanctuary, z with him also, yf is of a cō-
trite and hūble spire: yf I maye heale a trou-
bled mynde, and a cōtrite herte. For I chide
not euer, z am not wroth wth out ende. But yf
blastinge goeth frome, though I make the
breath. I am wroth wth hi for his couetousnes
z lust, I smyte him, I hyde me, and am an-
grie, whē he turneth him self, and foloweth yf
byraye of his owne hert. But yf I maye se
his right waye agayne, I make him whole,
I cōde him, and restore him vnto them whom
he maketh ioyful, z that were sory for him.
I make the frutes of thākesgeuinge. I geue
peace vnto them that are farre of, and to
them that are nye, saye I the LORDE,
that make him whole. But the wicked
are like the raginge see, that cā not rest, who-
se water someth with the myre z grauel. E-
uē so yf wicked haue no peace, saierh my God.

The LVIII. Chapter.

In therfore crie now, as loude as
thou canst. Leauē not of, lift vp
thy voyce like a trōpet, and shewe my
people their offences, and yf house of Jacob

DoD

B
Ofe 12. a
Eze. 16. b

Math. 9. b

Iere. 3. d
Deut. 32. d

C

Psal. 36. b
Esa. 61. a

Psal. 101. a

Ephe. 4. d

Esa. 42. d

Eze. 3. e
Iere 19. a
Ionas. 3. a
Mat. 10. a
and 28. e

Ioh. 1. a

Mac. 7. c

Math. 21. b
1. Reg. 8. f

Mar. 11. b
Luc 19. d

Iere. 22. b

Iere. 5. b
Esa. 21. b
1. Cor 15. c
Sapi. 2. b

Sap. 3. b
Eccli. 33. b

Mat. 12. d

Eze. 16. b
Esa 65. a
Iere. 7. a
Deut 18. b
Eze 20. d
Leut 10. a
Deut. 32. c

The Prophet Esay

their symies. For they seke me dalye, and wil knowe my wayes, euen as it were a people that dyd right, and had not forsaken the statutes of their God. They argue with me concerninge right iudgment, and wil pleate at the lawe with their God. Wherfore fast we (saye they) and thou seist it not: we put oure liues to straitnesse, and thou regardest it not?

Behold, when ye fast, youre lust remaineth still: for ye do no lesse violence to youre betters: lo, ye fast to strife and debate, and to synite him with youre fist, that speaketh vnto you. Ye fast not (as somtyme) that youre voyce might be heard aboue. Thynke ye this fast pleaseth me, that a mā shulde chasten himself for a daye, and to wyth his head aboue like an hoke in an hairy cloth, and to lye vpon the earth? Shulde that be called fasting, or a daye that pleaseth the LORD? But this fasting pleaseth not me, till that tyme that thou loose him out of bondage, that is in thy danger: that thou breake the ooth of wicked bargaynes, that thou let the oppressed go fre, and take from them all maner of burthens. It pleaseth not me, till thou deale thy bread to the hungry, and brynge the poore fatherlesse home in to thy house, when thou seist the naked that thou couer him, and hyde not thy face fro thine owne flesh. Then shal thy light breake forth as the morninge, and thy health flourish right shortly: thy righteousness shal go before the, and the glory of the LORD shal embrace the.

Then yf thou callest, the LORD shal answer the: yf thou criest, he shal saye: here I am. See yf thou layest awaye thy burthens, and holdest thy syngers, and ceasest from blasphemous talkinge, yf thou hast compassion vpon the hungry, and refrefshest the troubled soule: Then shal thy light springe out in the darkenesse, and thy darkenesse shal be as the noone daye. The LORD shal enuer be thy gyde, and satisfie the desyre of thine hert, and fyl thy bones with marry. Thou shalt be like a freshwatred garden, and like the founteyne of water, that neuer leaueth runnyng. Then the places that haue euer bene waste, shal be buylded of the: there shalt thou laye a foundation for many kynreds. Thou shalt be called the maker vp of hedges, and the buylder agayne of the waye of the Sabbath.

See yf thou turne thy fete from the Sabbath, so that thou do not the thinge which pleaseth thyself in my holy daye: then shalt thou be called vnto the pleasaunt, holy and glo-

The lix. Chap.

rious Sabbath of the LORD, where thou shalt be in hond: so that thou do not after thine owne ymaginacion, nether seke thine owne wil, ner speake thine owne wordes. The shalt thou haue thy pleasure in the LORD, which shal carie thee aboue the earth, and seethe the heritage of Jacob thy father: for the LORDES owne mouth hath so promised.

The LIX. Chap.

Behold, the LORDES honde is not so shortened that it can not helpe, nether is his eare so stopped that it maye not heare. But yf mysdoedes haue separated you from the LORD, and yf symies hyde his face from you, that he heareth you not. For yf hondes are defyled with bloude, and yf syngers be vnrightheousnesse: No lippes speake lesynges, and yf tonge setteth out wickednes. No man regardeth righteousnes, and no mā iudgeth truly. Every man hopeth in vayne thinges, and ymagineth disceate, conceaunth weerynesse, and bryngeth forth euil. They brede cockatrice egges, and weene the spyders webb. Who so eateth of their egges, dieth. But yf one treade vpon the, there cometh vp a serpent. Their webbe maketh no clothe, and they maye not couer the with their labours. Their beddes are of dedes of wickednes, and the worke of robbery is in their hondes. Their fete runne to euill, and they make haist to shed innocent bloude. Their counsels are wicked counsels, harme and destrucciō are in their wayes. But the waye of peace they knowe not. In their goinges is no equitye, their wayes are so croked, that who so euer goeth therin, knoweth nothinge of peace.

And this is the cause that equite is so farre from vs, and that righteousnes cometh not nye vs. We loke for light, lo, it is darkenesse: for the morninge shyne, se, we walke in the darke. We grope like the blynde vpon the wall, we grope euen as one that hath none eyes. We stembles at the noone daye, as though it were toward night: in the fallinge places, likemen that are half dede. We are all like Beeres, and mourne stil like doves. We loke for equite, but there is none: for health, but it is farre from vs. For the offences are many before the, and the symies testifie agaynst vs. See we must confesse that we offende, and knowlege, that we do amysse: Namely, transgress and dyssemble agaynst the LORD, and fall awaye from the LORD: vsinge presumpcions and trayterous ymaginacions, and castinge false matters in the hertes. And therefore is equite gone asyde, and righteousnes stōbeth farre of: truth is fallen downe in the strete, and the thinge that is playne and open, maye not be shewed. See the truth is lade in prison, and he that

2
Esa. 30. 2
Num. 11. 2

lere. 5. c
Esa. 1. d

Iob. 15. d
Psa. 7. c

Prou. 1. b
Psa. 19. c
Psa. 19. a
Rom. 1. b

3
Sapi. 5. a
Iob. 30. c
Deut. 28. c
Ioh. 12. c.

Ofc. 4. a
Dani. 8. c.

The prophet Esay.

refraineth himself fro euil, must be spoyled.

Amos. 5. a

When the LORDE sawe this, it displeased him sore, y there was no where eny equire. He sawe also, that there was no man, which had pitie therof, or was greued at it. And he helde him by his owne power, and cleued to his owne rightuousnes. He put rightuousnes vpo him for a brest place, z set the helmet of health vpo his heade. He put on wrath in steade of clothinge, z toke gelousy aboute him for a cloke: (like as when a man goeth forth wrathfully to recōpence his enemies, z to be avenged of his aduersaries.) Namely, that he might recompence and rewarde the I lō des, wherthorow the name of the LORDE might be feared, from the risynge of the Sō ne: and his magesty, vnto the goinge downe of the same.

Eph. 6. b
1. Thes. 5.

Psal. 11. a
Ro. 11. d

For he shal come as a violent waterstreame, which the wynde of the LORDE hath moued. But vnto Sion there shal come a rede mer, and vnto them in Jacob that turne from wickednesse, saierh the LORDE. I will make this conuenant with them (sayeth y LORDE): My spiret that is come vpon the, z the wordes which I haue put in y mouth, shal neuer go out of thy mouth, nor out of y mouth of thy childre, no ner out of y mouth of thy chuldres childre, from this tyme forth for ever more.

The lx. Chapter.

Act. 26. c
Eph. 5. b

Isa. 19. e

Isa. 49. c
Gen. 15. a
Mar. 8. a

Wherfore get the vp by tymes, for thy light cometh, z the glory of y LOR DE shal rise vp vpo y. For lo, while y darknesse z cloude couereth the earth z the people, the LORDE shal shewe the light, z his glory shal besene in the. The Gentiles shal come to thy light, z kynges to the brightnes y sprungest forth vpo y. Lift vp thine eyes, z loke rounde aboute the: All these gather the selues, z come to the. Sonnes shal come vnto y from farre, z daughters shal gather the selues to the on every side. When thou se ist this, thou shalt maruel exceedingly, and thine hert shalbe opened: when the power of the see shalbe cōuerted vnto the (that is) whē the strength of the Gentiles shal come vnto the. The multitude of Camels shal couer y, the Dromedaries of Arabia and Epha. All they of Saba shal come, bringinge golde z incense, z shewing the prayse of the LORDE. All the catel of Cedar shalbe gathered vnto y, the rāmes of Arabia shal serue the, to be offred vpo myne auter, which I haue cho sen, z in the house of my glory which I haue garnished. But what are these that fle here like the cloudes, and as the doves flienge to

Matt. 2. b
Psal. 71.

Heb. 11. b

The lx. Chap. Is. xxi.

their wyndowes?

The Iles also shal gather the vnto me, and specially the shippes of y see: that they maye bringe the sonnes from farre, and their syluer and their golde with them, vnto the name of the LORDE thy God, vnto the holy one of Israel, that hath glorified the. Strañ gers shal buylde vpon thy walles, and their ki ges shal do the seruyce. For when I am an grie, I smyte the: and when it pleaseth me, I pardon the. Thy gates shal stonde open still both daye and night, and neuer be shut: that the hooft of the Gentiles maye come, and that their kynges maye be brought vnto the. For every people z kyngdome that serueth not the, shal perish, and be destroyed w the swerde. The glory of libanus shal come vnto the: The fyre trees, Boxes z Cedres together, to garnish the place of my Sanctu ary, for I wil glorifie the place of my fete.

Esa. 54. b

Apo. 21. g

Morouer those shal come knelinge vnto the, y haue veyed the: z all they that despi sed y, shal fall downe at y fete. Thou shalt be called the cite of the LORDE, the holy Si on of Israel. Because thou hast bene forsakē and hated, so that noman went thorow the: I wil make the glorious for ever and ever, ad ioyful thorow out all posterities. Thou shalt sucke the mylke of the Gentiles, and kynges brestes shal fede the. And thou shalt knowe that I the LORDE am thy Sauoure and de fender, the mighty one of Jacob. For bras se wil I geue the golde, and for yron syluer, for wod bras se, and for stones yron. I wil make peace thy ruler, and rightuousnes thyne offi cer. Violence and robbery shal neuer be her de of in thy londe, nether harme and destruc tion with in thy borders. Thy walles shalbe called health, z thy gates the prayse of God. The Sonne shal neuer by thy daye light, ad the light of the Moone shal neuer shyne vnto the: but y LORDE himself shalbe thy ever lasting light, z thy God shalbe thy glory.

Esa. 49. e

D

Apo. 21. g

Apo. 21. b

Thy Sonne shal neuer go downe, z thy Moone shal not be taken awaye, for the LOR DE himself shalbe thy everlasting light, ad thy sorowful dayes shalbe rewarded y. Thy people shalbe all godly, z possesse the londe for ever: the floure of my plantinge, the wor ke of my hondes, wherof I wil reioyce. The yongest z leest shal growe in to a thousande, z the symplest in to a stronge people. I the LORDE shal shortly bringe this thinge to passe in his tyme.

The lx. Chapter.

The spiret of the LORDE God is w me, for y LORDE hath anoynted me, z sent

D D D iij

Luc. 7. e
Luc. 4. e
Isa. 11. a

The prophet Esay.

Esa. 66. a
Esa. 37. c

me, to preach good tydiges vnto the poore, yf I might bynde vp yf wounded hertes, yf I might preach delyueraunce to yf captiue, z open the pryson to the that are bounde: yf I might declare yf acceptable yeare of yf LORDE, z the daye of yf avengeaunce of our God: that I might comforte all them that are in heynesse, that I might geue vnto them yf mourne in Sion, beroy in the sicade of ashes, ioyful oymēt for sighinge, pleasaunt raymēt for an heuy mīde: That they might be called excellent in rightuousnesse, a platin ge of the LORDE for him to reioyce in.

Matt. 5. a
Matt. 11. d

Esa. 60. d

They shal buylde the lōge rough wildernes, z set vp yf olde deserte. They shal repaire the waiste places, z soch as haue bene voyde thoro out many generaciōs Strangers shal stōde z fede yo^r catel, z the Aleauntes shal be yo^r plowmē z reapers. But ye shal be named the prestes of the LORDE, z mē shal call you the seruantes of our God. Ye shal enioye the goodes of yf Gētiles z tryūphe in their substaūce. For yo^r greate repiose z shame, shal they haue ioye, yf ye maye haue parte wth the. For they shal haue dubble possēssi on iⁿ their lōde, z everlastinge ioye shal be wth them. For I the LORDE, which loue right ad hate robbery (though it were offred me) shal make their woites ful of faithfulness, z make an everlastinge couenaunt with them.

Esa. 66. d
Iere. 33. d

B

Luc. 2. d

Their sede also and their generacion shal be knowne amōge the Gētiles, and amōge the people. All they that se them, shal knowe, that they are the hie blessed sede of yf LORDE. And therfore I am ioyful in the LORDE, z my soule reioysēth in my God. For he shall put vpon me the garnēt of health, z cūer me wth the mācle of rightuousnes. He shal dede me like a brydegrome, z as a bryde that hath hir apparell vpo^r her. For like as yf gro unde kungeth forth frute, z as the gardē shn teth forth sede: So shal the LORDE God cause rightuousnes, and the feare of God to flourish forth before all the Zeithen.

Psal. 131. b

Their sede also and their generacion shal be knowne amōge the Gētiles, and amōge the people. All they that se them, shal knowe, that they are the hie blessed sede of yf LORDE. And therfore I am ioyful in the LORDE, z my soule reioysēth in my God. For he shall put vpon me the garnēt of health, z cūer me wth the mācle of rightuousnes. He shal dede me like a brydegrome, z as a bryde that hath hir apparell vpo^r her. For like as yf gro unde kungeth forth frute, z as the gardē shn teth forth sede: So shal the LORDE God cause rightuousnes, and the feare of God to flourish forth before all the Zeithen.

The liij. Chapter.

Of Sions sake therfore wil I not holde Lemytūge, z for Ierusalēms sake I will not cease: vntill their rightuousnes breake forth as yf shyninge light, z their health as a burnyngelampe. Then shal the Gētiles se thy rightuousnesse z all kīnges thy glory. Thou shalt be named with a new name, which the mouth of yf LORDE shal shewe. Thou shalt be a crowne in the honde of the LORDE, and a glonous garlāde in the hōde of thy God. From this tyme forth thou shalt neuer be called the forsake, z thy lōde shal nomore be

The lxiij. Chap.

called the wilderness. But thou shalt be called Zephziba (that is, my beloved) z yf lōde Beula (that is) a married womā: for yf LORDE loueth yf, z thy lōde shal be inhabited. And li ke as yonge mā takerh a daughter to maria ge, so shal God mary himself vnto yf sonnes. And as a brydegrome is glad of his bryde, so shal God reioyse ouer the.

Eze. 16. b
Osee. 2. d
Esa. 54. a

I wil set watchmē vpo^r thy walles (o Jerusalem) which shall nether cease daye nor night, to preach yf LORDE. And ye also shall not kepe him close, nor leaue to speake of hī, vntill Ierusalē be set vp, z made the prayse of the worlde. The LORDE hath swome by his right honde z by his stronge armie, that frō hence forth he wil not geue thy corne to be meate for thine enemies, ner yf wyne (where rī then hast laboured) to be drynke for yf strangers. But they that haue gathered in the corne, shal eate it, z geue thanks to the LORDE: z they that haue borne in the wyne, shal drynke it in the court of my Sanctuary.

Stōde back, z departe a sūder, ye yf stōde vnder yf gate, make reuēme ye people, repaire the sūrete, z take awaye yf stones, z set out a totē for the people. Beholde, yf LORDE proclameth in the endes of the worlde: tel yf daughter Sio: se, thy Saluaciō cometh, be holde, he bingeth his treasure wth him, z his woites go before him. For they whō yf LORDE delyucreth, shal be called the holy people: z as for the, thou shalt be named the greatly occupied, and not be forsaken.

Esa. 40. b
Zacha. 9. b
Matt. 21. a
Esa. 76. d

The lxiij. Chapter.

What is he this, that cometh from Edom, with stayned reade clothes of Besra: (which is so costly cloth) z cometh in so neebly with all his strength? I am he yf teacheth rightuousnes, z am of power to helpe. Wherefore the is thy clothinge reade, z thy raymēt like his yf treadeth in yf wyne presse? I haue troddē the presse my self alone, z of all people, there was not one with me. Thus haue I troddē downe myne enemies in my wrath, and set my fete vpo^r them in my indignacion: And their bloude sprange vpo^r my cloothes, z so haue I stayned all my rayment. For the daye of vengeaūce that I haue takē in honde, z the yeare of my delyue raunce is come. I looked aboute me, and there was no mā to shewe me eny helpe, I fel downe, and no man helde me vp. The I helde me by myne owne arme, z my seruētneffe sustey ned me. And thus haue I troben downe the people in my wrath, and bathed them in my displeasure: In so moch that I haue shed their bloude vpon the earth.

Esa. 34. b

The prophet Esay.

25

Exo. 15. a
Esa. 12. a

Exo. 11. d
14. d 23. c

Exo. 14. c
Psal. 76. b

Deu. 26. d
Baruc. 3. d

Matt. 6. b
Luc. 11. a
Matt. 23. a

Psal. 76. b

I will declare the goodnesse of the LORDE, yee and the prayse of the LORDE for all that he hath gyuen vs, for the greate good y he hath done for Israel: which he hath gyuen them of his owne fauoure, & accordinge to the multitude of his louynge kindnesse. For he sayde: These no doute wil be my people, and no shrekinge children, and so he was their Sauoure. In their troubles he forsoke the not, but the angel that went forth from his presence, delyuered them: Of very loue & kindnesse that he had vnto them, redeemed he them. He hath borne them, and caried them vpon euery, sence the worlde begane. But after they prouoked him to wrath and vexed his holy minde, he was their enemye, and fought agaynst them him self. Yet remembred he the olde tyme, of Moses & his people: How he brought them from the water of the see, as a shepherde doth with his shepe: how he had geuen his holy spere amonge them: how he had led Moses by the right honde with his glorious arme: how he had denydd the water before them (wherby he gat him self an euerlastinge name) how he led them in the depe, as an hourse is led in the playne, that they shulde not stumbe. The spere of the LORDE led them, as a tame beast goeth in the felde.

C Thus (o God) hast thou led thy people, to make thy self a glorious name with all. Loke downe then from heauē, and beholde the dwellinge place of thy sanctuary & thy glory. How is it, y thy glory, thy strength, the multitude of thy mercies and thy louynge kindnesse, wyl not be entreated of vs? Yet art thou o father: For Abraham knoweth vs not, nether is Israel acquainted with vs. But thou LORDE art oure father and redeemer, and thy name is euery lastinge. O LORDE wherfore hast thou led vs out of thy waye? wherfore hast thou hardened oure hertes, that we feare the not? Be at one with vs agayne, for thy seruantes sake y are of the generaciō of thy heretage. Thy people hath had but litle of thy Sanctuary in possessiō, for oure enemies haue take it in: And we are become, cūen as we were from the begynnynge: but thou art not their LORDE, for they haue not called vpon thy name.

The lxxij. Chapter.

A That thou woldest cleue the heauen in sonder, & come downe: that the mountaynes might melt awaye at thy presence, like as at an hore fyre: and that the malicious might boyle, as the water doth vpon the fy

The lxx. Chap. Ezo. xxij.

re: Wherby thy name might be knowne amōge thine enemies, & y the Gētiles might tremble before y. That thou mightest come downe with thy wonderous straunge workes, then shulde the hilles melt at thy presence. For sence the begynnynge of the worlde there was none (excepte thou o God) that herde or perceaued, nether hath eny eye sene what thou dost for the, that put their trust in the.

Thou helpest him that doth right with cherefulnesse, and them that thynke vpon thy wayes. But lo, thou art angrie, for we offende, and haue bene euer in synne, and there is not one whole. We are all as an vncleynethinge, & all oure rightuousnesses are as the clothes stayned with the floures of a woman: we fall euerychone as the leafe, for oure synnes carie vs awaye like the wynde. There is no man that calleth vpon thy name, that stondeth vp to take holde by the. Therefore hydest thou thy face from vs, and consumest vs, because of oure synnes.

But now o LORDE, thou father of fours: we are the claye, and thou art oure potter, and we all are the worke of thy hondes. Be not so fore displeased (o LORDE) and kepe not oure offences to lōge in thy remembraunce, but conside that we all are thy people. The cities of thy Sanctuary lye waist, Sion is a wilderness, and Jerusalem a deserte. Oure holy house which is oure bewty, wher oure fathers praysed the, is brent vp, yee all oure comodities and pleasures are waysted awaye. Wilt thou not be intreated (LORDE) for all this? Wilt thou holde thy peace, and scourge vs so sore?

The lxx. Chapter.

They shal seke me, that hitherto haue not axed for me: they shal fynde me, that hither to haue not sought me. Then shal I saye immediatly, to the people that neuer called vpon my name: I am here, I am here. For thus longe haue I ener holden out my hondes to an vnfaithful people, that go not the right waye, but after their owne ymaginacions: To a people, that is ener defyenge me to my face. They make their oblations in gardens, and their smoke vpon alters of bricke, they lurke amonge the graues, and lie in the dennes all night. They eate swyne flesh, and vnclene broth is in their vessels. If thou comest nye them, they saie: touch me not, for I am holier then thou.

All these men when I am angrie, shal be turned to smoke and fyre, that shal burne for

DDD iij

1. Cor. 2. 6

Ro. 3. b
Psal. 13. a

23

Matt. 6. b
Iere. 18. v
Ro. 9. c
Ecci. 31. b
Iere. 10. d
Psal. 78. a
Iere. 22. d

Mich. 3. c

2
Esa. 55. a
Ro. 10. d

Deut. 12. a
Deut. 14. b

Leuit. 11. a
Deut. 14. a

The prophet Esay.

Matt 23.d cner. Beholde, it is witten befo:e my face, z
shal not be forgotten, but recōpenscd. I shal
Iere. 7. a rewarde it them in to their bosōme: I mea-
Esa. 57. a ne youre mys dedes, and the mys dedes of you-
Eze. 10. d re fathers together (saith the LORDE) which
haue made their smokes vpon the mountay-
nes, and blasphemed me vpon the hilles: ther
fore will I measure their olde dedes in to the
ir bosōme agayne.

B Moreover thus saith the LORDE: like as
Ro. 11. b when one wolde gather holy grapes, men sa-
ye vnto him: breake it not of, for it is holy:
1 Re 19. c Euen so will I do also for my seruauntes sa-
Ro 9. c kes, that I will not destroye them all. But I
will take a sede out of Jacob, and out of Ju-
da one, to take possession of my hill. My cho-
Iosu. 7. d sen shal possesse these thinges, z my seruaun-
tes shal dwell there. Saron shalbe a shepe-
folde, and the valley of Achor shal gene seel
linge for the catell of my people, that feare
me. But as for you, ye are they, y haue forsa-
ken the LORDE, and forgotten my holy hill.
Ye haue set vp an auter vnto fortune, z ge-
ue rich dunt offerings vnto treasure. Ther-
fore wil I nombre you with the swerde, that
ye shal be destroyed all together. For when
I called, no man gaue me answer: when I
spake, ye hearkened not vnto me, but dyd wic-
kednes before myne eyes, and chosed the thin-
ge that pleased me not.

C Therefore thus saith the LORDE God: Be-
holde, my seruauntes shal eate, but ye shal
haue hunger. Beholde, my seruauntes shal
drynke, but ye shal suffre thurst. Beholde,
my seruauntes shal be mery, but ye shal be cō-
founded. Beholde, my seruauntes shal reioy-
Iacob 4. b se for very quietnesse of herte. But ye shal
crie for sorow of hert, and cōplayne for vexa-
cion of mynde. Your name shal not be swor-
ne by amonge my chosen, for God the LOR-
DE shal slaye you, and call his seruauntes by
another name. Who so reioysseth vpo earth,
shall reioyse in the true God: And Who so
swareth vpo earth, shal sweare in the true
God. For the olde enemye shalbe forgotten,
and taken awaye out of my sight. For lo, I
shal make a new heaue, z a new earth. And
as for the olde, they shal neuer be thought
vpo, ner keppe in mynde: but me shalbe glad
and euermore reioyse, for the thinges, that
I shal do.

D For why: Beholde, I shal make a ioyfull
Apo. 21. a Jerusalem, yee I myself will reioyse with Je-
rusalem, z be glad with my people: And the
voyce of wepinge and waylinge shal not
be herde in her from thēce forth. There shal
neuer be childe ner olde man, that haue not

The lxvi. Chap.

their full dayes. But whē the childe cometh
to an hūderth yeare olde, it shal dye. And yf
he that is an hūderth yeare of age do wron-
ge, he shalbe cursed. They shal buylde hou-
ses, and dwell in them: they shal plante vyny-
ardes, and eate the frute of them. They shal
not buylde, z another possesse: they shal not
plante, and another eate: But the life of my
people shalbe like a tre, and so shal the worke
of their hondes.

My chosen shal lyue longe, they shal not
laboure in wayne, ner beget wō trouble: for
they are the hie blessed sede of the LORDE, z
their frutes with them. And it shalbe, that
o: euer they call, I shal answer them. Why
le they are yet but thynke how to speake,
I shal heare them. The wolff and the lam-
be shal fede together, and the lyon shal eate
haye like the bullocke. But earth shalbe the
serpētes meate. There shal no man hurte ner
slaye another, in all my holy hill, saith the
LORDE.

The lxvi. Chapter.

S thus saith the LORDE: Heaue is my
seate, and the earth is my fote stole.
Where shal now the house stonde, y
ye will buylde vnto me: And where shal be
the place, y I wil dwell in: As for these thin-
ges, my hōde hath made them all, and they
are all created, saith the LORDE. Which of
them shal I then regarde: Eue him that is
of a lowly troubled spiece, and stōdeth in a-
we of my wordes. For who so slayeth an oxe
for me, doth me so greate dishonoure, as he y
kylleth a mā. He that kylleth a shepe for me,
choketh a dogge. He that bringeth me meat
offringes, offreth swynes bloude: Who so
maketh me a memouall of Incense, prayseth
the thynge y is vniight. Yet take they soch
wayes in honde, and their soule deliteth in
these abhominacions.

Therefore wil I also haue pleasure in lau-
ghinge them to scorne, and the thynge that
they feare, wil I bunge vpon thē. For when
I called, no man gaue answer: when I spa-
ke, they wolde not heare: But dyd wicked-
nesse before myne eyes, z chose the thinges
that displease me. Heare the worde of God
all ye, that feare the thynge which he spra-
keth. Your brethren that hate you, and cast
you out for my names sake, saye: Let the LOR-
DE magnifie himself, that we maye se youre
gladnesse: z yet they shalbe cōfounded.

For as touchinge the cite and the temple,
I heare the voyce of the LORDE, that will
rewarde, and recompēce his enemies: like as
when a wife bungeyth forth a man childe, et

Deut. 28. c

Gene. 2. b
Iere. 17. b
Psal. 1. a

Esa. 11. b

Gene. 1. b

2
Act. 7. f
Act. 17. d
1 Re 8. d
2 Par. 6. d
Esa. 57. c
Esa. 61. a
Psal. 50. b

Iob 6. b
Pro 1. b
Afa 65. b

B

Iere. 18. a
Zac. 14. a

The Prophet Esay

ener she suffre the payne of the byrth and anguysh of y trauayle. Who ever herbe or sawe soch thinges: doth the grounde beare in one daye: or are the people borne all at once, as Sion beareth his sonnes: For thus sayeth the LORDE: Am I he that maketh other to beare, and beare not my selfe? Am not I he that beareth, and maketh barren: saith thy God. Reioyse with Ierusalem, and be glad with her, all ye that loue her. Be ioyful with her, all ye that mourned for her. For ye shal sucke cosforte out of hir brestes, and be satysfied. Ye shal caust, and haue delite in the plenteousnesse of hir power. For thus sayeth the LORDE: beholde, I wil let peace i to her, like a water floude, and y mighte of the heithen like a flowinge streame. Then shal ye sucke, ye shal be borne vpon hir sydes, and be ioyful vpon hir knes. For like as a childe is comforted of his mother, so shal I comforte you, and ye shal be comforted in Ierusalem. And when ye se this, youre herce shal reioyse, and youre bones shal flourish like an herbe.

Thus shal the honde of the LORDE be knowne amonge his seruantes, and his indignacion amonge his enemies. For beholde, the LORDE shal come w fyre, and his charret shal be like a whylwynde, that he maye recompence his vengeance in his wrath, and his indignacion with the flame of fyre. For y LORDE shal iudge all flesh with the fyre and with his swerde, and there shal be a greates nombre slayne of the LORDE. Soch as haue made themselves holy and cleane in the gardens, and those that haue eaten swyne flesh, myce, and other abhominacions, shal be taken awaye together, saith the LORDE. For I wil come to gather all people and con-

The lvi. Chap. Fo. xxiij.

ges, with their workes and ymaginacions: these shal come, and se my glory. Vnto them shal I geue a toke, and sende certayne of the (that be deliuered) amonge the Gentiles: into Celicia, Africa and Lidia (where men can handle bowes) into Italie also and Greke londe.

The Iles farre of, that haue not herbe speake of me, and haue not sene my glory: shal preach my prayse amonge the Gentiles, and shal bringe all youre bretheren for an offringe vnto the LORDE, out of al people, vpon horses, charettes and hourse lytters, vpon Mooles and cartes to Ierusalem my holy hill (saith the LORDE) like as the children of Israel bringe the offringe in cleane vessels, to the house of the LORDE.

And I shal take out certayne of them for to be preastes and leuites, saith y LORDE. For like as the new heauen and the new earth which I wil make, shal be fast stablised by me (saith the LORDE) So shal youre seede and youre name contynue, and there shal be a new Moone for the other, and a new Sabbath for the other, and all fleshy shal come

to worshipec before me, (saith y LORDE.) And they shal

go forth, and loke vpon the caryons of them, that haue

transgres-

sed agaynst me.

For their wormes shal not dye, nether shal their fyre be quenched, and all flesh shal abhorre them.

The ende of the prophet Esay.

Gen 16.2
.20 f 10.2.
Math. 5 b.

Pro. 17 d
Eze. 37.2.

Esa. 61.2.
52.2 60.2
61.2

Esa. 61.2
1. pcc 2.
Rom. 12.2

Mar. 9 g
Mar. 9.2

The Prophet Jeremy.

What Jeremy conteyneth.

- Chap. I. He declareth first his callinge, and in a vision he seith the destruction of Jerusalem.
- Chap. II. The faithfulness and longynge mercy of God: Agayne, the vntowardnes of the people.
- Chap. III. He crieth vpon the people to amende, and sheweth them the wrath of God.
- Chap. IIII. He layeth the wrathfull displeasure of God before them, and exhorteth the to amendment.
- Chap. V. VI. VII. VIII. The wrath of God, and the cause thereof. Plagues and misery for to come.
- Chap. IX. The prophet mourneth and complayneth vpon the synnes of the people.
- Chap. X. He geueth the warnynge, that they folowe not the vses and customes of the heithen, and sheweth them how wayne a thinge it is to worshipec ymages, and to forget the true luyng God.
- Chap. XI. He puteth them in remembrance of the couenaunt, sheweth their misery, & complayneth of his owne persecution.
- Chap. XII. The prosperite of the wicked, & trouble of the that are godly. The forsakynge of the Jewes, and callynge of the heithen.
- Chap. XIII. Soze plagues vpon the people, shewed vnto the prophet by the luyng bache.
- Chap. XIII. The deth of frutes. Somtyme is God at the people, that he forbiddeth the prophet to praye for them.
- Chap. XV. God wil not be intreated, where his lawe is troden vnder foote. He answereth the prophet to his complaynte.
- Chap. XVI. The LORD forbiddeth the prophet to kepe company with the people, or to take a wife in that place, for he is mynded to punish them.
- Chap. XVII. Punishment of them that forsake the LORD, and put their trust in men. A commandement concernynge the Sabbath.
- Chap. XVIII. By the feteers a orke the prophet is taught, so that he warneth the people, and telleth them of the punishment.
- Chap. XIX. The plague vpon Jerusalem and Tophet.
- Chap. XX. Passur the chiefe prest smyteth Jeremy the prophet, and putteth him in prison: which sheweth him his plague for to come.
- Chap. XXI. The prophet sheweth the fynge, what shal become of the cite.
- Chap. XXII. He exhorteth the kynge and all the people vnto godlynesse, and telleth what shal become of Sellu (either wyse called Josias) the sonne of Josias: and what shal happen to Iechonias the sonne of Iechonim.
- Chap. XXIII. He reproveth the wicked rulers and false prophetes.
- Chap. XXIII. The vision of the fyge maides.
- Chap. XXV. He reproveth the kynge and all

the people, and sheweth the punishment for to come vpon the heithen.

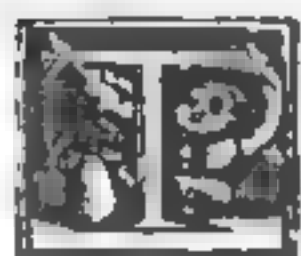
- Chap. XXVI. Because the prophet rebuffeth the people, the prestes and the prophetes put him to trouble: but at the last Ahicam deliuereth him.
- Chap. XXVII. God commandeth the prophet for to make bondes and cheynes, to signifye the captiuyte of the heithen kynge.
- Chap. XXVIII. Hananias the false prophet withstandeth Jeremy.
- Chap. XXIX. A lettre of Jeremy sent vnto the prisoners at Babilon.
- Chap. XXX. Jeremy (at the commandement of God) wryteth his sermons in a booke. Swere and comfortablen promises vnto the godly: Agayne, the wrath of God agaynst the wicked.
- Chap. XXXI. He putteth the people in mynde of the longynge mercy and benefites of God, and comforteth them with his promises.
- Chap. XXXII. The prophet beyng in prison sheweth the deliuerance of the people out of captiuyte.
- Chap. XXXIII. A playne and manifest prophecy of the kyngdome of Christ.
- Chap. XXXIII. He sheweth the kynge Sedechias and the people their punishment for breakynge the couenaunt.
- Chap. XXXV. He reproveth the disobedience of the people, thorow the good example of the Rechabites.
- Chap. XXXVI. The kynge burneth the prophetes booke, but a greater is wrytten agayne for it, and the kynge punished.
- Chap. XXXVII. Pharaos cometh out of Egipre to helpe the kynge, but in wayne Jeremy is put in prison.
- Chap. XXXVIII. The prynces labour to haue the prophet deed, they put him in a sorer prison: but Abdenlech getteth him out, and the kynge comoneth with him.
- Chap. XXXIX. The cite of Jerusalem is wenne the kynge taken, his sonnes and prynces slayne before his face, his owne eyes put out, and he led vnto Babilon. But Jeremy and Abdenlech escape.
- Chap. XL. How the chiefe captayne intreateth Jeremy. Godolias is made governoure of the londe, the people resort vnto him.
- Chap. XLI. Ismael slayeth Godolias, and taketh the people prisoners, but Johanna defendeth them.
- Chap. XLII. The captaynes are counsell at Jeremy, but foloweth him not.
- Chap. XLIII. XLIII. They wil nedes go into Egipre agaynst the commandement of God. The prophet exhorteth the to the contrary, and to leaue their ydolatri: Nevertheless, they regard it not, but wil do as their fathers dyd before them.
- Chap. XLV. Jeremy comforteth Baruch, concerning his wealnesse of mynde.
- Chap. XLVI. The summe of Jeremies preaching vnto the heithen, specially vnto Egipre.
- Chap. XLVII. Agaynst the Philistynes.
- Chap. XLVIII. Agaynst Moab.
- Chap. XLIX. Agaynst the Ammonites, Edomites, Damasceus, Cedar and Elam.
- Chap. I. LL. Agaynst Babilon.
- Chap. LI. A recytinge how Jerusalem was beseged, wonne, and taken.

The prophet Jeremy.



These are the Sermons of Jeremy the sonne of helchias the prest, one of them that dwelt at Anathot in the londe of Ben Jamim: when the LORDE had first spoken with him, in the tyme of Josias the sonne of Amon kinge of Juda, in the xij yeare of his kingdome: and so duringe vnto the tyme of Joachim the sonne of Josias kinge of Juda, and vnto the xi yeares of Sedechias the sonne of Josias kinge of Juda were ended: when Jerusalem was taken, euen in the fyfth Moneth.

The first Chapter.



The worde of the LORDE spake thus vnto me: Before I fashioned the in thy mothers womb, I dyd knowe the: And ouer thou wast borne, I sanctified the, & ordered the, to be a prophet vnto the people. The sayde I: Wh LORDE God, I am vnnure, for I am yet but yonge. And the LORDE answered me thus: Saye not so, I am to yonge: For thou shalt go to all that I shall sende the vnto, and what so ever I commaunde the, that shalt thou speake. Be not afrayed of their faces, for I wil be with the, to deliuer the, saith the LORDE.

And with that, the LORDE stretched out his honde, and touched my mouth, and sayde morouer vnto me: Beholde I put my wordes in thy mouth, and this daye do I set the ouer the people and kingdomes: that thou mayest rote out, breake of, destroye, and make waile: and that thou mayest buylde vp, and plite. After this, the LORDE spake vnto me sayenge: Jeremy, what seist thou? And I sayde: I see a wakynge rodde. Then sayde y LORDE: thou hast sene right, for I will watch diligently vpon my worde, to performe it.

It happened afterwarde, that the LORDE spake to me agayne, & sayde: What seist thou? And I sayde: I do see a seethinge pot, lookinge from out of the north hitherwarde.

The ij. Chap. Ho. xxiiij.

Then sayde the LORDE vnto me: Out of the north shall come a plage vpon all the dwellers of the londe. For lo, I will call all the officers of the kyngdomes of the north, (saith the LORDE.) And they shall come, and euery one shall set his seare in the gates of Jerusalem, and in all their walles rounde aboute, and thorow all the cities of Juda. And thorow them shall I declare my iudgment, vpon all the wickednesse of those men that haue forsaken me: that haue offred vnto strange goddes, & worshipped the workes of their owne bondes.

And therfore gyde vp thy loynes, arise, and tell them all, that I geue the in commaundement. Feare them not, I will not haue the to be afrayed of the. For beholde, this daye do I make the a stronge fenced citie, an yron pyler, and a wall of stele agaynst y whole londe, agaynst the kinges and mightie men of Juda, agaynst the prestes and people of the londe. They shall fight agaynst the, but they shall not be able to overcome the: for I am w the, to deliuer the, saith the LORDE.

The II. Chapter.

Where, the worde of the LORDE commaunded me thus: Go thy waye, crie in the eares of Jerusalem, & saye: Thus saith the LORDE: I remembre the for the kyndnesse of thy youth, and because of thy stedfast loue: in that thou folowdest me thorow the wilbernesse, in an vntilled londe. Thou Israel wast halowed vnto the LORDE, and so was his first frutes. All they that deuoured Israel, offended: misfortune fell vpon them, saith the LORDE. Heare therfore the worde of the LORDE, O thou house of Jacob, and all the generacion of the house of Israel. Thus saith y LORDE vnto you:

What unfaithfulnesse founde youre fathers in me, that they wente so farre awaye frome, fallinge to lighenesse, and beinge so vayne? They thought not in their hertes: Where haue we left the LORDE, y broughe vs out of the lode of Egipte: y led vs thorow the wilbernesse, thorow a deserte and rough londe, thorow a drie and a deedly londe, yee a londe that no man had gone thorow, and wherein no man had dwelt. And when I had brought you in to a pleasaunt wel buylde londe, that ye might enioye the frutes and all the comodities of the same: ye went forth and defyled my londe, & broughe myne heretage to abheminacion.

The prestes the selves saide not once: where is y LORDE? They y haue the lawe in their bondes, knowe me not: The shepherdes

lere. 4. b
Abac. 1. b
lere. 25. b

C

Eze. 3. a

lere. 13. d

4 or brasse

lere. 25. d

2
leres d

lere. 10. d
and 10 c
Zac. 4. b

Exo. 14. d

Esa. 42. f
Deut. 6. b

lere. 11. c

3
Marc. 12. d
Ioh. 5. d

lere. 11. d

lere 19. d
4 Re. 25. d

2
Esa. 44. d
d. 2
Psal 70. 2

lere 14. b
Exo 4. c

Act 9. b
Marc 10. c
1 Cor 13. a
lere 18. a

Esa. 6. a

lere. 24. b

Iob 41. b

The prophet Jeremy.

offende agaynst me. The prophetes do seruyce vnto Baal, & folowe such thinges as shall bringe them no profit.

Wherefore I am constrained (saith the LORD) to make my complaynte vpon you, and vpon youre children. Go in to the Iles of Cethim, and loke wel: sende vnto Cedar, take diligent hede: and se, whether such thinges be done there, whether the Gentiles themselves deale so falsly & vneruly with their goddes (which yet are no goddes in dede.) But my people hath geuen ouer their hye honour, for a thinge that maye not helpe them.

Be astonished (o ye heauens) be afraide, & abashed at such a thinge, saith the LORD. For my people hath done two euils. They haue forsaken me the well of the water of life, and digged them pittes, yee vile and broken pittes, that holde no water. Is Israel a bonde seruaunt, or one of the householde? Why is he then so spoyled? Why do they reare and crie then vpon him, as a lyon? They haue made his loude wayse, his cities are so brent vp, that there is no man dwelling in them. See the children of Toph and Taphanes haue defyled thy necke.

Cometh not this vnto the, because thou hast forsaken the LORD thy God, euer since he led the by the waye? And what hast thou now to do in y^e strete of Egypte? to drinke foule water? Either, what makest thou in the waye to Assiria? To drinke water of the floude? Thine owne wickednesse shal reprove the, and thy turnyng awaye shal condemne the: that thou mayest knowe and vnderstande, howe enel and hurtful a thinge it is, y^e thou hast forsaken the LORD thy God, and not feared him, saith the LORD God of hostes.

I haue neuer broken thy yocke of olde, & bursten thy bondes: yet saiest thou, I wil no more serue, but (like an harlot) thou runnest aboute vpon all hye hilles, & amonge all grene trees: where as I planted the out of noble grapes and good roces. How art thou turned then into a bytter, vnfrutefull, and straunge grape? yee and that so sore: that though thou wast shep the with Vitrus & makest thyself to sauoure with that swete smelling herbe of Bouth: yet in my sight thou art stayned with thy wickednesse, saith the LORD thy God.

Saye not now: I am not vnclene, and I haue not folowed the goddes. Lo ke vpon thy ne owne waies in the woddes, vallis & denes: so shalt thou knowe, what thou hast done. Thou art like a swift Dromedary, that

The ii. Chap.

goeth easely his waye: and thy wantonnes is like a wilde Ass, that vseth the wildernes, and that snoffeth and bloweth at his wil. Who can tame the? All they that see the, shal not saye, but synde the in thine owne vnclennes. Thou kepest thyfore from nakednes, and thy throte from thurst, and thinkest thus in thy self: tush, I wil take no sorowe, I wil loue the straunge goddes, & hangge vpon them.

Like as a thefe that is taken with the bedde, cometh to shame, euē so is the house of Israel cometo confucion: the comon people, their kinges and rulers, their prestes and prophetes. For they saye to a stock, thou art my father, and to a stone: thou hast begotten me, yee they haue turned their back vpon me, & not their face. But in the tyme of their trouble, when they saye: stonde vp, and helpe vs, I shal answer the: Where are now thy goddes, that thou hast made the? byd them stonde vp, and helpe the in the tyme of neede? For loke how many cities thou hast (o Iuda) so many goddes hast thou also.

Wherefore the wil ye go to lawe with me, seinge ye all are synners agaynst me, saith the LORD? It is but lost labour, that I smyte youre children, for they receaue not my correction. Your owne swerde destroyeth youre prophetes, like a deuouringe lyon. If ye be the people of the LORD, then hearken vnto his worde: Am I the become a wildernes vnto the people of Israel? or a loude that hath no lichte? Wherefore saith my people then: we are faile of, and we wil come no more vnto the? Deth a mayden forget hir raimēt, or a bryde hir stomacher? And deth my people forget me so longe? Why boostest thou thy wayes so hye, (to optayne fauoure there the row) when thou hast yet stayned them wth blasphemies?

Vpon thy wynges is founde the bloude of poore and innocent people, and that net in corners and holes only, but openly in all the se places. Yet darrest thou saye: I am gyltesse: Tush, his wiath can not come vpon me. Beholde, I wil reason with y^e, because thou darrest saye: I haue net offended. O howe uel wilt it be for the, to abyde it: when it shal be knowne, how oft thou hast gone backward? For thou shalt be confounded, as wel of Egypte, as of the Assirians: yee thou shalt go thy waye from the, & smyte y^e ne bondes together vpon thy heade. Because the LORD shal bunge that confidence and hope of thine to naught, and thou shalt not prosper with all.

Psal. 95. a

Baruc. 1. b
Iere. 17. c
Ioh. 4. b

Exo. 4. d

Esa. 1. b

Iere. 32. c

Iob. 33. b

Esa. 61. a
Eze. 20. d
Iere. 1. b

Esa. 2. a

Iere. 1. b
4 Re. 17. b
Iere. 5. b
Esa. 57. a
2 Re. 15. b

Rom. 1. c
Iere. 32. d
Zac. 7. b

Esa. 57. b
Deut. 32. c
Iere. 11. c

2. Par. 24. d

Dent. 19. b
Iere. 7. a
Eze. 10. d
Psal. 105. e

4. Re. 18. d
Eze. 29. a
Esa. 30. a
Iere. 17. b

The prophet Jeremy.

The III. Chapter.

21 **D** **O**monly, when a man putteth awaye
his wife, and she goeth from him, and
marieth with another, then the que-
stion is: shulde he resorte vnto her any more
after that? Is not this felde then defyled and
vnclene? But as for the, thou hast played
the harlot with many loners, yet turne agay
ne to me, saith the **LORDE**. Lift vp thine
eyes on euery syde, and loke, yf thou be not
defyled. Thou hast waited for them in the
streets, and as a murdherer in the wildernes-
se. Thow thy whordome and shamefull
blasphemies, is the londe defyled.

1. 17. 2 This is the cause, that the rayne and e-
uenynge dew hath ceased. Thou hast got-
ten the an whores foreheade, and canst not
be ashamed. **E**ls woldest thou saye vnto me:
O my father, thou art he that hast brought
me vp, and led me from my youth: Wilt thou
then put me awaye, and cast me off for ever?
O: wilt thou withdrawe thy self clene from
me? Nevertheless, thou speakest such wor-
des, but thou art euer doinge worse, and
worse.

2 The **LORDE** sayde also vnto me, in the
tyme of Josias the Kinge: Hast thou sene
what that shrekinge Israel hath done? how
she hath runne vp vpon all hie hilles, and
amonge all chiefe trees, and there played the
harlot: hast thou sene also, (when she had do-
ne all this) how I sayde vnto her: that she
shulde turne agayne vnto me, and yet she is
not returned? **J**uda that vnfaichfull sister of
hirs also sawe this: Namely, that after I
had well sene the aduoutrye of the shrenkin-
ge harlot Israel, I put her awaye, and ga-
ue her a byll of deuorcement.

For all this, hir vnfaichfull sister **J**uda
was not ashamed, but wente backe and pla-
yed the whore also. Yee and the noyse of hir
whordome hath defyled the whole lode. For
she hath committed hir aduoutrie with sto-
nes and stockes.

Nevertheless, hir vnfaichfull sister **J**uda
is not turned vnto me agayne with hir who-
le herte, but faynedly, saith the **LORDE**.

E And the **LORDE** sayde vnto me: The bac-
slyder **I**srael is more rightuous, the vn-
faichfull **J**uda: and therefore go preach the-
se wordes toward the north, & saye: Thou
shrekinge **I**srael, turne agayne (saith the
LORDE), and I will not turne my face from
you, for I am merciful, saith the **LORDE**, & I
will not allwaye beare displeasure agaynst
the: but on this condicion, that thou knowe
thy greate blasphemy: Namely, that thou

The iiij. Chap. Ho. xxv.

hast vnfaichfully forsaken the **LORDE** thy
God, & hast made thy self partaker of straun-
ge goddes vnder all grene trees, but hast
had no wil to heare my voyce, saith the **LOR-
DE**.

O ye shrekinge children, turne agayne,
saith the **LORDE**, and I will be married with
you. For I will take one out of the citie and
two out of one generacion from amonge you,
and bunge you out of **S**ion: and will gene
you hyrdme after myne owne mynde, which
shal fede you with lernynge and wysdome.
Moreover, when ye be increased and multi-
plied in the londe, then (saith the **LORDE**)
there shall nomore boost be made of the arte
of the **LORDES** Testament: No man shall
thynke vpon it, nether shall eny man make
mencion of it: for from thence forth it shall
nether be visited, ner honoured with giftes.

Then shall **J**erusalem be called the **LOR-
DES** seate, and all heithen shalbe gathered
vnto it, for the name of the **LORDES** seate,
which shalbe set vp at **J**erusalem. And from
that tyme forth, they shall folowe nomore
the ymaginacion of their owne franwerde
herte.

Thē those y be of the house of **J**uda, shal
go vnto the house of **I**srael: And they shal
come together out of the north, in to the sa-
me londe that I haue geuen youre fathers.
I haue shewed also, how I toke the vp bein-
ge but a childe, and gaue the a pleasaunt lon-
de for thine heretage, yee and a goodly hood-
ste of the heithen: and how I commaun-
ded the, that thou shuldest call me father on-
ly, and not to shrencke from me.

But like as a woman sayleth hir louer, so
are ye vnfaichfull vnto me (o ye house of **I**-
srael) saith the **LORDE**. And therefore the voy-
ce of the children of **I**srael was herde on e-
uery side, wepinge and waylinge: for they ha-
ue defyled their waye, and forgotten **G**od
their **LORDE**.

O ye shrekinge children, turne agayne,
(saynge: lo, we are thine, for thou art the
LORDE oure God:) And so shal I heale you
re bacturnynges. The hilles fall, and all the
hie pryde of the mountaynes, but the health
of **I**srael stondeth only vpon **G**od oure
LORDE.

Confucion hath deuoured oure fathers
laboure from oure yonth vp: yee their shepe
and ballockes, their sonnes and daughters.
So do we also slepe in oure confucion, and
shame conereth vs: for we and oure fathers
from oure yonth vp vnto this daye haue syn-
ned agaynst the **LORDE** oure God, and ha-

Eee

Iere 5. b
Esa. 57. a

Eze. 2. e
Osee. 14. a
Eze. 14. a
Osee. 2. d

D

Matt. 9. b

Matt. 23. c

E
Iere. 31. c

Tren. 3. a
Dan. 3. b
6. a
Baruc. 1. b
Iere. 14. a
Psal. 105. a
Esa. 64. a
Hest. 14. a
Iudic. 7. c

The prophet Jeremy.

1. Esd. 9. a
and 10. b

hane not obeyed the voyce of the L O R D E
oure God.

The iiii. Chapter.

2

Isræel, yf thou wilt turne the, then
turne vnto me, saith the L O R D E.
And yf thou wilt put away thy ab-
ominaciōs out of my sight, thou shalt not
be moued: And shalt sweare: The L O R D E
lyueth: in treuth, in equite and righteous-
nesse: and all people shall be fortunable and
ioyfull in him. For thus saith the L O R D E,
to all Iuda and Jerusalem: plowe youre lon-
de, and sowe not amonge the thornes.

Iere. 5. a
and 12. a

Iere. 6. b
and 9. a

Iere. 11. c

Be circumcised in the L O R D E, and cut
awaye the forest ynnie of youre hertes, all ye
of Iuda, and all the indwellers of Jerusa-
lem: that my indignacion breake not out like
fyre, & kyndle, so that no man maye quench
it, because of the wickednes of youre yma-
ginacions.

Esa. 58. a

Preach in Iuda and Jerusalem, crie out
and speake: blowe the trompettes in the lon-
de, crie that every man maye heare, and sa-
ye: Gather yon together, and we will go in
to stronge cities. Set vp the token in Sion,
spede you, and make no tarienge: for I will
brunge a greate plage, and a greate destruc-
tion from the north. For the spoyler of the
Gentiles is broken vp from his place, as a
lyon out of his dēne, that he maye make the
londe waiste, and destroye the cities, so, that
no man maye dwell therein. Wherfore gyde
yours selues aboute wth sack cloth, mourne,
and wepe, for the fearfull wiath of the L O R D E
shal not be withdrawn from you.

Iere. 1. c

2

At the same tyme (saith the L O R D E) the
hert of the kinge and of the prynces shal be
gone, the prestes shal be astonished, and the
prophetes shal be sore afrayed. Then sayde
I: O L O R D E God, hast thou then disceaved
this people and Jerusalem, sayenge: ye shall
hane peace, and now the swerde goeth tho-
row their lynes? Then shal it be saide to the
people & to Jerusalem: there commeth a war-
me wynde from the north thorow the waye
of my people, but nether to sanne, ner to clēse.

Deut. 28. a

Iere. 1. b

After that shall there come vnto me a
stronge wynde, and then wil I also geue sen-
tence vpon them. For lo, he commeth downe
like as a cloude, and his charettes are like a
stormy wynde: his horsmen are swifter then
the Aegle. Wo vnto vs, for we are destroy-
ed. O Jerusalem, wash thine hert from wic-
kednesse, that thou mayest be helped. How
longe shal thy noysome thoughtes remaine
with thee?

Tren. 4. d
Dan. 7. a

Esa. 1. c

For a voyce from Dan and from y hill of

The iiij. Chap.

Ephraim speaketh out, and telleth of a de-
struction. Beholde, the haithen gene Jeru-
salem warnynge, and preach vnto her, that
hir destroyers are comynge from farre coun-
trees. They tell the cities of Iuda the same
also, they shall geue them warnynge in euery
place, like as the watch men in the felde. For
they haue prouoked me to wiath, saith the
L O R D E.

Zac. 1. c

1. Re. 18. b
Iere. 2. c
and 44. d

Thy wayes and thy thoughtes, haue
brought the vnto this, this is thine owne
wickednesse and disobediēce, that hath pos-
sessed thine hert: Ah my bely, ah my bely,
(shalt thou crie) how is my hert so sore? my
hert painceth within me, I can not be still,
for I haue herde the crienge of the trompet-
tes, and peales of warre.

They crie murthur vpon murthur, the
whole londe shal perish. Immediatly my
tentes were destroyed, and my hanginges, in
the twinklinge of an eye. How longe shall
I se the tokens of warre, and heare the noy-
se of the trompettes?

Nevertheless this shall come vpon them,
because my people is become foolish, and
hath vterly no vnderstandinge. They are the
children of foolishnes, and without eny dis-
creas. To do euell, they haue witt ynough:
but to do well, they haue no wisdom. I ha-
ue looked vpon the earth, and se, it is wayst
and voyde. I looked towarde heauen, and it
had no shyne.

Esa. 5. d
Baruc. 3. d

Deut. 32. b

I behelde the mountaynes, and they trem-
bled, and all the hilles were in a feare. I lo-
ked aboute me, and there was no body, and
all the byrdes of the ayre were awaye. I mar-
ked well, and the plowed felde was become
waiste: yee all their cities were broken downe
at the presence of the L O R D E, and indigna-
cion of his wiath.

For thus hath the L O R D E sayde: The
whole londe shal be desolate, yet will I not
then hane done. And therefore let the earth
mourne, and let the heauen be sorry aboue: for
the thinge that I haue purposed and ta-
ken vpon me to do, shal not repent me, and
I will not go from it. The whole londe shal
fle, for the noyse of the horsmen and bow-
men: they shall runne in to dennes in to wob-
des, and clymme vp the stony rockes. All
the cities shal be voyde, and no man dwel-
linge therein.

12

What wilt thou now do, thou beinge de-
stroyed? For though thou clothest thy self
with scarlet, & deckest y with gold: though
thou payntest thy face wth colours, yet shalt
thou crye wth thy self in payne.

Iere. 2. c

4. Re. 3. f

The prophet Jeremyn.

For those that hither to haue bene thy greate fauourers, shal abhoire the, and go aboute to slaye y. For (me thinke) I heare a noyse, like as it were of a woman trauelinge, or one labouringe of hir first childe: Euen the voyce of the doughter Sion, that casteth out hir aymes, and sworneth, sayenge: Ah wo is me, how sore vexed and faynte is my herte, for them that are slayne?

The V. Chapter.

A **L**et thow Jerusalem, beholde and se: Sete thow hir stretes also within, yf ye can fynde one man, that doth equall and right, or that laboureth to be faithfull: and I shall spare him (saith the LORDE) For though they can saye: the LORDE lyueth, yet do they sweare to disceauce: Where as thou (O LORDE) lokest only vpon faith and treuth.

Thou hast scourged them, but they toke no repentance: thou hast conected them for amendement, but they refused thy correction. They made their faces harder then a stone, and wolde not amende.

Therefore I thought in my self: peraduenture they are so symple and folish, that they vnderstonde nothinge of the LORDES waye, and iudgements of oure God. Therefore will I go vnto their heades and rulers, and talke with them: yf they knowe the waye of the LORDE, and the iudgements of oure God. But these (in like maner) haue broken the yock, and bursten the bondes in sonder.

B **W**herfore a lyon out of the wod shal hurte them, and a wolfe in the euenynge shal destroye them. The cat of the mountayne shal lie lurking by their cities, to teare in peces all them, that cometherout. For their offences are many, and their departing awaye is greate.

Shulde I then for all this haue mercy vpon the? Thy children haue forsaken me, and sworne by them that are no goddes. And albeit they were bounde to me in marriage, yet they felles aduourie, and haunted harlottes houses.

In the desyre of vnciently lust they are become like the stoned horse, every man neyeth at his neighbours wife. Shulde I not correct this, saith the LORDE?

Shulde I not be a venged of every people, that is like vnto this? I lynne vp vpon their walles, beate them downe, but destroye them not vterly: cut of their braunches, because they are not the LORDES.

For vnfaithfully hath the house of Israel

The v. Chap. Ho. xxvi.

and Juda forsaken me, saith the LORDE. They haue denied the LORDE, and sayde: it is not he.

Tush, there shall no misfortune come vpon vs, we shall se nether swearde nor hunger. As for the warnynge of the prophetes, they take it but for wynde, yee there is none of these, which will tell them, that soch thinges shal happen vnto them.

Wherfore thus saith the LORDE God of hoostes: because ye speake soch wordes, beholde: The wordes that are in thy mouth will I turne to fyre, and make the people to be wod, that it maye consume them.

Lo, I will bunge a people vps you from farre, o house of Israel (saith the LORDE) a mightie people, an olde people, a people who se speach thou knowest not, nether vnderstoddest what they saye.

Their arrows are sodane death, yee they them selues be very giauntes. This people shal eatte vp thy frute & thy meate, yee they shal deuoure thy sonnes and thy doughters, thy shepe and thy bullockes.

They shal eatte vp thy grapes & fyges. As for thy stronge and well fensed cities, wherin thou didest trust, they shal destroye them with the swearde.

Nevertheles I will not then haue done with you, saith the LORDE. But yf they saye: wherfore doth the LORDE oure God all this vnto vs?

Then answerethem: because, that like as ye haue forsake me, and serued straunge goddes in youre owne londe, euen so shall ye serue other goddes also in a straunge londe.

Preach this vnto the house of Jacob, & crie it out in Juda, and saye thus: Heare this (thou folish and vndiscrete people.) We haue eyes, but ye se not: eares haue ye, but ye heare not.

Fear ye not me, saith the LORDE? Are ye not ashamed, to loke me in the face? which bynde the see with the sonde, so that it can not passe his boundes: For though it rage, yet can it do nothinge: and though the waves therof do swell, yet maye they not go ouer.

But this people hath a false and an obstinate herte, they are departed and gone awaye fro me. They thinke not in their hartes: O let vs feare the LORDE oure God, that geueth vs rayne early and late, when neede is: which kepeth ever still the harvest for vs yearly.

Nevertheles youre misdeedes haue turned these from you, & youre synnes haue robbed

2. Pet. 2.2
Iere 14. b
Deu. 29. c
Soph. 1. c
Ier. 23. c

C
Iere. 6. b

Esa. 33. b

Deut. 28. f
Baru. 4. c

Iere. 16. b
Deu. 28. g

Esa. 6. b
Ioh. 9. d

Iob 26. b

Iere
Esa. 39. a

See if

The prophet Jeremy.

bed you herof. For amonge my people are founde wicked personnes, that pruely laye snares and waite for men, to take them, and destroye them.

And like as a net is full of byrdes, so are their houses full of that, which they haue gotten with falsede and disceate. Herof cometh their greatesubstaunce and riches, herof are they fat and welthy, and are ronne awaye fro me w. th shameful blasphemies. They minstre not the lawe, they make no ende of the fatherlesse cause, they iudge not the poore accordinge to equite.

Shulde I not punysh these thinges, saith the L O R D E. Shulde I not be avenged of all such people, as these be? Horrible and greuous thinges are done in the londe.

The prophetes teach falsely, and the prestes folowe them, and my people hath pleasure therein. What will come therof at the last?

The VI. Chapter.

Come out of Jerusalem, ye strenge childre of Ben Jamin: blowe vp the trompettes ye Tecuites, set vp a token vnto Bethacarem, for a plage and a greate misery peepeth out from the North.

I will licken the doughter Sion to a sayre and tendre woman, and to her shall come the shepherdes with their flockes. Their tentes shal they pitch rounde aboute her, and eueryone shal fede with his honde. Make battell agaynst her (shal they saye:) Arise, let vs go vp, while it is yet daye.

Alas, the daye goeth awaye, & the night shadowes fall downe: Arise, let vs go vp by night, and destroye hir stronge holdes, for thus hath the L O R D E of hostes commaunded.

Chew downe hir trees, and set vp bulwarkes agaynst Jerusalem. This is the cite that must be punished, for in her is all maliciousnes. Like as a cōdyte aboundeth in water, eue so this cite aboundeth in wickednes. Robbery and vnrightheousnesse is herde in her, for sorow & woundes are euer there in my sight. Amēde the (o Jerusalem) lest I with drawe my herte from the, and make the desolate: & thy londe also, yf no man dwel in it. For thus saith the L O R D E of hostes: The residue of Israel shalbe gathered, as the remnant of grapes.

And therefore turne thine honde agayne in to the basket, like the grape gatherer. But vnto whom shal I speake: whom shal I warne, that he maye take hede? Their eares are so uncircumcised, that they maye not heare.

The vi. Chap.

Beholde, they take the worde of God but for a scone, and haue no lust therto. And therefore I am so full of thy indignacion (o LORDE, that I maye suffre no longer. Shed out thy wrath vpon the children that are without, and vpon all yonge men. See the man must be taken prisoner with the wife, and the aged with the crepel. Their houses with their londes and wives shal be turned vnto strangers, whē I stretch out myne hōde vpon the inhabitours of this londe, saith the LORDE. For from the leest vnto the most, they hange all vpon couetousnes: and from the prophet vnto the prest, they go all aboute with falsede and lies.

And resydeth that, they heale the hurte of my people with sweete wordes, sayenge: peace, peace, when there is no peace at all. Therefore they must be ashamed, for they haue committed abheminacion. But how shulde they be ashamed, when they knowe nothinge, neither of shame ner good nurture? And therefore they shal fall amonge the slayne, and in the heure when I shall visit them, they shal be brought downe, saith the LORDE.

Thus saith the LORDE: go in to the stretes, confidre and make inquisition for the olde waye: and yf it be the good and right waye, then go therein, that ye maye fynde rest for youre soules. (But they saye: we will not walke therein) and I will set watchmen ouer you, and therefore take hede vnto the voyce of the trompet. But they saye: we will not take hede. Heare therefore ye Gentiles, and thou congregation shalt knowe, what I haue denyed for them. Heare thou earth also: beholde, I will cause a plage come vpon this people, enen the frute of their owne ymaginations.

For they haue not bene obedient vnto my wordes and to my lawe, but abherted them. Wherefore bringe ye me incense from Saba, & strecte smellinge Calamus from farre countrees? Your burnt offerings displease me, and I reioyse not in youre sacrifices.

And therefore thus saith the LORDE: beholde, I will make this people fall, and they shal fall from amonge them the father wth the children, one neghbour shal perish with another.

Morouer thus saith y^e LORDE: Beholde, there shal come a people from the North, & a greate people shal arise from y^e endes of y^e earth, wth bowes & wth dartes shal they be weaponed: It is a rough & fearce people, an vmerciful people: their voyce roareth like the see, they ride vpon horses wth a pointed re y^e ba

Esa. 1. 8

Ierc. 9. 3
Ierc. 3. 5

4. 25. 14. 2

Ierc. 4. 2
9. 1

Ierc. 2. 6
Ierc. 20. 5

Ierc. 8. 5
Esa. 56. 6

Esa. 36. 6
Ierc. 8. 5
Ierc. 15. 5

C
Ierc. 10. 6

Ierc. 19. 2

Esa. 1. 5
Ierc. 7. 6

Ierc. 1. 5
Abac. 1. 5

The prophet Jeremyn.

tell agaynst the, o daughter Sion. Then shal this crie be herde: Oure armes are feble, heuynes and sorow is come vpon vs, as vpon a woman tranelinge with childe. No man go forth in to the felde, no man come vpon the hie strete: for the swearde and feare of the enemye shalbe on euery side.

Amos 2. b
Wherfore, gyde a sack cloth aboute the (o thou daughter of my people) sprynkle thy self with asshes, mourne and wepe bitterly, as vpon thy only beloved sonne: For the destroyer shal sodenly fall vpon vs. The haue I set for a prouer of my harde people, to seke out and to trye their wayes. For they are all vnfaithful and fallen awaye, they hange vpon shameful lucre, they are clene brasse and yron, for they hurte and destroye euery man. The bellous are brent in the fyre, the leade is consumed, the melter melteth in vayne, for the euel is not taken awaye from them. Therfore shal they be called naughey syluer, because the LORDE hath cast them out.

The VII. Chapter.

Jer 17. d and 26. a
Esa. 1. c
Jer. 26. c
Exo. 23. c
Zach. 8. c
Leuit. 19. g
Job 24. a
These are the wordes, that God spake vnto Jeremyn: Sconde vnder the gates of the LORDES house, and crie out these wordes there, with a loude voyce, and saye: Heare the worde of the LORDE, all ye of Iuda, that go in at this doore, to honoure the LORDE. Thus saith the LORDE of hostes the God of Israel. Amende youre wayes and youre counsels, and I wil let you dwell in this place. Trust not in false lyenge wordes, sayenge: here is the temple of the LORDE, here is the temple of the LORDE, here is the temple of the LORDE.

For yf ye will amende youre waies and counsels, yf ye wil iudge right betwixte a man and his neighbour: yf ye wil not oppresse the straunger, the fatherles & the wyd dowe: yf ye wil not shed innocent bloude in this place: yf ye wil not cleue to straunge goddes to youre owne destruction: then wil I let you dwell in this place, yee in the londe that I gaue afore tyme vnto youre fathers for ever. But take hede, yee trust in counsels, that begyle you and do you no good. For when ye haue stollē, murthured, committed aduoutrie, and periury: Whē ye haue offred vnto Baal, folowinge straunge & vnkowne goddes: Then come ye, and stonde before me in this house (which hath my name geuen vnto it) and saye: Tush, we are absolved quyte, though we haue done all these abominations.

Esa. 56. b
What & thinke you this house that bea-

The vii. Chap. Ho. xxv.

reth my name, is a denne of theues: And the se thinges are not done puely, but before myne eyes, saith the LORDE. Go to my place in Silo, where vnto I gaue my name afore tyme, and loke well what I dyd to the same place, for the wickednes of my people of Israel. And now, though ye haue done all these dedes (saith the LORDE) and I myself rose vp euer by tymes to warne you and to comon with you: yet wolde ye not heare me: I called, ye wolde not answer. And therfore as I haue done vnto Silo, so wil I do to this house, that my name is geuen vnto, (and that ye put youre trust in) yee vnto the place that I haue geuen to you and youre fathers. And I shal thrust you out of my sight, as I haue cast out all youre brechren the whole sede of Ephraim.

Therfore thou shalt not praye for this people, thou shalt net her generacions, nor byd prayer for them: thou shalt make no intercession to me for them, for in no wise will I heare the. Seist thou not what they do in the cities of Iuda, and without Jerusalem? The children gather stickes, the fathers kyndle the fyre, the mothers kneade the dowe, to bake cakes for the quene of heauen.

They poure out dunt of fringes vnto straunge goddes, to prouoke me vnto wrath: how be it they hurte not me (saith the LORDE) but rather confounde, and shame them selues.

And therfore thus saith the LORDE God: beholde, my wrath and my indignacion shalbe poured out vpon this place, vpon men and catell, vpon the trees in the felde and all fruce of the londe, & it shal burne so, that no man maye quench it.

Thus saith the LORDE of hostes, the God of Israel: Reheape vp youre burnt offrings with youre sacrifices, & eate y flesh. But when I brought youre fathers out of Egypte, I spake no worde vnto them of burnt offrings and sacrifices: but this I commaunded them, sayenge: herken and obeye my voyce, and I shalbe youre God and ye shal be my people: so that ye walke in all the wayes, which I haue commaunded you, that ye maye prospere.

But they were not obedient, they inclined not their eares there vnto, but went after their owne ymagynacions and after the motions of their owne wicked herte, and so turned them selues awaye, and conuerted not vnto me. And this haue they done, from the tyme that youre fathers came out of Egypte, vnto this daye.

See liij

Ioh. 2. b
Matt. 21. b
Iere. 32. d
Iosu. 18. a
Iere. 26. a
1. Re. 7. 4-5

B

Esa. 95. b
Pro. 1. c
Luc. 21. a

4 Re. 17. 2

Iere. 14. b
Ioh. 5. a
Zec. 14. 6

Iere. 44. e

C
Esa. 1. a

Deut. 10. a
Esa. 41. d
Exo. 6. b

Exo. 20. a

zach. 7. b

The prophet Jeremy.

Jer. 35. 8

Nevertheless, I sent unto them my ser-
uantes all the prophetes: I rose vp early
and sent them worde, yet wolde they not her-
te, ner offremetheir eares, but were obstina-
te, and woulde then their fathers.

And thou shalt now speake all these wor-
des vnto them, but they shal not heare the:
thou shalt crie vpon them, but they shal not
answere the. Therefore shalt thou say vnto
them: this is the people, that nether heareth
the voyce of the LORD their God, ner re-
ceaueth his correction. Faithfulness & truth
is clene rooted out of their mouth.

Jer. 5. 2

Eze. 5. 2

Wherefore cut of thine hayre, and cast it
awaye, take vp a complaynte in the whole
londe: for the LORD shal cast awaye, and
scatre the people, yf he is displeased withall.

Jer. 12. d

4 Re 21. e
Deut 32. c
Psal. 107. e
Jer. 44. a

For the children of Juda haue done euell
in my sight, saith the LORD. They haue
set vp their abhominacions, in the hense yf
hath my name, and haue defyled it. They ha-
ue also buylded an auter at Tophet, which
is in the valley of yf childre of Enno: yf they
might burne their sonnes and daughters,
which I neuer commaunded them, nether ca-
me it euer in my thought. And therefore be-
holde, the dayes shal come (saith the LORD)
that it shal no more be called. Tophet, or
the valley of the children of Enno, but the
valley of the slayne: for in Tophet they shal
be buried, because they shal els haue no row-
me. Yee yf deed bodies of this people shal be
eaten vp of the foules of the ayre & wilde bea-
stes of the earth, & no man shal fraye them
awaye. And as for the voyce of mynth & glad-
nesse of the cities of Juda, & Jerusalem, the
voyce of the brydegrome and of the bryde: I
will make them ceasse, for the londe shal be
desolate.

Jer. 19. e

Jer. 8. b
p. c

Eze. 25. b

Jer. 16. b
25. b

The VIII. Chapter.

AT the same tyme, saith the LORD,
the bones of the kinges of Juda, the
bones of his pynces, the bones of the
prestes and prophetes, yee and the bones of
the citisens of Jerusalem, shalbe brought out
of their graues and layed agaynst the Sen-
ne, the Moone and all the heavenly hooste:
whom they loued, whom they serued, whom
they ranne after, whom they sought & wor-
shipped. They shal nether be gathered toge-
ther ner buried, but shal lye vpon the earth, to
their shame and despisinge.

Deut. 4. e
Sap. 21. a

Luc. 22. e

And all they that remayne of this wic-
ked generacion, shal desyre rather to dye the
to lye: where so euer they remayne, & whe-
re as I scatre them, saith the LORD of hee-

The viij. Chap.

stes. This shalt thou saye vnto them also:
Thus saith the LORD: Domes fall so, that
they arise not vp agayne: And turne they so
farre awaye, yf they neuer conuertee: Where-
fore then is this people and Jerusalem go-
ne so farre backe, that they turne not againe?
They are euer the longer the more obstina-
te, and will not be conuerted.

For I haue looked, and considered: but the-
re is no man, that speaketh a good worde: the-
re is no man, that taketh repentaunce for his
synne, that will somoch as saye: wherefore ha-
ue I done this? But every man (as soone as
he is turned backe) runneth forth still, like a
wilde horse in a battayl. The Stork know-
neth his apoynted tyme, the Turtle-doue, yf
Swallow and the Crane, consider the tyme of
their trauaile: but my people will not knowe
the tyme of the punishment of the LORD.
How darre ye saye then: we are wise, we
haue the lawe of the LORD amonge vs?

Eze. 20. f

3

Isa. 1. n

Beholde, the disceatfull penne of the scribe,
sette forth lies: therefore shal the wi-
se be confounded, they shalbe afrayed and ta-
ken: for lo, they haue cast out the worde of
the LORD: what wysdome can then be a-
monge them? Wherefore, I will geue their
wynes vnto aleaunces, and their selues to
destroyers.

Deut. 4. a
Psal. 18. a

For from the lowest vnto the hiest, they
followe all shamefull lucre: and from the pro-
phet vnto the prest, they deale all with lies.
Nevertheless, they heale the hurte of my peo-
ple with swete wordes, sayenge: peace, pea-
ce, where there is no peace at all.

Jer. 8. b
Isa. 15. c
Eze. 11. b

I ye for shame, how abheminable thinges
do they? And yet they be not ashamed, yee
they knowe of no shame.

Wherefore in the tyme of their visitacion,
they shal fall amonge the deed bodies, sai-
eth the LORD.

Jer. 9. d

Moreover I will gather them in (saith
the LORD) so that there shal not be one gra-
pe vpon the vyne, nether one fyge vpon the
fyge tre, and the leaues shalbe plucked of.

C

Then will I cause them to departe, and
saye: why prolonge we the tyme? Let vs
gather oure selues together, and go in to
the stronge cite, there shal we be in rest:
For the LORD oure God hath put vs to sy-
lence, and geuen vs water myrte with gall,
to drynke, because we haue synned agaynst
him.

We looked for peace, and we saye not
the better, we wayted for the tyme of he-
alth, and lo, here is nothinge but trouble.

Jer. 14. d

Then shall the noyse of his horses be

The prophet Jeremy.

Leui. 26. d

herbe from Dan, the whole londe shall be afrayed at the neyēge of his stronge hoises: for they shal go in, and deuoure the londe, with all that is in it: the cities, and those that dwell therein. Moreover, I will sende Cockatrices & serpētes amonge you (which will not be charmed) and they shal byte you, sayeth the LORDE.

Sorrowe is come vpon me, and heuynes vexeth my herte: for lo, the voyce of the criēge of my people is herbe from a farre countre: Is not the LORDE in Sion? Is not he Kinge in her? Wherfore then haue they greued me (shall the LORDE saye) with their ymages and foolish straunge fashions? The harvest is gone, the Sommer hath an ende, and we are not helped. I am sore vexed, because of the hurte of my people: I am heuy and abashed, for there is no more Triacle at Galaad, and there is no physician, that can heale the hurte of my people.

The IX. Chapter.

Who will geue my heade water ynough, & a well of teares for myne eyes: that I maye wepe night and daye, for the slaughter of my people? Wolde God that I had a cottage some where farre from folke, that I might leaue my people, and go from thē: for they be all aduouters and a shrenckinge sorte. They bēde their tūges like bowes, to shute out liea: As for the treuth, they maye nethinge awaye with all in the worlde. For they go from one wickednes to another, and holde nethinge of me, saith the LORDE.

Iere. 12. b
Marr. 10. c
Mich. 7. a

Ree one must kepe himself from another, no man maye safely trust his owne brother: for one brother vndermyne another, & one neighbour begyleth another. Ree one dissembleth with another, and they deale with no treuth. They haue practised their tūges to lye, and taken greate paynes to do myscheffe. They haue set their stole in the myddest of disceate, and (for very dissemblinge falsede) they wil not knowe me, saith the LORDE.

Psal. 27. a

Therefore thus saith the LORDE of hostes, beholde, I wil melte them and trie thē, for what shulde I els do to my people? Their tūges are like sharpe arrowes, to speake disceate. With their mouth they speake peaceably to their neighbour, but piously they laye waite for him. Shulde I not punyssh them for these thinges, saith the LORDE? Or shulde I not be auenged of any sodi people, as this? Vpon the mountaynes will I take vp a lamentacion and soroufull crie, and a mournyng vpon the fayre playnes of the

Pro 16. a
Psal. 17. a

Iere. 5. b
3

The ix. Chap. Ho. xxviii.

wildernes: Namely, how they are so biente vp, that no man goeth there any more: Ree a man shal not heare one beast crie there.

Psal. 78. a
Mich. 3. c

Byrdes and catell are all gone from thē. I will make Jerusalem also an heape of stones, and a denne of venymous wormes. And I wil make the cities of Iuda so waiste, that no man shal dwell therein. What man is so wise, as to vnderstande this? Or to whom hath the LORDE spoken by mouth, that he maye shewe this, and saye: O thou londe, why perishest thou so? Wherfore art thou so bient vp, and like a wilderness, that no man goeth thowro? Ree the LORDE himself tolde the same vnto them, that forsoke his lawe, and kepte not the chynge that he gaue them in commaundement, nether lyued thereafter: but folowed the wickednes of their owne hertes, and serued straunge goddes, as their fathers taught them.

Osee. 14. d

Deut. 29. b
Ieru. 24. c

Therefore, thus saith the LORDE of hostes, the God of Israel: Beholde, I will feede this people with wormwood, and geue them gall to drynte. I will scatere them also amonge the heithen, whom nether they ner their fathers haue knowne: and I will sende a fire arde amonge them, to persecute them, vntill I bunge them to naught. Moreover, thus saith the LORDE of hostes: loke that ye call for mournyng wyues, and sende for wise women: that they come shortly, and singe a mournyng songe of you: that the teares maye fall out of oure eyes, and that oure eye lyddes maye gush out of water.

Deut. 32. c
Ieru. 24. c

Deut. 28. d

For there is a lamentable noyse herde of Sion: O how are we so sore destroyed? O how are we so piteously confounded? We must forsake oure owne naturall countre, and we are shot out of oure owne lodgiges. Yet heare the worde of the LORDE (o ye women) and let your eares regarde the wordes of his mouth: that ye maye lerne youre doughters to mourne, and that every one maye teach hir neighbouresse, to make lamentacion. Namely thus: Deeth is clymmed vp in ac oure wyndowes, he is come in to oure houses, to destroye the childe before the doore, & yf yonge man in the strete.

Butt ell thou planely, thus saith the LORDE: The deed bodies of men shal lye apon yf ground, as the donge vpon the felde, and as the hay after the mower, and there shal be no man to take them vp. Moreover, thus saith the LORDE: Let not the wise man reioyse in his wisdom, ner the stronge man

Iere. 9. d
e b
D

Ree iiij

The prophet Jeremy.

The x. Chap.

Isa. 41. c
1. Cor. 1. g
2. Co. 10. d

Matt. 9. b
12. a
Olc. 6. b

Iere. 25. c

Iere. 4. a
6. b
Rom. 2. c

in his strength, nether the rich man in his riches: But who so wil reioyse, let him reioyse in this, that he vnderstodeth, and knoweth me: for I am the LORDE, which do mercie, equite and rightuousnes vpon earth. Therfore haue I pleasure in soch thinges, saith y^e LORDE. Beholde, the tyme cometh (saith the LORDE) that I wil visce all them, whose foreskynne is vncircumcised: The Egipcians, the Jewes, the Edomites, the Ammonites, the Moabites, and the shauen Madianites, that dwel in the wilderness. For all y^e Gentiles are vncircumcised in the flesh, but all the house of Israel, are vncircumcised in the herte.

The x. Chapter.

Isa. 47. e

Isa. 44. b

4. Re. 17. g

Apo. 15. a

1. Reg. 9

Naum. 1. a

Gen. 1. 2
Iere. 31. c

Hear the wordes of the LORDE, y^e he speaketh vnto the, o thou house of Israel: Thus saith the LORDE: Ye shal not lerne after the maner of the heithen, and ye shal not be afrayed for the tokens of heauen: for the heithen are afrayed of soch: See all the customes and lawes of the Gentiles are nothinge, but vanite. They hewe downe a tre in the wod with the hondes of the worke man, and fashion it with the axe: they cover it ouer with golde or syluer, they fasten it wth nails and hammers, that it moue not. It stōdeth as stiff as the palmetre, it can nether speake ner go, but must be borne. Be not ye afrayed of soch, for they can do nether good ner euil. But there is none like vnto y^e (o LORDE) thou art greare, and greate is the name of y^e power. Who wolde not feare the? or what kinge of the Gentiles wolde not obeye the?

B For amonge all the wysemen of the Gentiles, and in all their kingdomes, there is none, that maye belikened vnto the. They are alltogether vlerued and vnwise. All their connyng is but vanite: namely, wod, syluer, which is brought out of Tharsis, and beate to plates: and golde from Ophir, a worke y^e is made with the honde of the craftsman & the caiter, clothed with yalow sylc^e and scarlet: enen so is the worke of their wysemen all together. But the LORDE is a true God, a lyvinge God, and an everlastinge kinge. If he be wroth, the earth shaketh: all the Gentiles maye not abyde his indignacion.

As for their goddes, it maye well be sayde of the: they are goddes, that made nether heauen ner earth: therefore shal they perish fro the earth, and from all thinges vnder heauen. But (as for oure God) he made the earth with his power, and with his wisdom hath he fynished the whole compasse of the worlde, with his discrecion hath he spied out the

heavens. At his voyce the waters gather together in the ayre, he dra weth vp y^e cloudes from the vttemost partes of y^e earth: he turneth lighteninge to rayne, and brigeeth forth the wyndes out of their treasures: His wisdom maketh all men fooles. And confunded be all casters of ymages, for that they cast, is but a vayne thinge, and hath no life. The vayne craftes men with their workes, that they in their vanite haue made, shall perish one with another in the tyme of visitacion. Neuertheles, Jacobs porciō is not soch: but it is he, that hath made all thinges, and Israel is the rodd of his inheritaunce: The LORDE of hoostes is his name. Put awaye thy vncleennesse out of the londe, thou that art in the stronge cities. For thus saith the LORDE: Beholde, I wil now thrust out the inhaitours of this londe a greate waye off, and trouble them of soch a fastid, that they shal no more be founde.

Alas, how am I hurte: Alas, how pane-full are my scourges vnto me: For I cosidre this sorow by my self, & I must suffre it. My tabernacle is destroyed, and all my coardes are broken. My childien are gone fro me, ad can no where be founde. Now haue I none to spiede out my tente, or to see vp my hanginges. For the hyrdmen haue done folishly, that they haue not sought the LORDE. Therefore haue they dealt vnwisely with the ir catell, & all are scatred abroad. Beholde, the noyse is harde at hende, and greate sebi- ciō out of the north: to make the cities of Iuda a wilderness, and a dwellinge place for Dragons. Now I knowe (o LORDE) that is not in mas power to ordie his owne wales, or to rule his owne steppes & goinges. Therefore chastē thou vs (o LORDE) but with fano- ure, and not in thy wrath, bunge vs not vtterly to naught. Poure out thy indignacion rather vpon the Gentiles, that knowe y^e not, and vpon the people that call not on thy name: And that because they haue consumed, deuoured and destroyed Jacob, and haue ro- ted out his glory.

The XI. Chapter.

This is another Sermon, which the LORDE commaunded Jeremy for to preach, sayenge:

Hear the wordes of the couenant, and speake vnto all Iuda, and to all them that dwel at Jerusalem. And saye thou vnto the: Thus saith the LORDE God of Israel: Cursed be enery one, that is not obedient vnto y^e wordes of this couenaut: which I comma- unded vnto youre fathers, what tyme as I

Psal. 114. b

Psal. 143.

Isa. 44. b

Isa. 4. d
Iere. 6. c

D

Pro. 30. d

Isa. 44. b
Psal. 78. a
Eccl. 16. a
Iere. 30. c
30. b

21

The prophet Jeremy.

Exo. 19. a brought them out of Egypte, from the yron
fornace, sayenge: Be obedient vnto my voy-
ce, and do accordinge to all that I comma-
nde you: so shal ye be my people, and I wil
be youre God, and will kepe my promyse, y
Gen. 15. c
26. 2. 28. c I haue sworne vnto youre fathers: I namely,
that I wolde geue them a londe which fle-
wech with mylke and hony, as ye se, it is co-
me to passe vnto this daye.

Then answered I, and sayde: Amen. It is
euen so LORDE, as thou sayest. Then the LOR-
DE sayde vnto me agayne: Preach this in y
cities off Juda and rounde aboute Jerusa-
lem, and saye: Heare the wordes off this co-
uenant, that ye maye kepe them. For I ha-
ue diligently exorted youre fathers, euer sen-
ce the tyme that I brought them out off the
Londe off Egypte, vnto this daye. I gaue
them warnynge by tymes, sayynge: hearken
vnto my voyce: Neuertheles, they wolde
not obeye me, nor encline their eares vnto
me, but folowed the wicked ymaginacions of
their owne hertes. And therefore haue I ac-
cused them as transgressours of all the wor-
des off this conuenant, that I gaue them
to kepe, which they (notwithstondinge) haue
not kepte.

And the LORDE sayde vnto me: It is felt
be out, that whole Israel and all the citisens
off Jerusalem are gone backe. They haue
turned them selues to the blasphemies off
their fore fathers, which had no lust to hea-
re my worde. Euen likewise haue these also
folowed straunge goddes, and worshipped
them. The house off Israel and Juda haue
broken my couenaut, which I made wth the
ir fathers.

Therefore thus saith the LORDE: Behel-
de, I will sende a plage amonge you, which
ye shal not be able to escape: and though ye
crie vnto me, I will not heare you. The shal
the crownes off Juda and the citisens of Je-
rusalem go, and call vpon their goddes, vnto
whom they made their oblacions: but they
are not able to helpe them in tyme off their
trouble. For as many cities as thou hast (o
Juda) so many goddes hast thou also: And
loke how many stretes there be in the (o Je-
rusalem) so many shamefull alters haue ye
set vp, to offre vpon them vnto Baal. But
praye not thou for this people, byd nether
praysen nor prayer for them: for though they
crie vnto me in their trouble, yet will I not
heare them.

O thou beloued, why doest thou so shams
full greates blasphemies in my house? euen as
though that holy flesh nught abselue the,

The xij. Chap. Lxx. xxix.

specially when thou hast made thy boost off
thy wickednes. The LORDE called the a gre-
ne olyuetre, a sayre one, a futefull one, a go-
odly one: but now that there is a contrary re-
poire off the abroad, he will burne the vp, and
destroie thy braunches. For the LORDE off
hoostes that plâced the, hath deuysed a pla-
ge for the (o thou house of Israel & Juda) for
y cruel that ye haue done, to prouoke him to
wraath, in that ye dyd seruyce vnto Baal.

This (o LORDE) haue I lerned of the, and
understonde it, for thou hast shewed me the-
ir ymaginacions. But I (as a meke lambe)
was caried awaye to beslayne: not knowin-
ge, that they had deuysed such a counsell aga-
ynst me, sayenge: We will destroye his meate
with wod, and dryue him out of the londe of
the lyuynge, that his name shal neuer be tho-
ught vpon. Therefore I will beset the now
(o LORDE of hoostes) thou righteous iudge,
thou that cryest the reynes and the hertes:
let me se the auenged of them, for vnto the
haue I committed my cause. The LORDE
therefore spaketh thus of the citisens of Ano-
thor, that sought to slaye me, sayenge: Preach
not vnto vs in the name of the LORDE, or
els thou shalt dye of oure hondes. Thus (I
saye) spaketh the LORDE of hoostes: Beholde,
I will v: set you. Your yonge mē shal perish
with the swearde, y^e sonnes and youre dou-
ghters shal vterly dye of hunger, se that no
ne shal remayne. For vpon the citisens off
Anathor wil I bunge a plage, and the years
of their visitacion.

The XII. Chapter.

O LORDE, thou art more righteous,
then that I shulde dispute with the:
Nevertheles, let me talke with the in
thinges reasonable. How happeneth it, that
the waye off the vngodly is so prosperous?
and that it goeth so wel with them, which
(with out eny shame) offēde and lyue in wic-
kednesse? Thou plantest them, they take rote,
they growe, and bringe forth frute. They bo-
ost moch off the, yet doest thou not punyssh
them. But thou LORDE (to whom I am
well knowne) thou that hast sene, & proued
my herte, take them awaye, like as a flock is
caried to the slaughter house, and apoynte
them for the daye off slaughtinge.

How longe shall the londe mourne, and
all the herbes off the felde perish, for the
wickednes off them that dwell therein?

The catell and the byrdes are gone, yet
saye they: cusch, God will not destroye vs vt-
terly.

Iere. 17. b
Mat. 7. b
Ro. 11. c

Esa. 12. d

Esa. 51. b

Iere. 12. b

Iere. 30. c
17. b

Esa. 30. b
Amo. 7. b

26

Iob. 21. a
Act. 1. c

1. Pet. 2. a

Iere. 14. b
Deu. 29. c
Soph. 1. c
Iere. 5. b
21. c

The prophet Jeremy.

Being thou art weary in runnyng with the fore men, how wilt thou then runne wth horses? In a peaceable sure londe thou mayest be safe, but how wilt thou do in the furious pryde of Jordane? For thy brethren ad thy kynred haue altogether despised the, and cried out vpon the in thine absence. Beleeue them not, though they speake fayre wordes to the. As forme (saye I) I haue forsaken myne owne dwellinge place, and left myne heretage. My life also that I loue so wel, haue I geuen in to the hōdes of myne enemies. Myne heretage is become vnto me, as a Lyon in the wod. It cried out vpon me, therfore haue I forsaken it. Myne heretage is vnto me, as a spieckled byrde, a byrde of dyuerse coloures is vpon it. So hence, and gather all the bestes of the felde together, that they maye eate it vp.

Dyuerse byrdes haue broken downe my vynyarde, and troden vpon my porcion. Of my pleasaunt porcion, they haue made a wildernes & deserte. They haue layed it waiste: and now that it is waiste, it sigheth vnto me. Meethe whole londe lieth waiste, and no man regardeth it. The destroyers come ouer the heech euery waye, for the swearde of the LORDE shal consume from the one ende of y^e lōde to the other, and no flesh shal haue rest. They shal sowe wheat, and reepe thornes. They shal take heretage in possession, but it shal do them no good. And ye shalbe confounded of youre owne wynnynge, because of the greate wiath of the LORDE.

C Thus saith the LORDE vpon all myne euil neighbours, that laye honde on myne heretage, which I haue geuen my people of Israel: Beholde, I wil plucke them (nameiy Israel) out of their londe, and put out the house of Iuda from amonge them. And whē I haue rooted the out, I wil be at one with the agayne, and wil haue mercy vpon them: and brynge them agayne, euery man to his owne heretage, and in to his lōde. And yf they (namely that trouble my people) wil lerne y^e wayes of them, to sweare by my name: The LORDE lyueth (like as they lerned my people to sweare by Baal) the shal they be reckened amonge my people. But yf they wil not obeye, the will I rote out the same folke, and destroye them, saith the LORDE.

The XIII. Chapter.

Mouer, thus saied the LORDE vnto me: go thy waye & get the a linnen breche, and gyrd it aboute thy loynes, and let it not be wet. Then I got me a brech, acordinge to the commaundemēt of

The xiiij. Chap.

the LORDE, and put it aboute my loynes. After this, the LORDE spake vnto me agayne: Take the breche that thou hast prepared & put aboute the, and get the vp, and go vnto Euphrates, and hyde it in a hole off the rock. So wēt I, and hydde it, as the LORDE commaunded me. And it happened longe after this, that the LORDE spake vnto me: Up, and get the to Euphrates, and fet the breche from thence, which I commaunded the to hyde there. Then went I to Euphrates, and digged vp, and toke the brech from the place where I had hyd it: and beholde, the brech was corrupte, so that it was profitable for nothinge.

Then sayde the LORDE vnto me: Thus saith the LORDE: Euen so will I corruppe the pryde off Iuda, and the hie mynde off Ierusalē. This people is a wicked people, they will not heare my worde, they folowe y^e wicked ymaginacions off their owne hert, & hange vpon straūge goddes, the haue they served & worshipped: and therfore they shalbe as this brech, that serueth for nothinge.

For as stratelly as a brech lieth vpon a mā's loynes, so stratelly dyd I bynde y^e whole house of Israel, and the whole house of Iuda vnto me, saith the LORDE: that they might be my people: that they might haue a glorious name: y^e they might be in honoure: but they wolde not obeye me. Therfore laye this ryddle before them, and saye: Thus saith the LORDE God of Israel: euery pot shal be fylled with wyne. And they shal saye: thūkest thou we knowe not, y^e euery pot shalbe fylled with wyne? Then shalt thou saye vnto them: Thus saith the LORDE: Beholde, I shal fyll all the inhabitours of this lōde wth dronkenes, the kynges that syt vpoⁿ Dauides stole, the prestes and prophetes, with all y^e dwell at Ierusalem. And I will shute them one agaynst another, yee y^e fathers agaynst the sonnes, saith the LORDE.

I wil not pardon them, I wil not spare them, ner haue pitie vpon them: but destroye them. Be obedient, geue eare, take no disdayne at it, for it is the LORDE himself that speaketh. Honour y^e LORDE youre God hercin, or he take his light from you, and or ever you re fete stamble in darknesse at y^e hill: iest whē ye loke for the light, he turne it in to y^e shadowe and darknesse of dearch. But yf ye wil not heare me, that geue you secrete warnynge, I will mourne from my whole herte for youre stubburnesse. Piteously will I reepe, and the teares shal gush out of myne eyes. For the LORDES flocke shalbe caried awaye captiue.

Jer. 9.2

Esa. 19.2

Esa. 10. C
Esa. 5. B

Pro 22. d

Deu. 4. e
Jo 2
Esa. 54. b
1 Eld. 1. a

Mat. 22. b

B

Jer. 7. c
11. b. 18. a
19. c

Deu 4. c
28. d

C

Jer. 11. c
Thren. 1. a

The prophet Jeremy.

Tell the kinge & the rulers: Humble yo^r selues, set you downe lowe, for y^e crowne of yo^r glory shal fall from youre heade. The cities toward the south shal be shut vp, & no man shal open the. All Iuda shal be caried awaye captyne, so that none shall remayne.

Lift vp youre eyes, and beholde the, that come from the North: Like a fat flocke shal they fall vpon the. To whom wilt thou make thy mone, when they come vpon the? for thou hast taught the thy self, and made the masters ouer the. Shal not sorowe come vpon the, as on a woman travelinge with childe? And yf thou woldest saye the in thine hert: Wherfore come these thinges vpon me? Eue for the multitude of thy blasphemies, shall thy hynder partes & thy fete be discovered.

For like as the man of Inde maye chaunge his tynne, & the car of the mountayne hir spectes: so maye yet hathe exercised in euell, do good. Therfore will I scatte you, lyke as y^e stobbe that is take awaye with y^e south wynde. This shal be youre porcion, and the porcion of youre measure, wher with ye shal be rewarded of me, saith the LORDE: because ye haue forgotten me, and put youre trust in disceatful thinges. Therfore shall I turne thy clothes ouer thy heade, and discover thy thees, that thy prynces maye be sene: y^e aduourie, thy deedly malice, thy beastlynnes and thy shamefull whordome. For vpon the felde and hilles I haue sene thy abhominacions. Wo be vnto the (o Ierusalem) whē wilt thou ever be clensed enymore?

The XIII. Chapter.

The worde of the LORDE shewed vnto Jeremy, concerninge y^e death off the frutes.

Iuda shal mourne, men shall not go moch more thorow his gates: the londe shal be nomore had in reputacion, & the crye of Ierusalem shal breake out. The lordes shall sende their seruantes to fetch water, & when they come to the welles, they shal fynde no water, but shal carie their vessels home emptie. They shal be ashamed & confounded, & shal couer their heades. For the grounde shal be dried vp, because there cometh no rayne vpon it. The plowmen also shal be ashamed, & shal couer their heades. The hynde shal forsake the yonge fawne, that se bilgeth forth in y^e felde, because there shal be no grasse. The wilde Asses shall stonde in the Masse, and drawe in their wynde like the Dragons, their eyes shal sayle for waite of grasse.

The xiiij. Chap. Ho. xxx.

Doubtes oure owne wickednesse rewarde vs: But LORDE do thou acordinge to y^e name, though oure transgressions and synnes be many. For thou art the comforte & helpe of Irael in the tyme of treuble. Why wilt thou be as a stranger in the Londe, and as one that goeth ouer the felde, & cometh in only to remayne for a night? Why wilt thou make thy self a coward, and as it were a graue that yet maye not helpe? For thou art ours (o LORDE) and we beate thy name, therfore forsake vs not.

Then spake the LORDE, concernynge this people y^e haue pleasure to go so nembly wth their fete, and leaue not of, and therfore displease the LORDE: in so moch, that he will now bunge agayne to remembraunce all their mysdedes, & punysh all their synnes. Yee euen thus sayde the LORDE vnto me: Thou shalt not praye to do this people good. For though they fast, I will not heare their prayers. And though they offre burnt offrises & sacrifices, yet wil not I accepte them. For I will destroye them with the swearde, hunger and pestilence. Then answerde I: O LORDE God, the prophetes saye vnto them: Tush, ye shal se no swearde, and no hunger shall come vpon you, but the LORDE shal geue you continual rest in this place.

And the LORDE sayde vnto me: The prophetes preach lies vnto them in my name. I haue not spoken with them, nether gaue I them eny charge, nether dyd I sende the: yee they preach vnto you false visions, charmynges, vanite, and disceatfulnesse of their owne herte. Therfore thus saith the LORDE: As for those prophetes that preach in my name (whom I neuertheles haue not sent) and y^e saye: Tush, there shal nether batel ner hunger be in this londe: With swearde & with hunger shal those prophetes perishe, and the people to whom they haue preached, shal be cast out of Ierusalem, dye of hunger, & be slayne with the swearde, (and there shal be no man to burie them) both they & their wyues, their sonnes and their daughters. For thus wil I poure their wickednes vpon the. This shalt thou saye also vnto them: Myne eyes shal wepe without ceasseinge daye & night. For my people shal be destroyed with greate harme, and shall perishe with a greace plague. For yff I go in to the felde, lo, it lieth all full off slayne men: Yff I come in to the cite, lo, they be all famished of hunger.

Yee their prophetes also and prestes shal be led in to an vnkowne londe.

isa. 49. b
iere. 45. c
17. c

23

iere. 7. b
Esa. 1. b

iere. 5. b
soph. 1. c
iere. 14. b

iere. 23. d

zach. 11. a

iere. 36. a

Thren. 3. f
Thren. 1. d

The prophet Jeremy.

The xvi. Chap.

D Hast thou then utterly forsaken Juda? (sayde J) Dost thou so abhorre Sion? Hast thou so plagued vs, that we can be healed no more? We looked for peace, and there cometh no good: for the tyme of healeth, & lo, here is noching but trouble. We knowlege (o LORDE) all our mysdeedes, and the synnes of our fathers, that we haue offended y. Be not displeased (o LORDE) for thy names sake, for get not thy louynge kyndnes: Remembre y throne of thyne honoure, breake not the covenante, that thou hast made with vs. Are there any amonge the goddes of the Gentiles, that sende rayne, or geue the showers of heauen? Dost not thou it o LORDE our God, in whō we trust? Yee LORDE, thou dost all these thinges.

The XV. Chapter.

A Then spake the LORDE vnto me, ad sayde: Though Moses and Samuel stood before me, yet haue I no herte to this people. Dryue them awaye, that they maye go out of my sight. And yf they saye vnto the: Whyther shal we go? The tell the: The LORDE geueth you this answer: Some vnto death, some to the swearde, some to hunger, some in to captiuite. For I will bunge foure plagis vpon them, saith the LORDE. The swearde shal strangle them, the dogges shal deuoure them, the foules of the ayre ad beestes of the earth shal eatte them vp, and destroye them. I will scatere them aboute al so in all kingdomes and londes to be plagued, because of Manasses the sonne of Ezechias kinge of Juda, for the thinges that he dyd in Jerusalem.

Who shal then haue pite vpon the, o Jerusalem? Who shal be sory for the? Or who shal make intercession, to opteyne peace for the? seinge thou goest frome, ad turnest backward, saith the LORDE: Therfore I will stretch out myne honde agaynst the, to destroye the, and I will not be intreated. I will scatere the abroad with the fanne on every side of the londe: I will waiste my people and destroye them, for they haue had no lust to turne from their owne wayes. I will make their wyddowes mo in nombre, then the sonnes of the see. Vpon y mothers of their children, I shal bunge a destroyer in the noone daye. Sodenly and vnawarres, shal I sende a feare vpon their cities. She that hath borne viij. children, shal haue none, hir herte shal be full of sorowe.

The Sonne shall fayle her in the cleare daye, when she shalbe confounded and saynte for very heynesse. As for those y remay-

ne, I wil delyuer them vnto the swearde off their enemies, saith the LORDE. O mother, alas that euer thou dydest beare me, an enemye and hated of the whole londe: Though I neuer lente ner receaned vpon vsury, yet every man speake euell vpon me. And y LORDE answered me: Ledenot I the then vnto good: Comenot I to the, when thou art in trouble: and helpe y, when thine enemye oppresseth the: Doth one yron hurte another, or one metall that cometh from the north, another? As for youre riches and treasure, I wil geue them out in to a pray, not for any money, but because of all youre synnes, that ye haue done i all youre coastes. And I wil bunge you with youre enemies in to a londe, y ye knowe not: for the fyre that is kyndled in my indignacion, shal burne you vp.

O LORDE (sayde J then) thou knowest all thinges, therfore remembre me, ad viset me, delyuer me fro my persecuters: Receaue not my cause in y lōge wiarth, yett thou knowest, that for thy sake I suffre rebuke. When I had founde thy wordes, I at them vp gredey: they haue made my hert ioyfull & glad. For I call vpon thy name, o LORDE God off hoostes. I dwell not amonge the scorneres, nether is my delyte therin: but I dwell only in the feare of thy honde, for thou hast fylled me with bytternes. Shall my heynnes endure for euer? Are my plagis then so greates, y they maye neuer be healed? Wilt thou be as a water, that falleth, and can not contynue? Vpon these wordes, thus sayde the LORDE vnto me: If thou wilt turne agayne, I shal set the in my seruyce: and yf thou wilt take out the thinge that is precious from the vyle, thou shalt be euen as myne owne mouth. They shal conuerte vnto the, but turne not thou vnto the: and so shal I make the a stronge wall of stele agaynst this people. They shal fight agaynst the, but they shal not preuaile. For I myself will be with the, to helpe the, and delyuer the, saith the LORDE. And I will ryd the out of the hondes of the wicked, and delyuer the out of the honde of Trauntes.

The XVI. Chapter.

O Orner, thus sayde the LORDE vnto me: Thou shalt take y no wife, ner beget children in this place. For of the children that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this londe, thus saith the LORDE: They shal dye an horrible death, no mā shal mourne for them, ner burie them, but they shal lye as dō

The prophet Jeremy.

Mat 4-C

Beholde, (saith the LORDE) I will sende
out many fishers to take them, and after y
wil I sende out many hunters to hunte the

The xvij. Chap. Ho. xxxi.

Sure synne(o ye off the crybe of Ju-
da)is writtē in the table of yor hertes,
z graunt so vpon the edges of yor aul-
ters w a penne of yion z with an Adamāt
clawe: y youre children also maye thynke v-
pon youre aulters, woddes, thicke trees, hie
hilles, mountaynes z felde. Wherfore, I
will make all youre substaunce z treasure be
spoyled, for the greate synne that ye haue do-
ne vpon youre hie places, thoro w out all y
coostes off youre lōde. Ye shal be cast out al-
so from the heretage, that I gaue you. And
I wil subdue you vnder the heuy bōdage of
youre enemies, in a londe that ye knowe not.
For ye haue ministred fyre to my indignaci-
on, which shal burne evermore. Thus saiethe
the LORDE: Cursed be the man that putteth
his trust in man, and that taketh flesh for his
arme: and he, whose herte departeth from y
LORDE. He shall be like the heeth, that gro-
weth in the wildernes. As for the good thin-
ge that is for to come, he shall not se it: but
dwell in a drie place off the wildernes, in a
salt and vnoccupied londe. O Blissed is the
man, that putteth his trust in the LORDE,
and whose hope the LORDE is himself. For
he shalbe as a tre, that is planted by the wa-
ter syde: which spredeth out the rore vnto
moystnesse, whom the heate can not harme,
when it commeth, but his leaves are grene.
And though there growe but litle frute be-
cause off drouth, yet is he not carefull, but
he neuer leaueth of to bringe forth frute.
Amonge all thinges lynyng, man hath the
most disceatfull and vnsercheable hert.

sff

Pfal. 2, b
Pro 22, 6
Pfal. 1, 2
117, 18, 134, 1
A

The prophet Jeremy.

Apo. 2. d
Iere 11. d
Rom. 2. a
Pro. 23. a
Psal. 51. b
Luc. 12. b

Who shall then knowe it? Euen I the LORD ripe out the ground off the hert, and search the reynes, and rewarde euery man accordinge to his wayes, and accordinge to the frute off his counceils.

The disceatfull maketh a nest, but bringeth forth no yonger: he commeth by riches, but not righteously. In the myddest off his life must he leave them behinde him, and at the last be founde a very foole. But thou (O LORD) whose trone is most glorious, excellent and off most antiquite, which dwellest in the place of oure holyrest: Thou art the comforte off Israel. All they that forsake the, shall be confounded: all they that departe from the, shall be written in earth, for they haue forsaken the LORD, the very condite of the waters of life.

Iere 2. b
Ioh 4. b
Eze. 36. d

Heale me (O LORD) and I shall be whole: saue thou me, and I shall be saued, for thou art my prayse. Beholde, these men saye vnto me: Where is the worde of the LORD? Let it come. Where as I neuertheles ledinge the flock in thy wayes, haue compelled none by violence. For I neuer desired any mans deeth, this knowest thou well. My wordes also were right before the. Be not now terrible vnto me (O LORD) for thou art he, in whom I hope, when I am in perill. Let my persecuters be confounded, but not me: let them be afraid, and not me. Thou shalt bringe vpon the tyme off their plage, and shalt destroye them right soe.

Iere 14. a
16. c

Iere 7. a
26. a

Agayne, thus hath the LORD sayde vnto me: Go and stande vnder the gate, where thorow the people and the kinges of Iuda go out and in, yee vnder all the gates of Ierusalem, and saye vnto them: Heare the worde of the LORD, ye kinges of Iuda, and all theu people of Iuda, and all ye citiesyns of Ierusalem, that go thorow this gate: Thus the LORD commaundeth: Take hede for youre lyues, that ye carie no burthen vpon you in the Sabbath, to bringe it thorow the gates of Ierusalem: ye shall beare no burthen also out of youre houses in the Sabbath: Ye shall do no labour there in, but halowe the Sabbath, as I commaunded your fathers. Howbeit they obeyed me not, neither hearkened they vnto me: but were obstinate & stubburne, and nether obeyed me, ner receaued my correccion.

Deu. 4. b
Deu. 5. b
Exo. 20. b

Iere 30. b

Neuertheles, yf ye will heare me (saith the LORD) and beare no burthen in to y cite thorow this gate vpon the Sabbath: If ye will halowe the Sabbath, so that ye do no worke there in: then shall there go tho-

Exo. 20. b

The xviij. Chap.

row the gates of this cite, kinges and princes, that shall sit vpon the stole of David: They shall be caried vpon charettes, and ryde vpon horses, both they and their pances: The whole Iuda and all the citiesyns of Ierusalem shall go here thorow, and this cite shall ever be the more and more inhabited. There shall come men also from the cities of Iuda, from aboute Ierusalem, and from y longe of Ben Jamin, from the playne felde, from the mountaynes and from the wilderness: which shall bringe burnt offrings, sacrifices, oblations, and incense, and offere vpon thantes geuyng in the house of the LORD. But yff ye will not be obedient vnto me, to halowe the Sabbath, so that ye will beare youre burthens thorow the gates off Ierusalem vpon the Sabbath: Then shall I set fyre vpon the gates off Ierusalem, and it shall burne vpon the houses off Ierusalem, and no man shall be able to quench it.

The XVIII. Chapter.

This is another communication, that God had with Jeremy, sayenge:

If Rise, and go downe in to the Potters house, and there shall I tell the more off my mynde. Now when I came to the Potters house, I founde him makinge his worke vpon a whele. The vessel that the Potter made off claye, brake amonge his hōdes: So he beganne a new, and made another vessell, accordinge to his mynde. Then sayde the LORD thus vnto me: Maye not I do wth you, as this Potter doth, O ye house off Israel: saith the LORD? Beholde, ye house off Israel: ye are in my honde, euen as the claye in the Potters honde.

21

When I take in honde to rote out, to destroye, or to waiste awaye any people or kingdome: yff that people (agaynst whom I haue thus deuysed) couerte from their wickednes: Immediately, I repente off the plage, that I deuysed to bringe vpon the. Agayne: When I take in honde, to buylde, or to plante a people or a kingdome: yff the same people do euell before me, and heare not my voyce: Immediately, I repente of the good, that I deuysed to do for them.

Eze. 45. b
Ro. 9. c
Iere. 19. c

Eze. 18. a
31. c
Luc. 15. a

Ione. 4.
1. Re. 15. 1

Speake nowtherfore vnto whole Iuda, and to them that dwell at Ierusalem: Thus saith the LORD: Beholde, I am deuysinge a plage for you, and am takinge a thinge in honde agaynst you.

Therefore, let euery man turne from his

Ione 2.
Iere 25. a

The prophet Jeremy.

Ier. 11. c enell waye, take vpon you the thinge that is
Ier. 11. b good, and do right. But they saye: No more
of this, we will folowe oure owne ymagina-
tions, and do euery mā a cordinge to the wil-
fulnesse of his owne mynde.

B Therefore thus saith the **LORDE**: Are a-
monge the heithen, yf eny man hath herde
soch horrible thinges, as the daughter of Si-
on hath done. Shal not yf snowe (yf meltech
vpon the stony rockes of Libanus) moysture
the felde? Or maye the springes off wa-
ters be so grauen awaye, that they runne no
more, geue moystnesse, ner make frutesfull?
But my people hath so forgotten me, yf they
haue made sacrifice vnto vayne goddes.

And whyle they folowed their owne wayes
they are come out of the hie strete, and gone
into a fote waye not vsed to be troden. Whe-
re thorow they haue brought their londe in
to an euerlastinge wilderness and scorne:

Ier. 19. b So yf who so ever tranayleth ther by, shal-
49. c be abashed, and wagge their heades. With
an East wynde will I scatere thē, before the-
ir enemies. And when their destruction cō-
meth, I will turne my backe vpon them, but
not my face.

Ier. 11. d Then sayde they: come, let vs ymagin
somthinge agaynst this, Jeremy. See this
dyd euen the prestes, to whom yf lawe was
committet: the Senatours, yf werethe wy-
sest: and the prophetes, which wanted not yf

C worde off God. Come (sayde they) let vs cut
out his tūge, and let vs not regarde his wor-
des. Considre me (o **LORDE**) and heare the
voyce of myne en. mies. Do they not recom-
pence euell for good, when they dygg a pyt
for my soule? Remembre, how that I stode
before the, to speake forthē, and to turne awa-
ye thy wiath from them.

Psal. 108. a Therefore let their childre dye of hunger,
Psal. 14. b and let them be oppressed with the swearde.
Ier. 10. d Let their wyues be robbed of their childre,
and become wyddowes: let their hūsbōdes
be slayne, let their yonge men be kyllled with
the swearde in the felde. Let the noyse be her-
de out of their houses, when the murtherer
cōmeth sōdenly vpon them: For they haue
digged a pit to take me, and layed snares for
my feet. Yet **LORDE**, thou knowest all their
cōscell, that they haue denyed, to slaye me.
And therefore forgue them not their wicked-
nes, and let not their synne be put out of thy
sight: but let them be indged before the as
the giltye: This shalt thou do vnto thē in yf
tyme of thy indignacion.

The XIX. Chapter.

The xix. Chap. 19. xxxij.

D Orner, thus saide the **LORDE** vn-
to Jeremy: Go thy waye, and bye
the an erthen pytcher, and hunge
forth the Senatours and these prestes in to
the valley of the children off Ennon, which
lieth before the porte that is made of bricke, &
shewe them there the wordes, that I shall
tell the, and saye thus vnto them: Heare the
worde of the **LORDE**, ye Kinges of Iuda, and
ye citefyns of Jerusalem: Thus saith the
LORDE of hoostes the God of Israel: Behol-
de, I will bringe soch a plage vpon this pla-
ce, that yf eares of all that heare it, shal glo-
we. And that because they haue forsakē me,
and vnhalowed this place, and haue offred
in it vnto straunge goddes: whō nether they,
their fathers, ner the Kinges off Iuda haue
knowne. They haue filled this place also wth
the bloude of innocentes, for they haue set
vp an altier vnto Baal, to burne their chil-
dren for a burnt offering vnto Baal, which I
nether cōnumanded, ner charged them, ne-
ther thought once there vpon.

Beholde therefore, yf tyme cōmeth (saith
the **LORDE**) yf this place shal nomore be cal-
led Tophet, ner yf valley of yf childre of En-
non, but yf valley of slaughter. For in this pla-
ce wil I slaye the Senatours of Iuda & Je-
rusalē, & kill thē downe wth the swearde in yf
sight of their enemies, and of them that seke
their lyues. And their deed carca es wil I ge-
ue to be meate for the foules of the ayre, and
bestes of the felde. And I wil make this ci-
te so desolate, and despyed: that who so geeth
there by, shal be abashed & geast vpon her,
because of all hir plagues.

I will fede them also wth the flesh of their
sonnes & their daughters. See every one shal
eate vp another in the beseginge & straynes-
se, wher wth their enemies (yf seke their lyues)
shal kepe thē in. And the pitcher shalt thou
briake in the sight of the mē, yf shal be wth the,
and saye vnto thē: Thus saith the **LORDE**
off hoostes: Eue so wil I destroye this pro-
ple & cite: as a Potter breaketh a vessel, that
can not be made whole agayne.

In Tophet shal they be buried, for they
shal haue none other place. Thus wil I do
vnto this place also, saith the **LORDE**, and to
thē yf dwell there in: yee I wil do to this ci-
te, as vnto Tophet (For the houses of Jeru-
salē & the houses of the Kinges of Iuda are
defyled, like as Tophet,) because off all the
houses, in whose parlors they dyd sacrifice
vnto all the hooste of heanē, and poured out
drynke offringes vnto straunge goddes.
And so Jeremy came from Tophet, where

Stff ij

The prophet Jeremy.

the LORDE had sent him to prophesie, and stode in the courte off the house off the LORDE, and spake to all the people: Thus saith the LORDE off hoostes the God of Israel: Beholde, I will bunge vpon this cite and vpon euery towne aboute it, all the plagues that I haue deuysed agaynst them: for they haue bene obstinate, and wolde not obeye my warnynges.

Iere 7. c
13. b

The XX. Chapter.

2 **W**hen Pashur the preast, the sonne off Immer, chefe in the house off y LORDE, herde Jeremy preach so stedfastly: he smote Jeremy, and put him in the stockes, that are by the hie gate of Ben Jamin, in the house off y LORDE. The nexte daye folowinge, Pashur broughte Jeremy out of the stockes agayne. Then sayde Jeremy vnto him: The LORDE shall call the nomore Pashur (that is excellent and increasinge) but Magor (that is fearfull and a frayed) euery where. For thus saith the LORDE: beholde, I will make the a frayed, the thy self, and all that fauoure y: which shal perishe with the swerde off their enemies, euen before y face.

Act. 21. a
Ioh 18. c

And I wil gene whole Iuda vnder the power of the kinge of Babilon, which shall carie some vnto Babilon presoners, and slaye some with the swerde. Moreover, all y substance of this lande, all their precious and gorgeous weikes, all cosilynesse, and all the treasure of the kinges of Iuda: wil I reue into the hōdes of their enemies, which shal spoyle them, and carie them vnto Babilon.

4. Re 10. c
Iere 13. c
17. a

But as for the (o Pashur) thou shalt be carried vnto Babilon with all thine household, & to Babilō shalt thou come, where thou shalt die, and be buried: thou and all thy fauourers, to whom thou hast preached lies. O LORDE, thou makest me weake, but thou refrehest me, & makest me stronge agayne. All the daye longe am I despyed, and laughed to scorne of euery man: because I haue now preached longe agaynst malicious Tyranny, and shewed them off destruction. For y which cause they cast the worde off the LORDE in my teth, and take me euer to the worst.

Tre. 3. b

Iere 6. b

Wherefore, I thought from hence forth, not to speake of him, ner to preach eny more in his name. But the worde off the LORDE was a very burnyng fyre in my hert and in my bones, which when I wolde haue stopped, I myght not. For why, I herde so many deuysions and blasphemies, yee euen of my ne owne companions, and off such as were

Psal. 30. b

The xxi. Chap.

conuersaunte with me: which wente aboute, to make me a frayed sayenge: vpon him, let vs go vpon him, to feare him, and make him holde his tonge: y we maye ouercome him, and be avenged off him.

But the LORDE stode by me, like a mightie giaunte: therfore my persecuters fell, and coude do nothinge. They shal be sore consoled, for they haue done vnwisely, they shal haue an euerlastinge shame. And now, o LORDE of hoostes, thou righteous sercher (which knowest the reynes and the very hertes:) let me se them punysshed, for vnto the I committe my cause.

Iere. 31. d

Synge vnto the LORDE, and prayse him, for he hath deliuered the soule off the oppressed, from the honde off the violent. Cursed be the daye, wherein I was borne: vnpapier be y daye, wherein my mother brought me forth. Cursed be the man, that brought my father the tidinges, to make him glad, sayenge: thou hast gotten a sonne. Let it happen vnto that man, as to the cities which y LORDE turned upside downe (when he had longe herde the wicked rumoure of them) because he slewe me not, as soone as I came out off my mothers wombe, and because my mother was not my graue hirself, that the byrth might not hane come out, but remayned still in her. Wherefore came I forth off my mechers wombe? To haue experience of labour and sorowe: and to lede my life with shame?

Iob. 3. a
Iere. 15. b

Gen. 19. c

Iob. 10. c

The XXI. Chapter.

2 **T**hese are the wordes that the LORDE spake vnto Jeremy, what tyme as kinge Sedechias sent vnto him Pashur the sonne off Melchias, and Sephonias the sonne, of Maasia prest, sayenge: Are counsell at the LORDE (we praye the) of oure behalfe, for Nabuchodonosor the kinge off Babilon besegeth vs, yff the LORDE (peradventure) will deale with vs, accordinge to his marvelous power, and take him from vs.

21

Then spake Jeremy: Heare Sedechias this answer. Thus saith the LORDE God off Israel: beholde, I will turne backe the weapens, that ye haue in youre hondes, wherewith ye fight agaynst the kinge of Babilō & the Caldees, which besege you rounde aboute y walles: & I wil brige the together in to the myddest of this cite, and I my self will fight agaynst you, with an outstretched honde, and with a mightie arme, in greate displeasure and terrible wrath: and will smyte

Iere. 37. a
4. Re 23. b
3. Par 18. a
Iere 45. a

The prophet Jeremy.

them, that dwell in this cite: yee both me and carell shall dye of the pestilence.

B And after this (saith the LORD) I shall deliuer Sebedchias the kinge of Iuda, and his seruantes, his people (and soch as are escaped in the cite, from the pestilence, swerde, and hunger) into the power of Nabuchodonosor kinge of Babilon: yee in to the hōdes of their enemies, into the hōdes of those yf folowe vpon their lyues, which shall smyte them with yf swerde: they shall not pite chē, they shall not spare them, they shall haue no mercy vpon them.

C And vnto this people thou shalt saye: Thus saith the LORD: beholde, I laye before you the waye of life and deeth. Who so abyde in this cite, shall perish: ether wth the swerde, with hunger, or with pestilence. But who so goeth out to holde on yf Caldees parce, yf besege it, he shall saue his life, and shall wyne his soule for a pray. For I haue set my face agaynst this cite (saith the LORD) to plage it, and to do it no good. It must be geue in to the honde of the kinge of Babilon, and be brent with fyre.

Z And vnto the house of the kinge off Iuda, saye thus: heare the worde of yf LORD (or thou house off Dauid) for thus saith the LORD: Ministre rightuousnes, and that soone, deliuer the oppressed fro violent power: or euer my terrible wiath break out like a fyre, and burne so, that no man maye quēch it, because of the wickednes of youre imaginations. Beholde (saith the LORD) I wil come vpo you, that dwell in the valleis, rockes and feldes and saye: Tush, who will make vs a frayed? or who will come in to oure houses? For I will vyset you (saith the LORD) because off the wickednes off youre inventions, and will kyndle soch a fyre in youre wod, as shall cōsume all, that is aboute you.

The XXII. Chapter.

A Thus sayde the LORD also: Go downe in to the house of the kinge off Iuda, and speake there these wordes, and saye: heare the worde off the LORD, thou kinge off Iuda that syttest in the kyngly seate off Dauid: thou and thy seruantes and yf people, that go in and out at this gate. Thus the LORD commaundeth: kepe equite and rightuousnesse, deliuer the oppressed fro the power off the violent: do not greue ner oppresse the straunger, the fatherlesse ner the wyddowe, and shed no innocēt bloude in this place.

And yff ye kepe these thinges faithfully, then shall there come in at the dore off this

The xxij. Chap. Ho. xxxij.

house kynges, to set vpo Dauides seate: they shall be caried in Charettes and ryde vpon houses, both they and their seruantes, and their people. But yf ye wil not be obedient vnto these commaundementes, I sweare by myne owne self (saith yf LORD) this house shall be waist. For thus hath the LORD spoken vpon the kynges house of Iuda: Thou art the heade, as Galaad is in Libanus: What wilt thou laye of it, yf I make the not so waist (and thy cities also) that no man shall dwell there in? I will prepare a destroyer with his weapēs for the, to hew downe thy special Cedre trees, and to cast them in the fyre.

And all the people that go by this cite, shall speake one to another: Wherfore hath the LORD done thus vnto this noble cite? Then shall it be answered: because they haue broken the couenaunt off the LORD their God, and haue worshipped and serued straunge goddes. Mourn not ouer the deed, and be not wo for them, but be sory for him that departeth awaye: for he cometh not agayne, and seeth his natyue countre no more. For thus saith the LORD, as touchinge Sellam the sonne of Josias kinge of Iuda, which reigned after his father, and is caried out off this place:

He shall neuer come hither agayne, for he shall dye in the place, where vnto he is led captiue, and shall se this londe nomore. Wo worth him, that buyldeth his house with rightuousnes, and his perlers with the good, that he hath gotten by violence: which neuer recompenseth his neighbors laboure, ner payeth him his hyre. He thinketh in himself: I wil buylde me a wyde house, and gorgeous perlers: he causeth wyndowes to be hewen therein, and the sylinges and geastes makech he off Cedre, and paynteth them with Zenober. Thinkest thou to reigne, now that thou prouokest me to wiath with yf Cedre trees?

Dyd not thy father eate and drynke, and prospere well, as longe as he dealt with equite and rightuousnesse? Yee when he helped yf oppressed and poore to their right, then prospered he well.

From whence came this, but only because he had me before his eyes? saith the LORD. Neuertheles, as for thine eyes and thine herte, they loke vpon covetousnesse, to shed innocent bloude, to do wronge and violence. And therefore, thus saith the LORD agaynst Joachim, yf sonne of Josias kyng of Iuda: They shall not mourne for him (as they vse to do) alas brother, alas sister:

Stff iij

The prophet Jeremy.

Neither shall they say vnto him: Alas syr, alas for that noble prynce. But as an Asse shall he be buried, corrupte and be cast with out the gates of Jerusalem.

D Clymme vp the hill off Libanus (o thou daughter Sion) lift vp thy voyce vpon Basan, crie from all partes: for all thy lovers are destroyed. I gaue the warninge, whyle thou wast yet i prosperite. But thou saydest: I wil not heare. And this maner hast thou vsed from thy youth, that thou woldest neuer heare my voyce. All thy hyrdmen shalbe dryuen with the wynde, and thy derlinges shalbe caried awaye in to captiuyte: Then shalt thou be brought to shame and confuci on, because of all thy wickednes: thou that dwellest vpon Libanus, ad makest thy nest in the Cedre trees. O how greete shal y mour nyngete, when thy sorowes come vpon the, as a woman trauelinge with childe?

Esa. 19. b
21. a
Iere. 17. d
30. a

4 As truly as I lyue (saith the LORDE.) Though Jechonias the sonne off Joachim Kinge off Juda were the signet off my right honde, yet will I plucke him of: And I wil geue the in to y power off the that sette to slaye the, and in to the power off them that thou fearest: in to the power off Nabucho- donosor the Kinge off Babilon, and in to the power off the Caldees. Moreover, I will sende the, and thy mother that bare the, in to a straunge londe, where ye were not borne, ad there shall ye dye. But as for the londe that ye will desyre to retorne vnto, ye shall neuer come at it agayne. This ma Jechonias shal be like an ymage robbed and tome in peces, which pleaseth no man, for all his apparell. Wherefore both he and his seide shalbe sent awaye, and cast out in to a lode, that they knowe not.

4 Reg. 24. b

E O thou earth, earth, earth: heare the worde off the LORDE: Wryte this man amonge the outlawes, for no prosperite shall this man haue all his lifelonge. Neither shall eny of his seide be so happie, as to syt vpon the seate of David, and to beare rule in Juda.

The XXIIII. Chapter.

2 **E** O be vnto the shepherdes, that destroye, and scatre my flocke, saith the LORDE. Wherefore, this is the com mandement of the LORDE God of Israel, vnto the shepherdes that feede my people: Ye scatre ad thrust out my flocke, and loke not vpon them. Therefore, now will I vyset the wickednes of youre ymaginacions, saith y LORDE: And will gather together the remna

Eze. 34. a

The xxij. Chap.

ment of my flocke, from all londes that I had dryuen them vnto, and will bunge them agayne to their pastures, that they maye growe and increace. I will set shepherdes also ouer them, which shall fede them. They shall no more feare and drede, for there shall none off them be lost, saith the LORDE. Beholde, the tyme commeth (saith the LORDE) that I wil rayse vp the righteous braunch off David, which shall beare rule, and discusse matters with wysdome, and shall set vpe quyete and righteuousnes agayne in the earth.

Iere. 23. c

Esa. 11. a

B In his tyme shall Juda be saued, and Israel shal dwell without feare. And this is the name that they shall call him: even the LORDE oure righteous maker. And therfore beholde, the tyme commeth (saith the LORDE) that it shall no more be sayde: the LORDE lyueth, which brought the children off Israel out of the londe of Egypte: But the LORDE lyueth, which brought forth, ad led the seide of the house off Israel, out off the north londe, and from all countrees where I had scatred them, and they shal dwell in their owne londe agayne.

Deut. 34

1. Cor. 1. d
Iere. 16. c

My herte breaketh in my body because of the false prophetes, all my bones shake: I am become like a drunken man (that by the reason of wyne can take no rest) for very feare of the LORDE, and of his holy wordes: Because the londe is full of adnoterers, where thorow it is destroyed and mourneth, and y pleasaunt pastures of the deserte are dried vp. Vee the waye that men take, is wicked, z their gouernaunce is nothinge like the holy woide of the LORDE. For the prophetes and the presies them selues are polluted w poctytes, ad their wickednes haue I founde in my house, saith the LORDE. Wherefore, their waye shall be slippery in the darcknesse, where in they maye sticke and fall. For I will bringe a plage vpon them, even the yeare of the ir visicacion, saith the LORDE. I haue sene folly amonge the prophetes of Samaria, y they preched for Baal, ad discaued my people off Israel. I haue sene also amonge the prophetes off Jerusalem foule ad nouery, and presumptuous lies. They take the most shamefull men by the hode, flatteringe them, so that they can not retorne from their wickednes. All these with their citsyns are vntome, as Sodom, and as the inhabitours off Gemorre.

Iere. 14. a

Therfore thus saith the LORDE of hoofes concernynge the prophetes: Beholde, I wil fede them with wormewood, z make them dryncke the water of gall. For so the pro-

Iere. 9. b

The prophet Jeremy.

phetes of Jerusalem is the sickness of Apocri-
sie come in to all the lande.

Iere. 27. b
and 28. b

Iere. 12. a
Soph. 1. c
Iere. 5. b
aud. 14. b
Iere. 29. c

Iere. 20. d

Iere. 20. d

Iere. 14. b

Pal. 118. a
Ezech. 8. b

Pal. 118. a
Amos. 9. a
Esa. 55. a
Act. 7. f
and 17. d

1 Pet. 4. b
1 Cor. 4. a

And therefore the LORDE of hostes ge-
ueth you this warnynge: heare not the wor-
des of the prophetes, that preach vnto you,
and disceane you: for they speake the mea-
nyng of their owne herte, and not out of
the mouth of the LORDE. They saye vnto
them, that despyse me: The LORDE hath
spoken it: Tush, ye shal prosper right well.
And vnto all them, that walke after the lust
of their owne herte, they saye: Tush, there
shall no mysfortune happen you. For who
hath sytten in the counsell of the LORDE,
that he hath herde and vnderstonde, what
he is aboute to do? Who hath marked his
deuyce, and herde it? Beholde, the stormy
wether of the LORDE (that is, his indigna-
cion) shal go forth, and shal fall downe vpon
the heade of the vngodly. And the wrath of
the LORDE shal not turne agayne, untill
he persourme, and fulfull the thoughte of
his herte. And in the latter dayes ye shal
knowe his meanynge.

I haue not sent these prophetes, (saith
the LORDE) and yet they ranne. I haue not
spoken to them, and yet they preached. But
yf they had continued in my counsell and
herde my wordes: they had turned my peo-
ple from their euell wayes and wicked yma-
ginacions. Am I the God that seeth but the
thinge, which is nye at hande, and not that
is farre off? saith the LORDE. Maye any
man hyde him self so, that I shal not se him?
saith the LORDE. Do not I fulfill heauen
and earth? saith the LORDE. I haue herde
well ynough, what the prophetes saye, that
preach lyes in my name, sayenge: I haue drea-
med, I haue dreamed. How longe wil this
cōtinue in the prophetes hertes, to tel lyes,
and to preach the crafte sotylte of their ow-
ne herte? Whose purpose is, (with the drea-
mes that every one tell) to make my people
forget my name, as their fore fathers dyd,
whē Baal came vp. The prophet that hath
a dreame, let him tell it: and he that vnder-
stonde my worde, let him shewe it faith-
fully.

For what hath chaffe and wheat to do
together? saith the LORDE. Is not my wor-
de like a fyre, saith the LORDE) and like an
hammer, that breaketh the harde stone?
Therefore thus saith the LORDE: beholde,
I wil vpo the prophetes, that steale my wor-
de pryncely from eueryman. Beholde, here am
I (saith the LORDE) agaynst the prophe-
tes, that take vpon their tungen to speake:

The xxiii Chap. Fo. xxxiiij.

The LORDE hath sayde it. Beholde, here
am I (saith the LORDE) agaynst these prophe-
tes, that darre prophecy lies, and disceane
my people with their vanities and miracles,
whom I neuer sent, ner commaunded them.
They shal do this people greate harme, sa-
ieth the LORDE.

If this people, ether my prophete or prest
are the, and saye: what is the burthen of
the LORDE? Thou shalt saye vnto them:
What? burthen? Therefore wil I cast you
fro me (saith the LORDE) because ye youre
selues are a burthen. And the prophet, prest
or people that vseth this terme (the burthen
of the LORDE) him wil I viset, and his hou-
se also.

But thus shall ye saye, every one to ano-
ther: What answer hath the LORDE geuen?
or, what is the LORDES commaundement?
And as for the burthen of the LORDE, ye
shal speake nomore of it: for euery mans ow-
ne worde is his burthen, because ye haue al-
tered the wordes of the luyngge God the
LORDE of hostes oure God.

Thus shall eueryman saye to the prophe-
tes: what answer hath the LORDE geuen
the? Or, what saith the LORDE? And not
once to name the burthen of the LORDE.
Therefore thus saith the LORDE: For so
moch as ye haue vsed this terme (the bur-
then of the LORDE) where as I notwith-
standinge sent vnto you, and forbade you to
speake of the LORDES burthen:

Beholde therefore, I will repute you as a
burthen, and will cast you out of my presen-
ce: yee and the cite also, that I gaue you and
your fathers: and will bunge you to an
enclastinge confucion, and in to soch a sha-
me, as shal neuer be forgotten.

The XXIII. Chapter.

The LORDE shewed me a visiō: Behol-
de, there stode two maundes of figes
before the Temple of the LORDE, after the
Nabuchodonosor kynge of Babilō had led
awaye captiue Jechonias the sonne of Joa-
chim kynge of Iuda, the mightie men also
of Iuda, with the workemasters and co-
nyngemen of Jerusalem, vnto Babilon. In
the one maunde were very good fyges, even
like as those that be first ripe. In the other
maunde were very naughtie figes, which
might not be eaten, they were so euell.

Then sayde the LORDE vnto me: what
seist thou Jeremy? I sayde: fyges, where of
some be very good, and some so euell, that no
man maye eat them.

The prophet Jeremy.

Then came the worde of the **LORDE** vnto me, after this maner: Thus saith y **LORDE** the God of **Israel**: like as thou knowest the good syges, so shal I knowe the men led awaye, whom I haue sent out of this place into the londe of the **Caldees**, for their profite: and I will set myne eyes vpon them for the best, for I will bringe them agayne into this londe: I will buylde them vp, and not breake them downe: I will plante them, and not rote them out. And I will geue them an herte, to knowe, how that I am the **LORDE**. They shalbe my people, and I wil be their God, for they shal returne vnto me with the ir whole herte.

Deu. 29. a
Iere. 31. f
10. d. 12. c

Iere. 29. c

And like as thou knowest the nangheie syges, which maye not be eatē, they are so euill: Euen so wil I (saith the **LORDE**) let **Sede chias** the kinge of **Juda**, (ye and all his prynces, & the residue of **Jerusalem** that remayne ouer in this londe, & them also that dwell in **Egipte**) to be vexed & plaged in all kingdomes & londes. And will make them to be a reprose, a comon byworde, a laughinge stocke & shame, in all the places, where I shal scatter them. I will sende the swearde, honner & pestilence amonge them, untill I haue clene consumed them out of the londe, that I gaue vnto them & their fathers.

Psal. 78. a
Baru. 3. a

The XXV. Chapter.

A Sermon that was giuen vnto **Jeremy**, vpon all the people of **Juda**: In the fourth yeare of **Joachim** the sonne of **Josias** kinge of **Juda**, that was, in the first yeare of **Nabuchodonosor** kinge of **Babylon**. Which sermone, **Jeremy** the prophet made vnto all the people of **Juda**, & to all y **Inhabitours** of **Jerusalem**, on this maner:

From the xij yeare of **Josias** the sonne of **Amon** kinge of **Juda**, vnto this present daye, (that is enen xxiij yeare) the worde of the **LORDE** hath bene committed vnto me. And so I haue spokē to you, I haue rysen vpearly, I haue geue you warnynge in season, but ye wolde not heare me. Though the **LORDE** hath sent his seruantes, all the prophetes vnto you in season: Yet wolde ye not obeye, ye wolde not encline yo^r eares to heare.

Iere. 29. c
44. a. 21. c

2. par. 35. c

He sayde: turne agayne euery man from his euell waye, & from youre wicked ymaginations, & so shal ye dwell for ever in the londe, that the **LORDE** promised you & youre fore fathers: And go not after straunge goddes, serue them not, worshipe them not, & angre me not with the workes of youre hōdes: then will not I punyssh you. Neuertheles, ye wolde not heare me (saith the **LORDE**) but

4. Re. 17. c

The xxv. Chap.

haue defied me with the workes of youre hōdes, to yone euill greate harme.

Wherefore, thus saith the **LORDE** of hostes: Because ye haue not hertened vnto my worde, so, I wil sende out, & call for all the people, y dwell in the north (saith the **LORDE**) & wil prepayre **Nabuchodonosor** the kinge of **Babylon** my seruant, and wil bunge them vpon this londe, and vpon all y dwell therein, & vpon all the people that are aboute them, and will vterly rote them out. I will make of them a wilderness, a mocke age, and a continuall deserte.

B

Iere. 1. b

Esa. 10. a
Iere. 17. a

Moreover, I will take from them the voyce of gladnesse and solace, the voyce of the brydegrome & the bryde, the voyce of the annoynted, with the cresshettes: & this whole londe shal become a wilderness, & they shall serue the sayde people and the kinge of **Babylon**, thre score yeares and ten. When the lxx yeares are expyred, I wil viset also the wickednesse of the kinge of **Babylon** & his people, saith the **LORDE**: yee & the londe of the **Caldees**, & wil make it a perpetuall wilderness, & wil fulfil all my wordes vpon that londe, which I haue dryssed agaynst it: yee all that is written in this booke, which **Jeremy** hath prophccied of all people: so that they also shal be subdued vnto dyuerse nations & greate kynges, for I wil recompense them, accordinge to their dedes & workes of their owne bondes.

Iere. 7. d
and. 16. b

Iere. 29. b
Esa. 1. a
Iere. 5. c
2. par. 36. d
Dan. 9. a
Zach. 1. b

For thus hath the **LORDE** God of **Israel** spoken vnto me: Take this wyne cuppe of indignacion fro my honde, that thou mayest cause all the people (to whom I sende the) for to drinke of it: that when they haue dronke thereof, they maye be madd, & out of their wyttes, when the swearde cometh, that I wil sende amonge them. Then toke I the cuppe from the **LORDES** honde, & made all the people drynke thereof, vnto whom the **LORDE** had sent me.

C

Esa. 11. d
Psal. 74. b

But first the cite of **Jerusalem**, & all the cities of **Juda**, their kinges & prynces: come the desolate, waiste, despyssed & cursed, accordinge as it is come to passe this daye. Yee & **Pharao** y kinge of **Egipte**, his seruantes, his prynces & his people altogether one wth another and all kinges of the londe of **Egipt**, all kinges of the **Philistynes** londe, **Ascalon**, **Gaza**, **Accaron** & the remnaunt of **Ashdod**, the **Edomites**, the **Moabites** & the **Ammonites**: all the kinges of **Tirus** & **Sidon**: the kinges of the **Iles**, that are beyonde the see: **Den**, **Thema**, **Buz** & the shauen **Ismaelites**: all the kinges of **Araby**, & (generally) all the

Iere. 9. d

The prophet Jeremy.

Kinges that dwell in the deserte: all the kinges of Simri, all the kinges of Elam, all the kinges of the Meedes, all kinges towarde the north (whether they be farre or nye) every one with his neighbours: See and all the kingdomes that are vpon the whole earth. The kinge of Sesach (sayde he) shal drinke with them also.

D And saye thou vnto them: this is the commaundement of the LORDE of hoostes the God of Israel: drinke and be dronken, sweete, and fall, that ye neuer ryse: and that thow the swerde, which I wil sende amonge you. But yf they will not receaue the cuppe of thy honde, and drinke it, then tell them: Thus doth the LORDE of hoostes threaten you: drinke it ye shal, and that shortly. For lo, I begynne to plage the cite, that my name is geuen vnto: thynke ye then, that I will leaue you unpunished? Ye shall not go quyte. For why, I call for a swerde vpon all the inhabitants of the earth, saith the LORDE of hoostes.

Jer. 49. b
Eze. 9. b
1. Pet. 4. c

Joel. 3. c
Amos. 1. a

Therfore tell them all these wordes, and saye vnto them: The LORDE shal crie from aboue, and let his voyce be herde from his holy habitation. With a greace noyse shal he crie from his court regall. He shal geue a greace voyce (like the grape gatherers) and the sounde thereof shal be herde vnto the endes of the world. For the LORDE hath a iudgment to geue vpon all people, and will holde his court of iustice with all flesh and punyssh the vngodly, saith the LORDE.

Jer. 30. d

E For thus sayeth the LORDE of hoostes: Beholde, a miserable plage shal go from one people to another, and a greace stormy water shal arise from all the endes of the earth. And the same daye shal the LORDE himself slaye them, from one ende of the earth to another. There shall no more be made for any of them, none gathered vp, none buried: but shall lie as dunge vpon the ground.

Mourne (o ye shepherdes) & crie: spynckle youre selues with asshes, o ye rammes of the flocke: for the tyme of youre slaughter is fulfilled, and ye shal fall like vessels connyngly made for pleasure.

Psal. 141. a

The shepherdes shall haue no waye to fle, and the rammes of the flocke shall not escape. Then shal the shepherdes crie horribly, and the rammes of the flocke shal mourne: for the LORDE shal consume their pasture, and their best felde shal lie deed because of the horrible wrath of the LORDE. They shall forsake their foldes like as a lyon: for their londes shal be waiste, because of the

The xxvi. Chap. Fo. xxxv.

wrath of the destroyer, and because of his fearfull indignacion.

The XXVI. Chapter.

In the begynnyng of the reigne of Joachim the sonne of Josias kynge of Juda, came this worde from the LORDE, sayenge: Thus saith the LORDE: Stande in the court of the LORDES house, and speake vnto all them which (one of the cities of Juda) come to do worshippe in the LORDES house, all the wordes which I commaunde the to saye. Loke that thou kepe not one worde backe, yf (perauenture) they will herke, and turne every man from his wicked waye: that I maye also repente of the plage, which I haue determed to brynge vpon them, because of their wicked inventions.

Jer. 27. a
17. d

Jer. 4. a
12. b

And after this maner shalt thou speake vnto them: Thus saith the LORDE: yf ye will not obeye me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruantes the prophetes, whom I sent vnto you, rysynge vpon tyme, and still sendinge: If ye will not folowe the (I saye) then will I do to this house, as I dyd vnto Silo, and will make this cite to be abhored of all the people of the earth. And the prestes, the prophetes and all the people herde Jeremy preach these wordes, in the house of the LORDE.

Jer. 7. a

Now when he had spoken out all the wordes, that the LORDE commaunded him to preach vnto all the people, then the prestes, the prophetes and all the people toke holde vpon him, and sayde: thou shalt dye. How darrest thou be so bolde, as to saye in the name of the LORDE: it shal happen to this house as it dyd vnto Silo: and this cite shal be so waiste, that no man shal dwell here in?

And when all the people were gathered aboute Jeremy in the house of the LORDE, the prynces of Juda herde of this rumoure, & they came soone out of the kinges palace into the house of the LORDE, and sat them downe before the new dore of the LORDE. Then spake the prestes and the prophetes vnto the rulers & to all the people, these wordes: This man is worthy to dye, for he hath preached agaynst this cite, as ye yourselves haue herde with youre eares.

4 Re. 15. g
Jer. 26. b

Ioh. 19. a

Then sayde Jeremy vnto the rulers and to all the people: The LORDE hath sent me to preach agaynst this house & agaynst this cite all the wordes that ye haue herde. Therfore amende youre wayes, and youre aduersamentes, and be obedient vnto the voyce of

Jer. 7. a

The prophet Jeremy.

The xxvii. Chap.

the LORD your God: so shall the LORD repent of the plague, y he had deuysed agaynst you. Now as forme: I am in your handes, do with me, as yet thinke expedient and good. But this shall ye knowe: yf ye put me to death, ye shall make your selues, this cite & all the inhabitants there of, guilty of innocent bloude. For this is of a treuth: that the LORD hath sent me vnto you, to speake all these wordes in your eares.

Then sayde the rulers and the people vnto the prestes and prophetes: This man maye not be condemned to death, for he hath preached vnto vs in the name of the LORD our God. The Elders also of the londe stode vp, & sayde thus vnto all the people: Muche as the Morascite, which was a prophet vnder Ezechias kinge of Iuda, spake to all the people of Iuda: Thus saith the LORD of hostes: Sion shall be plowed like a fild, Jerusalem shall be an heape of stones, & the hill of the LORDS house shall be turned to an hie wod. Byd Ezechias y kinge of Iuda & the people of Iuda put him to death for this: To verely, but rather feared y LORD, & made their praier vnto him. For the which cause also y LORD repented of the plague, y he had deuysed agaynst them. Shulde we then do soch a shamefull dede agaynst our soules? There was a prophet also, that preached stiffly in the name of the LORD, called Urias the sonne of Smeia of Canathiarim: this man preached also agaynst this cite & agaynst this lode, accordinge to all as Jeromy saith. Now when Joachim the kinge with all the estates & prynces had herd his wordes, the kinge went aboute to slaye him. When Urias perceaued that, he was afrayed, & fled, & departed in to Egypte.

Then Joachim the kinge sent seruantes into the lode of Egypte, namely: Elnathan the sonne of Achbor, & certayne men w him into Egypte, which fetched Urias out of Egypte, & brought him vnto kinge Joachim that slewe him with the swearde, & cast his deed body into y comon peoples graue. But Ahicam the sonne of Saphan helped Jeromy, that he came not in to the handes of the people to be slayne.

The XXVII. Chapter.

At the begynnynge of the reigne of Joachim the sonne of Josias kynge of Iuda, came this worde vnto Jeromy from the LORD, which spake thus vnto me: Make the bondes & chaynes, and put them aboute thy neck, & sende the to the kinge of Edom, the kinge of Moab, the kinge

of Amon, the kinge of Tyre, & to the kinge of Sidon: & that by the messengers, which shall come to Jerusalem vnto Sedechias the kinge of Iuda, and byd them saye vnto their masters: Thus saith the LORD of hostes the God of Israel, speaketh thus vnto yo masters: I am he that made the earth, the men & y catell that are vpon the ground, with my greate power & outstretched arme, & haue geuen it vnto whom it pleased me. And now will I delynce all these londes in to the power of Nabuchodonosor the kinge of Babilon my seruaunt. The bestes also of the fild shall I geue him to do him seruyce. And all people shall serue him, & his sonne, and his childe children, vntil the tyme of the same lode be come also: Yee many people & greatesinges shall serue him.

Moreover, that people & kingdome which wil not serue Nabuchodonosor, and that wil not put their neckes vnder y yock of the kinge of Babilon: the same people will I visit with swearde, with hunger, with pestilence, vntil I haue consumed them in his handes, saith the LORD. And therfore, folowe not your prophetes, soyth sayers, expounders of dreames, charmers & witches, which saye vnto you: ye shall not serue the kinge of Babilon. For they preach you lies, to bringe you farre from your londe, & that I might cast you out, & destroye you. But the people that put their neckes vnder the yock of the kinge of Babilon, & serue him, those I wil let remayne still in their owne lode (saith the LORD) & they shall occupie it, & dwell therein.

All these thinges tolde I Sedechias the kinge of Iuda, and sayde: Put your neckes vnder the yock of the kinge of Babilon, and serue him & his people, that ye maye lyue. Why wilt thou and thy people perish with the swearde, with hunger, with pestilence: like as the LORD hath deuysed for all people, that wil not serue the kinge of Babilon? Therfore geue no eare vnto those prophetes (that tell you: Ye shall not serue the kinge of Babilon) for they preach you lies, nether haue I sent them, saith the LORD: how be it they are bolde, falsely for to prophecie in my name: that I might y sooner dryue you out, & that ye might perish with yo preachers.

I spake to the prestes also and to all the people: Thus saith the LORD: Heare not the wordes of those prophetes, that preach vnto you, & saye: Beholde, the vessels of the LORDS house shall shortly be brought hither agayne from Babilon: For they prophecie lies vnto you. Heare them not, but serue

Mat. 23. c

Mich. 3. a

Mich. 9. c

Ec

E. ac. 22. d

2. Re. 19. a
Matt. 23. c

Deut. 10. c

Ecc 10. a
Iudic. 11. d
Iere. 32. a
Dan 4. c
Iere. 25. b
Iere. 22. b
Isa 42. c

B
Iere. 21. c
29. b

Iere. 18. c

Iere. 22. c
Iere. 19. b

C
Iere. 23. a

The prophet Jeremij.

the kinge of Babilon, yf yemaye lyue. Wherefore will ye make this cite to be destroyed? But yf they be true prophetes in very dede, and yf the worde of the LORDE be commytred vnto them, then let them praye the LORDE of hoostes, that the remnaunt of the ornamentes (which are in the house of the LORDE, and remayne yet in the house of the kinge of Juda and at Jerusalem) be not caried to Babilon also. For thus hath the LORDE of hoostes spoken concernynge the pylers, the lauer, the seate and the residue of the ornamentes that yet remayne in this cite, which Nabuchodonosor the kinge of Babilon toke not, when he caried awaye Jechonias the sonne of Joachim kinge of Juda, with all the power of Juda and Jerusalem, from Jerusalem vnto Babilon, captyue.

Next thus hath the LORDE of hoostes the God of Israel spoken, as touchinge the residue of the ornamentes of the LORDES house, of the kinge of Judas house, and of Jerusalem: They shalbe caried vnto Babilon, and there they shall remayne, vntil I visset them, saith the LORDE. Then wil I bringe them hither agayne. And this was done in the same yeare: euē in the begynnynge of the reigne of Sedechias kinge of Juda.

The XXVIII. Chapter.

IN the fourth yeare of the reigne of Sedechias kinge of Juda, in the fifth Moneth, It happened, that Hananias yf sonne of Assur the prophet of Gabon, spake to me in the house of the LORDE, in the presence of the prestes & of all the people, & sayde: Thus saith the LORDE of hoostes the God of Israel: I haue brokē the yock of the kinge of Babilon, and after two yeare wil I bringe agayne in to this place, all the ornamentes of the LORDES house, yf Nabuchodonosor kinge of Babilon caried awaye from this place vnto Babilon. And I will bringe agayne Jechonias the sonne of Joachim the kinge of Juda himself, with all the prisoners of Juda, (yf are caried vnto Babilon,) euē in to this place, saith yf LORDE, for I wil breake yf yock of the kinge of Babilō.

Then the prophet Jeremij gaue answere vnto that prophet Hananias, before the prestes & before all the people that were present in the house of the LORDE. And the prophet Jeremij sayde: Amen, the LORDE do that, & graunce the thinge, which thou hast prophesied: that he maye bringe agayne all the ornamentes of the LORDES house, & restore all the prisoners from Babilon in to this place. Nevertheless, hearken thou also, what I will

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saye, that thou & all the people maye heare: The prophetes that were before vs in tymes past, which prophesied of warre, or trouble, or pestilence, ether of peace, vpon many nations & greate kingdomes, were proued by this (yf God had sende them in very dede) when the thinge came to passe, which that prophet tolde before.

And Hananias the prophet toke the chayne from the prophet Jeremias neck, & brake it: & with that sayde Hananias, that all the people might heare: Thus hath the LORDE spoken: Euē so wil I breake the yock of Nabuchodonosor kinge of Babilō, from the neck of all nations, yee & that within this two yeare. And so the prophet Jeremij wente his waye. After now that Hananias the prophet had taken the chayne from the prophet Jeremias neck, and broken it: The worde of the LORDE came vnto the prophet Jeremij sayenge: Go, and tell Hananias these wordes: Thus saith the LORDE: Thou hast broken the chayne of wodd, but in steade of wodd, thou shalt make chaynes of yron. For thus saith the LORDE of hoostes the God of Israel: I wil put a yock of yron vpon the neck of all this people, that they maye serue Nabuchodonosor the kinge of Babilon, yee & so shal they do. And I wil geue him yf beestes in the felde. Then sayde the prophet Jeremij vnto yf prophet Hananias: Heare me (I praye the) Hananias: The LORDE hath not sent the, but thou bringest this people in to a false beleue. And therefore thus saith yf LORDE: beholde, I wil sende the out of the lōde, & within a yeare thou shalt die, because thou hast falsely spokē agaynst the LORDE. So Hananias the prophet died the same yeare in the seventh Moneth.

The XXIX. Chapter.

This is the Copie of the lettre, yf Jeremij the prophet sent from Jerusalem vnto the prisoners: the Senatours, prestes, prophetes, & all the people, whom Nabuchodonosor had led vnto Babilō: after yf tyme yf kinge Jechonias & his Quene, his chambelaynes, the prynces of Juda & Jerusalem & the workmasters of Jerusalem were departed thither. Which lettre, Elasa yf sonne of Saphā & Gamaria yf sonne of Heldia dyd beare, whō Sedechias the kinge of Juda sent vnto Babilō to Nabuchodonosor yf kinge of Babilō: these were yf wordes of Jeremias lettre: Thus hath yf LORDE of hoostes yf God of Israel spokē, vnto all the prisoners, yf were led frō Jerusalem vnto Babilō: Buylde you houses to dwell therein: plante you gardēs, yf

Deu. 18. d
Nu. 16. a

1ere. 29. e

2

3

1ere. 31. a

4. Re. 24. c

4. Re. 25. b

1. Ecd. 1. b

1ere. 27. c

Mich. 4. c

The prophet Jeremy.

Gen. d. 1. ye maye enioye the frutes thereof: take you
9. a wyues, to beare you sonnes and daughters:
 pronyde wyues for youre sonnes, & husbonds
 for youre daughters: that they maye get
 sonnes & daughters, and that ye maye multi-
 plye there. Laboure not to be fewe, but seke
 after peace & prosperite of the cite, where in
Baru 1. c ye be presoners, & praye vnto God for it. For
1. Tim. 2. 2 in the peace there of, shal yo^r peace be.

For thus saith the **LORDE** of hoostes the
Iere. 23. c God of Israel: Let not those prophetes and
27. b soythsaies y^e be amonge you, disceau^e you:
Iere. 14. c & beleue not youre owne dreames. For why,
 they preach you lies in my name, & I haue
 not sent them, saith the **LORDE**. But thus
 saith the **LORDE**: When ye haue fulfilled
2. Pa. 36. d lxx yeares at Babilon, I wil bringe you ho-
Iere. 25. b me, and of myne owne goodnes I will carie
1. Efd. 1. 2 you hither agayne vnto this place. For I
 knowe, what I haue denyed for you, saith
C the **LORDE**. My thoughtes are to geue you
 peace, & not trouble (which I geue you all re-
Deu. 4. c die) & that ye might haue hope agayne. Ye
10. a shal crie vnto me, ye shal go & call vpon me,
Ioan. 7. d & I shal heare you. Ye shal seke me, & fynde
 me: Yee, yf so be that ye seke me with youre
 whole herte, I will be founde of you (saith
 the **LORDE**) and will delyuer you out of pre-
 son, & gather you together agayne out of all
 places, where in I haue scatted you, saith
 the **LORDE**: and wil bringe you agayne to
 the same place, from whence I caused you
 to be caried awaye captiue.

But whereas ye saye, that God hath ray-
 sed you vp prophetes at Babilon: Thus
 hath the **LORDE** spoken (concernynge the
 kinge that syteth in the stole of Dauid, and
 all y^e people that dwell in this cite, youre bre-
 thren that are not gone with you into cap-
 tivityte.) Thus (I saye) speaketh the **LORDE**
4. Reg. 24. d of hoostes: Beholde, I wil sende a swearde,
Iere. 24. b hunger & pestilence vpon them, & wil make
 them like vncymely fyges, that maye not be
 eatē for bytternes. And I wil persecute them
 with the swearde, with hunger & death.

I will delyuer them vp to be vexed of all
 kingdomes, to be cursed, abhorred, laughed
 to scorne, & put to confucion of all the peo-
 ple, amonge whom I haue scatted them: &
 that because they haue not bene obedient vn-
 to my commaundementes, (saith the **LORDE**)
 which I sent vnto them by my seruantes
 the prophetes. I stode vpearly, and sent
 vnto them, but they wolde not heare, saith
 the **LORDE**. Heare therefore the worde of the
LORDE, all ye presoners, whom I sent from
 Ierusalē vnto Babilon: Thus hath the **LOR**

D Iere. 25. a
 44. a

The xxix. Chap.

DE of hoostes the God of Israel spoken, of
 Achab y^e sonne of Colaias, & of Sedechias
 the sonne of Maasia, which prophecie lies
 vnto you in my name: Beholde, I wil dely-
 ner them in to the honde of Nabuchodonoso-
 for the kinge of Babilon, that he maye slaye
 them before youre eyes. And all y^e presoners
 of Iuda that are in Babilon, shal take vpon
 them this terme of cursinge, and saye: Vltone
 God do vnto the, as he dyd vnto Sedechias
 & Achab, when the kinge of Babilon rostied
 in the fyre, because they synned shamefully
 in Israel.

For they haue not onely defiled their negh-
 bours wyues, but also preached lyenge wor-
 des in my name, which I haue not commaun-
 ded them. This I testifie, & assure, saith the
LORDE. But as for Semeia the Tchelami-
 te, thou shalt speake vnto him: Thus saith
 the **LORDE** of hoostes the God of Israel:
 Because thou hast sealed lettres vnder thy
 name, vnto all the people that is at Jerusa-
 lem, & to Sophonias the sonne of Maasia
 the priest, yee and sent them to all the priestes:
 where in thou wyrttest thus vnto him: The
LORDE hath ordered the to be priest in stea-
 de of Joiada the priest, that thou shuldest be
 the chiefe in the house of the **LORDE** aboue all
 prophetes, & preachers, & that thou mightest
 put them in prison, or in y^e stocks. How hap-
 peneth it then, that thou hast not repriued
 Jeremy of Anathot, which neuer leaueh of
 his prophecieng. And beside all this, he
 hath sent vs worde vnto Babilon, and tol-
 de vs planely, that oure captivitye shal lon-
 ge endure: that we shulde luyde vs houses
 to dwell therein, & to plante vs gartens, that
 we might enioye the frutes thereof. Which
 lettre Sophonias the priest dyd rede, and let
 Jeremy the prophet heare it.

Then came the worde of the **LORDE** vn-
 to Jeremy, sayenge: Sende worde to all them
 that be in captivitye, on this maner: Thus
 hath the **LORDE** spoken concernynge Se-
 meia y^e Tchelamite: Because that Semeia
 hath prophecied vnto you without my com-
 myssion, & brought you into a false hope, ther-
 fore thus the **LORDE** doth certifie you: Be-
 holde, I wil vyset Semeia the Tchelamite,
 & his seide: so that none of his shall remaine
 amonge this people, & none of them shall se
 the good, y^e I will do for this people, saith
 the **LORDE**. For he hath preached falsely of
 the **LORDE**.

The XXX. Chapter.
These are the wordes, that the **LORDE**
 shewed vnto Jeremy, sayenge: Thus

2

4. Reg. 24. a
 2. Par 22. a

Iere. 23. c

2

The prophet Jeremy.

Jer. 36. a **I**saith the LORDE God of Israel: Wryte vp diligently all the wordes, that I haue spoken vnto the, in a booke. For lo, the tyme commeth (saith the LORDE) that I will bringe agayne the prisoners of my people of Israel and Iuda, saith the LORDE: For I will restore them vnto the londe, that I gaue to their fathers, and they shall haue it in possession.

Agayne, these wordes spake the LORDE, cōcernynge Israel and Iuda: Thus saith the LORDE: We heare a terrible crie, feare and disquietnesse. For what els doth this signifie, that I se? Namely, that all stronge men smyte, every man his honde vpon his loynes, as a woman in the payne of hir trauayle. Who euer sawe a man trauayle with childe? Enquere therafter, & se. See all their faces are maruelous pale.

Jer. 17. d

B Alas for this daye, which is so dredefull, that none maye be liened vnto it: and alas for the tyme of Jacobs trouble, from the which he shall yet be deliuered. For in that daye, saith the LORDE, I will take his yocke from of thy neck, & breake thy bondes. They shall nomore serue straunge goddes vnder him, but they shall do seruyce vnto God the LORDE, and to Dauid their kinge, whom I will raise vp vnto them. And as for the, o my seruante Jacob, feare not (saith the LORDE) and be not a frayd, o Israel. For lo, I will helpe the also from farre, & thy seide from the londe of their captiuite.

Eze. 34. d
Jer. 46. e

Amos. 9. b

And Jacob shall turne agayne, he shall be in rest, and haue a prosperous life, and no man shall make him a frayd. For I am with the, to helpe the, saith the LORDE. And though I shal destroye all the people, among whom I haue scatred the, yet will I not destroye the, but correcte the, and that with discrecion. For I knowe, that thou art in no wise without faute. Therfore thus saith the LORDE: I am sorry for thy hurte and woundes. There is no man to medle with thy cause, or to bynde vp thy woundes: there maye no man helpe the.

Jer. 10. d
Exo. 34. a
Nahū 1. a

C All thy louers haue forgotten the, and care nothinge for the. For I haue geuen the a cruell stroke, and chastened the roughly: and that for the multitude of thy mysdedes, for thy synnes haue had the ouer hande. Why makest thou mone for thy harme? I my self haue pite of thy sorowe, but for the multitude of thy mysdedes and synnes, I haue donethis vnto the.

Jer. 2. a
30. d

And therfore all they that deuoure the, shall be deuoured, and all thine enemies shal

The xxxi. Chap. Ho. xxxvij.

be led in to captiuite. All they that make the waist, shalbe waisted themselves: and all those that robbe the, will I make also to be robbed. For I will geue the thy health agayne, and make thy woundes whole, saith the LORDE: because they reuyled the, as one cast awaye vnd despised, o Sion.

For thus saith the LORDE: Beholde, I will set vp Jacobs tentes agayne, and defende his dwellinge place. The cite shalbe buylded in hir olde estate, and the houses shal haue their right foundation. And out of them shall go thankesguynges, and the voyce of ioye.

Nu. 24. a

I will multiplie them, and they shall not mynyshe: I shall endue them with honoure, and no man shall subdue them. Their children shalbe as a foretyme, and their congregation shal continue in my sight. And all those that were them, will I visit.

D

A captyne also shall come of them, and a pryncce shall sprynge out from the myddest of them: him will I challenge to myself, and he shall come vnto me. For what is he, that geueth ouer his herte, to come vnto me? saith the LORDE. He shalbe my people also, and I wilbe youre God. Beholde, on the other syde shal the wrath of the LORDE breake out as a stormy water, as a mightie whyle wynde: and shal fall vpo the heades of the vngodly.

Nich. 5. a

Ioan. 6. e

Jer. 15. b
24. b. f
Jer. 33. a
35. d

The terrible displeasure of the LORDE shall not leaue of, vntill he haue done, & perfourmed the intent of his herte, which in the latter dayes ye shal vnderstonde. At the same tyme (saith the LORDE) shal I be the God of all the generacions of Israel, & they shalbe my people.

Jer. 31. e

The XXXI. Chapter.

Ihus saith the LORDE: The people of Israel which escaped in y wildernes from the swearde, founde grace to come into their rest. Euen so shal the LORDE now also appeare vnto me from farre, and saye: I loue the with an everlastinge loue, therfore do I spiede my mercy before the. I will repayre the agayne (o thou daughter of Israel) that thou mayest be fast and sure. Thou shalt take thy tabrettes agayne, & go forth with them, that lede the daunce.

Nu. 14. e

Eze. 16. b

Thou shalt plante vynes agayne vpon y hilles of Samaria, and the grape gatherers shall plante, and synge.

And when it is tyme, the watchmen vpon the mount of Ephraim shal crie: Arise, let vs go vp vnto Sion to oure LORDE God.

Eze. 3. a

Ggg

The prophet Jeremy.

for thus saith the LORD: Reioyce with gladnes because of Jacob, erie vnto the heade of the Gentiles: speake out, synge, and saye: The LORD shall deliuer his people, the remmaunt of Israel, make them whole

B Beholde, I will bringe them agayne from out of the north lode, and gather them from the endes of the worlde, with the blynde and lame that are amonge them, with the women that be greate with childe, and soch as be also deliuered: and the company of them that come agayne, shal be greate.

They departed from hence in heynes, but with ioye will I bringe them hither agayne. I will lede them by the ryuers of water in a straight waye, where they shall not stamble: For I will be Israels father, and Ephraim shalbe my firstborne.

Deut. 31 a
Gen. 48. d

Heare the worde of the LORD (o ye Gentiles) preache in the Isles, that lie farre off, and saye: he that hath scatred Israel, shall gather him together agayne, and shall kepe him as a shepherde doth his flocke. For the LORD shall redeme Jacob, and ryd him from the honde of the violent. And they shal come, & reioyce vpon the hill of Sion, & shall haue plenteousnes of goodes, which the LORD shall geue them: Wheat, wheate, wyne, oyle, yonge shype and calues. And their conscience shalbe as a well watered garden, for they shall nomore be hongrie.

C Then shal the mayde reioyce in the daunce, yee both yonge and olde folkes. For I will turne their sorow in to gladnesse, and will comforte them, and make them ioyfull, euen from their hertes. I will poure plenteousnes vpon the hertes of the priestes, and my people shalbe satisfied with good thinges, saith the LORD.

Iere. 3. e
Matt. 2. c

Thus saith the LORD: The voyce of heynes, wepyng and lamentacion came vp in to heauen: euen of Rachel mournynge for hir children, and wolde not be comforted, because they were awaye.

But now saith the LORD: leaue of from wepyng and crienge, witholdethyne eyes from teares, for thy labour shalbe rewarded, saith the LORD. And they shall come agayne out of the londe of their enemies: & euen thy posterite shall haue consolacion in this (saith the LORD) that thy children shall come agayne in to their owne londe.

Morouer I herde Ephraim, (that was led awaye captyne) complayne on this manner: O LORD, thou hast correcte me, and thy chastenynge haue I receaved, as an vn-

2. cor. 10. f

The xxxi. Chap.

tamed calfe. Conuertethou me, and I shalbe conuerted, for thou art my LORD God. See as soone as thou turnest me, I shall reforme my self: and when I vnderstande, I shall synge vpon my thee. For verely I haue conuerted shamefull thinges: O let my youth beare this reproofe and confucion.

zach. 1 a
Tren. 3. c

Vpon this complaynte, I thought thus by my self: is not Ephraim my deare sonne? Is he not the childe, with whom I haue had all myrth and pastyme? For sence the tyme that I first comoned with him, I haue humer in remembraunce: therefore my very herte dryneth me vnto him: gladly and louyngly will I haue mercy vpon him, saith the LORD. Get the watchmen, prouyde teachers for the: set thine herte vpon the right waie, that thou shuldest walke, and turne agayne: (o thou doughter of Israel,) turne agayne to these cities of thyne. How longe wilt thou go astray, o thou shrieking doughter? For the LORD will worke a new thynge vpon earth: A woman shall compasse a man.

Gen. 48. d

For thus saith the LORD of hostes the God of Israel: It will come therto, that when I haue brought Iuda out of capriuyte, these wordes shalbe herde in y^e londe and in his cities: The LORD, which is the fayre brydegrome of rightuousnesse, make the frutefull, o thou holy hill: And there shall dwell Iuda and all hir cities, the shepherdes and husbonde men: For I shall fede the hongrie soule, and refresh all faynte hertes. When I herde this, I came agayne to my self, and mused, like as I had bene waked out of a swete slepe.

Esa. 62. a

Matt. 5. a
11. c

Le

Beholde (saith the LORD) the dayes come, that I will sowe the house of Israel and the house of Iuda, with men and with cattell. See it shall come therto, that like as I haue gone aboute in tymes past to rote them out, to scatre them, to breake them downe, to destroye them and chaste them: Euen so will I also go diligently aboute, to buylde them vp agayne, and to plante them, saith the LORD.

Deu. 28 g
zach. 8. c
Iere. 31. c

Then shall it no more be sayde: y^e fathers haue eaten a sower grape, and the childrens teth are set on edge: for every one shal dye for his owne mysdede, so that who so eateth a sower grape, his teth shalbe set on edge.

Eze. 18. f

Beholde, the dayes come (saith the LORD) y^e I will make a new couenaunt with y^e house of Israel & with y^e house of Iuda: not after the couenaunt that I made with their fathers, when I toke them by the honde, &

Heb. 8. f

The prophet Jeremy.

The xxxij. Chap. 30. xxxviij.

S led them out of the londe of Egypte: which covenant they brake, wherfore I punyshed them sore, saith the LORDE: But this shall be the covenant that I will make with the house of Israel after those dayes, saith the LORDE: I will plante my lawe in the inward partes of them, and write it in their herces, and wilber their God, and they shall be my people.

And from thence forth shall no man teach his neighbour or his brother, and saye: knowe the LORDE: But they shall all knowe me, from the lowest unto the hiest, saith the LORDE. For I will forgene their mysdedes, and wil neuer remembre their synnes any more. Thus saith the LORDE which gave the sonne to be a light for the daye, and the Moone and starres to shyne in the night: which mouth the see, so that the floudes thereof were scarce: his name is the LORDE of hostes. Like as this ordinance shall neuer be taken out of my sight, saith the LORDE: So shall the sede of Israel neuer cresse, but all waye be a people before me.

Moreover, thus saith the LORDE like as the heaven above can not be measured, and as the foundations of the earth beneth maye not be sought out: So will I also not cast out the whole sede of Israel, for that they have commycted, saith the LORDE. Beholde, the daies come saith the LORDE, yf the cite of y LORDE shall be enlarged from the towre of Zananee, unto y gate of the corner wall. From thence shall the right measure be taken before her unto the hill coppe of Gareb, and shall come aboute Gaatha, and the whole valley of the dead carcasses, and of the ashes, & all Seremoth, unto the broke of Cedron: and from thence unto the corner of the hoisgate towarde y east, where as the Sanctuary of the LORDE also shall be set. And when it is now buylded, & set up of this fashion it shall neuer be broken, ner cast downe any more.

The XXXII. Chapter.

These wordes spake the LORDE unto Jeremy, in the tenth yeare of Sedechias kinge of Juda, which was y xviij. yeare of Nabuchodonosor, what tyme as the kinge of Babylons hooste layed sege unto Jerusalem. But Jeremy the prophet laye bounde in y courte of the prison, which was in the kinge of Judas house: where Sedechias the kinge of Juda caused him to be layed, because he had prophesied of this manner: Thus saith the LORDE: Beholde, I

will deliyer this cite in to the hondes of the kinge of Babylons, which shall take it. As for Sedechias the kinge of Juda, he shall not be able to escape the Caldees, but surely he shall come in to the hondes of the kinge of Babylons: which shall speake with him mouth to mouth, and one of them shall loke another in the face. And Sedechias shall be caried vnto Babylons, and there shall he be, vntill the tyme that I vyset him, saith the LORDE. But yf thou takest in hode to fight agaynst the Caldees, thou shalt not prospere.

And Jeremy sayde: Thus hath the LORDE spoken vnto me: Beholde, Zananee the sonne of Sellum thine Uncles sonne shall come vnto the, and requyre the to redeme y londe, that lieth in Anathot vnto thy self: for by reason of kynred it is thy parte to redeme it, and to bye it out.

And so Zananee myne Uncles sonne came to me in the courte of the prison, (acordinge to the worde of the LORDE,) and sayde vnto me: Bye my londe (I praye the) that lieth in Anathot, in the countre of Ben Jamin: for by heretage thou hast right to lowse it out for thy self, therfore redeme it. Then I preceaved, that this was the commaundement of the LORDE, and so I lowsed the londe from Zananee of Anathot, myne Uncles sonne, and weyed him there the moneye even seven syles, and ten syluer pens.

I caused him also to make me a writinge, and to seale it, and called recorde there by, and weyed him there the moneye vpon the waighes. So I toke the eydence with the copie (when it was orderly sealed and red ouer) and I gaue the eydence vnto Baruch the sonne of Nerias the sonne of Maasia in the sight of Zananee my cosen, and in the presence of the witnesses, that be named in the eydence, and before all the Jewes that were therby in the courte of the prison.

I charged Baruch also before them, sayinge: The LORDE of hostes the God of Israel commaundeth the, to take this sealed eydence with the copie, and to laye it in an erthen vessell, that it maye longe continue.

For the LORDE of hostes the God of Israel hath determed, that houses, feldees and vynyardes shall be possessed agayne in this londe.

Now when I had deliyered the eydence vnto Baruch y sonne of Nerias, I besought the LORDE, sayinge: O LORDE God, It is thou that hast made heauen and earth

Wgg ij

Iere. 24. a
27. a. 28. a
29. a

Leui. 25. d
Nu. 27. a
36. a
Ruth. 4. a

Gene. 1. a
Iere. 10. b

Hebre. 10. d
Esa. 51. b
Iere. 34. b
ro. d

Gene. 1. b

Ro. 11. a

a Efd 2. a
zach. 14. b

Iere. 19. b

Iere. 31. c

The prophet Jeremy.

with thy greates power and hie arme, and there is nothynge to harde for y. Thou shewest mercy vpon thousandes, thou recompēst the wickednes of the fathers, in to the besome of the children that come after them.

Exo. 34. a

Thou art the greates and mightie God, whose name is the LORDE of hostes: greates in counsell, and infinite in thought: Thine eyes loke vpon all the wayes of mens children, to rewarde euery one after his waye, and accordinge to the frutes of his inuencions: Thou hast done greates tokens and wonders in the londe of Egypte (as we se this daye) vpon the people of Israel and vpon those men: to make thy name greates, as it is come to passe this daye: Thou hast brought thy people of Israel out of the londe of Egypte, with tokens, with wonders, with a mightie honde, with a stretched out arme and with greates terriblenes: and hast geuen them this londe, like as thou haddest promysed vnto their fathers: Namely, that thou wouldest geue them a lode, that flowereth with mylke and honye.

Ro. 2. a

Exo. 7. vn
to the 15.
chapter.

Judi. 2. 3.
4. 5. 8

Now when they came therin, and possessed it, they folowed not thy voyce, and walke not in thy lawe: but all that thou commaundedest them to do, that haue they not done, and therefore come all these plagies vpon them.

Beholde, there are bulwarkes made new agaynst the cite, to take it: and it shalbe wonne of the Caldees that besege it, with swerde, with hunger and death, and loke what thou hast spoken, that same shal come vpon them.

For lo, all thinges are present vnto thee: Yet sayest thou vnto me (O LORDE God) and commaundest me, that I shal loose a pece of londe vnto my self, and take witnesses therto: and yet in the meane season the cite is deliuered in to the power of the Caldees.

D Then came the worde of the LORDE vnto me, sayenge: Beholde, I am the LORDE God of all flesh, Is there eny thinge then to harde for me? Therefore thus sayde the LORDE: beholde, I shal deliuer this cite in to the power of the Caldees, and in to the power of Nabuchodonosor the kinge of Babilon, they shal take it in: For the Caldees shal come, and wyne this cite, and set fyre vpon it, and burne it: with the gorgeous houses, in whose parlours they haue made sacrifice vnto Baal, and poured drynke offerings vnto straunge goddes, to prouoke me vnto wrath.

Iere. 25. b
29. b

The xxxij. Chap.

For seinge the children of Israel and the children of Juda haue wrought wickednes before me euer from their youth vp, what haue they els done, but prouoked me with the workes of their owne bondes: saith the LORDE.

Or, what hath this cite bene els, but a prouokinge of my wrath, euer sence the daye that I buylded it, vnto this houre? Wherein I cast it out of my sight, be cause of the greates blasphemies of the childre of Israel and Juda, which they haue done to prouoke me: yee they, their kinges, their prynces, their prestes, their prophetes, whole Juda, and all the citesyns of Ierusalem.

When I stode vpearly, and taught them and instructe them, they turned their backs to me, and not their faces. They wolde not heare, to be resourmed and correcte. They haue set their goddes in y house, that is halowed vnto my name, to defyle it. They haue buylded hie places for Baal in the valley of the children of Ennon, to vowe their sonnes and daughters vnto Moloch: which I neuer commaunded them, nether came it euer in my thought, to make Juda synne with soch abhemination.

Iere. 2. d

Iere. 7. a. d

Moreover thus hath the LORDE God of Israel spoken, concernynge this cite, which (as ye your selues confesse) shalbe deliuered in to the honde of the kinge of Babilon, when it is wonne with the swerde, with hunger and with pestilence. Beholde, I will gather them together from all londes, wherin I haue scatted them in my wrath, in my fearful and greates displeasure: and will bringe them agayne vnto this place, where they shal dwell safely. And they shalbe my people, and I wilbe their God.

Deu. 30. a

And I will geue them one herte and one waye, that they maye feare me all the daies of their life, that they and their children after them maye prospere. And I will set vp an euerlastinge couenant with them, Namely: that I will neuer cease to do them good, and that I will put my feare in their hertes, so that they shal not runne awaye frome.

Psal. 110. c

Eze. 36. c

Yet I will haue a lust and pleasure to do them good, and faithfully to plante them in this londe, with my whole herte, and with all my soule.

Deu. 30. b
Iere. 31. c

For thus saith the LORDE: like as I haue brought all this greates plage vpon this people: so will I also bringe vpon them all the good, that I haue promysed them. And men shal haue their possessions in this

The prophet Jeremy.

londe, wherof ye saye now, that it shal ne-
ther be inhabited of people ner of catell, but
be deliuered in to the hōdes of the Caldees:
Yee londe shalbe bought for money, & euylde
ces made ther vpon & sealed before witnesses
in the countre of Ben Jamin, & rounde abou-
te Jerusalem: in the cities of Juda, in the ci-
ties that are vpon the mountaynes, & in them
that lie beneth, yee & in the cities that are in
the deserte. For I wil bringe their presoners
hither agayne, saith the LORDE.

The XXXIII. Chapter.

21 **W**orouer the worde of the LORDE
came vnto Jeremy on this maner,
whē he was yet bounde in the cour-
te of the prison: Thus saith the LORDE,
which fulfilleth the charge that he speaketh
the LORDE which perfourmeth the thinge
that he taketh in honde: even he, whose na-
me is the LORDE: Thou hast cried vnto me,
and I haue herder the: I haue shewed grea-
te and hie thinges, which were vntrowne vnto
you.

Thus (I saye) spake the LORDE God of
Israel, concernynge the houses of this cite,
and the houses of the kinges of Juda: that
they shalbe broken thorow the ordinaunce
and weapens, when the Caldees come to be-
sege them: and they shalbe fylled with the
deed carcasses of men, whom I will slaye in
my wrath and displeasure: whē I turne my
face from this cite, because of all hir wicked-
nes. Beholde, (saith the LORDE) I will
heale their woundes, and make them who-
le: I will open them the treasure of peace
and treuth.

23 **A**nd I will retorne the captiuyte of Ju-
da and Israel: and will set them vp agayne,
as they were afore. From all mysdedes (whe-
rin they haue offended agaynst me) I will
clēse them: And all their blasphemies which
they haue done agaynst me, when they regar-
ded me not, I will forgene them.

And this shal get me a name, a prayse and
honoure, amonge all people of the earth,
which shal heare all the good, that I will
shewe vnto them: Yee they shal be afrayed
and astonnied at all the good dedes and be-
nefites, that I will do for them. Morouer,
thus saith the LORDE: In this place, whe-
rof ye saye that it shalbe a wilcernesse, whe-
rin nether people ner catell shal dwell: In li-
ke maner in the cities of Juda and without
Jerusalem (which also shalbe so voyde, that
nether people ner catell shal dwell there)
Shal the voyce of gladnesse be herde agay-

The xxxiiij. Chap. Lxx. xxxix.

ne, the voyce of the brydegrome and of the
bryde, the voyce of them that shal syng:
(Prayse the LORDE of hoostes, for he is lo-
uyng, and his mercy endureth for ever) and
the voyce of them that shal offre vp giftes
in the house of the LORDE. For I will resto-
re the captiuyte of this londe, as it was afo-
re, saith the LORDE. Thus saith the LOR-
DE of hoostes. It shall come yet therto, that
in this londe, which is voyde from men and
catell, and in all the cities of the londe, there
shal be set vp shepherdes cotages: in the ci-
ties vpon the mountaynes, and in the citi-
es that lie vpon the playne, and in the de-
serte.

In the londe of Ben Jamin, in the fel-
des of Jerusalem, and in the cities of Juda shal
the shepe be nombred agayne, vnder the
honde of him, that tellet them, saith the
LORDE. Beholde, the tyme cometh (saith
the LORDE) that I wil perfourme that
good thinge, which I haue promised vnto
the house of Israel and to the house of Ju-
da. In those daies and at the same tyme, I
will bringe forth vnto David, the braunch
of rightuousnes, and he shall do equite and
rightuousnesse in the londe. In these daies
shal Juda be helped, and Jerusalem shal
dwell safe, and he that shal call her is euen
God oure rightuous maker. For thus the
LORDE promyseth: David shal neuer want
one, to sit vpon the stole of the house of Is-
rael: nether shal the prestes and Levites
want one to offre all waye before me, burnt
offerings, to kyndle the meat offerings, &
to prepare the sacrifices.

And the worde of the LORDE came vnto
Jeremy after this maner: Thus saith
the LORDE: Maye the couenaunt which I
haue made with daye and night, be broken,
that there shulde not be daye and night in
due season? Then maye my couenaunt also
be broken, which I made with David my
seruaunt, and so he not to haue a sonne to
reigne in his Trone. So shal also the pre-
stes and Levites neuer sayle, but serue me.
For like as the starres of heauen maye not
be nombred, nether the sonde of the see mea-
sured: so will I multiplie the sede of Da-
uid my seruaunt, and of the Levites my mi-
nisters.

Morouer, the worde of the LORDE came
to Jeremy, saenge: Considrest thou not what
this people speaketh? Two kynnedes (saye
they) had the LORDE chosen, & those same
two hath he cast awaye. For so farre is my
people come, y they haue no hope to come to

1. Ma. 4. c
Psal. 117. a

C

lere 21. a

112. 51. a

2. 25. 7. c

1. Re. 2. g

Gene. 2. d

1. Pet. 2. a

Gen. 15. a
22. c

lere 20. a

112. 42. d

lere 7. d

The prophet Jeremij.

gether any more, and to be one people agayne. Therefore thus saith the LORD: If I haue made no couenaunt with daye & night, and geue no statute vnto heauen and earth: then will I also cast awaye the sede of Dauid my seruauit: so that I wil take no pryuce out of his sede, to rule the posterite of Abraham, Isaac and Jacob. But yet I will turne agayne their captiuite, and be mercifull vnto them.

The XXXIII. Chapter.

These are the wordes which the LORD spake vnto Jeremij, what tyme as Nabuchodonosor the kinge of Babilon, & all his hostes (out of all the kingdomes yf were vnder his power) and all his people, fought agaynst Jerusalem and all the cities therof. Thus saith the LORD God of Israel: Go, & speake to Sedechias the kinge of Iuda, & tell him: The LORD sendeth this worde: Beholde, I will deliuer this cite in to the hōde of the kinge of Babilon, he shal burne it, and thou shalt not escape his hondes, but shalt be led awaye prisoner, and deliuered into his power. Thou shalt loke the kinge of Babilon in the face, and he shal speake with the mouth to mouth, and then shalt thou go to Babilon. Yet heare the worde of the LORD, o Sedechias thou kinge of Iuda: Thus saith the LORD vnto the: Thou shalt not be slayne with the swerde, but shalt die in peace. Like as yf fewe fathers, the kinges, thy progenitours were biente: so shalt thou be biente also, & in the meynynge they shal saye: eh lord. For thus haue I determed, saith the LORD.

Then spake Jeremij the prophet all these wordes vnto Sedechias kinge of Iuda in Jerusalem: what tyme as the kinge of Babilons hooste besieged Jerusalem, and the remnant of the cities: Namely, Lachis & Azekah, which yet remayned of the stronge defended cities of Iuda.

These are the wordes that the LORD spake vnto Jeremij the prophet, when Sedechias was agreed with all the people at Jerusalem, that there shulde be proclaimed a libertie: so that every man shulde let fre go his seruauit and hant emayde, & ebie & ebie'sse, & no Acwe to hoide his brother as a bondeman. Now as they had consented, euen so they were obedient, & let them go fre. But afterwarde they repented, & toke agayne the seruantes and handemaydens, whom they had letten go fre, and so made them bonde agayne.

For the which cause the worde of the LORD

The xxxv. Chap.

HE came vnto Jeremij from the LORD himself, sayenge: Thus saith the LORD God of Israel: I made a couenaunt with youre fathers, when I brought them out of Egypte, (that they shulde no more be bondmen,) sayenge: When seven yeares are out, every man shal let go fre his bought seruante an Hebie, yf he haue serued him sixe yeares. But yo^r fathers obeyed me not & hertened not vnto me. As for you, ye were now turned, & dyd right before me, in yf ye proclaimed, every mā to let his neghbeure go fre, & in yf ye made a couenaunt before me, in the temple that heareth my name: But yet ye haue turned youre selues agayne, and blasphemed my name: In this, yf every man hath requyred his seruauit and handemayden agayne, when ye had letten go quyte and fre, and compelled them to serue you agayne, and to be youre bondmen. And therefore thus saith the LORD: Ye haue not obeyed me, every man to proclame fredome vnto his brother and neghbo^r: wherefore, I will call you vnto a fredome, saith the LORD: euen vnto the swerde, to the pestilence, and to hunger, and will make you to be plagued in all the kyngdomes of the earth. Meet those men that haue brokē my couenaunt, and not kept the wordes of the apoyntmēt, which they made before me: when they herred the calfe in two, & when there wente thorow the two halfes therof: The prynces of Iuda, the prynces of Jerusalem, the gelded men, the prestes and all the people of the loutē (which were thorow the two sydes of the calfe.) Those men wil I geue in to the power of their enemies, and in to the hondes of them that sele me vpon the ir lyues.

And their deeb bodies shal be meate for the feules of the ayre, and keestes of the felde. As for Sedechias the kinge of Iuda & his prynces, I will deliuer them in to the power of their enemies, and of them that desyre to slaye them, and in to the hōde of the kyng of Babilons hooste, which now is departed from you: But thorow my conmaundement (saith the LORD) they shal come agayne before this cite, they shal fight agaynst it, wyne it, and burne it. Moreover I will laye the cities of Iuda so waist, that no man shal dwell therein.

The XXXV. Chapter.

The wordes which the LORD spake vnto Jeremij, (in the reigne of Joachin the sonne of Josias kinge of Iuda) are these: Go vnto yf house of the Rechabites, & call them out, & bunge the to yf house of the

Deut 15. b
Exo. 21. a

Gene 15. b

Pal 72. a
Iere 3. d

Iere 37. a

4 Re 10. a

Iere 39. a

4 Re. 25. a
Iere 32. a
39. a

1. Re. 11. c

4. Pal. 11. a

Exo. 21. a
Leuit 25. f
Deut. 15. b

The prophet Jeremyn.

LORDE in to some commodious place, and geue them wyne to drynke. Then toke I Jassamas the sonne of Jeremyn, the sonne of Sabazania, and his brethren and all his sonnes, and the whole housholde off the Rechabites: and brought them to the house off the LORDE, in to the closet of the children off Hanan the sonne off Igodalia the man off God: which was by the closet off the princes, that is about the closet of Maasia the sonne of Sellum, which is the cheefe off the tresury. And before the sonnes of the kynred off the Rechabites, I set pottes full of wyne, and cuppes, and sayde vnto them: drynke wyne. But they sayde: we drynke no wyne, for Jonadab the sonne of Rechab oure father commaunded vs, sayenge: Ye and youre sonnes shall neuer drynke wyne, buylde no houses, sowe no seide, plante no vynes, yet ye shall haue no vynyardes: but for all youre tyme ye shall dwell in tentes, yf ye maye lyue longe in the lode, wherin ye be straungers.

Jer. 19. b

B Thus haue we obeyed the commaundment of Jonadab yf sonne of Rechab oure father, in all yf he hath charged vs, and so we drynke no wyne all oure lyue longe: we, oure wyues, o' sonnes z oure doughters. Necher buylde we eny house to dwell therein, we haue also amonge vs nether vynyardes, ner come lode to sowe: but we dwell in tentes, we o' eye, z do acordinge vnto all, that Jonadab oure father commaunded vs.

But now yf Nabuchodonosor the kinge of Babilon came vp in to the lode, we sayde: come, let vs go to Ierusalē, yf we maye escape the hooste of the Caldees ad the Assirians: z so we dwell now at Ierusalē. Then came yf worde of the LORDE vnto Jeremyn, sayenge: Thus saith the LORDE of hostes the God of Israel: Go z tell whole Juda z all the inhabitours of Ierusalē: Wyll ye not be refourmed, to obeye my wordes? saith the LORDE. The wordes which Jonadab the sonne off Rechab commaunded his sonnes, yf they shulde drynke no wyne, are fast z surely kepte: for vnto this daye they drynke no wyne: but obeye their fathers commaundement. But as for

Jer. 19. a
25. a

C me, I haue stode vp early, I haue spokē vnto you, z geuen you earnest warnynge: z yet haue ye not bene obediēt vnto me. Yee I haue sent my seruantes, all the prophetes vnto you, I rose vp early, z sent you worde, sayenge: O turne you, every man from his wicked waye: amēde yo' lyues, z go not after straunge goddes, to worshippethē: yf ye maye continue in the lode, which I haue geuen vnto you and youre fathers, but ye wolde nether

The xxxvi. Chap. Fo. xl.

heare me, ner folowe me.

The childre of Jonadab Rachabs sonne haue stedfastly kepte their fathers commaundement, yf he gaue them, but this people is not obedient vnto me. And therfore thus saith the LORDE of hostes yf God of Israel: Beholde, I wil bunge vps Juda z vps eueryone yf dwelleth in Ierusalē, all the trouble yf I haue denyed agaynst thē. For I haue spokē vnto thē, but they wolde not folowe: I haue called vnto them, neuertheles they wolde geue me no answer. Jeremyn also spake vnto the housholde off the Rechabites: Thus saith the LORDE of hostes the God of Israel: So se moch as ye haue obeyed yf commaundment of Jonadab yo' father, z kepte all his preceptes, z done acordinge vnto all yf he hath bydden you: Therfore thus saith the LORDE of hostes the God of Israel: Jonadab the sonne of Rechab shal not saye, but haue one out of his stocke, to stode allwaye before me. The XXXVI. Chap.

Pro. 1. c
Esa. 65. b
Jer. 7. b

Jer. 33. d

In the fourth yere of Joachim the sonne of Josias kynge of Juda, came yf worde of the LORDE vnto Jeremyn, sayenge: Take a booke, z write therein all yf wordes, yf I haue spokē to the, to Israel, to Juda z to all the people, fro the tyme yf I begane for to speake vnto the (in yf reigne of Josias) vnto this daye. That when the house of Juda heareth of the plage, which I haue denyed for thē, they maye peradventure turne, every man fro his wicked waye, that I maye for geue their offences and synnes.

2

Jer. 30. a

Jer. 18. a

Jer. 45. a

Then dyd Jeremyn call Baruch the sonne of Nerias, z Baruch wrote in the booke at yf mouth of Jeremyn, all the wordes of the LORDE, which he had spoken vnto him. And Jeremyn commaunded Baruch sayenge: I am in prison, so that I maye not come in to the house of yf LORDE: therfore go thou thither, z rede the booke, that thou hast writtē at my mouth: Namely, the wordes off the LORDE, z rede thē in the LORDES house vpon the fasting daye: that the people, whole Juda, z all they that come out of the citie, maye heare. Peradventure they will praye mekely before the face of the LORDE, and turne, every one from his wicked waye. For greete is the wrath and displeasure, that the LORDE hath taken agaynst this peple.

3

So Baruch the sonne of Nerias dyd, acordinge vnto all that Jeremyn the prophet commaunded him, readinge the wordes off the LORDE out off the booke in the LORDES house. And this was done in the systh yere off Joachim yf sonne of Josias kinge of Juda, in

Isa. 1. a

Egg iij

The prophet Jeremy.

10nc. 3 a their moneth when it was commanded, that all the people of Jerusalem shulde fast before the LORD, and they also that were come from the cities of Juda vnto Jerusalem.

10nc. 3 a
10nc. 25 d Then read Baruch the wordes of Jeremy out of the booke within the house of the LORD, out of y^e treasury of Samarias the sonne off Saphan the scribe, which is besyde the hyer losse off the new dore of the LORDES house: that all y^e people might heare. Now when Micheas the sonne off Samarias the sonne of Saphan had herde all the wordes of the LORD out of y^e booke, he wrote downe to the kinges palace in to y^e scribes chābre for there all y^e prynces were set: Elisama the scribe, Dalas the sonne of Semei, Elnathan the sonne off Achbor, Samaria the sonne of Saphan, Sedechias the sonne of Hananias, with all the pūces. And Micheas tolde them all the wordes, y^e he herde Baruch rede out of the booke before the people.

Then all the prynces sent Jehudi y^e sonne of Nathanas the sonne of Salamia the sonne of Chusi, vnto Baruch, sayenge: Take in thine honde the booke, wherout thou hast red before all the people, and come. So Baruch the sonne of Nerias toke y^e booke in his honde, and came vnto them. And they sayde vnto him: Sit downe, and rede the booke, y^e we may heare also. So Baruch red, y^e they might heare. Now when they had herde all the wordes, they were abashed one vpon another, and sayde vnto Baruch: We wil certifie the kinge of all these wordes. And they examined Baruch, sayenge: Tell vs, how dost thou wyte all these wordes out off his mouth? Then Baruch answered them: He spake all these wordes vnto me with his mouth, and I alone was with him, and wrote them in the booke.

Then sayde the prynces vnto Baruch: Go thy waye, and hyde the with Jeremy, so that no man knowe where ye be. And they went in to the kinge to the courte. But they kepte the booke in the chābre off Elisama the scribe, and tolde the kinge all the wordes, that he might heare. So the kinge sent Jehudi to fetch him y^e booke, which he brought out of Elisama y^e scribes chābre. And Jehudi red it, that the kinge and all the prynces, which were aboute him, might heare. Now the kinge sat in the wynter house, for it was in their moneth, and there was a good fyre before him. And when Jehudi had red thre or foure leaues therof, he cut the booke in peces with a penne knyfe, and cast it in

The xxxvij. Chap.

to the fyre vpon the herth, vntil the booke was all brente in the fyre vpon the herth.

Yet no man was abashed therof, or rente his clothes: nether the kinge himselfe, ner his seruantes, though they herde all these wordes. Neuertheles Elnathan, Dalas and Samarias, besought the kinge, that he wolde not burne the booke: notwithstandinge y^e kinge wolde not heare them, but commaunded Jeremy hel the sonne off Amalech, Sarias the sonne of Esriel and Selamia y^e sonne of Abdiel, to laye hondes vpon Baruch the scribe, and vpon Jeremy the prophet: but the LORD kepte them out of sight. After now that the kinge had brente the booke, and y^e sermons which Baruch wrote at y^e mouth off Jeremy: The worde of the LORD came vnto Jeremy sayenge: Take another booke, and write in it all the forsayde sermons, that were written in the first booke, which Joachim the kinge off Juda hath brente.

And tell Joachim the kinge off Juda, Thus saith the LORD: thou hast brente y^e booke, and thoughtest within thy selfe: Why hast thou written therein, that the kinge off Babilon shal come, and make this lode waile? so that he shal make both people and catel to be out of it? Therefore thus the LORD saith, of Joachim the kinge off Juda: The re shal none of his generacion sit vpon the trone of David. His deede cease shal be cast out, that the heat off the daye, and the frost off the night maye come vpon him: And I will vyset the wickednes of him, of his seide, and of his seruantes. Moreover all the euell that I haue promised the (though they herde me not) will I bringe vpon them, vpon y^e inhabitours of Jerusalem, and vpon all Juda. Then toke Jeremy another booke, and gaue it Baruch the scribe the sonne of Nerias, which wrote therein out of the mouth off Jeremy: all the sermons that were in the first booke, which Joachim the kinge off Juda dyd burne. And there were added vnto them many mo sermons, then before.

The XXXVII. Chapter.

Sedechias y^e sonne of Josias (which was made kinge thorow Nabucho donosor kinge of Babilon) reigned in the londe of Juda, in the steade off Jehonias the sonne of Joachim. But nether he, ner his seruantes, ner the people in the lode wolde obeye the wordes of y^e LORD, which he spake by the prophet Jeremy. Neuertheles Sedechias the kinge sent Juchal the sonne of Selamia and Sophonias the sonne of Naasia the priest to the prophet Jeremy, sa

4. Re. 24. b

10nc. 32. c

4. Re. 24. d

10nc. 31. a
24. a

The prophet Jeremy.

Eze. 17. b yenge: O praye thou vnto the LORDE our God for vs. Now Jeremy walked fre among the people at that tyme, and was not put in prison as yet. Pharaos hooste also was come out of Egypte: which when the Caldees that beseged Jerusalem, perceaued, they departed from thence.

B Then came the worde of the LORDE vnto Jeremy the prophet, sayenge: Thus saith the LORDE God of Israel, This answer shall ye geue to the kynge of Iuda, that sent you vnto me for counsell: Beholde, Pharaos hooste which is come forth to helpe you, shall returne to Egypte in to his owne londe: But the Caldees shall come agayne, & fight agaynst this cite, wyne it, and set fyre vpon it. For thus saith the LORDE: Disceane not yo^r owne myndes, thinkynge on this maner:

Eze. 46. a Tush, the Caldees go now their waye from vs: No, they shall not go their waye. For though ye had slayne the whole hooste off the Caldees, that besege you, and every one of the slayne laye in his tent, yet shulde they stonde vp, and set fyre vpon this cite. Now when the hooste of the Caldees was brokē vp from Ierusalem for feare of the Egyptians armye, Jeremy went out of Ierusalem towarde the lode of Ben Jamin, to do certayne busynesse there amonge y^e people. And when he came vnder Ben Jamins porte, there was a porter called Jerias the sonne of Selamias y^e zōne of Hananias, which fell vpon him & toke hym, sayenge: y^e mynde is to runne to the Caldees.

Eze. 46. a Then sayde Jeremy: It is not so, I go not to the Caldees. Neuertheles Jerias wolde not belue him, but broughte Jeremy bound before the princes. Wherefore the princes were angrie with Jeremy, causinge him to be beaten, & to be layed in prison in the house of Ionathas the scribe. For he was the ruler of the prison. Thus was Jeremy put in to the dongeon & prison, and so laye there a longe tyme. Then Sedechias the kynge sent for him, & called him, & axed him quietly in his owne house, sayenge: thinkest thou this busynes (that now is in honde) cometh of the LORDE? Jeremy answered: yee y^e it doth: & thou (sayde he) shalt be deliuered in to the kynge of Babilons power.

Eze. 46. c **D** Moreover, Jeremy sayde vnto kynge Sedechias: What haue I offended agaynst y^e, agaynst thy seruantes, or agaynst this people, that ye haue caused me be put in prison? Where are youre prophetes, which haue prophced vnto you and sayde, that y^e kynge of Babilō shulde not come agaynst you & this lode? And therefore heare now, o my lord the

The xxxviii. Chap. Fo. xli.

kynge: let my prayer be accepte before the, & sende me nomore in to y^e house of Ionathas the scribe, that I dye not there. Then Sedechias the kynge commaunded to put Jeremy in the fore entrie off the prison, and daily to the geuen him a cake of bred, and els no dyghte meate, vntill all the bred in the cite was eaten vp. Thus Jeremy remayned in y^e fore entrie off the prison.

The XXXVIII. Chapter.

S Aphas the sonne off Mathā, Gedolias the sonne of Pashur, Juchal the sonne of Selamias, & Pashur the sonne of Malchias perceaued the wordes, y^e Jeremy had spokē vnto all the people, namely on this maner: Thus saith the LORDE: Who so remayneth in this cite, shall perish, ether with the swerde, with hunger or with pestilence: But who so falleth vnto the Caldees, shall escape, wynnynge his soule for a pray, & shall lyue. For thus saith the LORDE: This cite (no doute) must be deliuered in to y^e power of the kinge of Babilō, & he also shall wyne it. The sayde the princes vnto y^e kynge: Syr, we besech you let this man be put to deatch, for thus he discourageth the hōdes of the soudyers y^e be in this cite, & the hōdes of all the people, when he speaketh soch wordes vnto the. This mā verely labourereth not for peace of y^e people, but muche fe. Sedechias the kinge answered and sayde: lo, he is in yo^r hōdes, for y^e kinge maye denye you nothynge. Then toke they Jeremy, and cast him in to the dongeon off Malchias the sonne off Amalech, that dwelt in the fore entrie off the prison. And they let downe Jeremy wth coardes in to a dongeon, where there was no water, but myre. So Jeremy stak fast in the myre. Now when Abdemelech the Moian beyng a chamberlayne in the kynes court, vnderstode, that they had cast Jeremy in to the dongeon: he went out off the kynes house, and spake to the kynge (which the sat vnder the porte off Ben Jamin) these wordes: My lord the kynge, where as these men medle with Jeremy the prophet, they do him wronge: Namely, in that they haue put him in prison, there to dye of hunger, for there is no more bred in the cite. The the kynge commaunded Abdemelech the Moian, and sayde: Take from hēce xxx. men whom thou wilt, & drawe vp Jeremy the prophet out of the dongeon, before he dye. So Abdemelech toke the men wth him, & went to y^e house of Amalech, & there vnder an almyr he gas olderaggas & worne cloutes, & let the downe by a coarde, in to the dongeon to Jeremy.

The prophet Jeremyn.

And Abdemelech the Moian sayde vnto the prophet Jeremyn: O put these ragges and cloutes vnder thine arme holes, betwixte the and the coardes: and Jeremyn dyd so. So they drew vp Jeremyn with coardes and toke him out of the dongeon, and he remayned in the fore entrie of the prison. The Sedechias the kynge sent and caused Jeremyn the prophet be called vnto him, in to the thirde entrie, that was by the house off the

Jer. 37. 6

LORDE. And the kynge sayde vnto Jeremyn: I wil aye the somwhat, but hyde nothynge frome. The Jeremyn answerde Sedechias: If I be playne vnto the, thou wilt cause me suffre death: yf I geue the counsell, thou wilt not folowe me. So the kynge swore an ooth secretly vnto Jeremyn, sayenge: As truly as the LORDE lyueth, that made vs these soules, I will not slaye the, ner geue the in to the hōdes of them, that seke after thy life.

Then sayde Jeremyn vnto Sedechias: Thus saith y LORDE off hoostes the God of Israel: If case be, that thou wilt go forth vnto the kynge off Babilons prynces, thou shalt saue thy life, and this cite shall not be brett, yee both thou and thy household shall escape with youre lyues. But yff thou wilt not go forth to the kynge off Babilons prynces, then shall this cite be deliuered in to the bondes of the Caldees which shall set fyre vpon it, and thou shalt not be able to escape them. And Sedechias sayde vnto Jeremyn: I am afrayde for the Jewes, that are fled vnto the Caldees, lest I come in their hōdes, and so they to haue me in derision.

Jer. 37. b

But Jeremyn answerde: No, they shal not betraye the: O herten vnto the voyce off the LORDE (I beseeke y) which I speake vnto the, so shalt thou be well, and saue thy life. But yf thou wilt not go forth, the LORDE hath tolde me this planely: Beholde, all the women that are left in the kynge of Judas house, shal go out to the kynge of Babilons prynces. For they thynke, y thou art disceaued: and that y men in whom thou didest put thy trust, haue gotten the vnder, and set thy feet fast in the myre, and gone their waye from the. Therefore all thy wyues with their children shall fle vnto the Caldees, and thou shalt not escape their bondes, but shalt be y kynge of Babilons prisoner, & this cite shall be brent. Then sayde Sedechias vnto Jeremyn: I doke y no body knowe off these wordes, and thou shalt not dye. But yf the prynces perceaue, that I haue talked with the, and come vnto the, sayenge: O speake, what saydest thou to the: hyde it not from vs, and

The xxxix. Chap.

we wil not put the to death. Tell vs (we praye the) what saydest thou to the: So thou geue them this answer: I haue humbly besought the kynge, that he will let me lye no more in Jonathas house, that I dye not there: Then came all the pynces vnto Jeremyn, and axed him, And he tolde them, after the maner as the kynge bad him. Then they helde their peace, for they perceaued nothynge. So Jeremyn abode still in the fore entrie off the prison, vntill the daye that Jerusalem was wonne.

Jer. 39. 6

The xxxix. Chapter.

Now when the cite off Jerusalem was taken (for in the ix. yeare of Sedechias kynge of Juda in the tenth Moneth, came Nabuchodonosor the kynge off Babilon and all his hooste, and beseged Jerusalem. And in the xi. yeare of Sedechias in the fourth Moneth y ix. daye of y Moneth, he brake in to the cite). Then all the kynge of Babilons prynces came in, & sacche downe vnder the porte: Nergail, Sarezet, Samgarnebo, Sarschim, Rabsaris, Nergal, Sarezet, Rabmag, with all the other prynces of the kynge of Babilon. And when Sedechias the kynge of Juda with his souldyers sawe them, they fled, and departed out of y cite by night thorow the kynes garde, and thorow the porte that is betwene the two walles, and so they wente toward the wilderness.

Jer. 39. a
Jer. 39. b
Jer. 39. c

But the Caldees hooste folowed fast after them, and toke Sedechias in the felde of Jericho, and brought him prisoner to Nabuchodonosor the kynge off Babilon vnto Reblatha, that lieth in the londe off Hemath where he gaue iudgment vpon him. So the kynge of Babilon caused the children of Sedechias and all the nobles off Juda be slayne, before his face at Reblatha. And made Sedechias eyes be put out, and bounde him with chaynes, and sent him to Babilon.

Jer. 39. d

Moreover, the Caldees brent vp the kynes palace, with y other houses of the people, and brake downe the walles off Jerusalem. As for the remnaunt of the people that were in the cite, and soch as were come to helpe them (what so ever was left of the comē sorte) Nabuzaradan the chiefe captayne caried them to Babilon. But Nabuzaradan the chiefe captayne let the rascall people (and those that had nothynge) dwell still in the lōde off Juda, and gaue them vnyardes and come felde at the same tyme. Nabuchodonosor al so the kynge of Babilon gaue Nabuzaradan the chiefe captayne a charge, cōcernynge Je-

Jer. 39. e

Jer. 39. f
Jer. 39. g

The prophet Jeremy.

remy, sayenge: take and cherish him, and make moch off him: set thou do him no harme, but intreate him after his owne desyre.

Iere. 40. d
So Nabuzaradan y chefe capayne, Nabusabban chefe chamberlayne, Mergalsarezet the tresurer and all the kynge of Babilons lordes, sent for Jeremy, and caused him be fet out off the fore entrie off the prison, and comyncted him vnto Godolias the sonne off Ahicam the sonne of Saphan: that he shulde carie him home, and so he dwelt amonge the people. Now whyle Jeremy laye yet bounde in the fore entrie of the prison, y worde off the LORDE came vnto him sayenge: Go, and tell Abdemelech the Moorian: Thus saith the LORDE off hoostes y God off Israel: Beholde, the cruell and sharpe plague that I haue deuysed for this cite, will I brynge vpon them, that thou shalt se it: but I wil deluyt the (sayeth the LORDE) and thou shalt not come in the hondes off those men, whom thou fearest. For doubtles I will saue the, so that thou shalt not perish with the swerde: but thy life shalbe saued, and that because thou hast put thy trust in me, saith the LORDE. **The XL. Chap.**

Iere. 41. a
Isa. 48. d
This is the maner, how the LORDE intreated Jeremy, when Nabuzaradan the chefe capayne had let him go ffe from Rama, whither as he had led him bounde, amonge all the prisoners, that were caried from Jerusalem and Juda vnto Babilon. The chefe capayne called for Jeremy, and sayde vnto him: The LORDE thy God spakemightely be fore off the mysery vpon this place: Now the LORDE hath sent it, and perfourmed it, as he had promised: For ye haue synned agaynst the LORDE, and haue not bene obedient vnto his voyce, therfore comyneth this plague vpon you. Beholde, I will se the bondes from thy hōdes this daye: yf thou wilt now go with me vnto Babilon, vphē: For I will se to the, and prouyde for the: But yf thou wilt not go with me to Babilon, then remayne here. Beholde, all the londe is at thy will: loke where thou thinkest conuenient and good for the to abyde, there dwell. If thou canst not be content to dwell alone, then remayne w Godolias the sonne off Ahicam the sonne of Saphan, whom the kynge of Babilon hath made gouernoure ouer y cities of Juda, and dwell w him amonge the people, or remayne, where so euer it pleaseth y. So the chefe capayne gaue him his expēses w a rewarde, and let him go. Then wēt Jeremy vnto Godolias y sonne of Ahicam to Masphat, and dwelt there w him amonge

The xl. Chap. Fo. xliij.

ge the people that were left in the londe.

Now when y capaynes of the hooste of Juda (which w their felowes were scatted abroad on euery syde in y lōde) understode, y the kynge of Babilon had made Godolias y sonne of Ahicam gouernoure in the lōde, and y man, wife and childe, yee and the poore men in the londe (y were not led captyne to Babilon) shulde be vnder his Jurisdiction: They came to Godolias vnto Masphat: Namely, Ismael the sonne of Nathamias, Johana and Jonathan the sonnes of Carea, Sareas the sonne of Tanhomech, the sonnes of Ophus y Leptophetice, Jesanias y sonne of Machari, w their cōpanyons. And Godolias the sonne of Ahicam the sonne off Saphan, swore vnto thē and their felowes on this maner: Be not afrayed to serue the Caldees, dwell in the lōde, and do the kynge of Babilon seruyce, so shal ye prosper. Beholde, I dwell at Masphat to be an officer in the Caldees behalfe, and to satisfie such as come to vs. Therfore gather you wyne, corne and oyle, and kepe them in your ware houses, and dwell in your cities, that ye haue in keepinge.

See all the Jewes also y dwelt in Moab vnder y Ammonites, in Idumea and in all y collieries, whē they herde, y the kynge of Babilon had made Godolias the sonne of Ahicam the sonne of Saphan, gouernoure vpo thē y were left in Juda: All the Jewes (I saye) returned out off all places where they were fled vnto: and came in to the lōde of Juda to Godolias vnto Masphat, and gathered wyne and other frutes, and that very moch.

Moreover Johanna the sonne of Carea and all y capaynes of y hooste, y were scatted in Masphat, and sayde vnto him: Knowest thou not y Baalis kynge of y Ammonites hath sent Ismael y sonne of Nathamias, to slaye the? But Godolias y sonne of Ahicam beleued thē not. Thē sayde Johana the sonne of Carea vnto Godolias in Masphat these wordes secretly: Let me go (I praye the) and I will slaye Ismael the sonne of Nathamias, so y no body shal knowe it. Wherefore will he kyll the, y all the Jewes which resorte vnto the, might be scatted, and the remnant in Juda perish? Thē sayde Godolias the sonne of Ahicam to Johanna the sonne of Carea: Thou shalt not do it, for they are but lies, that men saye of Ismael. **The XLI. Chap.**

In the seventh Moneth it happened, y Ismael the sonne of Nathamias y sonne of Elisama (one of y kynges bloude) came w thē that were greatest

C
4. Re. 25. c

D

X
4. Re. 25. d

The prophet Jeremy.

about the kynge, & ten men that were sworn with him: vnto Godolias the sonne off Ahicam to Masphat, and eate there together. And Ismael y sonne of Nathanas w^t those ten men that were sworn to him, starte vp, and smote Godolias the sonne of Ahicam the sonne of Saphan w^t the swerde, & slewe hym, whom the kynge off Babilō had made gouernoure off the londe. Ismael also slewe all the Jewes that were with Godolias at Masphat, and all the Caldees that he founde there waitynge vpon him.

The nexte daye after that he had slayne Godolias (the matter was yet vnknowne) there came certayne men from Sichem, frō Silo and Samaria, to the nombre off lxxx. which had shauen their beerdies, rent their clothes, & were all heuye, bringinge meat of fringes and incense in their hondes, to offere it in the house off the LORDE. And Ismael the sonne of Nathanas went forth off Masphat wepinge, to meete them. Now whē he met them, he sayde: Go youre waye to Godolias the sonne of Ahicam. And when they came in the myddest off the cite, Ismael the sonne off Nathamas (with them that were sworn vnto him) slewe them, eue at the myddest off the pyt. Amonge these lxxx. mē there were ten, y sayde vnto Ismael: Oh slaye vs not, for we haue yet a greate treasure in the felde, off wheate, barley, oyle and hony. So he spared the, and slewe them not with their brechren. Now the pyt wherin Ismael dyd cast the deed bodie off the mē (whom he slewe because off Godolias) had kynge Asa caused to be made, for feare off Baasa the kynge off Israel, and the same pit dyd Ismael fyll with slayne men. As for the remnant off the people, the kynges daughters and all the people that were yet left at Masphat, vpon whom Nabusaradan the chiefe Captayne had made Godolias the sonne of Ahicam gouernoure: Ismael the sonne off Nathanas caried them awaye prisoners toward the Ammonites. But when Johanna the sonne off Carea and all they which had bene captaynes ouer the kynges hooste with him, herde of all the wickednes that Ismael the sonne off Nathanas had done: they toke their companions, and wente out for to fight with Ismael the sōne of Nathanas, and founde him by the waters of Rabim in Gabaon. Now when all the people, whom Ismael led captiue, sawe Johanna y sonne off Carea and all the other captaynes off the hooste, they were glad. So all the people that Ismael had caried awaye frō Mas-

The xliij. Chap.

phat, were brought agayne.

And whē they returned, they came to Johanna the sonne off Carea. But Ismael the sonne off Nathanas fled from Johanna w^t eight of his sworne companions, & wente to the Ammonites. Then Johanna the sonne off Carea and all the captaynes of the hooste that were w^t him, toke the remnant off the people, whom Ismael the sonne of Nathanas had led awaye (When he had slayne Godolias the sonne of Ahicā) whom they also had rescued from his fightinge men, women & children, and gelded men, whom they brought agayne from Gabaon: and wente frem thence, and sat them downe at Geruth Chimham, which lieth besyde Bethleē, that they might go in to Egypte for feare of the Caldees: of whom they were afayed, because that Ismael the sonne off Nathanas had slayne Godolias Ahicamis sonne, whom the kynge off Babilon had made gouernoure in the londe.

The XLII. Chapter.

All the rulers, and Johanna the sonne off Carea, Jesanias the sonne off Osias came with all the people frō the leest vnto the most, & sayde vnto Jeremy the prophet: O heare oure peticiō, that thou mayest praye for vs vnto the LORDE y God, and for the remnant, wherof there be very few left off many, as thou seist vs: that the LORDE thy God maye shewe vs a waye to go in, & tell vs, what we shulde do. Then Jeremy the prophete sayde vnto them: I haue herde you. Behelde, I will praye vnto God youre LORDE, as ye haue requyrd me: and loke what answer the LORDE geuerh you, I shall certifie you theroff, and kepe nothinge back frō you. And they sayde vnto Jeremy: The LORDE off treuth & faithfulness be oure recorde, that we wil do all, that the LORDE thy God commaundeth vs, whether it be good or euell. We will herten vnto the voyce off oure LORDE God, to whom we sende the: that we maye prospere, when we haue followed the voyce off the LORDE oure God.

And after ten dayes came the worde off the LORDE vnto Jeremy. Then called he Johanna the sonne of Carea, and all the captaynes of the people that were with him: &e & all the people frem the leest to the most, & sayde vnto them: Thus saiethe the LORDE God of Israel vnto whom ye sent me, to laye forth youre prayers before him: If ye wil dwell in this londe, I shall buylde you vp, & not breake you downe: I shall plante you, & not rote you out: for I am pacified, as cōcer-

lere 40.2

26

Jer. 31.2
lere. 37.2

Iosue 1.6
1 Mac. 2.8
lere. 45.2

23

1 Re. 15.

4 Re. 35. c

Gen. 14. c
1 Re. 30. b

The prophet Jeremy.

nyng the trouble that I haue done to you. Feare not the kynge off Babylon, off whom ye stonde in awe: O be not afrayed off him, saith the LORDE: for I will be with you, to helpe you, and deliuer you from his honde. I will pardon you, I wil haue mercy vpon you, and brynge you agayne in to youre owne londe.

Nevertheless, yf ye purpose not to dwell in this londe, ner to folowe the voyce off the LORDE youre God: but will saye thus: we will not dwell here, but go in to Egypte: where we shall nether se warre, heare the noyse off batell, ner suffre hunger, there will we dwell. Wherfore heare now the worde of the LORDE, o ye remnaunt of Juda. Thus saith the LORDE of hostes the God of Israel: If ye be whole purposed to go in to Egypte, ad to be there as straungers: the swearde that ye feare, shall ouertake you in Egypte: and the hunger wheroff ye be here afrayed, shall hange vpon you into Egypte, and there ye shall dye. For all they, that off see purpose vnder take to go in to Egypte, there to ease them selues off their mysery, shall perish with the swearde, with hunger and pestilence: not one off them shall remayne, there shal none escape the plague, that I will bringe vpon them.

For thus saith the LORDE off hostes the God off Israel: like as my wrath and indignacion is come vpon the inhabitants of Ierusalem, so shall my displeasure go forth vpon you also, yf ye go in to Egypte: For there ye shal be reuyled, abhorred, brought to shame and confucion: and as for this place, ye shall neuer se it more. The LORDE forbiddeth you (o ye remnaunt of Juda) that ye shall not go in to Egypte. And forget not that I haue warned you earnestly this daye els shal ye begyle youre selues. For ye sent me vnto the LORDE youre God, and sayde: O praye thou the LORDE oure God for vs: and loke what answer the LORDE oure God genneth the, that bringe vs agayne, ad we shall do thereafter. Now haue I shewed, and declared vnto you the voyce off the LORDE youre God, for the which cause he hath sent me to you. If ye will not folowe it, be sure, yf ye shall perishe with the swearde, with hunger & pestilence: even in the same place, where youre lust was to go, and dwell.

The XLIII. Chapter.

Now when Jeremy had ended all y wordes of y LORDE God vnto y peo ple, (for their sakes to whom God

The xliij. Chap. Ho. xliij.

had sent him) Asarias the sonne of Osias, & Johana y sonne of Carea, with all the proude personnes, sayde vnto Jeremy: Thou lye, the LORDE oure God hath not sent y to speake vnto vs, that we shulde not go in to Egypte, and dwell there: But Baruch the sonne of Nerias prouoketh the agaynst vs, that he might bunge vs in to the captyte off the Caldees: that they might slaye vs, and carie vs awaye prisoners vnto Babylon.

So Johanna the sonne of Carea, and all the captaines of the hooste, and all the peo ple folowed not the commaundement of the LORDE: Namely, to dwell in the londe off Juda: But Johanna the sonne of Carea & all the captaines of the hooste, caried awaye all the remnaunt in Juda, that were come together agayne from the heithen (amonge whom they had bene scatred) to dwell in the londe of Juda: Men, women, childre, the kynges daughters: all those that Nabusaradan the chiefe captaine had left with Godolias the sonne of Ahicam. They caried awaye also the prophet Jeremy, Baruch the sonne of Nerias, and so came in to Egypte: for they were not obedient vnto the commaundement of God. Thus came they to Taphnis.

And in Taphnis the worde off the LORDE happened vnto Jeremy, sayenge: Take greate stones in thine hōde, and hyde them in the brick wall, vnder the dore off Pharaos house in Taphnis, that all the men of Juda maye se, and saye vnto them: Thus saith the LORDE of hostes the God of Israel Beholde, I will sende and call for Nabucho donosor the kynge of Babylon my seruante, and will set his seate vpon these stones that I haue hyd, and he shall spiede his tente ouer them.

And when he cometh, he shal smyte the lōde of Egypte with slaughter, with prisonment and with the swearde. He shall set fyre vpon the temples of the Egipcians goddes, and burnethem vp, & take them selues prisoners. Moreover he shall araye himself w the lōde of Egypte, like as a shepherde putteth on his cote, and shall departe his awaye from thence in peace. The pilers also of the temple of the Sonne that is in Egypte, shal he breake in peces, and burne the temples of the Egipcians goddes.

The LXIII. Chapter.

This is the worde y was shewed to Jeremy concerninge all y Jewes, which dwelt in Egypte: at Magdal, at Taphnis

Iere. 27. a

Iere. 41. c

Iere. 41. a

Iere. 41. c

Iere. 41. c

Iere. 42. a

Deu. 18. c

2

2

The prophet Jeremy.

phus, at Memphis, & in the londe of Patu-
res. Thus saith the **LORDE** of hostes the
God of Israel: Ye haue sene all y^e mysery, y^e
I haue brought vpon Jerusalem, and vpon
all the cities of Iuda: so that this daye they
are desolate, and no man dwelling therein: &
y^e because of the greate blasphemies, which
they committed, to prouoke me vnto anger:
In that they wente backe to do sacrifice ad
worshipe vnto straunge goddes: whom ne-
ther they, ner ye, ner yo^r fathers haue know-
ne. How be it, I sent vnto them my seruantes
all the prophetes: I rose vp early, I sent vn-
to them, and gaue them warninge: O do no
soch abheminable thinges, & thinges that I
hate. But they wolde not folowener herke,
to turne from their wickednes, and to do no
more sacrifice vnto straunge goddes.

Wherefore my indignacion & wiath was
kyndled, and it brente vp the cities of Iuda,
the felde with the stretes off Jerusalem: so
that they were made waiste and desolate, as
it is come to passe this daye. Now therfore
thus saith the **LORDE** of hostes the God
of Israel: How happeneth it, that ye do so
greate enell vnto youre owne soules, thus to
destroye the men and women, childre and ba-
bes of Iuda: so that none of you is left, be-
cause ye prouoke me vnto wiath with the
worshes of youre owne hondes: whē ye offre
vnto straunge goddes in the londe off Egip-
te, & here as ye be gone to dwell: That ye
might utterly perishe, and that ye might be
reuyled and shamfully intreated of all naci-
ons. Or, haue ye new forgotten the wicked-
nes off yo^r forefathers, the wickednes off y^e
Kynge of Iuda and their wyues, y^e wicked-
nes that ye youre selues ad youre wyues ha-
ue done in the londe of Iuda, in the cite and
in the londe off Jerusalem?

Yet are ye not sory this daye, ye feare not,
neither walke ye in my lawe and in my com-
mandementes, that I haue geue vnto you
and youre forefathers.

Therefore thus saith the **LORDE** of ho-
stes the God off Israel: I am stedfastly ad-
vysed and determed, to punyssh you, and to
rote out all Iuda. As for the remnaunt off
Iuda that purposly wente into Egipre, the-
re to ease them off their mysery: I will take
them, and they shall all be destroyed. In y^e
londe of Egipre shall they perishe, beyng
consumed with the swearde and with hon-
ger. For from y^e leest vnto y^e most, they shall
perishe with the swearde and with hunger.
Moroner they shall be reuyled, abhorred, sha-
med, and confounded. For I will viset them

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that dwell in Egipre, as I haue visited Je-
rusalem: with the swearde, with hunger and
with pestilence: So that none off the rem-
naunt off Iuda, which are gone to dwell in
Egipre, shall be left to come agayne in to y^e
londe of Iuda: all though they thynke to
come thither agayne, and to dwell there. For
none shall come agayne, but soch as are fled
awaye.

Then all the men which knewe that their
wyues had offred vnto straunge goddes, &
a greate sorte off wyues that stode there, yee
and all the people that dwelt there in Egip-
te in the cite of Patures, answerde Jeremy, &
sayde: As for the wordes that thou hast spo-
ken vnto vs in the name of the **LORDE**, we
will in no wyse heare them: but what so euer
goeth out of oure owne mouth, that wil we
do: We will do sacrifice, and offre oblations
vnto the Quene off heauen: like as we and
o^r forefathers, oure Kynge and oure heades
haue done in the cities off Iuda, and in the
stretes and felde of Jerusalem. For then
had we plenteousnesse off vytales, then we-
re we in prosperite, and no mysfortune ca-
me vpon vs.

But sene we left of, to offre, and to do sa-
crifice vnto the Quene of heauen, we haue
had scarcenes of all thinges, and perishe wth
the swearde and hunger. Last of all, when
we womē did sacrifice and offred vnto the
Quene of heauen, did we make her cakes ad
peure vnto her drinke offerings, to do her ser-
uice, without oure husbondes wylls?

Then sayde Jeremy vnto all the people,
to the men, to the women and to all the fol-
ke, which had geuen him that answer: Dyd
not the **LORDE** remembre the sacrifices that
ye, yo^r forefathers, youre Kiges & rulers (wth
all the people) haue offred in the cities of Ju-
da, in the stretes and londe off Jerusalem?
and hath he not considered this in his myn-
de? In so moch, that the **LORDE** might
no longer suffre the wickednes off youre
inuencions, and the abheminable thynges
which ye dyd? Is not youre londe desolate &
voyde, yee and at hoired, so that no mā dwel-
leth therein any more, as it is come to passe
this daye?

Dyd not all this happen vnto you, becau-
se ye made soch sacrifice, and synned agaynst
the **LORDE**? Ye haue not folowed his voy-
ce, to walke in his lawe, in his ordinaunces
and statutes.

Yee this is the cause, that all mysfortu-
ne happened vnto you, as it is come to passe
this daye.

Jer. 35. 2
35. C

Jer. 19.

C

Jer. 7. b

1. Mach. 1. 1

D

Jer. 10.

Amo 9. b

Jer. 43. C
43. 2

Esa. 1. 10

2. Re. 12. 11
Jer. 1. 10
1. 10

Bal. 1. 23

The prophet Jeremy.

Morouer, Jeremy spake vnto all the people and to all the women: Heare the worde off the **LORDE** all Juda, ye that be in the londe off **Egipte**: Thus saith the **LORDE** off hoostes the God of **Israel**: Ye and your wyues haue spoken with youre owne mouth, the thinge that ye haue fulfilled in deede.

Reethus haue ye sayde: We will not fayle, but do the thyng that pleaseth vs: we wil do sacrifice and poure out drynke offringes to the Quene of heauen. Purposly haue ye set vp youre owne good meanynges, & hastely haue ye fulfilled youre owne intentione. And therfore, heare the worde of the **LORDE** all Juda, ye that dwell in the londe off **Egipte**.

Beholde, I haue sworne by my greate name (saith the **LORDE**) that my name shal not be rehearsed thorow enymans mouth of Juda, in all the londe off **Egipte**: to saye: The **LORDE** God lyueth, for I wil watch, to plague them, and not for their wealth. And all the men of Juda that be in the lode of **Egipte**, shal perish with the swerde and with hunger, vntill they be utterly destroyed.

Neuertheles, those that fled awaye for yf swerde, shal come agayne into the lode of Juda (but there shal be very fewe of them) And all the remmaunt off Juda, that are gone in to **Egipte**, there to dwell, shall knowe, whose wordes shal be founde true: theirs or myne. Take this for a token, that I wil visit you in this place (saith the **LORDE**) and that ye maye knowe, how that I (without doute) wil perfourne my purpose vpon you, to punyssh you. Beholde (saith the **LORDE**) I wil deliuer Pharaos Ophiam kynge of **Egipte** in to the hondes of his enemies, yf seke after his life: even as I gaue Sedechias the kynge of Juda in to the hondes of Nabuchodonosor kyge of Babilon, which sought after his life.

The XLV. Chapter.

These are the wordes yf Jeremy the prophet spake vnto Baruch the sonne of Nerias, after that he had writtenthese Sermons into a booke at the mouth of Jeremy, In the fourth yeare of Joachim the sonne of Josias kynge of Juda.

Thus saith the **LORDE** God of **Israel** vnto the, O Baruch: In so moch as thou thoughtest thus (when thou wast writinge) Wo is me, the **LORDE** hath geuen me payne for my trauaile: I haue wecried my self wiffighing, and shall I fynde no rest: Therfore

The xlii. Chap. xliii.

retell him (O Jeremy) yf the **LORDE** saith thus: Beholde, The thinge that I haue buylded, wil I breake downe agayne, and rote out the thinge, that I haue planted, yee this whole londe. And sekest thou yet promociō: Lokenot for it, and desyre it not. For I will bringe a miserable plage vpo all flesh, saith the **LORDE**. But thy life wil I geue thee for a pray, where so ever thou goest.

The XLVI. Chapter.

Here folowe the wordes off the **LORDE** to the prophet Jeremy, which he spake vnto the Gentiles. These wordes folowinge preached he to the **Egiptians** concernyng the hoost off Pharaos Necho kynge off **Egipte**, when he was in Charcamis besyde the water off **Euphrates**: what tyme as Nabuchodonosor the kynge of Babilon slew him, In the fourth yeare off Joachim the sonne off Josias kynge off Juda.

Ye make redy buckler and shylde, ye go forth to fight: Ree harnesse youre horses, & set youre selues vpon them: Re set youre salletes fast on, ye bunge forth speares, ye scourre youre swerdes, & put on youre brest plates.

But alas, how happeneth it, that I se you so a frayd: why shiecke ye backe: wherefore are youre worthies slayne: Reethey runne so fast awaye, that none off them loketh behynde him. Fearfulnesse is fallen vpon everychone off them, saith the **LORDE**. The lightest off fore shall not fle awaye, and the worthies shall not escape.

Towarde the north by the water of **Euphrates** they shall stamble and fall. But what is he this, that swelleth vp, as it were a floude, roaringe & raginge like the streames off water: It is **Egipte** that ryseth vp like the floude, and casteth out the waters with so greate noyse.

For they saye: We will go vp, and will couerthe earth: we wil destroye yf cities, with them that dwell therein. Get you to horse backe, roll forth yf Charettes, come forth ye worthies: ye **Morians**, ye **Libeans** with youre buclers, ye **Libeans** with youre bowes: So shall this daye be vnto the **LORDE** God of hoostes, a daye of vengeance, that he maye auēge him of his enemies. The swerde shal denoure, it shal be satisfied and bated in their bloude: For the **LORDE** God off hoostes shall haue a slayneoffringe towarde the North, by the water of **Euphrates**. Go vp (o Galaad) & bringe triacle vnto the daughter off **Egipte**:

zhb ij

The prophet Jeremy.

But in wayne shalt thou go to surgery, for thy wounde shall not be stopped. The Lether shall heare off thy shame, and the londe shall be full of thy confucion: for one strengeman shall stamble vpon another, how then shulde they not fall both together?

E These are the wordes that the **LORDE** spake to the prophet Jeremy, concerninge y^e hoost of Nabuchodonosor the kynge of Babylon, which was to destroye the londe off Egypte: Preach out thow the londe of Egypte, and cause it be proclaimed at Migdal, Memphis and Taphnis, and saye: Stande still, make the redie, for the swerde shall consume the rounde aboute.

How happeneth it that thy mightie wor- thies are fallen: why stode they not fast? Euen because the **LORDE** thrust them downe. The slaughter was greate, for one fell e- uer still vpon another. One cried vpon ano- ther: Up, let vs go agayne to oure owne peo- ple, and to oure owne naturall countre, from the swerde of oure enemye.

E Crie euen there: O Pharaos kynge of E- gypte, the tyme will bunge sedicion. As tru- ly as I lyue (saith the kynge, whose name is the **LORDE** of hoostes) it shall come as y^e mount of Thabor, and as Libanus yf it sto- de in the see. O thou daughter of Egypte, make redy thy geer to flye. For Memphis shall e voyde and desolate, so that noma shall dwell therein. The londe of Egypte is like a goodly fayre calfe, but one shall come out of the north to dryue her forwarde. Hir wagi- ed souldyers that be with her, are like fat cal- ues.

They also shall fle awaye together, and not abyde: for the daye off their slaughter and the tyme of their visitacion shall come vpon them.

The crie off their enemies shall make a noyse, as the blast of a tremper. For they shall entre in with their hooste, and come wth axes, as it were hewers downe of wod. And they shall cut downe hir wod (saith the **LORDE**) with out eny discrecion. For they shal be no in nobie then the gresshep- pers, so that no man shalbe able to tell the. The daughter of Egypte shalbe confounded, whē she shalbe deliuered in to the bondes off the people off the north.

E Moreover thus saith the **LORDE** of hoos- tes the God of Israel: Beholde I will vy- set that restlessse peop^{le} off Alexandria, Pha- rao and Egypte, yee both their goddes and their kynges: euen Pharaos, and all them y^e

The xlvij. Chap.

litten vnto him. Yee I will deliuer them into the bondes off those, that seke after their lyues: Namely, into the power off Nabuchodonosor the kynge off Babylon, and in to the power off his seruantes. And after all these thinges, it shalbe inhabited as afore tyme, saith the **LORDE**

But benot thou afrayed (o my seruant Jacob) feare not thou, o Israel. For lo, I wil helpe the from farre, and thy sede from the londe of thy captiuite. Jacob also shall co- me agayne, and be in rest: he shall be rich, and no man shall do him harme. Feare thou not (o Jacob my seruant) saith the **LOR- DE**, for I am with the: and will destroye all nacions, amonge whom I haue scatred the. Neuertheles I will not consume the, but chasten the and correcte the: yee and that with discrecion: nether wil I spare the, as o- ne that were faultlesse.

The XLVII. Chapter.

E These are the wordes, that the **LOR- DE** spake vnto Jeremy the prophet agaynst the phylistines, before that Pharaos smote the cite off Gaza. Thus sa- ieth the **LORDE**: Beholde, there shall waters arise out off the north: and shall growe to a greate flonde, runnyng euer and coueryng the londe, the cities and them that dwell therein

And the men shall crie, and all they that dwell in the londe, shall mourne at the noy- se and stampyng off their stronge barbed horses, at the shakynge off their charrettes, and at the remblinge off the wheelcs. The fathers shall not loke to their childien, so feable and weery shall their bondes be: at the same tyme, when he shal be there, to des- troye the whole londe off the phylistynes. He shall make waist both Tirus, Sidon and all other that are sworne vnto them.

For the **LORDE** will destroye all pales- tina, and the other Jles, that be denyded fro the countre. Baldnesse is come vpon Ga- za, Ascalon with hir ether valleys shall ke- pe hir peace.

How longe wilt thou slaye, O thou swer- de off the **LORDE**: Turne agayne in to y^e sheeth, reste, and leaue off. But how can it cease, when the **LORDE** himself hath ge- uen it a charge agaynst Ascalon, and ray- sed it vp agaynst the cities off the see co- ast?

The XLVIII. Chapter.

E Thus saith y^e **LORDE** off hoostes y^e God of Israel agaynst Moab: Wo be to y^e cite off Nebo, for it shal be layed

Iera. 14. b

Eze. 19. b

Esa. 44. a
Iere. 30. b

Agg. 1. a

A

Esa. 14. c
Eze. 25. c
Seph. 2. a

B

A

Esa. 15. a
Isa. 25. b

The prophet Jeremy.

Eze. 25. b
Saph. 2. b
Ioiue. 17. c

waist, brought to confusion and taken. Yee yf ströge cite of Cariatharim shalbe brought to shame, and afrayed: Moab shall nomore be had in honoure: Wicked counsell shalbe taken vpon Hesebon. Come (shall they say) let vs rote them out, that they maye be nomore amonge the nombre of the Gentiles, yee that they maye nomore be thought vpon: Thus the swearde shall persecute yf. A voyce shall crie from Horonaim: With greate waistinge and destruction, is Moab made desolate.

And this crie shalbe herde in all hir cities. At the gounge vp vnto Luhth there shall arise a lamentacion: and downe towarde Horonaim, there shall be herde a cruell and a deedly crie: Get you awaye, sane youre lyues & be like vnto the heeth in yf wilderness. For, because thou hast trusted in thy stronge holdes and treasure, thou shalt be taken. Chamos with his prestes and prynces shall go awaye in to captiuyte.

Iere. 17. b
Eze. 29. a
Esa. 2. b

The destroyer shal come vpon all cities, none shall escape. The valleys shalbe destroyed, and the feldees shall be layed waist: like as the LORDE hath determed.

Make a token vnto Moab, that she ges hir awaye spedely: for hir cities shalbe made so desolate, that no man shall dwell therein. Cursed be he that doth the worke of the LORDE negligently, and cursed be he that kepeth backe his swearde from sheddingde off bloude.

Iere 47. b

Moab hath ever bene rich and carlesse from hir youth vp, she hath syten and take hir ease with hir treasure. She was neuer yet put out off one vessell in to another (yf is) sh: neuer wente awaye in to captiuyte, thei fore hir taist remayneth, and hir sauoure is not yet chaunged.

But lo, the tyme commeth (saith the LORDE) that I shall sende hir trussers to trusse her vp, to prepare and season hir vessels: yee hir tankerdes rattell, and shake to & fro. And Moab shalbe ashamed off Chamos, like as Israel was ashamed off Bethel, wherin she put hir trust.

3. Re 13. c

1. Re 11. g

Wherefore do yethinke thus: we are mighty, and stronge men off warre: Moab shalbe destroyed, and hir cities brente vp: hir chosen yongemen shall be slayne, saith the Kinge, whose name is the LORDE off hoostes. The destruction off Moab commeth on a pace, and hir fall is at hande.

All hir neighbours shall mourne for her, and all they that knowe hir name, shal saye: How happeneth it, that the stronge staff

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and the goodly rod is thus broken? And thou daughter Dibö, come downe from thy glory, and sit in pouerte. For he that destroyeth Moab, shall come vp to the also, and breake downe thy stronge holdes.

And thou that dwellest in Arcoer, get the to yf strete, & loke aboute the: are them that are fled and escaped, and saye: what thyng is happened? O, Moab is confounded and overcome.

Mourne and crie, tell it out at Arnon, that Moab is destroyed. And mysery shall come vpon the playne londe: Namely, vpo holon, and Jaza: vpon Mephat and Dibö, vpon Tebo and the house of Diplathaim, vpon Cariatharim and Bethgamul, vpon Bethmaon and Carioth, vpon Bofra and all the cities in the löde off Moab, whether they lye farre or neare.

The home of Moab shal be smytte downe, & hir arme broken, saith the LORDE. Make hir drunken (for she magnified hir self aboue the LORDE: that men maye clappe thei handes at hir vomyce, and that she also maye be laughed to scorne. O Israel, shalt thou not laugh him to scorne, when he is taken amonge theues? Yee because off thy wordes that thou hast spoken agaynst him, thou shalt be dryuen awaye. Ye Moabites shal leaue the cities, and dwell in rockes off stone, and become like doves, that make thei nestes in holes.

D

Nu. 22. a

As for Moabs pryde, we haue herde off it, she is very hie mynded. I knowe hir stoutnesse, hir boostinge, hir arrogancy and the pryde off hir stomack, saith the LORDE. For hir furiousnes maye nether vpholde her wth strength, ner bede. Therefore shal there mourninge be made for Moab, and euery man shal crie for Moabs sake: a lamentacion shalbe made, to the men that stonde vpon the wall. So will I mourne for the also (o Jazer) and for the, O thou vynyarde off Sybma.

Esa. 16. b
Iere. 49. c

Thy wyne branches shal come oueryf see, and the brannches off Jazer but vnto the see: the destroyer shal breake in to thy harvest and grape gatheringe. Myrrh and cheare shalbe taken awaye from the tymbre felde, and from the whole londe off Moab.

E

There shall be no swete wyne in the presse, the treader shal haue no stomacke to crie, yee there shall be none to crie vnto him: which afore tyme were herde from Hesebon to Eleale and Joaz, which lifted vp thei voyce from Zoar vnto Horonaim, that bullock off thie yeare olde. The waters also off Chemrim shalbe dried vp.

Jobb 44

The prophet Jeremy.

Esa. 15. a Morouer I will make Moab cease (saith the LORDE) from the offrings and censinge that she hath made vnto hir goddes in hie places. Wherfore my herte mourneth for Moab, like a crowde playenge an heuy songe: and for the mens sake off the bricke wall my herte mourneth also, even as a pype, that pipeth a dolefull songe: for they shalbe very fewe, and destroyed.

S All heades shall be shauen, and all beerdess clipped off: all hondes bounde, and all loynes gyded aboute with sack cloth. Vpō all the house toppes and stretes off Moab, there shalbe mournynge: For I will breake Moab like an vnprofitable vessell saith the LORDE. O how fearfull is she: O how mourneth she: O how doth Moab hange downe hir heade, and is ashamed: Thus shall Moab be a laughinge stocke, and had in derision off all them, that be rounde aboute her.

Deu. 28. c
lere. 42. d For thus saith the LORDE: Beholde, the enemye shal come flyenge as an Aegle, and spiede his wynges vpon Moab. They shall clynne ouer the walles, and wyne the stronge holdes. Then the mightymens herces in Moab, shalbe like the herte off a woman trauelinge with childe.

Esa. 24. c And Moab shalbe made so desolate, that she shal nomore be a people, because she hath set vp her selfe agaynst the LORDE. Scare, pyt, and snare shal come vpō the (o Moab) saith the LORDE. Who so escapeth the feare, shal fall in the pyt: and who so getteth out off the pyt, shal be taken in the snare.

For I will bringe a yere off visitacion vpon Moab, saith the LORDE. They that are able to fle, shal stonde vnder the shadewe off Hesebon. For there shal go a fyre out off Hesebon, and a flame from Sion, & shal burne vpon that proude people off Moab, both before and behynde.

We be vnto the (o Moab) for thou people off Chamos shal perish: Rec thy sonnes and doughters shal be led awaye captiue. Yet at the last will I bringe Moab out off captiue agayne, saith the LORDE. Thus farre off the plage off Moab.

The XLIX. Chapter.

Eze. xix. d
35. a
Amos. 1. a **A**S concerninge the Ammonites, thus saith the LORDE: Hath Israel no children, or is he without an heire? Why hath youre kynge then taken Gad in: wherfore doth his people dwell in his cities? Beholde therefore, the tyme cometh (saith I.

The xlix. Chap.

LORDE) that I will brynge a noyse off warre into Rabath off the Ammonites.

Labell shalbe desolate, and hir cities brent vp: and the Israelites shal be lordes ouer those, that had the in possession afore, saith the LORDE. Hesebon shal mourne, for it shal be roted out off the grounde, saith the LORDE. The cities off Rabath shal crie out, and gyde them selues with sack cloth: they shal mourne, and runne aboute the walles: for their kynge shal be led awaye prisoner: yee his priestes and prynces with him.

Wherfore trustest thou in the water streames, that flowe to and fro, o thou fearce doughter: and thynkest thou art so safe (by reason off thy treasure) that no man shal come to the?

Beholde, I will brynge a feare vpon the, saith the LORDE God off hoostes, from all those that be aboute the: so that ye shal be scattered euery man frem another, and no mā shal gather them together agayne, that be fled. But after that, I will bringe the Ammonites also out off captiue agayne.

B Upon the Edomites hath the LORDE off hoostes spoken on this maner: Is there no more wysdome in Theman? Is there no more good counsell amonge his people? Is their wysdome then turned clene to naught? Get you hence, turne youre backes, crepe downe into the depe, O ye citiesyns off Dedan.

For I will brynge destructio vpon Esau, yee and the daye off his visitacion. If the grape gatherers came vpon the, shuld they not leaue some grapes? If the night robbers came vpon the, shuld they not take so much, as they thought were ynough?

But I will make Esau bare, and discover his secretes, so that he shal not be able to hyde them. His sede shalbe waisted awaye, yee his brethren and his neighbours, and he himself shal not be left behinde.

Thou shalt leaue thy fatherlesse children behinde the, and I will kepe them and thy wydowes shal take their comforth in me. For thus hath the LORDE spoken: Beholde, they that men thought were vnmete to drinke of the cuppe, haue dronken with the first: and thynkest thou then to be fre?

No, no thou shalt nether be quyte no fre, but thou must drynke also: For why, I haue sworne by my self (saith the LORDE) that Bosra shal become a wyldernes, an open shame, a laughinge stocke and cursynge: and hir cities shalbe a continuall deserte.

B
Esa. 21. b
Eze. 25. b
32. f. 15. a

Iere. 25. b
Eze. 9. b
1. Pe. 4. c

The prophet Jeremij.

For I am perfectly informed of the LORDE, that he hath sent a message all ready vnto the hierthen. Gather you together, and go forth agaynst them: make you ready to the battayle, for lo: I will make the but small amonge the heithen, and litle regarded amonge men.

Thy hie stomack z the pryde of thy herre haue disceaued y, because thou wilt dwell in the holes of stony rockes, and haue the hie mountaynes in possession. Neuertheles though thy nest were as hie as the Eagles, yet wil I cast the downe, saith the LORDE. Moreover Idumea shall be a wilderness: who so goeth by it, shalbe abashed, and wondre at all hir miserable plages. Like as Sedom, Gomor and the cities that laye there aboute, were turned vpsyde downe (saith y LORDE) so shal no body dwell in Idumea, and no man shal haue his habitacion there. Beholde, like as the Lyon cometh vp from the pleasaunt medowes of Iordane vnto y grene pastures of Etha, so wil I dryue him, z make him runne agaynst her. But who is the yonge man that I will ordeine herto? Who is like, vnto me? What is he that will stryue with me? What shepherde maye stonde in my hondes?

Therfore heare the counsell of the LORDE, that he hath taken vpon Idumea: z his purpose, that he hath deuysed vpon the cite syns of Theman: The leest of the flocke shal teare them in peces, z loke what fayre thynge they haue, they shal make it waiste, z them selues also. At the noyse of their fall y earth shal quake, the crie of their voyce shalbe heard vnto the reed see. Beholde, y enemye shall come and sle vp hither, like as it were an Eagle, z spiede his wynges vpon Bosra. Then shal the hertes of the worthies in Edom be as the herre of a woman traueling of childe. Upon Damascus, Hemath and Arphad shal come confucion, for they shal heare euell cydinges: they shal be tossed to and fro like the see that can not stonde still. Damascus shalbe sore a frayde, z shal sle, trembling shal come vpon her. Sorowe and payne shal ouer take her as a woman traueling of childe. But how shulde so worshipfull and glorious a cite be forsaken? heare therefore: hir yonge men shal fall in the firetes, and all hir men of warre shal be cate awaye in that tyme, saith the LORDE of hoostes. I will kyndle a fyre in the walles of Damascus, which shal cosume the palace of Benadad.

As for Cedar and the kyngdome of Hasor, whom Nabuchodonosor the kyng of

The l. Chap. Fo. xlv. i

Babilon smote downe, the LORDE hath spoken thus vpon them: Arise, and get you vnto Cedar, and destroye the people toward the easte. Their tentes and their flockes shal they take awaye, yce their hanginges and their vessell. Their Camels also shal they carie awaye with them. They shall come aboute them on euery syde with a fearfull crie.

Sle, get you soone awaye, crepe in to cannes, that ye maye dwell there: O ye inhabitants of Hasor, saith the LORDE: for Nabuchodonosor y kinge of Babilon hath holden a counsell concernynge you, z concluded his deuysce agaynst you. Arise, z get you vp agaynst yonder rich z carelesse people (saith the LORDE) which haue nether gates ner doore barres, z that dwell not together. Their Camels shalbe stollen, z the dromes of their catell dryuen awaye.

Moreover, these that be shauen wil I scatter towarde all the wyndes, z bringe them to destruction: yee z that thorow their owne familiers, saith the LORDE. Hasor also shal be a dwellinge for Dragons, and an everlastinge wilderness: so that no body shal dwell there, and no man shal haue there his habitacion.

These are the wordes, that the LORDE spake to the prophet Jeremy concernynge Elam, in the begynnynge of the reigne of Sedechias kinge of Iuda. Thus saith the LORDE of hoostes: Beholde, I wil breake the bowe of Elam, and take awaye their strength: and vpon Elam I wil bunge the foure wyndes from y foure quarters of heauen, z wil scatter them agaynst the same foure wyndes. And there shal be no people, but some of Elam shal sle vnto them.

For I wil cause Elam be a frayde of their enemies, z of them that seke their lyues: z wil bunge vpo them the indignacion of my wrath, saith the LORDE. And I wil persecute them with the swearde so longe til I haue brought them to naught. I wil set my stole in Elam, I wil destroye both the kinge z y prynces from thence, saith the LORDE. But in processe of tyme, I wil bunge Elam out of captiuite agayne, saith the LORDE.

The L. Chapter.
The wordes y the LORDE spake vnto the prophet Jeremy, concernynge Babilon, z the londe of the Caldees: Preach amonge the Gentiles, let youre voyce be heard, make a toke: crie out, kepe no sylence, but saye: Babilon shal be wonne, Bel shalbe confounded, and Merodach shalbe ouercome.

h h h i i j

Abdic. a
Eia. 47. b
Iere. 48. d

Iere 18 b
19 b. 50 b
Gene 19. c

D
Mal. 11. b

Iere 48 f
Eia. 17. c
Amos 1. a

E
Eia. 21. c

S
Eze 23. d
Dan. 2. a

E
Eia. 13. a
47. a
Iere. 23. b
31. a
Eia. 45. a
Dan. 5. a

The prophet Jeremy.

Yet their goddesses shall be brought to shame, and their ymages shall stonde in feare. For out of the north there shall come a people agaynst her, which shall make hir londe so waiste, that no body shall dwell therein: neither man nor beast, for they shall fle and departe from thence. In those dayes & at that tyme (saith the LORD) the children of Israel shall come, they & the children of Juda, weeping & makinge haire, & shall seke the LORD their God. They shall aye the waye to Sion, thither shall they turne their faces, & come, and hang vpon the, in a couenaunt that neuer shall be broken.

My people hath bene a lost flocke, my shepherdes haue disceaued them, & haue made them go astraye vpon the hilles. They haue gone from the mountayne to the litle hill, & forgotten their folde. All they yf came vpon them, haue deuoured the: & their enemies sayde: We haue made no faute agaynst them, for they haue displeased the LORD, yee euen the LORD which is the beuotie of their rightuousnes, & yf defended their fathers. Yet shall ye fle from Babilon, & departe out of yf londe of the Caldees, and ye shall be as the rammes that go before the flocke. For lo, I will wake vp an hoost of people from yf northern londe, & bunge them vpon Babilon: these shall laye sege to it, & wyne it: Their arrows shall not mysse, like as a connyng archer shunteth not wronge. And the Caldees shall be spoyled, & all they that spyle them, shall be satisfied, saith the LORD: because ye were so chearfull & glad, to treade downe myne heretage, & fulfilled youre pleasures, as the calves in the grasse: and triumphed ouer them like the bulles, when ye had gotten the victory. Your mothers shall be sore confounded, and they that bare you, shall come to shame. She shall be the leest fet by amonge the nations, vyode, waiste, & dried vp. No man shall be able to dwell there, for the feare of yf LORD, but she shall be whole desolate. All they that go by Babilon, shall stonde still, & be abashed, & shall wondre at all hir plagues.

Go forth in yo^r araye agaynst Babilon rounde aboute, all yf that can handle bowes: shute as her, spare no arrows, for she hath synned agaynst the LORD. Crie out: vpon her, vpon her, agaynst her rounde aboute: she shall yelde her selfe, her foundations shall fall, & hir walles shall come downe, for it shall be the vengeance of the LORD. Yee vengeance shall be taken of her, & as she hath done, so shall she be dealt withall. They shall rote out the sower from Babilon, & him yf handlet

The I. Chap.

the sickle in harvest. For feare of the swerde of the enemye, every man shall get him to his owne people, & every man shall sie to his owne londe. Israel is a scattered flocke, the Lyons haue dispersed them. First the kinge of the Assirians deuoured them, last of all this Nabuchodonosor kynge of Babilon hath brused all their bones.

Therefore thus saith the LORD of hostes the God of Israel: Beholde, I will viset the kinge of Babilon & his kingdome, as I haue visited the kinge of the Assirians: and will bunge Israel agayne to his pleasaunt pasture, that he maye fede vpon Charnel & Basan, and be satisfied vpon the mount of Ephraim & Galaad. In these dayes and at the same tyme (saith the LORD) yf the offence of Israel be sought for, there shall none be founde: Yf men enquire for the synne of Juda, there shall be none: for I will be mercifull vnto them, whom I suffre to remayne ouer.

Go downe (o thou avenger) into the enemies londe, & viset them that dwell therein: downe with them, and smyte them vpon the backes, saith the LORD: do accordinge to all, that I haue commaunded the. There is gone aboute the londe a crie of a slaughter & greete murther, namely on this maner: How happeneth it, that the hammer of the whole worlde is thus broken & brused in sonder? How chaunceth it, that Babilon is become a wilderness amonge the heithen on this maner? I myself haue layed wayte for the, & thou art taken: vnawares art thou trapped & snared: for why, thou hast prouoked yf LORD vnto anger: The LORD hath opened his house of ordinaunce, & brought forth the weapons of his wrath. For the thinge that is done in the londe of the Caldees, it is the LORD of hostes worke.

These thinges shall come vpon her at the last, they shall breake into hir prieny chambers, they shall leane her as bare as stones, that be layed together vpon heapes. They shall so destroye her, yf no thinge shall be left. They shall slaye all hir mightie souldyers, and put them to death. Wo be vnto the, for the daye & tyme of their visitacion is at hande. Me thinke I heare already a crie, of them that be fled & escaped out of the londe of Babilon, which shewe in Sion the vengeance of the LORD our God, the vengeance of his temple: Yee a voyce of them, that crie agaynst Babilon: Call vp all the archers agaynst Babilon, pyth youre tentes rounde aboute her, that none escape. Recompence

1 Efd 1 a

Jer. 25 a
Eze 36 f

Jer. 50 g

Esa 47 a

Jer. 18 b
Isa 49 c

Exo. 21 b
Leu 24 d
Jobel 1 b

4 Reg. 17 c
Esa 10 a
4 Reg. 25 b

4 Reg. 19 g
Esa 14 d

D
Jer. 31 a

E

The prophet Jeremy.

The li. Chap. Fo. xlvij.

Apoc. 18 b her, as she hath deserved: and accordinge as she hath done, so deale with her agayne: for she hath set vp her self agaynst the LORDE, agaynst y^e holy one of Israel. Therefore shal hir yongemen fall downe in the stretes, & all hir men of warre shal be roted out in y^e daye, saith the LORDE. Beholde, I speake vnto the (o thou proude) saith the LORDE God of hostes: for thy daye shal come, cu^e the tyme of y^e visitaciō. And the proude shal stum- ble & fall, & no man shal helpe him vp. I wil burne vp his cities with fyre, & it shal consume all that is rounde aboute him.

Ihus saith the LORDE of hostes: The children of Israel & Iuda suffre violence to- gether. All they that haue them in capti- uityte, kepe them fast, & wil not let them go: but their avenge & redemer is mightie, whose na- me is the LORDE of hostes: he shal man- trayne their cause, he shal make the londe sha- ke, & iudge them that dwell therein, one with another. The swearde shal come vpon the Caldees (saith the LORDE) vpon them that dwell in Babilon, vpon their princes, & vpon their wyse mē: The swearde vpon their soyth sayers, (as for those, they shal become foo- les.) The swearde vpon their worthies, so that they shal stonde in fāre: The swearde vpon their horsmen and charettes, & vpon all the comon people that dwell vnder hē: so that they all shal become like women: The swear- de vpon their treasure, so that it shal be stol- len awaye: The swearde vpon their waters, so that they shal be dued vp: For the londe woishippeth ymages, & delyteth in straun- ge wondrous full chinges. Therefore shal wilde beestes, Apes & Estriches dwell therein: for there shal neuer man dwell there, neither shal eny man haue his habitacion there for ever- more. Like as God destroyed Sodom & Go- more, with the cities that laye there abou- te, saith the LORDE: So shal no man dwell there also, neither shal eny mā haue there his habitacion. Beholde, there shal come a peo- ple from the north, with a greace bonde of men, & many kinges shal stonde vp from the endes of the earth: They beare bowes & buc- lers, cruell are they & vnmereifull.

Ihus their voyce roareth like the raginge see, they ryde vpon horses, & come weaponed to fight agaynst the: O Babilon. As soone as the kinge of Babilon heareth tell of them, his hondes shal waxe feable: Sorowe and heynes shal come vpon him, as a woman trauelinge with childe. Beholde, like as the Lyon cometh vp from the pleasaunt me- dows of Iordane vnto the grene pastures

of Ethan, so wil I dryue hē forth, and make them runne agaynst her. But whom shal I chose out, & ordene to sōch thinge? For who is like me, or who wil stryue with me: or what shepherde maye stonde agaynst me? Therefo- re heare the counsell that the LORDE hath geuen vpon Babilon, and the deuyceth that he hath taken vpon the londe of the Caldees. The loest amōge the people shal teare them in peces, & loke what pleasaunt thinge they haue: they shal laye it waist. The noyse at y^e wyngynge of Babilon shal moue the earth, & the crie shal be herde amonge the Gētiles.

The LI. Chapter.

Ihus hath the LORDE sayde: Behol- de, I will rayse vp a perlonis wynde agaynst Babilon & hir citezens, y^e beare euell will agaynst me. I wil sende also in to Babi- lō fanners, to fanne her out, & to destroye hir londe: for in the daye of hir trouble they shal be aboute her on euery syde. Moreover, the LORDE hath sayde vnto the bowe men, & to them y^e clymme ouer the walles in brest pla- ces: Ye shal not spare hir yongemē, & yll dow- ne all hir hoost. Thus the slayne shal fall downe in the londe of the Caldees, and the wounded in the stretes. As for Israel & Ju- da, they shal not be forsake of their God, of the LORDE of hostes, of the holy one of Is- rael: no, though they haue fylled all their lon- de full of synne. Sle awaye from Babilon, euery man saue his life. Let no man holde his cunge to his wickednes, for the tyme of the LORDES vengeance is come, yee he shal re- warde her agayne. Babilon hath bene in the LORDES honde a golden cuppe, y^e maketh all londes droncken. Of hir wyne haue all peo- ple droncken, therefore are they out of their wittes. But sodenly is Babilon fallen, and destroyed. Mourn for her, brynge plasters for hir woundes, yf she maye peradventure be healed agayne. We wolde haue made Ba- bilon whole (saye they) but she is not recone- red. Therefore wil we let her alone, & go euery mā into his owne countre. For hir iudgmēt is come in to heauen, & is gone vp to the clou- des. And therefore come on, we will shewe Sion the worke of the LORDE oure God.

Make sharpe the arrows, and fyll the quyners: for the LORDE shal rayse vp the spere of the kynge of the Medes, which hath already a desyre to destroye Babi- lon. This shal be the vengeance of the LOR- DES, and the vengeance of his temple.

Set vp tokens vpon the walles of Babi- lon, make youre watch stronge, set yo^r watch- men in aray, yee holde prienye watches: & yet

Gene. 19. d

Iere 50. b
Deut. 28. c

Iere. 49. c

Iob 41. a

Iere 25. b
Iere 49. a

Iere. 50. d

Esa. 48. d

Iere 50. c

Esa. 51. b
Apo. 18. a
14. b

Iud. 2. e
1 Re. 11. c

The prophe^e Jeremy.

for all that shall the LORDE go forth with the denyce, which he hath taken vpon them that dwell in Babilon.

Amos 6. c
Iere. 22. a

Iere. 10. b

psal. 134. b

Esa. 44. c
Baru. 6. a

O thou that dwellest by the greete waters, o thou that hast so greete treasure and riches, thyne ende is come: & the rekenyng of thy wynnynge. The LORDE of hoostes hath sworn by himself, that he wil ouerwhelme the with men like greshoppers in nombre, which with a courage shall crie Alarum Alarum agaynst the. Yee even the LORDE of hoostes, that with his power made the earth, with his wysdome prepayred y^e rounde worlde, & with his discrecion spred out the heauens. As soone as he letteth his voyce be herde, the waters in the aye were scarce: he draweth vp the cloudes from the endes of the earth. he turneth y^e lightenynges to rayne, he bringeth the wyndes out of their secreete places. By the reason of wysdome, all men are become fooles. Confounded be all the casters of ymages: for y^e thinge that they make, is but disceate, & hath no breath. Wayne is it, & worthy to be laughed at: & in the tyme of visitacion it shal perish.

D Neuertheles, the porcion of Jacob is no ne soch: but he that made all thinges, whose name is the LORDE of hoostes, he is the redde of his enheritaunce. Thou breakest my weapens of warre, & yet thou row the I have scatted the nacions & kyngdomes: Thou row the haue I scatted horse & horseman, yee the charettes, & soch as sat vpon them: Thou row the I haue scatted man & woman, olde and yonge, bachelor & mayden. Thou row the I haue scatted the shepherde & his flocke, the husbandman & his carell, the prynces & the rulers. Therefore wil I rewarde the cite of Babilon & all hir citsyns the Caldees, with all the euell which they haue done vnto Sion: Yee that ye youre selues shall se it, saith the LORDE. Beholde, I come vpon the (thou noy some hill) saith the LORDE, thou that destroyest all londes. I wil stretch out my hande ouer the, & cast the downe from the stony rockes: & wil make the a brente hill, so that ne ther corner stones, ner pinnacles, ner foundation stones shal be taken eny more out of the but waiste & desolate shalt thou lie foreuer more, saith the LORDE.

E Set vp a toke in the londe: blowe the trompettes amonge the heithen, prouoke the nacions agaynst her, call the kyngdomes, of Ararat, Menni & Ascanes agaynst her: nombre out Taphsar agaynst her, bringe as greete a sorte of horses agaynst her, as yf they were greshoppers. Prepare agaynst them y^e

The li. Chap.

people of the Meedes wth their kynges, prynces & all their chiefe rulers, yee and the whole londe that is vnder them.

The londe also shal shake & be afayed, when the denyce of the LORDE shal come forth agaynst Babilon: to make the londe of Babilon so waiste, that no mā shal dwell eny moertherin. The Worthies of Babilon shal leane the batell, & kepe them selues in stronge holdes, their strength hath fayled them, they shal be like women. Their dwellinge places shal be brent vp, their barres shal be broken. One pursenaunt shal mete another, yee one poste shal come by another, to bringe the kinge of Babilon tydinges: that his cite is taken in on enery syde, the foordes occupyde, the fennes brent vp, and the souldyers fore afayed.

S Forthus saith the LORDE of hoostes the God of Israel: The daughter of Babilon hath bene in hir tyme like as a thieffishinge floore, but shortly shal hir haruest come. Nabuchodonosor the kinge of Babilon hath deuoured and destroyed me, he hath made me an emptie vessell. he swallowed me vp like a Dragon, and fylled his bely with my delicacies: he hath cast me out, he hath takē my substance awaye, & the thinge that was left me hath he caried vnto Babilon, saith the daughter, that dwelleth in Sion: Yee & my blonde also, vnto the Caldees, saith Ierusalem. Therefore thus saith the LORDE: Beholde, I wil defende thy cause, & avenge the: I will drynke vp hir see, & drye vp hir water sprynges.

Babilon shal become an heape of stones, a dwellinge place for dragons, a fearfulnes & wondringe, because no man dwelleth there. They shal roare together like lyons, & as the yongelyons when they be angrie, so shal they bede them selues. In their heare I shal set drynke before the, & they shal be droncken for ioye: Then shal they slepe an euerlastinge slepe, & neuer wake, saith the LORDE. I shal carie them downe to be slayne like shepe, like wethers & gootes. O, how was Sefah wonne? O, how was the glory of y^e whole londe taken? how happeneth it, that Babilon is so wondred at amonge the heithen? The see is rysen ouer Babilon, & hath couered her with his greete waves. hir cities are layed waiste, the londe lieth vnbuylded and voyde: it is a londe, where no man dwelleth, & where no mā traueleth thorow. Moreover, I wil vyset Bel at Babilon: & the thinge that he hath swallowed vp, that same shal I plucke out of his mouth. The Gentiles also shal

S

Esa. 21. c

G
Iere. 51. b

Iere. 50. a
Esa. 46. a
Dan 14. d

The prophet Jeremy.

runne nomore vnto him, yee and the walles of Babilon shal fall.

2 Cor 6.c
Esa 58.b

O my people, come out of Babilon, that euery man maye saue his life, from the fearfull wrath of the LORDE. Be not faynte herred, & feare not at euery rumoure that shalbe herde in the londe: for euery yeare bringeth new tydings, yee strange wickednes and lordshipe. And lo, the tyme cometh that I wil vyset the ymages of Babilō, and the whole londe shalbe confounded, yee and hir slayne shal lie in the myddest of her. Heauen and earth with all that is therein, shal reioyce ouer Babilon, when the destroyers shal come vpon her from the north, saiech y LORDE.

Apoc. 18.c

Iere. 50.c

Like as Babilō hath beaten downe and slayne many out of Israel, so shal there fall many, and be slayne in all hir kyngdome. Ye that haue escaped the swerde, haist you, stōde not still, remembre the LORDE a farre off, and thinke vpon Jerusalem, for we were ashamed to heare the blasphemies: oure faces were couered with shame, because the straunge aleauntes came in to the Sanctuary of the LORDE. Wherfore beholde (saiech the LORDE) the tyme cometh, that I wil vyset the ymages of Babilon, and thorow the whole lōde they shal mourne and fall. Though Babilon clymmed vp in to heauē, and kepte her power an hie: yet shal I sende her destroyers saiech the LORDE.

Iere. 49.d

A piteous crie shal be herde from Babilon, and a greate mysery from the londe of the Caldees: when the LORDE destroyeth them, and when he dryueth out the hie stomack & proude boostinge, where with they haue bene as furious, as the waves of greate water floudes, and made greate crakes with their wordes. For the destroyers shal come vpon her (even vpon Babilon) which shal take hir worthies, and brake their bowes: for God is disposed to avenge him self vpon them, & sufficiently to recompence the. Yee (saiech the LORDE) I will make their prynces, their wyse men, their chiefe rulers & all their worthies, droncke: so that they shal slepe an everlasting slepe, and neuer wake: Thus saiech the kinge, whose name is y LORDE of hoostes.

Moreover, thus saiech the LORDE of hoostes: The thicke wall of Babilon shal be broken, and hir proude gates shalbe brente vp. And the thing that the Gētiles and the people haue wrought with greate trauayle and labour, shal come to naught, and be consumed in the fyre.

The liij. Chap. Ho. xliiij.

This is the charge that Jeremy gaue vnto Sarias the sonne of Nerias, the sonne of Maasia, when he wente towarde Babilon with Sedechias the kinge of Iuda, in the fourth yeare of his reigne. Now this Sarias was a peaceable prynce. Jeremy wrote in a booke, all the misery that shulde come vpon Babilon, yee and all these sermons that be witten agaynst Babilon, and gaue Sarias this charge: When thou comest vnto Babilon, se that thou rede all these wordes, and saye: O LORDE, thou art determed to rote out this place, so that nether people nether catell shal dwell there eny more, but to lie waiste for ever: and when thou hast redde out the booke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye: Euē thus shal Babilon syncke, & be thrust downe with the burthen of trouble, that I will bringe vpon her: so that she shal neuer come vp agayne. Thus farre are y preachinges of Jeremy.

Apoc. 18.c

The liij. Chap.

Sedechias was xxi. yeare olde, when he was made kyng, & he reigned xxi. yeare in Jerusalem. His mothers name was Hamithal, Jeremes daughter of Lobna. He lyued wickedly before the LORDE enen as Joachim dyd. Wherfore the LORDE was angrie at Jerusalem & Iuda, so longe till he had cast the out of his presence. And Sedechias fel from the kyng of Babilon. But in y. yeare of his raigne, In the tenth Moneth, the tenth daye of the Moneth it happened, that Nabuchodonosor kyng of Babilon with all his hooste came before Jerusalem, & beseged it, & made them bulwokes rounde aboute it. And this beseginge of the cite endured vnto the xxi. yeare of kyng Sedechias.

24
4. Reg. 24. 18
2. Par. 36. 12

Iere. 39. 2
4. Reg. 25. 1

And in the fourth Moneth, the ix. daye of the Moneth, there was so greate hunger in the cite: that there were no more vitayles for the people of the londe. So all the souldyers brake awaye, and fled out of the cite by night, thorow the waye of the poite betwene the two walles by the kynges garden. Now y Caldees had compassed the cite rounde aboute, yet wente these men their waye to ward the wilderness.

Iere. 39. 15
39. 2

And so the Caldees folowed vpon them, and toke Sedechias the kinge in the felde of Jericho, when his hoost was runne from him. So they caried the kyng awaye prisoner to Reblatha, vnto the kinge of Babilon in the londe of Hemath, where he gaue iudgment vpon him.

Iere. 39. 6

The kinge of Babilō also caused Sedechias

The prophet Jeremy.

sonnes he slayne before his face, yee 7 put all the prynces of Juda to death at Reblatha. Moreover he put out the eyes of Sedechias, caused him be bounde with cheynes, to be carried vnto Babilon: 7 let him lie in prison, till he dyed.

Now y^e tenth daye of the fyfth Moneth in the xixth yeare of Nabuchodonosor kynge of Babilon, Nabusaradan the chiefe captayne and the kynge of Babilons seruantes came vnto Jerusalem, 7 brent vp the house of the LORD. He brent vp also the kynges palace, all the houses 7 all the gorgeous buyldinges in Ierusalē. And the whole hoost of the Caldees y^e were with the chiefe captayne, brake downe all the walles of Jerusalem rounde aboute.

T As for the poore people 7 soch folke as yet was left in the cite, which also were fallen to the kynge of Babilon, yee 7 what people as yet remayned: Nabusaradan the chiefe captayne caried them awaye prisoners. But y^e poore people of the countre, dyd Nabusaradan the chiefe captayne leave in the ionde, to occupie the vynyardes 7 feldes. The Caldees also brake the brasen pilers, that were in the house of the LORD, yee the seate and the brasen lauer that was in the house of y^e LORD: 7 caried all the metall of them vnto Babilon. They toke awaye also the Cauldrons, shouels, flesh hokes, spinklers, spones 7 all the brasen vessell that was occupide in the seruyce: with the basens, colepannes, spinklers, pottes, candilstickes, spones, and cuppes: wherof some were of golde, and sonne of syluer.

D The chiefe captayne toke also the two pilers, the lauer, the xij brasen bullockes y^e stode vnder y^e seate, which kynge Salomon made in the house of the LORD: 7 all the vessell conteyned so moch metall, that it might not be weyed. For euery piler was xviij cubites hie, 7 the rope that went aboute it, was xij cubites, 7 foure fingers thicke and rounde: Now vpon the rope were brasen knoppes, 7 euery knoppe was fyue cubites hie: 7 vpon the knoppes were whoopes, 7 pomgranates rounde aboute of clene brasse.

After this maner were both the pilers fashioned with the pomgranates, wherof there were an hundred and xviij, which han

The liij. Chap.

ged vpon the whoopes rounde aboute. The chiefe captayne also toke Sarias y^e hie prest, 7 Sophonias that was chiefe next him, and the thre keepers of the treasury. He toke out of the cite a chamberlayne which was a captayne of the souldyers, 7 seven men that were the kynges seruantes, which were founde in the cite: 7 Sepher a captayne that used to muster the men of warre: with lx men of the countre that were taken in the cite. These Nabusaradan the chiefe captayne toke, 7 caried them to the kynge of Babilon vnto Reblatha: and the kynge of Babilon caused them to be put to death at Reblatha in the Ionde of Remach. And thus Juda was ledde awaye captayne, out of his owne Ionde.

This is the summe of the people,
whom Nabuchodonosor ledde
awaye captayne.

In the seventh yeare of his reigne, he carried awaye of y^e Iewes, thre thousande thre and twenty. In the xviij yeare Nabuchodonosor caried awaye from Jerusalem eight hundredth 7 xxxij personnes. In the xxij yeare of Nabuchodonosor Nabusaradan the chiefe captayne, toke awaye seven hundredth xlv Iewes prisoners. The whole summe of all the prisoners, is foure thousande and sex hundredth.

In the xxxviij yeare after that Joachim the kynge of Juda was caried awaye in the xxi daye of the xij Moneth, Evilmerodach kynge of Babilon (the same yeare y^e he reigned) gaue Joachim the kynge of Juda his pardon, and let him out of prison, and spake louyngly to him: And set his trone aboue y^e trones of the other kynges that were with him in Babilon. He chaunged also the clothes of his prison, yee and he ate with him all his lifelonge. And he had a continuall luyngge geuen him of the kynge of Babilon, euery daye a certayne thinge allowed him, all the dayes of his life, vntill he dyed.

(*)

The ende of the prophet Jeremy.

g

4. re. 25. d

3. Re. 7.

The Lamenta- cions of Jeremy.

And it came to passe after Is-
rael was brought into captiuyte, and Je-
rusalem destroyed: that Jeremy the pro-
phet sat wepinge, mournynge and makin-
ge his mone in Jerusalem: so that wth an
heuy herte he sighed, & sobbed, sayenge:

The first Chapter.

As, how sitteth the cite so desolate, &
some tyme was full of people: how is
she become like a wedowe, which was
the lady of all nacions: how is she
brought vnder tribute, that ruled all londres?

a. Re 4. b
4. Re. 15. a

She wepeth sore in the night, so that y^e
teares runne downe hir chekes: for amonge
all hir louers, there is none, that geueth her
eny comforte: yee hir nexte frendes abhorre
her, & are become hir enemies.

Juda is taken presoner, because she was
defyled: & for seruyng so many straunge god-
des, she dwelleth now amonge the heithen.
She fyndeth no rest, all they that persecuted
her, toke her, and so she dwelleth amonge hir
enemies.

The stretes of Sion mourne, because no
man cometh more to the solempne feastes:
All hir gates are desolate, hir prestes make
lamentacion, hir maydens are carefull, and
she herself is in greate heuynesse.

Hir enemies are fallen vpon hir heade, &
haue put her to shame: because the LORDE
hath chastened her for hir greate wickednes:
hir children are ledde awaye captiue before
their enemye.

Isa. 35. a

All the bewtie of the doughter of Sion
is awaye, hir prynces are become like we-
thers, that fynde no pasture. They are dry-
ue awaye before their enemye, so that they ha-
ue no more power.

How doth Jerusalem remembre the ty-
me of hir misery & disobedience, yee the ioye
& pleasure y^e she hath had in tymes past: seyn-
ge hir people is brought downe thorow the
power of their enemye, & there is no man for
to helpe her: hir enemies stode lookinge at her
and laugh hir Sabbath dayes to scorne.

Jerusalem synned euery more & more, ther-
fore is she come in decaye. All they that had
her in honoure, despise her: for they haue sene
hir fylchinesse. Yee she sigheth, and is a sha-
med of herselfe.

Hir slaytes are defyled, she remembred not

what wolde folowe: therefore is hir fall so
greate, and there is no mā to comforte her. O
LORDE, cōsidre my trouble, for myne enemye
hath the vpper honde.

The enemye hath put his honde to all the
precious thinges that she had, yee euen befo-
re hir eyes came the heithen in and out of
the Sanctuary: whom thou (neuertheles)
hast forbydden to come within thy congre-
gacion.

Deu. 23. a

All hir people seke their bried with heuy-
nes, & loke what precious thinge euery man
hath, that geueth he for meate, to saue his li-
fe. Considre (O LORDE) and se, how vyle I
am become.

2. Re. 6. f
Tren. 2. c

O ye all that go fore by, beholde and se,
yf there be eny sorowe like vnto myne, wher
with the LORDE hath troubled me, in the
daye of his fearefull wrath.

From aboue hath he sent downe a fyre,
in to my bones and chastened me: he hath
layed a net for my fete, and throwne me wy-
de open: he hath made me desolate, so that I
must euer be mournynge.

The yocke of my transgression is come at
the last, with his honde hath he taken it vp,
and put it aboute my neck. My strength is
gone: the LORDE hath deliuered me into
those hondes, wherout I can not quyte my-
self.

The LORDE hath destroyed all the migh-
ty men, that were in me. He hath proclaimed
a feast, to slaughter all my best wē. The LOR-
DE hath troden downe the doughter of Ju-
da, like as it were in a wyne presse.

Therefore do I wepe, and myne eyes gus-
she out of water: for the cōforter that shul-
de quyen me, is farre frome. My children
are dryuen awaye, for why? the enemye hath
gotten the ouer honde.

y
Isa. 44. c
Tren. 2. c

Sion casteth out hir hōdes, and there is
no man to comforte her. The LORDE hath
layed the enemies rounde aboute Jacob,
and Jerusalem is as it were a menstruous
woman, in the myddest of them.

The LORDE is righteous, for I haue pro-
uoked his countenance vnto anger. O take
hede all ye people, and considre my heuynesse:
My maydens and my yonge men are led a-
waye in to captiuyte.

y
Dan. 9. a

I called for my louers (but they begyled
me:) for my prestes and counclers, but they
perished: euen while they sought for meate,
to saue their lyues.

Considre (O LORDE) how I am troubled,
my wombe is disquieted, my herte turneth
about in me, and I am full of heuynesse. The

Jii

swearde hurteth me without, and within I am like vnto death.

W They heare my mournynge, but there is none that wil comforte me. All myne enemies haue herde of my trouble, and are glad therof, because thou hast done it. But thou shalt brynge forth the tyme, when they also shal be like vnto me.

N From the shall come all their aduersite: thou shalt plucke them awaye, such as thou hast plucked me, because of all my wickednesse. For my sorow is very greate, and my herte is heuy.

The II. Chapter.

2 **Q**Uas, how hath y^e LORDE darkened the doughter of Sion so sore in his wiath? As for the honoure of Israel, he hath casten it downe from heauen: how happeneth it, that he remembred not his owne fore stole, when he was angrie?

Tren. 4. b

1. Par. 19. a

Psal 98. a

3 The LORDE hath cast downe all the glory of Jacob without eny fauoure: All the stronge places of the doughter Juda hath he broken in his wiath, & throwne them downe to the grounde: his kyngdome & his prynces hath he suspended.

4 In the wiath of his indignacion he hath broken all the home of Israel: he hath with drawe his right honde from the enemy: yee a flame of fyre is kyndled in Jacob, & hath consumed vp all rounde aboute.

5 He hath bent his bowe like an enemy, he hath fastened his right honde as an aduersary: and enery thinge that was pleasaunt to se, he hath smytten it downe. He hath poured out his wiath like a fyre, into the tabernacle of the doughter Sion.

6 The LORDE is become, like as it were an enemy, he hath cast downe Israel & all his places: yee all his stronge holdes hath he destroyed, and fylled the doughter of Juda wth much sorow and heynesse.

7 **W**hich tabernacle (which was like a garden of pleasure) hath he destroyed: his solēpne feastes hath he put downe. The LORDE hath brought it so to passe, that the his solēpne feastes and Sabbathes in Sion, are clene forgotte. In his heuy displeasure hath he made the kyng & prestes to be despised.

1. Par. 19. b

8 The LORDE hath forsaken his owne aulter, & is wroth with his owne Sanctuary, & hath geuen the walles of their towres into the hondes of the enemy. Their enemies made a noyse in the house of the LORDE, as it had bene in a solēpne feast daye.

9 The LORDE thought to breake downe the walles of the doughter Sion, he spred out his lyne, & drew nee in his honde, till he had

destroyed them. Therfore mourneth the turrets and the broken walles together.

10 His portes are casten downe to the grounde, his barres are broken & smytten in sonder: his kyng & prynces are caried awaye to the Gētiles. They haue nether lawe ner prophetes, ner yet eny vision from the LORDE.

1. Par. 19. b

1. Par. 19. b

11 The Senatours of the doughter Sion sit vpon the grounde in sylence, they haue strowed ashes vpon their heades, and gyrded them selues with sackcloth. The maydens of Jerusalem hange downe their heades to the grounde.

1. Par. 19. c

12 Myne eyes begynne to sayle me therow wepinge, my body is disquieted, my leuer is poured vpon the earth, for the greate hurte of my people, seynge the children and babes dyd sworne in the stretes of the cite.

Tren. 1. a

13 Euen when they spake to their mothers: where is meate and drynke? for whyle they so sayde, they fell downe in the stretes of the cite, like as they had bene wounded, and some dyed in their mothers bosome.

1. Par. 19. d

14 What shal I saye of the (O thou doughter Jerusalem) to whom shal I like the? To whom shal I compare the (O thou doughter Sion) to comforte the withall? Thy hurte is like a mayne see, who maye heale the?

1. Par. 19. e

15 Thy prophetes haue looked out vayne & foolish thinges for the, they haue not shewed the of thy wickednesse, to kepe the from captiuite: but haue overladen the, and thorough falsedescatred the abroad.

1. Par. 19. f

1. Par. 19. g

1. Par. 19. h

16 All they that go by the, clappe their hondes at the: hissinge and wagginge their heades vpon the doughter Jerusalem, and saye: is this the cite that men call so sayre, wherein the whole londe reioysseth?

1. Par. 19. i

17 All thine enemies gape vpon the, whisperinge and bytinge their teeth, sayenge: let vs denoure, for the tyme that we looked for, is come: we haue founde and sene it.

18 The LORDE hath fulfilled the thinge, that he was purposed to do: and performed that he had denyed longe ago: he hath destroyed, and not spared. He hath caused thine aduersary to tryumphe ouer the, and set vp the home of thine enemy.

1. Par. 19. j

19 Let thine hert crie vnto the LORDE, O thou cite of the doughter Sion: let thy teares rūne downe like a ryuer daye & night: rest not, & let not the aple of thine eye leaue of.

1. Par. 19. k

1. Par. 19. l

1. Par. 19. m

20 Stonde vp, and make thy prayer in the first watch of the night, poure out thine hert like water before the LORDE: lift vp thine hondes, for the lyues of thy yonge children, that dye of hunger in the stretes.

1. Par. 19. n

1. Par. 19. o

The Lamentacions of Jeremy. Chap. iij. Fo. l.

Beholde (O LORDE) & conside, why hast thou gathered me vp so clene? Shal the women then eate their owne frute, even children of a spanne longe? Shal the prestes and prophetes be slayne thus in the Sanctuary of the LORDE?

Yonge & olde lye behinde the stretes vpon the grounde, my maydens & yonge men are slayne with the swerde: whom thou in the daye of thy wrothfull indignacion hast put to death: Yee enen thou hast put them to death, & not spared them.

My neighbours that are rounde aboute me, hast thou called, as it were to a feast daye: so that in the daye of the LORDES wroth none escaped, nether was eny left behinde. Those that I had brought vp & nourished, hath myne enemy destroyed.

The III. Chapter.

I Am the man, that (thorow the rodd of his wroth) haue experie of misery. He drewe me forth, and led me: yee into darcknesse, but not into light.

Agaynst me only he turneth his honde, & layeth it ener vpon me.

My flesh & my synne hath he made olde, and my bones hath he brused.

He hath buylded rounde aboute me, & closed me in with gall and trauaile.

He hath set me in darcknesse, as they that be deed for ever.

He hath so hedged me in, that I can not get out, & hath layed heuy lynces vpon me.

Though I crie & call piteously, yet heareth he not my prayer.

He hath stopped vp my wayes with fouresquared stones, & made my pathes croked.

He layeth waite for me like a Beere, and as a lyon in a hole.

He hath marred my wayes, and broke me in peces, he hath layed me waist altogether.

He hath bent his bowe, and made me as it were a mark to shute at.

The arrowes of his quyer hath he shot, euen into my reynes.

I am laughed to scorne of all my people, they make songes vpon me all y daye longe.

He hath fylled me with bytternesse, & geuen me wormwood to drynke.

He hath smytten my teth in peces, & rolled me in the dust.

He hath put my soule out of rest, I forget all good thinges.

I thought in my self: I am vndone, there is no hope for me in the LORDE.

O remembre yet my misery and my trouble, the wormwood and the gall.

Yee thou shalt remembre them, for my soule melteth awaye in me.

Whyle I conside these thinges in my hert, I get a hope agayne.

Namely, that the mercies of the LORDE are not clene gone, & that his longynge kyndnesse ceassech not.

His faithfulness is greate, and reneweth it self as the moynynge.

The LORDE is my porcion (saith my soule) therfore wil I hope in him.

O how good is the LORDE vnto the, that put their trust in him, and to the soule that seeketh after him?

O how good is it with stillnesse to waite and tarie, for the health of the LORDE?

O how good is it for a man, to take the yock vpon him from his youth vp?

He sitteth alone, he holdeth him still, and dwelleth quietly by him self.

He layeth his face vpon the earth, yf (percase) there happen to be eny hope.

He offreth his cheeke to the smyter, he will be content with repones.

For the LORDE wil not forsake for ever.

But though he do cast of, yet (acordinge to y multitude of his mercies) he receaureth to grace agayne.

For he doth not plage, & cast out the children of men from his herte.

To treade all the prisoners of the earth vnder his fete.

To moue the iudgment of man before the most highest.

To condemne a man in his cause: The LORDE hath no pleasure in such thinges.

What is he then that saith: there shulde somthinge be done without the LORDES commaundement?

Out of the mouth of the most highest goeth not euell and good.

Wherfore them murmureth the lyuinge man: let him murmoure at his owne synne.

Let vs loke well vpon oure owne waies, & remembre oure selues, and turne agayne to y LORDE.

Let vs lift vp oure hertes with oure hondes vnto the LORDE, that is in heauen.

We haue bene dyssemblers & haue offended, wilt thou therfore not be increated?

Thou hast covered vs in thy wroth, & persecuted vs, thou hast slayne vs without eny fauoure.

Thou hast hyd thy self in a cloude, that oure prayer shulde not go thorow.

Thou hast made vs outcastes, and to be despysed amonge the heithen.

The Lamentacions of Jeremy. The iiii. Chap.

Y All our enemies gape vpon vs.
Y Feare and snare is come vpon vs, yee des-
P troye and destruccion.
Y Whole ryuers of water gush out of my
D ne eyes, for the greate hurte of my people.
D Myne eyes runne, and can not ceasse, for
D there is no rest.
D O LORDE, when wilt thou loke downe fro
D heauen, and conside?
D Myne eye breaketh my herte, because of
Y all the daughters of my cite.
Y Myne enemies hunted me out sharply li-
Y ke a byrde, yee and that with out a cause.
Y They haue put downe my life into a pit-
Y te, and layed a stone vpon me.
Y They poured water vpon my heade, then
P thought I: now am I vndone.
P I called vpon thy name (O LORDE) one
P of the depe pitte.
P Thou hast herde my voyce, & hast not tur-
P ned awaye thine eares fro my sighinge and
P crienge.
P Thou hast enclyned y^e self vnto me, whē
P I called vpon the, & hast sayde: feare not.
Y Thou (O LORDE) hast mayntened the cau-
Y se of my soule, and hast redeemed my life.
Y O LORDE, thou hast sene my blasphemers,
Y take thou my cause vpon the.
Y Thou hast well considered how they go a-
Y bonte to do me harme, & that all their coun-
Y cels are agaynst me.
Y Thou hast herde their despytefull wor-
Y des (O LORDE) yee and all their ymagina-
Y cions agaynst me.
Y The lippes of myne enemies, & their deny-
Y ces that they take agaynst me, all the daye
Y longe.
Y Thou seist also their sittinge downe and
Y their rysinge vp, they make their songes of
Y nothinge but of me.
Y Rewarde them (O LORDE) acordinge to
Y the workes of their hondes.
Y Geue them y^e thinge, that their owne her-
Y te is a frayd of: euen thy curse.
Y Persecute them, (O LORDE) with thy in-
Y dignacion, & rote them out from vnder the
Y heauen. **The III. Chapter.**
Y How is the golde become so dymme?
Y How is the goodly coloure of it so
Y sore chaunged? and the stones of y^e
Y Sanctuary thus scatted in the corner of eu-
Y ry strete?
Y The children of Sion that were all waye
Y in honoure, & clothed with y^e most precious
Y golde: how are they now become like the
Y erthen vessels which be made with the pot-
Y ters hande?

The Lamyas geue their yonge ones suck
 wth bare brestes: but the daughter of my peo-
 ple is cruel, and dwelleth in the wyldernes:
 like the Estriches.

The tonges of the suckinge children, cle-
 ue to y^e rose of their monthes for very thirst.
 The yonge children are bried, but there is no
 man, that geueth it them.

They that were wonte to saye delicat-
 ly, perishe in the stretes: they that afore were
 brought vp in purple, make now moche of
 donge.

The synne of the daughter of my people
 is become greater, then y^e wickednesse of So-
 dome, that sodely was destroyed, and not ta-
 ken with hondes. **Gen 19. 8**

Hir absteyners (or: Lazarees) were why-
 ter then y^e snowe or mylke: their coloure was
 fresh read as the Corall, their beutie like the
 Saphyre.

But now their faces are very black: In so
 much, that thou shuldest not knowe them in
 the stretes. Their skynne cleueth to their bo-
 nes, It is wythered, and become like a drye
 sted. **Psal. 101. 8**

They that be slayne with the swearde, are
 happier, then such as dye of hunger, and pe-
 rishe awaye famishinge for the frutes of the
 felde.

The womē (which of nature are pitiful) haue
 sodden their owne children with their
 hondes: that they might be their meate, in y^e
 miserable destruccion of the daughter of my
 people. **Deu 28. 6**
4 Re 6. 6
Tren. 2. 6

The LORDE hath perfourmed his heuy
 wrath: he hath poured out the furiousnes of
 his displeasure. He hath kindled a fyre in Si-
 on, which hath consumed the foundations
 therof. **Tren. 1. 2**

Neither the kinges of the earth, ner all y^e
 inhabytours of the worlde, wolde haue bele-
 ned, that the enemye & aduersary shoulde haue
 come in at the gates of the cite of Ierusalem.

Which neuertheles is come to passe for y^e
 synnes of hir prophetes, and for the wicked-
 nes of hir prestes, that haue shed innocentes
 bloude within her.

So that these blynde men wote stembli-
 ge in the stretes, and stayned thaim selues wth
 bloude, which els wolde touche no blynde y^e
 cloth.

But they cried vnto enery mā: fle the stay-
 nyng, awaye, get you hēce, touch it not. &c.
 (sayde they) ye must be brient, ye must dwell
 amonge the Gentiles, & byde no longer here.

The countenance of the LORDE hath
 banyshe them, & shal neuer loke more vpon

The Lamentacions of Jeremy. Chap. v. Fo. li.

them: For they them selues nether regarded the prestes, nor pitied their elders.

Wherfore yet oure eyes sayle vs, whyle we loke for vayne helpe: seynge we be euer waitynge vpon a people, that can do vs no good,

They laye so sharpe waite for vs, that we can not go safe vpon the stretes: for oure ende is come, oure dayes are fulfilled, oure ende is here.

Oure persecuters are swifter then the Agles of the ayre: they folowed vpon vs ouer the mountaynes, and layed wait for vs in y wilderness.

The very breth of oure mouth: euen the anoynted **LORDE** himself shalbe takē in oure synnes, of whom we saye: Under his shadowe we shalbe preserued amonge the heithen.

Und thou (**O** daughter **Edom**) that dwel lest in the londe of hus, be glad and reioyce: for the cuppe shal come vnto the also, which whē thou suppest of, thou shalt be dronckē.

Thy synne is wel punished (**O** thou daughter **Sion**) he shall not suffre the to be caried awaye any more. But thy wickednesse (**O** daughter **Edom**) shall be vyset, and for thy synnes sake, he shal lede the into captiuite.

The V. Chapter.

All to remēbraunce (**O** **LORDE**) what we haue suffred, cōsidre and se oure cōfucion. Oure enheritaunce is turned to the straungers, & oure houses to the aleauntes. We are become carefull and fatherlesse, and oure mothers are as the wydowes. We are fayne to drynke oure owne water for moneye, and oure owne wod must we bye with moneye. Oure neckes are vnder persecution, we are weery, and haue no rest.

Afore tyme we yelded oure selues to the Egipcians, and now to the Assirians, only that we might haue bried ynough. Oure fathers (which now are gone) haue synned, & we must beare their wickednesse. Seruauntes haue the rule of vs, and no man belyueth vs out of their hōdes. We must get of lyuyng with the parellof outelyues, because of the drouth of the wilderness.

Oure stryng is as it had bene brent in an oven, for very sore hunger. The wyues are rauished in **Sion**, & the maydens in the cities of **Juda**. The prynces are hanged vp with the honde of the enemies, they haue not spared the olde sage men, they haue taken yonge mens lyues from them, and the boyes are hanged vp vpon trees. The elders syt no more vnder the gates, and the yonge men vse no

more playenge of Musick. The ioye of oure herte is gone, oure mery quere is turned in to mourninge. The garlande of oure heade is fallen: alas, that euer we synned so sore.

Therfore oure hert is full of heynesse, & oure eyes dymme: because of y hill of **Sion** that is destroyed, **In somoch**, that the foresonne vpon it. But thou (**O** **LORDE**) that re maynest for euermore, and thy seate woulde with out ende: **W**herfore wilt thou still forget vs, and forsake vs so longer? **O** **LORDE**: Turnethou vs vnto the, & so shal we be turned. **R**enue o' daies as in olde tyme, for thou hast now banished vs longe ynough, and be ne sore displeased at vs.

Iere 31.e

The ende of the Lamentacions of Jeremy.

The Prophet Baruch.

What Baruch conteyneth.

Chap. I. Baruch readeth the booke before the kynge and all the people, which sende money to **Jerusalem**.

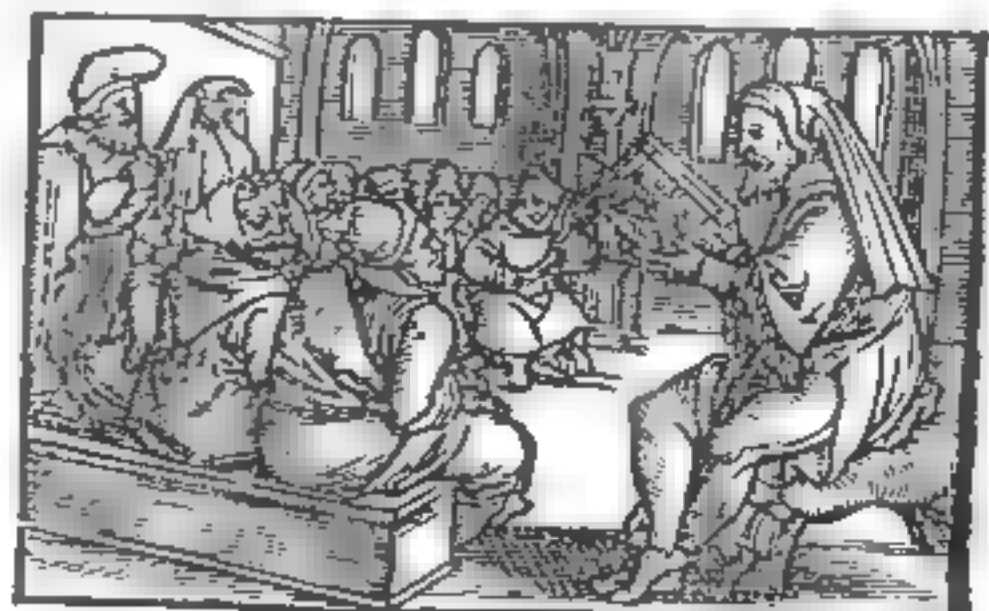
Chap. II. They knowlege, that they haue deserued punishment: **G**od promyseth them forgiveness.

Chap. III. They praye hartely beinge in prison, and he exorteth them to amende.

Chap. IIII. A sermon to the people, with an exortacion to patience.

Chap. V. He comforteth them, and sheweth the vocation of the heithen.

Chap. VI. A copie of the epistole, that **Jeremy** sent to the **Jewes**, which were led awaye prisoners vnto **Babilon**.



These are the wordes of the booke, that **Baruch** the sonne of **Nerias** the sonne of **Maasia**, the sonne of **Sedechias**, the sonne of **Sedei**, the sonne of **Helchia**, wrote at **Babilon** in the fisch yeare the seuēth daye of the moneth: what tyme as the **Caldees** waime **Jerusalem** and brent it.

4-Reas.b

The prophet Baruch.

The first Chapter.



And Baruch dyd rede the wordes of this booke, that Jechonias the sonne of Joachim kynge of Juda might heare: and in the presence of all the people, that were come to heare the booke: yee and before all the noble kinges sonnes, before y^e lordes of the counsell and elders: and before the whole people, from y^e lowest vnto the hiest: before all them that dwelt at Babilon, by y^e water of Eodi. Which when they herde it, wepte, fasted, and prayed before the LORDE.

B They made a colleccion also of money, accordinge to euery mans pener, and sent it to Jerusalem vnto Joachim the sonne of Zedechias the sonne of Salon prest, with y^e other prestes: and to all the people which were wth him at Jerusale, what tyme as they had gotten the ornamentes of the temple of y^e LORDE (that were taken awaye out of the temple) that they might bringe them agayne in to the londe of Juda, the x. daye of the moneth Siban: namely, syluer vessel, (which Sedechias the sonne of Josias kinge of Juda had made.) After that Nabuchodonosor kinge of Babilon had take Jechonias, with all his prynces, lordes, and all the people, and led them captyue from Jerusalem vnto Babilon.

C And they sayde: Beholde, we haue sent you money, to bye you burnt offerynges and incense withall: make you vnteuened bred, & offere for synne vpon the altier of the LORDE oure God. And praye for the prosperite of Nabuchodonosor kinge of Babilon, and of Balthasar his sonne: y^e their dayes maye be vpon earth, as the dayes of heauen: that God also maye geue vs strength, and lighten oure eyes: that we maye lyue vnder the defence of Nabuchodonosor kinge of Babilon, and vnder the proteccion of Balthasar his sonne: that we maye longe do them seruyce, and fynde fauoure in their sight. Praye for vs also vnto the LORDE oure God, for we haue synned agaynst the LORDE oure God, and vnto this daye is not his wrath turned yet awaye from vs. And se that ye rede this booke (which we haue sent vnto you to be rehearsed in the temple of the LORDE) vpon the hye dayes, and at tyme conuenient.

D Thus shal ye saye: The LORDE o^r God is rightuous, but we are worthy of cofusion & shame: like as it is come to passe this daye, vnto all Juda, & to euery one y^e dwelleth at Jerusalem: to o^r kinges, prynces, prestes, pro-

The ij. Chap.

phetes & to oure fathers. We haue synned before the LORDE oure God, we haue not put oure trust in him, ner geuen him credence: we haue not obeyed him, we haue not hearkened vnto the voyce of the LORDE oure God, to walke in the commaundementes that he gaue vs. Sens the daye that he brought oure forefathers out of the londe of Egypte vnto this present daye, we haue bene euer a mysbelcuyng and an vnfaithful people vnto y^e LORDE oure God: destroyenge oure selues vtterly, and shrenkinge backe, that we shulde not heare his voyce.

Wherfore there are come vpon vs greates plagis & dyuerse curses, like as the LORDE deuysed by Moses his seruait: which brought oure forefathers out of the lode of Egypte, to geue vs a lode, that floweth with mylke and honny, like as it is to se this daye. Nevertheless, we haue not hearkened vnto the voyce of the LORDE oure God, accordinge to all the wordes of the prophetes, whom he sent vnto vs and to oure rulers: but euery man followed his owne mynde and wicked ymaginacion: to offere vnto straunge goddes, and to be enel in the sight of the LORDE oure God.

The II. Chapter.

F Or the which cause the LORDE oure God hath perfourmed his denyce, wherof he certified vs, and oure hea des that ruled in Jerusale: yee and oure kyn ges, eue prynces, with all Israel and Juda. And soch plagis hath y^e lord brought vpon vs, as neuer came to passe vnder the heauē: like as it is fulfilled in Hierusalem, accordinge as it is witten in the lawe of Moses: that a man shulde eate y^e flesh of his owne sonne, & the flesh of his owne daughter. Moreover, he hath deliuered them in to the bondes of all the kinges, y^e are rounde aboute vs (to be confounded and desolate) & scattered the abroad in all londes & nacids. Thus are we brought beneth & not aboue, for we haue synned agaynst the LORDE o^r God, & not bene obedient vnto his voyce. Therefore y^e LORDE o^r God is rightuous, & we with o^r fathers (as reason is) are brought to open shame, as it is to se this daye. And as for these plagis y^e are come vpon vs already, y^e LORDE had denyced the for vs: yet wolde we not praye vnto y^e LORDE oure God, y^e we might euery mā turne fro his vngodly wayes. So y^e LORDE hath caused soch plagis to come vpon vs, for he is rightuous in all his wordes, which he hath commaunded vs: which we also haue not done, ner harkened vnto his voyce, for to walke in y^e commaundementes of y^e LORDE, y^e he had geue vnto vs.

Leui. 24.
Deu. 28.
Exo. 32. 17.
14

Deu. 28.
Dan. 9. b

Deu. 28. e
4. Re. 6. f
Tren. 4. b

Baruc. 1. d

The prophet Baruch.

The iij. Chap. Fo. liij.

And now O LORD God of Israel, thou that hast brought thy people out of the land of Egypt with a mighty hand, with tokens and wonders, with thy great power and outstretched arm: and hast gotten thyself a name, as it is come to passe this day: O LORD our God, we have sinned, we have done wickedly, we have behaved our selves ungodly in all thy righteousnesses. Turne thy wrath from us (we beseeche thee) for we are but a few left amonge the heathen, where thou hast scattered us. Heare O prayers (O LORD) & our petitions, bunge us out of captivity, for thine owne sake: get us fauoure in the sight of thee, which haue led us awaye: yf all lodes maye knowe, that thou art the LORD our God, and that Israel and his generation calleth vpon thy name.

O LORD, loke downe from thy holy house vpon us: encline thine eare, & heare us. For the deed, yf be gone downe to their graues, & whose soules are out of their bodies, ascribe vnto the LORD nether prayse nor righteousness: but the soule that is vexed for the multitude of hir synnes, which geeth on heuely and weakely, whose eyes begynne to fayle: yee soch a soule as crybeth prayse and righteousness vnto the LORD. O LORD, we poure out our prayers before thee, and requyre mercy in thy sight, O LORD our God: not for any godlynesse of our forefathers, but because thou hast sent out thy wrath & indignacion vpon us: accordinge as thou dydest threaten us, by thy seruantes the prophetes, sayenge:

Thus sayeth the LORD: Bowe downe youre shulders and neckes, and serue the kynge of Babilon, so shal ye remaine still in the lande, that I gaue vnto youre fathers. If ye will not do this, ner heare the voyce of yf LORD your God, to serue the kynge of Babilon: I shall destroye you in the cities of Iuda, within Ierusalem and without. I will also take from you the voyce off myrth and the voyce of ioye, the voyce of the bryde to me and the voyce of the bryde, and there shal no man dwell more in the lande. But they wolde not hearken vnto thy voyce, to do the kynge of Babilon seruyce: and therfore hast thou performed the wordes, that thou spakest by thy seruantes the prophetes: namely, that the bones of our kynges and the bones of our fathers shulde be translated out of their place.

And lo, now are they layde out in the heat of yf Sonne, & in the celdes of yf night, and deyd in greete mysery: wth hunger, wth swear-

de, wth pestilence & are clene cast forth. As for the temple wherein thy name was called vpon thou hast layde it wast, as it is to se this daye: & yf for the wickednes of the house of Israel & the house of Iuda. O LORD O^r God, thou hast intreated vs after all thy goodnes & accordinge to all yf greete louinge mercy of thine, like as thou spakest by thy seruante Moses, in the daye when thou didest comaund him, to wyre thy lawe before the children of Israel, sayenge: If ye will not hearken vnto my voyce, the shal this greete multitude be turned into a very smal people, for I wil scatter the abroad. Not withstandinge I am sure, that this folke will not heare me: for it is an hardnecked people. But in yf lode of their captivitye, they shal remembre them selues, & lerne to knowe, yf I am the LORD their God: when I geue thee an herte to vnderstande, & eares to heare. Then shal they prayse me in the lode of their captivitye, & thynke vpon my name. Then shal they turne them from their harde backes, & from their ungodlynes: Then shal they remembre the thynges, yf happened vnto their forefathers, which synned agaynst me. So will I bringe them agayne into the lande, which I promised wth an ooth vnto their fathers: Abrahā, Isaac & Jacob: & they shal be lordes of it, yee I wil increace thee, and not minyssh thee. And I wil make another couenaunt with them: soch one as shal endure for ener: namely, yf I will be their God, and they shal be my people: and I wil nemoie dryue my people the children off Israel, out of the lande yf I haue geue thee.

The iij. Chapter.

And now O LORD almighty, thou God of Israel: O soule yf is in trouble, & O spere yf is vexed, crieth vnto thee: heare us (O LORD) & haue pite vpon us, for thou art a mercifull God: be gracious vnto us, for we haue synned before yf. Thou endurest for ever, shulde we the vtterly perishe: O LORD almighty, thou God of Israel: heare now yf prayer of yf deed Israelites & of their children, which haue synned before yf, & not hearkened vnto the voyce of the LORD their God, for the which cause these plagues hange now vpon us. O LORD, remembre not yf wickednes of O^r forefathers, but thinke vpon thy power & name now at this tyme: for thou art yf LORD O^r God, & yf (O LORD) wil we prayse. For thou hast put yf feare in O^r hartes, to yf intet yf we shulde call vpon yf name, & prayse yf in our captivitye: and yf we might turne from the wickednesse of our forefathers, yf synned before thee.

Jij liij

Deu. 4. d
10 d

S

Heb. 8. c
zach. 8. b
Apoc. 21. b

Eph. 2. a

Dan. 9. c
Iere. 2. c
1. c. 5. c

Nu. 14. d
Plal. 77. d

Exo. 7. 8. 9
O. 11. 13. 14

Dan. 9. c

1. Par. 6. e

Deu. 26. c
Esa. 63. c

Plal. 119. c

Iere. 27. a b

1. c

The prophet Baruch.

B Beholde, we are yet this daye in oure captiuitie, where as thou hast scatted vs, to be an abhominacion, curse, and synne: like as it hath happened vnto oure fathers also, because of all their wickednesse and departynge from the.

Psal. 78. a

O Israel, heare the commaundementes of life: pondre them well with thine eares, that thou mayest lerne wysdome. But how happeneth it Israel, that thou art in thine enemies lode: thou art waxen olde in a straunge countre, and defyled with the deed. Why art thou become like them, that go downe to their graues? Euē because thou hast forsaken the well of wysdome. For yf thou haddest walked in the waye of God, truly thou shuldest haue remayned still safe i thine owne londe.

Iere. 2. b

Pro 1. 3. a

Psal. 118. b
118. r

O lerne then where discrecion is, where vertu is, where vnderstodunge is: that thou mayest knowe also fro whence cometh longe life, a necessary lyuynge, the light of the eyes & quyetnes. Who euer soude out hir place: or who came euer in to hir treasures?

Where are y prynces of the heithen become, and soch as ruled the bestes vpon the earth? They that had their pastyme with the foules of the ayre, they that loded vpon syluer and golde (wherin men trust so much) and made no ende of their gatherynge: What is worth of them, that coyned siluer, and were so carefull, and conde not bunge their workes to passe? They be roted out, and gone downe to hell, and other men are come vp in their steade: Yongemen haue senelight, and dwelt vpon earth: but the waye of reformation haue they not knowne, ner vnderstonde the pathes therof: nether haue their children receaued it, yee right farre is it fro the. It hath not bene herbe of in the lode of Canaan, nether hath it bene sene at Theman.

The Agarenes sought after wysdome, but that which is earthly, like as the marchauntes of the lode do. They of Theman are conynge also, & they labour for wysdome & vnderstondinge: but y waye of true wysdome they knowe not, nether do they thynke vpon the pathes therof. O Israel, how greate is the house of God: and how large is the place of his possession? Greate is he, and hath none ende: hie and vnmeasurable. What is become of those famousse giauntes, that were so greate of bodyes, and so worthy men of warre? Those had not the LORDE chosen, nether haue they founde the waye of reformation, therefore were they destroyed: and for so

Deu. 4. f
Iere. 33. d
Psa. 144. a

The iij. Chap.

much as they had no wisdome, they perished because of their foolishnesse.

Who hath gone vp in to heauen, to take wisdome there, & brought her downe fro the cloudes? Who hath gone ouer the see to synde her, & hath chosen her aboue golde, and so brought her hither? No man knoweth the wayes of wisdome, nether is there eny y can seke out hir pathes. But he that wotech all thynges, knoweth her, & he hath founde her out with his foreknowledge. This same is he which prepared the earth at the begynnyng, & fylled it with all maner of foules & beestes. When he sendeth out the light, it goeth: & whē he calleth it agayne, it obeyeth hi wth feare. The starres kepe their watch, & geue their light, yee and y gladly. When he calleth them, they saye: here we be. And so with chearfulness they shewe light vnto him y made the. This is cure God, ad there shall none other be copared vnto him: It is he, y hath founde out all wisdome, and hath gotten her vnto Jacob his seruaunt, & to Israel his beloned. Afterwarde dyd he shewe himself vpon earth, and dwelt amongemen.

Gen. 1.
Iosu 1. c
Esa. 55. b
Eccl. 46. a

Psal 147. a
Deu. 4. a

Ioh. 1. a
I. Ioh. 1. a

The III. Chapter.

This is the boke off the commaundementes of God, and the lawe y endureth for ever. All they y kepe it, shall come to life: but sech as forsake it, shall come to death. Turne the o Jacob, and take holde of it: walke by this waye, thow his bughtrnesse and shyne. Gue not thine honour to another, and thy reuthshipe to a straunge people. O Israel, how happie are we, seige that God hath shewed vs soch thynges as are pleasante vnto him: Be of good cheare, thou people of God, o thou awnciet Israel. Now are ye solde amonge the heithen, howbeit not for youre utter destruction: but because ye provoked God the LORDE to wrath and displeasure, therefore were ye deliuered vnto youre enemies: For ye displeased the euerlastinge God that made you, offerynge vnto deuels and not God. Ye haue forgottē him that brought you vp, ad youre nurse haue ye greued, o Jerusalem.

26

Psal 91. b

When she sawe that the wrath off God was commynge vpon you: she sayde: Herke o ye that dwell aboute Sion, for God hath brought me in to greate heuynesse: ad why? Ife the captiuitie of my people, of my sonnes and daughters, which the euerlastinge God will brynge vpon them. With ioye dyd I nourish them, but now must I leaue them with wepyng and sorow.

23

The prophet Baruch.

Let no man reioyce ouer me wyddowe and forsaken: which for the synnes off my children, am desolate of euery man. For why, they departed from the lawe of God: they wolde not knowe his rightuousnes, ner walke in the waye off his commaundementes: and as for the pathes off the treuth and godlynesse, they had no lust to go in them.

C O ye dwellers aboute Sion: come, and let vs call to remembraunce the captiuite, that the euerlastinge God hath brought vpon my sonnes and my daughters. He hath brought a people vpon them from farre, an vn courteous people, and of a straunge language: which nether regarde the olde, ner pyte the yonge,

Deu. 28. 9
Leu. 24. 16

These haue caried awaye the deare beloved of my wyddowes, leauynge me alone, both desolate and childlesse. But alas, what can I helpe you? Now he y^e hath brought these plagues vpon you, delyuer you also fro the bondes of youre enemies.

Go youre waye (O my children) go youre waye: for I am desolate and forsaken. I haue put off the clothinge of peace, and put vpon me the sack cloth off prayer, and for my tyme I will call vpon the most hyest. Be off good cheare, O my children: crie vnto the LORD, and he shal delyuer you from the power of the prynces, youre enemies.

Deu. 4. 2
Isa. 2
Psal. 129. 2

For verely, I haue euer a good hope off youre prosperous health: yee a very gladnesse is come vpon me from the holy one, because of the mercy that ye shall haue off oure euerlastinge Saviour.

D With mournynge and wepinge byd I let you go from me, but with ioye and perpetuall gladnesse, shal the LORD brynge you agayne vnto me. Like as the neighbours of Sion sawe youre captiuite from God, Euen so shal they also se shortly youre health in God, which shal come on you with greate honour and euerlastinge worshippe.

O my children, suffre paciētly the wiath that shal come vpon you, For the enemy hath persecuted the, but shortly thou shalt se his destruccion, and shalt treade vpon his necke. Myderlinges haue gone rough hard wayes, for they are led awaye as a flocke that is scatred abroad with the enemies. But be of good cōforte (O my children) & crie vnto the LORD: For he that led you awaye, hath you yet in remembraunce: and like as ye haue bene mynded to swarne from yo^r God, so shal ye now endenoure youre selues & tymes more, to turne agayne, and to seeke him.

Isa. 55. 6

For he that hath brought these plagues vpon

Chap. v. Ho. liij.

you, shal brynge you euerlastinge ioye agayne with youre health. Take a good herte vnto the, O Ierusalem: for he which gaue y^e that name, exorteth the so to do.

The wicked doers that now put the to trouble, shall perish: and soch as haue reioysed at thy fall, shalbe punysshed. The cities whom thy children serue, and that haue caried awaye thy sonnes, shalbe correcte. For like as they be now glad of y^e decaye, so shal they mourne in their owne destruccion. The ioye off their multitude shalbe taken awaye and their cheare shalbe turned to sorowe. For a fyre shal fall vpon them from the euerlastinge God, longe to endure: and it shalbe inhabited of deuils for a greate season.

Ier. 50. 2
b. c

The V. Chapter.

Ierusalem, loke aboute the towarde the east, and beholde the ioye, that cometh vnto the from God. For lo, thy sonnes, (whom thou hast forsaken, and that were scatred abroad) come gathered together from the east and west, reioysinge in the worde of the holy one, vnto the honoure off God.

Put off thymournynge clothes (O Ierusalem) and thy sorow, and decke the with the worshippe and honoure, that cometh vnto the from God, with euerlastinge glory. God shal put the cloake off rightuousnesse vpon the, and set a crowne off euerlastinge worshippe vpon thine heade: for vpon the will God declare his bightnes, that is vnder the heauen: Yee an euerlastinge name shalbe geuen the of God, with peace of rightuousnesse, & y^e honoure of Gods feare.

Arise O Ierusalem, stōte vpon hye: loke aboute the towarde the east, and beholde thy children gathered from the east vnto the west: which reioyce in the holy worde, hauynge God in remembraunce. They departed from the on fote, and were led awaye of their enemies: but now shal the LORD bringe them caried with honoure, as children off y^e kyngdome. For God is purposed to brynge downe all stoute mountaynes, yee and all hye rockes, to fyll the valleys, & so to make them eauen with the grounde: y^e Israel maye be diligēt to lyue vnto y^e honoure of God. The woddes & all pleasaunt trees shal ouershadewe Israel, at the commaundement of God. For hyther shal God brynge Israel with ioy full myrth, and in the light of his magesty: with the mercy and rightuousnesse, that cometh of himselff.

2

3

The prophet Baruch.

A copie off the epistle, that Jeremy the prophet did sende vnto the Jewes, which were led awaye prisoners by the kynge of Babilō. Wherin he certifieth them of the thinge, that was commanded him of God.

The VI. Chapter.

Ier 35. a, b **B**ecause of the synnes that ye have done agaynst God, ye shal be led awaye captiue vnto Babilon, euen off Nabuchodonosor the kynge of Babilon. So when ye be come in to Babilon, ye shall remayne there many yeares, and for a longe season: namely, viij. generacions: & after that wil I bunge you awaye peaceably from thence. Now shal ye se in Babilō, goddes of golde, of syluer, of woodd and of stone: borne vpon mens shulders, to cast out a fearfulness before the heithen. But loke that ye do not as the ocher: be not ye afrayed, and let not the feare of them overcome you.

Deu. 6. c **T**herfore, when ye se the multitude of people worshippinge them behinde & before, saye ye in youre hertes: O LORD, it is thou, that oughtest only to be worshipped: Myne angel also shal be with you, and I myself wil care for youre soules. As for the tymbre of those goddes, yf carpenter hath polished them: yee gylted be they, & layed ouer with syluer, yet are they but vayne thinges, & can not speake. Like as a wench yf loueth paramours is trynly dectre, euen so are these made & hanged wth golde. Crownes of golde verely haue their goddes vpon their heades: so the prestes them selues take the golde and syluer from them, & put it to their owne vse: yee they geue of the same vnto harlottes, & trymme their whores withall: Agayne, they take it from the whores, and dectre their goddes therewith. Yet can not these goddes deliuer them selues from rust and mothes. Whē they haue couered them with clothyng of purple, they wype their faces for the dust of the temple, wherof there is moche amonge thē. One hath a sceptre in his honde, as though he wete iudge of the countre: yet can he not slaye soch as offende him. Another hath a swerde or an axe in his honde, for all that, is he nether able to defende him selfe from batayll, ner fro murthers.

C By this ye maye vnderstonde, that they be no goddes: therfore se yf ye nether worshipe them, ner feare them. For like as a vessel yf a man vseth, is nothinge worth when it is broken, euen so is it with their goddes. When they be set vp in the temple, their eyes be full of dust, thorow the fete of those that

The vi. Chap.

come in. And like as yf doores are shut in roode aboute vpon him, yf hath offended the kynge: Was it were a deed body kepte besyde the graue: Euen so the prestes kepte the doores with barres and lockes, lest their goddes be spoyled with robbers. They set vp candles before thē (yee verely and yf many) wherof they can not se one, but euen as blockes, so stonde they in the temple. It is sayde, yf the serpentes and womes, which come off the earth, gnawe out their hertes, eatinge them & their clothes also, and yet they fele it not. Their faces are blacke, thorow the smoke yf is in the temple. The oules, swallowes & byrdes sit vpon them, yee and the cattes runne ouer their heades.

By this ye maye be sure, that they are not goddes, therfore feare them not. The golde that they haue, is to make them beutifull: for all that, excepte some body dight off their rust, they wil geue no shyne: and when they were cast in to a fourme, they felt it not. They are bought for money, and haue no breth off life within them. They must be borne vpon mens shulders, as those that haue no fete: wherby they declare vnto men, that they be nothyng worth. Confounded be they then, that worshipe them. For yf they fall to the ground, they can not ryse vp agayne of thē selues: Neethough one helpe them vp and set them right, yet are they not able to stonde alone: but must haue proppes set vnder them, like deed men. As for the thinge that is offred vnto them, their prestes sell it, & abuse it: yee the prestes wyues take therof, but vnto the sicke and poore they geue nothinge of it, the women with childe & the mistiuous laye bondes of their offerynges. By this ye maye be sure, that they are not goddes, therfore be not ye afrayde of them. From whence cometh it thē, that they be called goddes? The women sit before the goddes of syluer, golde and woodde, and the prestes sit in their temples, hauyng open clothes, whose heades and beerdes are shauen, and haue nothinge vpon their heades: roaringe and cryenge vpon their goddes, as men do at the feast, when one is deed.

The prestes also take awaye the garmentes of the ymages, and dectre their wyues & children withall. Whether it be good or euell yf eny man do vnto them, they are not able to recompence it: they can nether set vp a kynge, ner put him downe. In like maner they maye nether geue riches, ner rewarde euell. Though a man make a vowe vnto them & kepe it not, they wil not requyre it. They can

not restore a blynde mā to his sight, ner helpe any mā at his nede. They cā shewe no mercy to the wyddowe, ner do good to y fetherles. Their goddes of wodd, stone, golde z syluer, are but even as other stones, y be hewē of y mountayne. They y wo:shipe thē, shal be cōfounded. How shulde they then be taken for goddes? yee how darre men call thē goddes? And though the caldees wo:shiped thē not, hearinge y they were but domme z coude not speake: Yet they them selues offre unto Bel, and wolde sayne haue him to speake: as who saye, they coude sele, y maye not mooue. But when these mē come to understōdinge, they shall forsake them, for their goddes haue no felinge. **A** greatesorte off women gyrded with coardes, syt in the stretes, z burne olyue beries. Now yf one off them be conveyed awaye, z lye w^t any soch as come by: she casteth hir neighburesse in the teth, because she was not so worthely reputed, ner hir coorde broken. What so euer is done for them, it is but in vayne ad lost: How maye it thē be thought or sayde, y they are goddes? Carpenters z goldsmithes make thē, nether be they any other thinge, but even what the worke men wil make of them. See the goldsmithes them selues that make thē, are of no longe cōtynuaunce: How shulde then the thinges that are made of them, be goddes? Vayne therfore are the thinges (ye very shame is it) that they leaue behinde thē for their posterite. For as soone as there cōmeth any warre or plage vpon thē, then the prestes ymagyn, where they maye hyde thē selues with thē. How can men thynke then, that they be goddes, which nether maye defende them selues from warre, ner deliuer thē from mys fortune? For seyng they be but of wodd, of stone, of syluer and of golde: all people z kynges shal knowe hereafter, that they be but vayne thinges: yee it shal be openly declared, that they be no goddes: but euen the very workes off mē hōdes, z that God hath nothinge to do with thē. They can set no kyng in the londe ner geue rayne vnto men. They can geue no sentence of a matter, nether defende the londe frō wronge: For they are not able to do so much as a crowe, that flyeth betwixt heuen and earth.

When there happeneth a fyre into the house of those goddes of wodd, of syluer and of golde, the prestes wil escape z saue thē selues, but the goddes burne as the balles therin. They can not withstōde any kyng or batell: how maye it then be thought or graunted, that they be goddes? Moreover, these god-

des of wodd, of stone, of golde z syluer maye nether defende thē selues from theues ner robbers: yee y very wicked are stronger thē they. These strype them out off their apparell, that they be clothed withall, these take their golde z syluer frō thē, and so get thē awaye: yet cā they not helpe thē selues. Therefore it is much better for a man, to be a kinge z so to shewe his power: or els a profitable vessel in a house, wherein he y oweth it, might haue pleasure: yee or to be a doore in a house, to kepe soch thinges safe as be therein: thē to be soch a vayne god. The Sōne, the Mōne z all the starres when they geue their shynynge light, are obedient, z do men good: When the lightenyng glisteth, all is cleare: The wynde bloweth in euery countre, z when God cōmaunderth the clondes to go rounde aboute the whole worlde, they do as they are bydden: when the fyre is sent downe frō aboue z cōmaunded, it burneth vpon hilles ad woddes: But as for these goddes, they are not like one off these thynges, nether in beuty ner strength. Wherefore mē shulde not thynke, ner saye that they be goddes, seyng they cā nether geue sentence in iudgment, ner do men good. For so much now as ye are sure, that they be no goddes, then feare them not: For they can nether speake euell ner good of kynges. They cā shewe no tokens in heauē for y zeichen, nether shyne as the Sōne, ner geue light as the Mōne: yee y vnreasonable beastes are better then they: for they can get thē vnder the rose, and do them selues good: So can ye be certified by no maner off meanes, that they be goddes: therfore feare thē not. For like as a frayboggarde in a garden off Cucumbers kepech nothinge, euen so are the ir goddes of wodd, of syluer z golde: and like as a whyte thorne in an orcharde, that euery byrde sytteth vpon: yee like as a deed body that is cast in the darcke, Euen so is it with these goddes of wodd, syluer and golde. By the purple and scarlet which they haue vpon thē, ad soone saydeth awaye, ye maye understonde, that they be no goddes: yee they them selues shal be cōsumed at the last, which shal be a greates cōfucion of the londe. Blessed is the godly man, y hath no ymages z wo:shippeth none, for he shal be farre from reprose.

The ende of the prophet Baruch
which is not in the Canon
of the hebrewe.

The prophet Ezechiel.

The Prophet Ezechiel.

What Ezechiel conteyneth.

- Chap. I. The vision of the iij. beestes and wheles.
- Chap. II. The sendinge out of the prophet.
- Chap. III. The office of a prophet.
- Chap. IIII. A prophecy of the sege of Jerusalem.
- Chap. V. With what plagues God punished Jerusalem.
- Chap. VI. Punishment for Idolatry.
- Chap. VII. The longe captiuyte of the people and causes therof.
- Chap. VIII. Ezechiel seyth greate abhominacion thow the hole in the wall.
- Chap. IX. The slaughter of the people. Such as haue the signe of γ τ hau, are saued.
- Chap. X. The visio of the iij. beestes agayne.
- Chap. XI. The vision of the xx. men.
- Chap. XII. A prophecy of the captiuyte of Iuda.
- Chap. XIII. A sermon agaynst false prophetes.
- Chap. XIII. Punishment for wylfulnesse and presumptiō of synne God letteth such people be disceaued.
- Chap. XV. Agaynst Jerusalem that vnfrutfull vyne.
- Chap. XVI. A marvelous goodly description of the Idolatry of Jerusalem, for the which he calleth them whores.
- Chap. XVII. A prophecy of the destruction off Jerusalem. A promyse of Christ.
- Chap. XVIII. Every man shall beare his owne synne, and not anothers.

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- Chap. XIX. The captiuyte off the kynges of Iuda. The crueltie of kynges and princes.
- Chap. XX. The greate vntanfulnesse off the people Agayne, the merciful longe sufferance of God.
- Chap. XXI. The swearde, prophcyed to come vpon Israel and the Ammonites, by the kyng of Babilon.
- Chap. XXII. The synnes, wherfore Jerusalem was punished: both the prophetes, prestes, rulers and comon people.
- Chap. XXIII. The Idolatry or whordome of Samaria and Jerusalem.
- Chap. XXIII. The destruction off Jerusalem and captiuyte of the people signified by the pot.
- Chap. XXV. Agaynst Ammon, Moab, Seir, and the Palestynes.
- Chap. XXVI. He mourneth vpon the cite off Tyre (other wyse called $\gamma\omicron\tau$) for the destruction that was to come vpon her.
- Chap. XXVII. XXVIII. Agaynst the prince of Tyre, and agaynst Sidon.
- Chap. XXIX. XXX. XXXI. XXXII. Plages vpon Egypte and the kynges therof.
- Chap. XXXIII. The office off a preacher. The worde of God must be folowed in very dede, and not only in mouth.
- Chap. XXXIII. Agaynst euell shepherdes. Christ the only true shepherde is promised.
- Chap. XXXV. Agaynst the mount Seir, that is, agaynst the Edomites.
- Chap. XXXVI. A promyse of the deliuerance of Israel.
- Chap. XXXVII. A consolacion for the Israelites, and a figure of the generall resurrecciō, signified by the drye bones.
- Chap. XXXVIII. XXXIX. Of Gog and Magog, with their destruction.
- Chap. XL. From this chapter vnto the ende, the prophet seith in a vision the buyldinge agayne of Jerusalem, and the temple: Wherby is describēd the mystery off the church off Christ, and saluacion of the faithfull in him.



The first Chapter.

Ezechiel, in the xxx. yeare the fifth daye off the fourth Moneth, that I was amonge the prisoners by the ryuer off Cobar: where the heauens opened, & I sawe a vision of God. Now the fifth daye off the Moneth made out the fyfth yeare off kynge Iochims captiuyte. At the same tyme came y^e worde off the LORDE vnto Ezechiel the sonne off Buzi prest, in the londe off the Caldees by the water of Cobar, where the honde off the LORDE came vpo him. And I loked: & beholde, a stormy wynde came out off the north with a greace cloude full of fyre, which wth his glistre lightened all rounde aboute.

And in y^e myddest off the fyre it was all cleare, and as it were the licnesse of foure beastes, which were fashioned like a man: sauyng, that euery one had foure faces and foure wynges.

Their legges were straight, but their fete were like bullockes fete, and they glistred, as it had bene fayre scoured metall. Under their wynges vpon all the foure corners, they had mens hondes. Their faces and the ir wynges were toward the foure couers: yet were the wynges so, that one euer touched another. When they wente, they turned them not aboute: but ech one wente straight forward.

Vpon the right side off these foure, their faces were like the face off a man and the fa off a Lyon: But vpon the left side, they had the face off an oxe and the face off an Aegle.

Their faces also and their wynges were spred out about: so that two wynges off one touched euer two wynges off another, and with the other two they couered their bodie. Enery one when it wente, it wente straight forward.

Where as the spiece led them, thither they wente, and turned not aboute in their goynge.

The fashion and countenance of the beestes was like hote coales off fyre, euen as though burnynge vresshettes had bene amonge the beestes: and the fyre gaue a glistre, and out off the fyre there wente lighteninge. Whē y^e beestes wete forward & backward, one wolde hane thought it had lightened. Now whē I had well considered the beestes, I sawe a worke off wheles vpon the earch with foure faces also like the beestes.

The fashion & worke of the wheles was like the see. The foure wheles were ioyned and made (to loke vpon) as it had bene one whele in another. When one wente forward, they wente all foure, and turned thē not aboute iⁿ their goynge. They were large, great and horrible to loke vpon.

Their bodies were full off eyes rounde aboute them all foure. Whē the beestes wete, the wheles wente also with them: And when the beestes list them selues vp from y^e earth, the wheles were list vp also. Whither so euer the spiece wente, thither wente they also, & y^e wheles were list vp & folowed thē, for y^e spiece of life was in the wheles.

When y^e beestes wete forth, stode still, or list them selues vp from the earth: then the wheles also wente, stode still, & were list vp, for y^e bieth off life was in the wheles.

Above ouer y^e heades of the beestes there was a firmament, which was fashioned as it had bene off the most pure Chustall, & that was spred out about vpon their heades: vnder the same firmament were their wynges layed abroad, one toward another, and two wynges couered the body of euery beest. And when they wente forth, I herde the noyse off their wynges, like the noyse off greace waters, as it had bene the voyce off the greace God, and a russhinge together as it were off an hoost off men. And when they stode still, they let downe their wynges. Now when they stode still, and had letten downe their wynges, it thondred in the firmament, that was aboute their heades.

Above the firmament that was ouer their heades, there was the fashion off a seate, as it had bene made off Saphir. Apon the seate there sat one like a mā. I behelde him, and he was like a cleare light, as it had bene all off fyre with in from his loynes vward.

And beneth when I loked vpon him vnder y^e loynes, me thought he was like a shyninge fyre, that geneth light on enery syde. Rec the shyne and glistre y^e lightened round

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be abonte, was like a raynbowe, which in a raynie daye appeareth in the cloudes. Eue so was the similitude, wherin the glory off the LORDE appeared. Whe I sawe it, I fell vpon my face, and herkened vnto the voyce off him, that spake.

The II. Chapter.

A Then sayde he vnto me: Stonde vp vpon thy fete. (Thou sonne of mā) and I will talke with the. And as he was cōmūnyng with me, the spiete came in to me, and set me vp vpon my fete: so that I marked the thunge, that he sayde vnto me. And he sayde: Beholde, thou sonne off mā: I will sende the to the children off Israel, to those rynnagates and obstinate people: for they haue takē parte agaynst me, and are runne awaye fro me: both they, and their foresathers, vnto this daye.

Eze. 3. d Yee I will sende y vnto a people y haue rough vysages and stiff stomaches: vnto whom thou shalt saye on this maner: This the LORDE God himselff hath spoken, y whether they be obedient or no (for it is a frauwarde hōusholde) they maye knowe yee that there hath bene a prophet amonge them.

B Therefore (thou sonne off mā) feare the not, nether be afrayed off their wordes: for they shall rebell agaynst the, and despise y. Yee thou shalt dwell amonge scorpions: but feare not their wordes, be not abashed at their lokes, for it is a frauwarde hōusholde.

Se that thou speake my wordes vnto them, whether they be obediēt or not, for they are obstinate. Therefore (thou sonne off mā) obeye thou all thinges, that I saye vnto y, and be not thou stiffnecked, like as they are a stiffnecked hōusholde. Open thy mouth, and eate that I geue the.

Apo. 5. a So as I was lokyng vp, beholde, there was sent vnto me an hande, wherin was a closed boke: and the hande opened it before me, and it was witten within and without, full off carefull mourninges: alas, and wo.

The III. Chapter.

A Then sayde he vnto me: thou sonne off mā, eate that, what so euer it be: Yee eate that closed boke, and go thy waye, and speake vnto the children off Israel. So I opened my mouth, and he gaue me the boke, for to eate, and sayde vnto me:

Ier. 15. c
4. E. 14. c
Apo. 10. b

The iiij. Chap.

Thou sonne off mā, thy bely shal eate, and thy bowels shalbe fylled with y boke, that I geue the. Then dyd I eate the boke, and it was in my mouth sweter then hony.

Psal. 118. b
Psal. 118. n
Apo. 10. b

And he sayde vnto me: thou sonne off mā, get the soene vnto the house off Israel, and shewe the y wordes, that I cōmaunde the: for I sende the not to a people that hath a straūge, vnkowne or harde speache, but vnto the house off Israel: Not to many nations, which haue diuerse speaches and harde languages, whose wordes thou vnderstōdest not: Neuertheles, yf I sent the to those people, they wolde folowe the: But the house off Israel wil not folowe y, for they wil not folowe me: Yee all the house off Israel haue stiff foreheades and harde hertes. Beholde therfore, I will make thy face preuayle agaynst their faces, and harden thy foreheade agaynst their foreheades: so that thy foreheade shall be harder then an Adamāt or flynt stone: that thou mayest feare them y lesse, and be lesse afrayed off them, for they are a frauwarde hōusholde.

Ier. 1. c

Ionc. 3. a

Mich. 3. b

Esa. 50. b

He sayde morouer vnto me: thou sonne off mā, take diligent hede with thine eares, to y wordes that I speake vnto the, fasten them in thine herte: and go to the prisoners off thy people, speake vnto them, and saye on this maner:

Thus the LORDE God hath spokē: Whether ye heare, or heare not. With that, the spiete toke me vp. And I herde the noyse of a greates rushinge and remouynge off the most blissed glory off the LORDE out off his place.

I herde also the noyse off the wynges off the beestes, that rushed one agaynst another, yee and the ratlyng off the wheelles, that were by them, which rushinge & noyse was very greate.

Now when the spiete toke me vp, and caried me awaye, I wente with an heuy and a soroufull mynde, but the honde off y LORDE comforted me right soone.

Eze. 8. 2.
11. d

And so in the begynnyng off the Moneth Abib, I came to the prisoners, that dwelt by the water off Cobar, and remayned in that place, where they were: and so continued I amonge them seuen dayes, beinge very sory.

Psal. 136. a

And when the seuen dayes were expyred, the LORDE sayde vnto me: Thou sonne off mā, I haue made the a watch man vnto the house off Israel: therfore take good hede to the wordes, and geue them warnyng at my cōmaundement.

Eze. 33. b

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Alf I ſaye vnto the, concernynge the vngodly mā, that (withoute doute) he muſt dye, and thou geneſt him not warnynge, ner ſpeakeſt vnto him, that he maye turne from his euell waye, and ſo to lyue: Then ſhall the ſame vngodly man dye in his owne vnrigh- tuouſnes: but his bloude will I requyre off thyne honde. Neuertheles, yff thou gene warnynge vnto the wicked, and he yet forſa- ke not his vngodlynelle: then ſhall he dye in his owne wickedneſſe, but thou haſt diſchar- ged thy ſoule.

Eze. 18. 2 Now yf a righteous mā go fro his righ- tuouſneſſe, and do the thinge that is euell: I will laye a ſtomblinge blocke before him, and he ſhall dye, becauſe thou haſt not ge- uen him warnynge: Ree dye ſhall he in his owne ſynne, ſo that the vertue, which he did before, ſhall not be thought vpon: but his bloude will I requyre of thine honde.

Neuertheles, yf thou exhorteſt the righ- tuous, that he ſynne not, and ſo yf righteous do not ſynne: Then ſhall he lyue, becauſe he hath receaued thy warnynge, and thou haſt diſcharged thy ſoule. And there came the ho- be off the LORDE vpon me, and he ſayde vnto me: Stande vp, and go in to the felde, yf I maye there talke with the.

Eze. 1. 2 **Eze. 2. 2** **Eze. 1. 8** So when I had ryſen vp, and gone forth into the felde: Beholde, the glory off the LORDE ſtoode there, like as I ſawe it afore, by the water off Eobar.

Then fell I dorene vpon my face, and yf ſperts came in to me, which ſet me vp vpon my fete, and ſayde thus vnto me: Go thy waye, and ſparre thy ſelff in thyne houſe. Beholde (O thou ſonne off man) there ſhall chaynes be broughte for the, to bynde the wth all, ſo that thou ſhalt not eſcape out off the. And I will make thy tunge cleue ſo the ro- ſe off thy mouth, that thou ſhalt bedomme, and not be as a chider with them: for it is an obſtinate houſholde.

But when I ſpeake vnto the, then open thy mouth, and ſaye: Thus ſaith the LORDE God: who ſo heareth, let him heare: who ſo will not, let him leaue: for it is a franwar- de houſholde.

The III. Chapter.

21 **T**hou ſonne off man: take a tyle ſto- ne, and laye it before the, and deſcry- be vpon it the cite off Jeruſalem: how it is beſeged, how bulwoikes and ſtro- ge ditches are grauen on euery ſyde off it: deſcrybe alſo tentes, and an hoofte off men

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rounde aboute it.

Moreover, take an yron panne, and ſet it betwixte the & yf cite in ſteade off an yron wall, Then ſet thy face towarde it, beſege it, and laye ordinaunce agaynſt it, to wyne it. This ſhall be a token vnto the houſe off Iſ- rael. But thou ſhalt ſlepe vpon thy left ſy- de, and laye the ſynne of the houſe off Iſra- el vpon the.

Certayne dayes apoynted, thou ſhalt ſle- pe vpon that ſyde, and beare their ſynnes. Neuertheles I will apoynte the a tyme (to put off their ſynnes) and the nombre off the daies: Thre hundred & xc. dayes muſt thou beare the wickedneſſe off the houſe off Iſra- el. When thou haſt fulfilled theſe dayes, lye dorene agayne, and ſlepe vpon thy right ſyde xl. dayes, and beare the ſynnes off the houſe off Iuda.

A daye for a yeare, a daye (I ſaye) for a yeare, will I ener laye vpon the. Therefore ſet now thy face agaynſt that beſeged Jeru- ſalem, and diſcouer thine arme, that thou ma- yeſt prophecie agaynſt it.

Beholde, I will laye chaynes vpon the, that thou ſhalt not turne the from one ſyde to another, till thou haſt ended the dayes of thy ſege.

Wherefore, take vnto the wheate, barley beanes, growell ſede, milium and fitches: and putcheſe together in a veſſell, and make the loaves of bried therof, accordinge to the nom- bre of the dayes that thou muſt lye vpon yf ſyde: that thou mayeſt haue bried to eate, for thre hundred and xc. dayes.

And the meate that thou eateſt, ſhall ha- ue a certayne waight apoynted: Namely, twentie ſydes euery daye. This apoynted meate ſhalt thou eate daylie, from the begin- nynge to the ende.

Thou ſhalt dryncke alſo a certayne mea- ſure off water: Namely, the ſixte parte of an hin ſhalt thou dryncke daylie from the be- gynnynge to the ende. Barly cakes ſhalt thou eate, yet ſhalt thou firſt ſtrake the o- uer with māſe donge, yf they maye ſeit. And with that, ſayde the LORDE: Euen thus ſhal the children off Iſrael eate their defyled bried in the myddelt off the Gentiles, amonge whom I will ſcatre them.

Then ſayde I: Oh LORDE God, Behol- de, my ſoule was yet neuer ſtayned: for fro my youth vp vnto this houre, I dyd neuer eate of a deed carcaſe, or of that which was ſlayne of wilde beaſtes, nether came there euer eny vnclene fleſh in my mouth.

Where vnto he answered me, and ſayde: **Att ii**

Dan 9. d

Na. 14. 8

E. Ofc. 9. 8

The prophet Ezechiel.

Well than, I will graunte the to take co-
wes donge, for the donge off a man, and
to strake the bried ouer with all, before the.

Eze. 5. d
Eze. 14. d
4. Reg. 25. a

And he sayde vnto me: Beholde thou son
ne off man, I will mynyshe all the prouysi-
on of bried in Jerusalem, so that they shall
weye their bried, and eate it with scarcenesse.
But as for water, they shall haue a very lit-
le measure theroff, to drynke. And when
they haue nomore bried ner water, one shal be
destroyed with another, and famish awaye
for their wickednesse.

The V. Chapter.

A Take then a sharpe knyfe (O thou
sonne of man) namely, a rasoure. Ta-
ke that, and shauethe hayre off thy
heade and beard: Then take the scales and
the waight, and deuyde the hayre a sunder.
And burnethe thirde part thereof in the fy-
re in the myddest off the cite, and cut the
other thirde parte in peces with a knyfe. As
for the thirde parte that remaineth, cast it
in the wynde, and then shewe the bare kny-
fe.

1. Pet. 2. d

Yet afterwarde take a litle off the same,
2 bynde it in they cote lappe. Then take a
curtesy of it, and cast it in the myddest of y
fyre, and burne it in the fyre. Out of the sa-
me fyre shall there go a flame, vpon the who-
le house of Israel.

Morouer, thus sayde the LORDE God:
This same is Jerusalem. I set her in the mid-
dest of the heithen and nacions, that are ro-
unde aboute her, but she hath despised my
iudgements more then y Gentiles the selues,
and broken my commaundementes more then
the nacions, that lye rounde aboute her: For
they haue cast out myne ordinaunces, and
not walked in my lawes. Therefore, thus sa-
ieth the LORDE God: For so much as ye w^t
yours wickednesse farre excede the heithen,
that dwell rounde aboute you: (For ye haue
not walked in my lawes, nether haue ye ke-
pte myne ordinaunces) Therefore thus saith y
LORDE God:

Leui. 18. d

I will also come vpon the, for in the myd-
dest of the will I set in iudgment, in the sight
of the heithen, and will handle the of soch a
fashion, as I neuer dyd before, and as I ne-
uer wil do from that tyme forth, and that be-
cause of all thy abhominacions. For in the
the fathers shal be sayne to eate their owne
sonnes, and the sennes their owne fathers.
Soch a courte will I kepe in the, and the
wholeremnant will I scatere in to all the
wyndes.

Deu. 18. e
1. Reg. 14. b
4. Reg. 6. f

The vi. Chap.

Wherefore, as truly as I lye (saith the
LORDE God) seyng thou hast defyled my
Sanctuary, with all maner off abhomin-
acions and with all thy shamesfull offences:
For this cause will I also destroye the. My-
ne eye shall not ouersee the, nether will I spa-
re the.

One thirde parte within the, shall die of
the pestilence and of hunger: Another thir-
de parte shall be slayne downe rounde abou-
te the, with the swearde: The other thirde
parte that remaineth, will I scatere abroad
towards all the wyndes, and drawe out the
swearde after them. Thus wil I persourme
my indignacion and set my wrath agaynst
them, and ease my self. So that when I ha-
ue fulfilled myne anger agaynst them, they
shall knowe, that I am the LORDE, which w^t
a feruent gelousy haue spoken it.

1. Pet. 15. a

Morouer I will make the waiste and ab-
hoired, before all the heithen that dwell ab-
out the, and in the sight off all them, that
go by the: so that when I punysh the in my
wrath, in myne anger, and with the plague
off my whote displeasure: thou shalt be a
very abhominacion, shame, a gasinge and
wondring stocke, amenge the heithen that
lye aboute the.

D

Euen I the LORDE haue spoken it, and
it shall come to passe, when I shute amon-
ge them the perious dartes of honger, which
shalbe but death: Neetherfore shall I shute
them, because I will destroye you. I will en-
crease hunger, and mynyshe all the prouysion
off bried amenge you.

Eze. 4. e

Plagues and mysery will I sende you, yee
and wilde beestes also to destroye you. Pest-
lence and bloudsheddinge shall come vpon
you, and the swearde wil I bringe ouer you.
Euen I the LORDE, haue sayde it.

The VI. Chapter.

The worde of the LORDE came vnto
me, sayenge: Thou sonne off man,
turnethy face to the mountaynes of
Israel, that thou mayest prophecie vnto
them, and saye: Heare the worde of the LOR-
DE God, o ye mountaynes off Israel: Thus
hath the LORDE God spoken to the mountay-
nes, hilles, valleys and dales:

26

Eze. 16. e

Beholde, I will brynge a swearde ouer
you, and destroye youre hie places: I wil
cast downe youre aulcers, and breake dow-
ne youre temples. Your slayne men will
I laye before youre goddes, and the deed
carcases off the children off Israel will
I cast before their ymages, youre bones wil

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I strowe rounde aboute youre altars, and dwellinge places.

The cities shalbe desolate, y hillchapels layed waste: youre altars destroyed, & broken: youre goddes cast downe, and taken awaye, y^e temples layde eue with the groude, youre owne workes clene roted out. Your

B slayne men shall lie amonge you, that ye maye lerne to knowe, how y I am the LORDE. Those y amonge you haue escaped the swerde, will I leaue amonge the Gentiles, for I will scatter you amonge the nations. And they that escape from you, shall thinke vpon me amonge the heithen, where they shalbe in captiuyte.

Baru. 9. f

As for that whorish and vnfaithfull herete of theirs, wherewith they runne awaye from me, I will breake it: yee & put out those eyes off theirs, that committe fornicacion with their Idols.

Then shall they be ashamed, and displeased with their selues, for the wickednesses and abominacions, which they haue done: and shall lerne to knowe, how that it is not in vayne, that I the LORDE spake, to bringe soch misery vpon them.

C The LORDE sayde mo: ouer vnto me: Smyte thine hondes together, and stampe with thy fete, and saye: Wo worth all the abominacions and wickednesses of the house of Israel, for because of the, they shal perish with the swerde, with hunger and with pestilence. Who so is farre off, shall dye off the pestilence: he that is nye at hande, shall perish with the swerde: and y other that are beseged, shall dye of hunger.

Thus wil I satisfie my wrothfull displeasure vpon them. And so shall ye lerne to knowe, that I am the LORDE, when youre slaynemen lye amonge youre goddes, and aboute youre altars: vpon all hie hilles and toppes off mountaynes, amonge all grene trees, amonge all thicke okes: euen in the places, where they dyd sacrifice to all their Idols.

I will stretch myne honde out vpon them, & will make the londe waste: So that it shall lye desolate and voyde, from the wilderness off Deblat forth, thorow all their habitacions: to lerne them for to knowe, that I am the LORDE.

The VII. Chapter.

A The worde off the LORDE came vnto me, on this maner: The I call, O thou sonne off man. Thus saith the LORDE God vnto the londe off Israel: The ende commeth, yee verely the ende com

The vii. Chap. 35. lviij.

meth vpon all the foure corners off the earth.

But now shall the ende come vpon the: for I will sende my wroth vpo the, and wil punysh the: accordinge to thy wayes, and rewarde the after all thy abominacions. Myne eye shall not ouersee the, nether will I spare the: but rewarde the, accordinge to thy waies, and declare thy abominacions. Then shall ye knowe, that I am the LORDE.

Eze. 7. b
9. c

Thus saith the LORDE God: Beholde, one misery and plage shall come after another: the ende is here. The ende (I saye) that waiteth for the, is come already, y^e houre is come agaynst the, that dwellest in the londe.

The tyme is at hande, the daye of sedicio is hard by, & no glad tidings vpo the most tynes. Therefore, I will shortly poure out my sore displeasure ouer the, and fulfill my wroth vpon the. I will iudge the after thy waies, and recompence the all thy abominacions.

B

Myne eye shal not oversee the, nether wil I spare the: but rewarde the after thy waies, and shewe thy abominacions: to lerne you for to knowe, how y I am the LORDE, y^e smyteth. Beholde, the daye is here, the daye is come, the houre is runne out, the rodde flourisheth, wylfulnesse waxeth grene, malicious violence is growne vp, and the vngodly waxen to a staff. Yet shall there no complaynte be made for them, ner for the trouble that shall come of these thinges.

Eze. 7. b
9. c

The tyme cometh, the daye draweth nye: Who so byeth, let him not reioyce: he that selleth, let him not be sorry: for why, Trouble shall come in the myddest off all rest: so that the seller shall not come agayne to the byer, for nether off them both shall lye. For the vision shal come so greatly ouer all, y it shal not be hyndered: To mā also w^h his wickednesse shall be able to saue his owne life.

1. Cor. 7. d

2. Tess. 5. a
1. re 15. b

The trompettes shall ye blowe, and make you all ready, but no man shall, go to the battell, for I am wroth with all the whole multitude.

The swerde shalbe without, pestilence and hunger within: so that who so is in the felde, shalbe slayne with the swerde: and he that is in the cite, shall perish with hunger and pestilence.

Deu. 31. d

And soch as escape and fle from amonge them, shal be vpon the hilles, like as the doues in the felde: euery one shalbe afrayed, because off his owne wickednesse.

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Esa. 13. c All hondes shalbe letten downe, and all knes shalbe weake as the water: they shall gyde them selues with sack cloth, feare shall fall vpon them. Their faces shall be confounded, and their heades balde: their syluer shall lye in the stretes, and their golde shalbe despised: Rec their syluer and golden maye not be synner them, in the daye of the fearfull wrath of the **LORDE**.

Soph. 1. c
Ecc. 5. b **D** They shall not satisfie their hongrie soules, neether fyll their emptie belies therewith: For it is become their owne decaye thorow their wickednesse: because they made therof, not only costely Jeweles for their pompe and pryde, but also abhominable ymages and Idols. For this cause will I make them to be abhoured. Moreover, I will gene it into y hondes off the straungers to be spoyled: and to y wicked, for to be robbed, and they shall destroye it.

Osee. 3. 2 My face wil I turne from the, my Treasury shall be defyled: for the cheues shall go into it, and suspende it. I wil make clene ryddanise, for the londe is whole defyled with vnrighteous indignment of innocent bloude, & the cite is full off abhominacions.

E Wherefore, I will bringe the most cruell tyrantes from amonge the Zechen, to take their houses in possession. I will make the pompe off the proude to cease, and they shall take in their Sanctuary. When this trouble cometh, they shall seeke peace, but they shall haue none. One myschefe and sorowe shall fellowe another, and one rumoure shall come after another: Then shall they seeke visions in wayne at their prophetes. The lawe shall be gone from the prestes, and wysdome from the elders. The kynge shall mourne, the princes shalbe clothed with heynesse, and y hondes off the people in the londe shall tremble for feare. I will do vnto them after their owne waies, & acordinge to their owne iudgements will I iudge them: to lerne them for to knowe, that I am the **LORDE**.

The VIII. Chapter.

21 **I**t happened, that in the sixte ycare, the fift daye of the sixte Month I sat in my house, and the **LORDES** off the counsell off Juda with me: and the honde off the **LORDE** God fell euen there vpon me.

Eze. 3. b
11. d And as I looked vp, I sawe as it were a licknesse off fyre from his loynes downwarde, and from his loynes vwarde it shyned marvelous cleare.

The viij. Chap.

This similitude stretched out an honde, and toke me by the hayre lockes off my head, and the sprete lift me vp betwixte heauen and earth: and God brought me in a vision to Jerusalem, in to the courte off the inwarde porte that lieth towarde the north: there stode an ymage, with whom he that hath all thinges in his power, was very wroth.

And beholde, the glory off the God off Israel was in the same place: enē as I had sene it afore in the felde. And he sayde vnto me: Thou sonne off man, lift vp thine eyes, and loke towarde the north. Then lift I vp mine eyes towarde the north, and beholde: Besyde the porte northwarde, there was an altier made vnto the ymage off prouocation in the very entrynge in.

And he sayde furthermore vnto me: Thou sonne off man, Seist thou what the se do? Seist thou the greates abhominacions that the house off Israel ceimnytte in this place: which ought not to be done in my sanctuary?

But turne the aboute, and thou shalt see yet greater abhominacions. And with that brought he me to the courte gate: and whē I looked, beholde, there was an hole in the wall.

Then sayde he vnto me: Thou sonne off man, dygge thow the wall. And when I dygged thow the wall, beholde, there was a dore. And he sayde vnto me: go thy waye in, & loke what wicked abhominacions they do there.

So I wente in, and sawe: and beholde, there were all maner ymages off wormes & beastes, all Idols and abheminacions of y house off Israel paynted enerychone rounde aboute the wall.

There stode also before the ymages lxx. lordes of the counsell off the house off Israel: and in the myddest off them stode Jaasania the sonne off Saphan: And every one off them had a censoure in his honde, & out off the incense, there wente a smoke, as it had bene a cloude.

Then sayde he vnto me: Thou sonne off man, hast thou sene what the Senators off the house off Israel do secretly, every one in his chambie? For they saye: Tush, the **LORDE** seeth vs not, the **LORDE** regardeth not the woilde. And he sayde vnto me: Turne the yet agayne, and thou shalt see the greates abhominacions that they do.

And with that, he brought me to the dore off the porte off the **LORDES** house, towarde the north. And beholde, there sat

Eze. 1. 2

2

Eze. 10. d
Num. 11. d

Eze. 29. c
Job. 32. b
Iere. 23. d
Eze. 9. e

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women mourninge for Thamuz. Then sayde he vnto me: hast thou sene this, thou sonne of mā? Turne y aboute, & thou shalt se yet greater abhominacions. And so he brought me into the inwarde courte of the LORDES house: & beholde, at the porte of the LORDES house, betwixte the fore entrie and the aulter, there were fyue and twenty men, that turned their backes vpon the Temple of the LORD, & their faces toward the east, and they se worshipped the Sonne.

And he sayde vnto me: hast thou sene this, thou sonne of man? Thinkerth the house of Israel, that it is but a trifle, to do these abhominacions here? Shulde they fyll the londe full of wickednesse, and vnder take to prouoke me vnto anger? Yee & purposely to cast vp their noses vpon me? Therefore wil I also do some thinge in my wrochfull displeasure, so that myne eye shall not ouersee them, neither wil I spare them. Yee and though they cris in myne eares with loude voyce, yet wil I not heare them.

Pro 1. c
Iere 11. c
14. b
Mich. 3. a

The IX. Chapter.

HE cried also with a loude voyce in myne eares, sayenge: Come here ye rulers of the cite, every man with his weaponned honde to the slaughter. Then came there six men out of the strete of the vpper porte toward the north, and every man a weapon in his honde to the slaughter. There was one amongst them, that had on him a lynnynge rayment, and a wyrters yncel home by his syde.

These went in, and stode beside the brazen aulter: for the glory of the LORD was gone awaye from the Cherub, and was come downe to the threshold of the house, & he called the mā, that had the lynnynge rayment vpon him, and the wyrters yncel home by his syde, and the LORD sayde vnto him:

Go thy waye thorow the cite of Jerusalem, and see this marck n̄ Thau vpo the foreheades of them, that mourne, and are sory for all the abhominacions, that be done therein.

And to the other, he sayde that I might heare: Go ye after him thorow the cite, slaye, o-uersee none, spare none: Ryll, & destroye both olde men and yonge, maydens, children, and wyues.

But as for those, that haue this marck n̄ Thau vpo them: se that ye touch them not, and begyne at my Sanctuary. Then they begane at the elders, which were in the Temple, for he had sayde vnto them: When ye haue defyled the Temple, and fylled the courte

Ex. 40. e
Nu. 9. c
8. R. c. 8. b

Judith. a. a

Iere 25. d
49. b
1. Pet. 4. c

The x. Chap. Fo. lviij.

with the slayne, then go youre waye forth. So they wete out and slewe downe thorow y cite. Now when they had done y slaughter, & I yet escaped: I fell downe vpon my face, & cried, sayenge: O LORD, wilt thou then destroye all the residue of Israel, in thy sore displeasure, that thou hast poured vpo Jerusalem?

Then sayde he vnto me: The wickednesse of the house of Israel and Juda is very greate: so that the lode is full of bloude, and y cite full of vnfaithfulnesse: For they saye: Tush, y LORD regardeth not the earth, he seyth vs not. Therefore wil I vpon them, myne eye shall not ouersee them, neither wil I spare them, but wil recompence their wickednesse vpon their heades.

And beholde, the mā that had the lynnynge rayment vpon him, and the wyrters, yncel home by his syde: tolde all the matter how it happened, and sayde: LORD, as thou hast commaunded me, so haue I done.

The X. Chapter.

AS I looked, beholde, In the firmament that was about the Cherubins there appeared the similitude of a stole of Saphir vpo them: Then sayde he that sat therein, to him that had the lynnynge rayment vpon him: Crepe in betwene the wheles that are vnder the Cherubins, and take thine honde full of hote coales out from betwene the Cherubins, and cast them ouer the cite. And he crept in, that I might se.

Now the Cherubins stode vpo the right syde of the house, when the man wete in, and the cloude fylled the ynnernier courte. But the glory of the LORD remoued from the Cherubins, and came vpon the threshold of the house: so that the Temple was full of cloudes, and the courte was full of the shyne of the LORDES glory. Yee and the sounde of the Cherubins wynges was herde in to the forecourte, like as it had bene the voyce of the almightie God, when he speaketh. Now when he had bydden the man y was clothed in lynnynge, to go and take the hote coales from the myddest of y wheles, which were vnder the Cherubins: he wente and stode besyde the wheles. Then the one Cherub reached forth this honde from vnder the Cherubins, vnto y fyre that was betwene the Cherubins, and toke therof, and gaue it vnto him (that had on the lynnynge rayment) in his honde: which toke it; and wente out. And vnder the wynges of y Cherubins, there appeared the lyknes of a mā hāte: I sawe also foure wheles besyde the Cha

Iob 21. b
Esa. 29. c
Ecc. 1. 2. d
Ecc. 7. a

21
Eze. 9. a

1. Pet. 2. a

23

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rubins, so that by every Cherub there stode a whele: And the wheles were (to loke vpon) after y^e fashion of y^e precious stone of Tharsis: And (vnto the sight) were they fashioned z like, as yf one whele had bene in another.

Eze. i. b

When they wente forth, they wete all iij together, not turnyng aboute in their goinge: But wherethe first wente, thither wente they after also, so that they turned not aboute in their goinge. Their whole bodies, their backes, their hōdes z wynges, yee z the wheles also, were all full of eyes rounde aboute them all foure. And I herde him call y^e wheles, Galgal (that is) a rounde boull. Every one of them had foure faces: so that the one face was the face of a Cherub, the seconde of a man, the thirde of a lyon, the fourth of an Aegle, z they were lifted vp aboue. This is the beest, that I sawe at the water of Cobar. Now when the Cherubins wente, the wheles wente with them: z when the Cherubins shoke their wynges to lift them selues vwarde, the wheles remayned not behynde, but were with them also. Shortly, when they stode, these stode also: And when they were lift vp, y^e wheles were lift vp also with the, for the spire of life was in the wheles.

Eze. ii. d
41. a

Then the glory of the LORDE was lift vp from the threshelde of the temple, and remayned vpon the Cherubins: And the Cherubins flactred with their wynges, and lift the selues vp from the earth: so that I sawe when they went, and the wheles with them. And they stode at the east syde of the porte that is in the house of the LORDE. So the glory of the LORDE was vpon them. This is the beest that I sawe vnder the God of Israel, by the water of Cobar. And I perceaued, that it was the Cherubins. Every one had foure faces, z every one foure wynges, z vnder their wynges, as it were mēs hondes. Now the figure of their faces was, even as I had senethem, by the water of Cobar, z so was the countenance of the: Every one in his goinge wente straight forward.

The XI. Chapter.

21 **W**hen the spire of the LORDE lift me vp, z brought me vnto y^e east porte of the LORDES house. And behelde, there were xij men vnder the dore: amonge whom I sawe Jaasania the sonne of Asur, z Pheltias the sonne of Banias, the rulers of the people. Then sayde the LORDE vnto me: Thou sonne of man: These men ymagin mysche, and a wicked counceile take they in this cite, sayenge: Tush, there is no destruction at hande, let vs buylde houses:

The xi. Chap.

This Jerusalem is the cauldron, z we beth flesh. Therefore shalt thou prophcie vnto them, yee prophcie shalt thou vnto them, O some of man. And with that, fell the spire of the LORDE vpon me, and sayde vnto me: Speake, thus saith the LORDE: On this manner haue yee spokē (O ye house of Israel) and I knowe the ymaginacions of youre hertes. Many one haue ye murthered in this cite, z filled the strettes full of the slayne.

Therefore, thus saith the LORDE God: **23** The slayne men that ye haue layed on the grounde in this cite, are the flesh, z this cite is the cauldron: But I wil bringe you out of it: ye haue drawe out y^e swerde, enē so wil I also bringe a swerde ouer you, saith y^e LORDE God. I wil dryne you out of this cite and deliuer you in to youre enemies hande, z wil condemne you. Ye shal be slayne in all the coastes of Israel, I wil be avenged of you: to lerne you for to knowe, that I am the LORDE. This cite shal nette be youre cauldron, nether shal ye be the flesh therein: but in the coastes of Israel wil I punyssh you, that ye maye knowe, that I am the LORDE: in these commandmentes ye haue not walke, nē kepe his lawes: but haue done as the customes of the heithen, that lie rounde aboute you.

Eze. 24. n
Matt. 26. c

Now when I preached, Pheltias the sonne of Banias dyed. Then fell I downe vpo my face, z cried with a loude voyce: O LORDE God, wilt thou then verily destroye all the remnant in Israel? And so the worde of the LORDE came to me on this maner: Thou sonne of man: Thy bretheren, thy kynnsfolke, z y^e whole house of Juda, which dwell at Jerusalem, saye: They be gone farre from the LORDE, but the londe is geuen vs in possession. Therefore tell them, thus saith the LORDE God: I wil sende you farre of amonge the Gentiles, z scatre you amonge the nacions, z I wil halowe you but a litle, in the londes where ye shall come. Tell them also, thus saith the LORDE God: I wil gather you agayne out of the nacions, z bringe you from the countrees where ye bescatred, z will geue you the londe of Israel agayne: z thither shal ye come. And as for all impedimentes, z all youre abhominacions: I wil take them awaye.

And I wil geue you one herte, z wil plante a new spire within y^e bowels. That stony herte wil I take out of youre body, z geue you a fleshy herte: that ye maye walke in my commandmentes, and kepe myne ordinances, z do them: that ye maye be my peo-

D
lere. 11 f
Eze 11. c
36. c
Eze 36. f

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ple, and I your God. But loke whose her-
tes are disposed to folowe their abhorma-
cions and wicked luynges: Those mens ve-
des will I bunge vpon their owne heades,
saith the LORD God. After this dyd the
Cherubins lise vp their winges, and the whe-
les wente with them, and the glory of the
LORD was vpon them. So the glory of
the LORD wente vp from the myddest of
the cite, & stode vpon the mount of the cite to-
warde the east. But the wynde toke me vp, &
in a vision (which came by the spere of God)
it brought me agayne in to Caldea amonge
the prisoners. Then the vision that I had se-
ne, vanyshed awaye from me. So I spake vn-
to the prisoners, all the wordes of the LORD,
which he had shewed me.

The XII. Chapter.

The worde of the LORD came vnto
me, sayenge: Thou sonne of mā, thou
dwellest in the myddest of a frauwer
de housholde: which haue eyes to se, & yet se
not: eares haue they to heare, and yet heare
they not, for they are an obstinate houshol-
de. Therefore (O thou sonne of man) make thy
gere redy to flit, and go forth by sayre daye
light, & they maye se. See euē in their sight
shalt thou go from thy place to another pla-
ce: yf peradventure they wil conside, & they
be an vnobedient housholde. Thy gere that
thou hast made redy to flit withall, shalt
thou beare out by sayre daye light, that they
maie se: & thou y self shalt go forth also at euē
in their sight, as a mā doth whē he flittereth.

Dygge thorow the wall, that they maye
se, and beare thorow it the same thinge, that
thou tokest vp in their sight. As for thy self,
thou shalt go forth in the darcke. Hyde thy
face that thou se not y earth, for I haue ma-
de the a shewtoke vnto the house of Israel.
Now as y LORD commaunded me, so I dyd:
y gere that I had made redy, brought I out
by daye. At enen I brake downe an hole tho-
row the wall with my honde: & when it was
darcke, I toke the gere vpo my shulders, and
bare them out in their sight.

And in the mornynge, came the worde of
the LORD vnto me, sayenge: Thou sonne of
man, yf Israel, y frauwerde housholde are
the, and saye: what dost thou there? Then
tell them: Thus saith the LORD God:
This punysshment toucheth the chiefe rulers
at Jerusalem, and all the house of Israel,
that dwell amonge them: Tell them: I am
your shewtoke: like as I haue done, so shal
it happen vnto you: Flye shal ye also, and go
in to captiuyte. The chiefe that is amonge

The xij. Chap. Fo. lix.

you, shall lade his shulders in the darcke,
and get him awaye. He shal breake downe
the wall, to carie stuff there thorow: he shal
ceuer his face, that he se not the ground,
with his eyes.

My lyne will I sprede out vpon him, and
catch him in my net, and carie him to Babi-
lon, in the lode of the Caldees: which he shal
not se, & yet shal he dye there. As for all his
helpers, and all his hoostes that be aboute
him: I will scatere them towarde all the wyn-
des, and drawe out a swearde after them.
So when I haue scatred them amonge the
heithen, and strowed them in the londes:
they shal knowe, that I am y LORD. But,
I will leaue a litle nombre of them, from the
swearde, hunger & pestilence: to tell all their
abhominacions amonge the heithen, where
they come: that they maye knowe, howe that
I am the LORD.

Moreover, the worde of the LORD came
vnto me sayenge: Thou sonne of man: with
a fearfull treblinge shalt thou eate thy bred,
with carefulnesse & sorowe shalt thou dryn-
ke thy water. And vnto the people of the lon-
de, speake thou on this maner: Thus saith
the LORD God, to them that dwell in Je-
rusalem, and to the londe of Israel: Ye shall
eate youre bred with sorowe, and drynke your
water with heynesse: Ye the londe with
the fulnesse therof shalt layde waiste, for y
wickednesse of them that dwell therein. And
the cities that now be well occupied, shal be
voyde, and the londe desolate: that ye maye
knowe, howe that I am the LORD.

Yet came the worde of the LORD vnto
me agayne, sayenge: Thou sonne of man,
what manner of byworde is that, which ye vse
in the londe of Israel, sayenge: Cusch, seyn-
ge that the daies are so slacke in commynge,
all the visios are of none effecte: Tell them
therefore, thus saith the LORD God: I wil
make that byworde to cease, so that it shal
nomore be comonly used in Israel.

But saye this vnto them: The daies are
at honde, that enery thinge which hath be-
ne prophecied, shal be fulfilled. There shal
no vision be in vayne, neither eny prophecie
fayle amonge the children of Israel: For it
is I the LORD, that speake it: and what
soeuer I y LORD speake, it shal be perfour-
med, and not be slacke in commynge.

See even in youre dayes (O ye franwarde
housholde) will I deuise some thinge, & bun-
ge it to passe, saith the LORD God. And
the worde of the LORD came vnto me sa-
yenge: Beholde, thou sonne of man: The

Ezec. 10. c
47. 2

Ezec. 3. b
8. 2

Esa. 6. b
Mat. 13. b
Mar. 4. a
Luc. 8. b
Act. 18. d
Ro. 11. b

23

Iere. 21. b

C
Ezec. 17. c
11. 2

Ezec. 15. b
11. 22

D

Ro. 3. 2

1. Pet. 1. 10

The prophet Ezechiel.

house of Israel saye in this maner: Thus, as for the vision that he hath sene, it will be many a daye or it cometo passe: Is it farre of yet, the thinge that he prophecieth. Therefore saye vnto them: Thus saith the LORD God: All my wordes shal nomore be slacke: Loke what I speake, that same shal come to passe, saith the LORD.

The XIII. Chapter.

A The worde of the LORD came vnto me, sayenge: Thou sonne of man, Speake prophecie agaynst those prophetes, that preach in Israel: & sayethou vnto them that prophecie out of their owne hertes: Hearc the worde of the LORD, thus saith the LORD God: Wo be vnto those foolish prophetes, that folowe their owne sprete, and speake, where they se nothinge. O Israel, thy prophetes are like the foxes vpon the drie felde: For they stonde not in the gappes, nether make they an hedge for the house of Israel, that men might abyde the perrell in the daye of the LORD. Wayne thinges they se, & tell lies, to mayntene their preachinges withall. The LORD (sayeth they) hath spokē it, when in very dede the LORD hath not sent them. Wayne visions haue ye sene, & spokē false prophecies. when ye saye: the LORD hath spoken it, whereas I neuer sayde it.

B Therefore, thus saith the LORD God: Because youre wordes be wayne, & ye seke out lies: Beholde, I wil vpon you, saith the LORD. Myne hondes shal come vpon the prophetes, that loke out wayne thinges, and preach lies: they shal not be in the counsell of my people, ner witten in the booke of the house of Israel, nether shal they come in the lande of Israel: that ye maye knowe, how that I am the LORD God. And that for this cause: they haue disceaued my people, & tolde them of peace, where no peace was. One setteth vp a wall, & they dawbe it with lowse claye. Therefore tell them which dawbe it with vntempered moiter, that it shal fall. For there shal come a greate shurwe of rayne, greate stones shal fall vpon it, & a fore storme of wynde shal breake it, so shal y wall come downe. Shal it not then be sayde vnto you: where is now the moiter, that ye dawbed it withall: Therefore thus saith the LORD God: I wil breake out in my wroth full displeasure with a stormy wynde, so that in myne anger there shal come a mightie shurwe of rayne, & hale stones in my wroth, to destroye withall.

As for y wall, that ye haue dawbed with vntempered moiter, I wil breake it downe, &

The xiiij. Chap.

make it eanen with the grounde: so that the foundacion therof shal remoue, & it shal fall, yee & ye youre selues shal perish in the myddest therof: to lerne you for to knowe, that I am the LORD. Thus wil I perfourme my wroth vpon this wall, & vpon them that haue dawbed it with vntempered moiter, and then will I saye vnto you: The wall is gone, & the dawbers are awaye. These are the prophetes of Israel, which prophecie vnto the cite of Ierusalem, & loke out visions of peace for them, where as no peace is, saith the LORD God. Wherfore (o thou sonne of mā,) set thy face agaynst the daughters of y people, which prophecie out of their owne hertes: & speake thou prophecie agaynst them, & saye: Thus saith the LORD God: Wo be vnto you, that sowe pilowes vnder all arnie heles, and bolsters vnder the heades both of yonge and olde, to catch soules withall. For when ye haue gotten the soules of my people in youre captiuyte, ye promyse them life, and dishonoure me to my people, for an hand full of barley, & for a peece of bred: when ye kyll the soules of them that dye not, & promyse life to them, that lyue not: Thus ye dyssemble with my people, y beleuech yo lies.

Wherfore thus saith the LORD God: Beholde, I wil also vpo the pilowes, wher with ye catch the soules in flyenge: the will I take from youre armes, & let the soules go, that ye catch in flyenge. Your bolsters also wil I teare in peces, & deliuer my people out of youre honde: so that they shal come nomore in youre hōdes to be spoyle, & ye shal knowe, that I am the LORD. Seinge y with youre lyes ye discomforte the herte of the righteous, whom I haue not discomfited: Agayne: For so moch as ye corage the honde of the wicked, so that he maye not turne from his wicked waye, & lyue: therefore shall ye spie out nomore vanyte, ner prophecie youre owne gessinges: for I wil deliuer my people out of youre honde, that ye maye knowe, how that I am the LORD.

The XIII. Chapter.

There resorted vnto me certayne of y elders of Israel, & sat downe by me. Then came the worde of the LORD vnto me, sayenge: Thou sonne of man, these men beare their Idols in their hertes, & go purposly vpon the stomblinge block of their owne wickednesse: how darre they then be counsell at me? Therefore speake vnto them, & saye thus saith the LORD God: Every man of the house of Israel that beareth his Idols in his herte, purposynge to stamble in

D
Esa 1 e
Mich 3. b

Ole. 4. b

21
Eze. 20. a

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his owne wickednesse, and commeth to a prophet, to enquire eny thinge at me by him: vnto that man wil I the LORDE myself geue answere, a cordinge to the multitude of his Idols: that the house of Israel maye be snared in their owne herres, because they be cleane gone frome, for their Idols sakes.

Eze. 20. c

Wherfore, tell the house of Israel: thus saith the LORDE God: Be conuerted, forsake youre Idols, and turne youre faces from all yo^r abominacions. For euery man (whether he be of the house of Israel, or a stranger, that sojourneth in Israel) which departeth frome, and carieth Idols in his herte, purposinge to go still stumblinge in his owne wickednesse, and commeth to a prophet, for to axe counsell at me thorow him: vnto y^e man wil I the LORDE geue answere, by myne owne self.

B

I wil set my face agaynst that man, and wil make him to be an example for other, yee and a comon byworde: and wil rote him out of my people, that he maye knowe, how y^e I am the LORDE. And yf that prophet be disceaued, when he telleth him a worde: then I the LORDE myself haue disceaued that prophet, and wil stretch forth myne honde vpon him, to rote him out of my people of Israel: and they both shall be punished for their wickednesse.

Re. 13. d
Iob 12. c

A cordinge to y^e synne of him that aareth, shal the synne of the prophet be: that y^e house of Israel be led nomore frome thoro^r errorre, and be nomore defyled in their wickednesse: but that they maye be my people, and I their God, saith the LORDE God. And the worde of the LORDE came vnto me, sayenge: Thou sonne of man, when the londe synneth agaynst me, and goeth forth in wickednesse: I will stretch out myne hōde vpon it, and destroye all the prouysion of their bried, and sende verch vpon them, to destroye man & beest in the londe. And though Noe, Daniel and Job these thre men were amonge them, yet shal they in their rightuousnesse deliuer but their owne soules, saith the LORDE God.

Eze. 4. d
5 d
Iere. 15. a

Al I bunge noysome beestes in to the londe, to waist it vp, and it be so desolate, that no man maye go therein for beestes: yf these thre men also were in the londe, as truly as I lyue (saith the LORDE God) they shal saue nether sonnes ner daughters, but be only deliuered them selues: and as for the londe, it shal be waist.

Or, yf I bunge a swearde in to the londe, and charge it to go thorow the londe: so

The xv. Chap. Fo. lx.

that I slaye downe man and beest in it, and yf these thre men were therein: As truly as I lyue (saith the LORDE God) they shal deliuer nether sonnes ner daughters, but only be saued them selues.

Al I sende a pestilence in to the londe, and poure out my sore indignacion vpon it in bloude, so that I rote out of it both man and beest, and yf Noe, Daniel and Job were therein: As truly as I lyue (saith the LORDE God) they shal deliuer nether sonnes ner daughters, but saue their owne soules in their rightuousnesse.

Moreover, thus saith the LORDE God: Though I sende my foure trublous plagges vpon Jerusalem: the swearde, hunger, perious beestes and pestilence, to destroye man and beest out of it: yet shal there a remnaunt be saued therein, which shal bringe forth their sonnes and daughters. Beholde, they shal come forth vnto you, and ye shal se their waye, and what they take in honde, & ye shal be comforted, as touchinge all the plagges that I haue brought vpon Jerusalem.

Iere. 27. b

They shal comforte you, when ye se their waye and workes: and ye shal knowe, how y^e it is not without a cause, that I haue done so agaynst Jerusalem, as I dyd, saith the LORDE God.

The XV. Chapter.

The worde of the LORDE came vnto me, sayenge: Thou sonne of man: What commeth of the vyne amonge all other trees: and of the wyne stocke, amonge all other tymbre of the groaue? Do men take wodd of it, to make eny worke withall? Or maye there a nale be made of it, to hange eny thinge vpon? Beholde, it is cast in the fyre to be brent, the fyre consumeth both the endes of it, the myddest is brent to asshes. Is it mete then for eny worke? No.

26

Seinge then, that it was mete for no worke, beinge whole: moch lesse maye there eny thinge be made of it, when the fyre hath consumed and brent it. And therfore thus saith the LORDE God: Like as I cast the vyne in to the fyre for to be brent, as other trees of the wodd: Euen so wil I do with them that dwell in Jerusalem, and set my face agaynst them: they shal go out from the fyre, and yet the fyre shal consume them. Then shal ye knowe, that I am the LORDE, when I set my face agaynst them, and make the londe waist: because they haue so sore offended, saith the LORDE God.

Eze. 12. c
27 d

The XVI. Chapter.

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The xvi. Chap.

A Gayne, the worde of L O R D E spake vnto me, sayenge: Thou sonne of man, shewe the cite of Jerusalem their abominacions, and saye: thus saith the LORDE God vnto Jerusalem: Thy progeny and kynred came out of the londe of Canaan, thy father was an Amoute, thy mother a Cethite. In y daye of thy byrth when thou wast borne, y stringe of thy navel was not cut of: thou wast not bathed in water to make thee cleane: Thou wast nether rubbed w salt, ner swedled in cloutes: No man regarded thee so moch, as to do eny of these thinges for y, or to shewe the soch sauoure, but thou wast vtterly cast out vpon y felde, yee despised wast thou in the daye of thy byrth.

Then came I by the, and sawe thee troden downe in thine owne bloude, z sayde vnto thee: thou shalt be purged from thine owne bloude, fro thine owne bloude (I saye) shalt thou be clenjed. So I planted thee, as the blossome of thy felde: thou art growen vp, z waxe greate: thou hast gotten a maruelous pleasaunt beutie, thy brestes are come vp, thy hayre is goodly growen, where as thou wast naked and bare afore.

Now when I wente by y, z loked vpon thee: beholde, thy tyme was come, yee eue the tyme to wowe thee. Then spied I my clothes ouer thee, to couer thy dishonestie: Yee I made an ooth vnto thee, z maried my self with thee (saith the LORDE God) z so thou becamest myne owne. Then washed I thee with water, z purged thy bloude from thee. I anoynted thee with oyle, I gaue thee chaunge of raymentes, I made thee shues of Tarus lether: I gyrted y aboute w white sylcke, I clothed thee with kerchues, I decked thee w costly apparell, I put rynges vpon thy fyngers: a chayne aboute thy necke, spages vpo thy foreheade, eare rynges vpon thyne eares, z set a beutifull crowne vpon thine heade. Thus wast thou deckt with syluer z golde, z thy rayment was of fyne white sylke, of needle worke z of dyuerse colours.

Thou didest eate nothinge but symnels, honny z oyle: maruelous goodly wast thou z beutifull, yee enen a very Quene wast thou: In so moch, that thy beuty was spoken of amonge the heithen, for thou wast excellēt in my beuty, which I put vpo thee, saith the LORDE God. But thou hast put confidēce in thine owne beuty, z played the harlot, when thou haddest gotten thee a name. Thou hast committed whordome, with all that wente by thee, z hast fulfilled their desyres: Yee thou hast taken thy garmētes of dyuerse colours,

z decktethine anlters therewith, where vpon thou mightest fulfill thine whordome, of soch a fashion, as neuer was done, ner shalbe. The goodly ornāmētes z Jewels which I gaue thee of myne owne golde and syluer, hast thou takē, z made themes ymages ther of, and committed whordome withall.

Thy garmētes of dynerse colours hast thou taken, and decktethincherewith: myne oyle z incense hast thou set lefore them. My meate which I gaue thee, as symnels, oyle z hony: (to fede thee withall) that hast thou set before them, for a swete sauoure. And this came also to passe, saith the LORDE God: Then hast takē thine owne sonnes z dough ters, whom thou haddest begotten vnto me: and these hast thou offred vp vnto them, to be their meate. Is this but a small whordome of thine (thinkest thou) that thou slayest my children, and givest them ouer, to be brēt vnto them? And yet in all thy abhominacions and whordome, thou hast not remembered the dayes of thy youth, how naked and bare thou wast at that tyme, z troden downe in thine owne bloude. After all these thy wickednesses (wo wo vnto thee, saith y LORDE) thou hast buylded thy stewes and brel houses in every place: yee at the heade of every strete hast thou buylded the an aulter. Thou hast made thy beuty to be abhorred: thou hast layed out thy legges to euery one that came by, and multiplied thine whordome. Thou hast committed fornicacion with the Egipcians thy neighbours, which had moch flesh: z thus hast thou vsd thine whordome, to anger me.

Beholde, I will stretch out myne honde ouer thee, and wil mynish thy stoare of fode, and deliuer thee ouer in to the willes of the Philistynes thine enemies, which are ashamed of thy abhominable waye. Thou hast played the whore also with the Assirians, which might not satisfie thee: Yee thou hast played the harlot, z not had ynough. Thus hast thou still cōmitted thy fornicacion from the londe of Canaan vnto the Caldees, and yet thy lust not satisfied. How shulde I circūcise thine herte (saith the LORDE God) seinge thou doest all these thinges, thou precious whore: buyldinge thy stewes at the heade of every strete, and thy brel houses in all places? Thou hast not bene as an other whore, y maketh booste of hir wynnynge: but as a wife y breaketh reblocke, z taketh other in steade of hir husbōde. Giftes are geuent to all other whores, but thou gevest rewardes vnto all thy louers: z offrest

Iere. 2. 2. 5

Esa. 46. a
Ole. 2. b
17. a
Eze. 20. d
7. d
Ole. 8. a

C
Leuit. 18. c
Deu. 22. c
Leuit. 20. a
Deut. 19. b
Iere. 7. d
Eze. 20. c
Psal. 103. e

Esa. 5. a
Iere. 11. c

Iere. 2. a
Ole. 2. c

Eze. 23. b

Eze. 31. a

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them giftes, to come vnto the out of all places, & to committe fornicacio with the. It is come to passe with the in thy whordomes, contrary to the vse of other women: yet the re hath no soch fornicacion bene committed after the, seinge that thou profrest giftes vnto other, & no rewarde is geuen the: this is a contrary thinge. Therefore heare the worde of the LORDE, o thou harlot: Thus saith the LORDE God: For so moch as thou hast spent thy moneye, & discovered thy shame, thou & thy whordome with all thy louers, and with all the Idols of thy abominacions in the bloude of thy children, whom thou hast geuenthem: Beholde therefore, I wil gather together all thy louers, vnto whom thou hast made thy self comon: yee & all them whom thou fauourest, and every one that thou hastest: and will discover thy shame before the, that they all maye see thy fylthines.

Morouer, I wil iudge the as a breake of wedlocke and a murtherer, and recompence the thine owne bloude in wrath and gelousy. I wil geue the ouer into their power, that shal breake downe thy steeles, and destroye thy brodel houses: they shal stripe the out of thy clothes, all thy fayre & beutifull Jewels shal they take from the, and so let the syt naked & bare: And they shal bunge the comon people vpon the, which shal stone the, & slaye the downe with their sweardes. They shal burne vp thy houses, and punysh the in the sight of many womē. Thus wil I make thy whordome to ceasse, so that thou shalt geue out no more wardes.

Shulde I make my wrath to be still, take my gelousy from the, be content, and no more to be displeased? seinge thou remembrest not the dayes of thy youth, but hast prouoked me to wrath in all these thinges? Beholde therefore, I wil bringe thine owne wayes vpon thine heade, saith the LORDE God: how be it, I neuer dyd vnto the, according to thy wickednesse and all thy abominacions. Beholde, all they y^e vse comon proverbes, shall vse this proverbe also agaynst the: Soch a mother, soch a daughter.

Thou art euen thy mothers owne daughter, that hath cast of hir housbond and hir children: yee thou art the sister of thy sisters, which forsake their husbodes and their children. Your mother is a Cethite, and your father an Amorite. Thine eldest sister is Samaria, she and hir daughters that dwel vpon thy left honde.

But thy yongest sister that dwelleth on y^e right hōde, is Sodoma and hir daughters.

The xvi. Chap. Ho. lxi.

Yet hast thou not walked after their wayes, ner done after their abominacions: But in all thy wayes thou hast bene more corrupte then they.

As truly as I lyue, saith the LORDE God: Sodoma thy sister with hir daughters, hath not done so euell, as thou and thy daughters. Beholde, the synnes of thy sister Sodoma werethese: Pryde, fulnesse of meate, abundaunce and Idleness: these thinges had she and hir daughters. Besydes that, they reached not their honde to the poore and neddy, but were proude, and dyd abominable thinges before me: therefore I toke them awaye, when I had sene it. Neither hath Samaria done half of thy synnes, yee thou hast exceded them in wickednesse: In so moch that in comparison of all the abominacions which thou hast done, thou hast made thy sisters good women. Therefore bearethine owne shame, thou that in synne hast overcome thy sisters: seinge thou hast done so abominably, that they were better then thou. Be ashamed therefore (I saye) and bearethine owne confucion, thou that makest thy sisters good women.

As for their captiuyte, namely the captiuyte of Sodoma and hir daughters: the captiuyte of Samaria and hir daughters: I wil bunge them agayne, so wil I also bringe agayne thy captiuyte amonge them: that thou mayest take thine owne confucion vpon the, and be ashamed of all that thou hast done, and to comforte them.

Thus thy sisters (namely) Sodoma and hir daughters: Samaria and hir daughters with y^e self & thy daughters, shalbe brought agayne to youre olde estate. Whe thou wast in thy pryde, and before thy wickednesse came to light: thou woldest not heare speake of thy sister Sodoma, vntill the tyme that the Sirians with all their townes, and the Philistynes with all that lye rounde aboute them, brought the to shame and confucion: that thou mightest beare thine owne fylthynes and abominacion, saith the LORDE.

For thus saith the LORDE God: I shal be (by right) deale with the, as thou hast done. Thou hast despysed the oath, and broken the couenaunte. Nevertheless, I wil remembre the couenaunt, that I made with the in thy youth, in so moch that it shall be an everlastinge couenaunt: So that thou also remembre thy wayes, and be ashamed of the: then shalt thou receave of me thy elder and yonger sisters, whom I wil make thy daughter.

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Isa. 55. 2
Heb. 8. 6

ters, and that besyde thy couenaunt. And so I wil renuew my couenaunt with the, y thou mayest knowe, that I am the LORDE: that thou mayest thinke vpon it, be ashamed, and excuse thine owne confucion nomore: when I haue forgiven the, all that thou hast done, saith the LORDE God.

The XVII. Chapter.

A The worde of the LORDE came vnto me, sayenge: Thou sonne of man; put forth a darke speake and a parable, vnto the house of Israel, and saye: Thus saith the LORDE God: There came a greete Aegle with greete wynges, yee w^m mighte longe wynges, and full of fethers of dynerse colours, vpon the mount of Libanus, and toke a braunch from a Cedre tre, and brake of the toppe of his twygge, and caried it in to the londe of Canaan, and set it in a cite of marchauntes. He toke also a braunch of the londe, and planted it in a frutesfull ground, he brought it vnto greete waters, & set it as a willye trecherby. Then dyd it growe, and was a greete wyne stocke, but lowe by the ground: thus there came of it a vyne, and it brought forth blossomes, & spred out braunches.

But there was another Aegle, a greete one, which had greete wynges and many fethers: and beholde, y rotes of this vyne had an hūger after him, and spred out his braunches towarde him, to water his frutes: Neuertheles it was plated vpon a good ground besyde greete waters: so that (by reason) it shulde haue brought out braunches and frute, and haue bene a goodly vyne. Speake thou therfore, thus saith the LORDE God: Shal this vyne prosper? shal not his rotes be plucked out, his frute broken of, his grene braunches wythered and fade awaye? yee without ether stronge arme or many people, shal it be plucked vp by the rotes. Beholde, it was planted: shal it prosper therfore? Shal it not be dyed vp and wythered, yee euen in the shutting out of his blossomes, as soone as y east wynde bloweth?

Moreover, the worde of the LORDE came vnto me sayenge: Speake to that frauwarde housholde: knowe ye not, what these thinges do signifie? Tell them: Beholde, the King of Babilon came to Jerusalem, and toke the King & his prynces, and ledde them to Babilon.

He toke of the Kinges seide, and made a couenaunt with him, and toke an oath of him: The prynces of the londe toke he with him also, that the londe might be holden in sub-

The xviij. Chap.

ieccion, and not to rebelle, but kepe the couenaunt, and fulfill it. But he fell from him, & sent his Embassitours into Egypte, that he might haue horses & moch people. Shulde that prospere? Shulde he be kepte safe, that doth soch thinges? Or shulde he escape, that breaketh his couenaunt?

As truly as I lyue, saith the LORDE God: He shal dye at Babilon, in y place where the King dwelleth, that made him King: whose oath he hath despised, and whose couenaunt he hat broken. Whether shall Pharao with his greete hoost and multitude of people, maynteyne him in the warre: when they cast vp diches, and set vp bulworkes to destroye moch people. Forseinge he hath despised the oath, and broken the couenaunt (whereas he yet gaue his honde therupon) and done all these thinges, he shall not escape.

Therefore thus saith the LORDE God: As truly as I lyue, I will bunge myne oath that he hath despised, and my couenaunt that he hath broken, vpon his owne heade. I wil cast my net aboute him, and catch him in my yarne. To Babilon will I cary him, there will I punyssh him, because of the greete offence that he made me. As for those y fle from him out of y hoost, they shal be slayne with the swerde. The residue shal be scattered towarde all the wyndes: and ye shal knowe, that I the LORDE haue spoken it.

Thus saith the LORDE God: I will also take a braunch from an hie Cedre tre, and will set it, and take the vppermost twygge, that yet is but tendre, and plante it vpon an hie hill: Namely, vpon the hie hill of Sion will I plante it: that it maye bringe forth twygges, and geue frute, and be a greete Cedre tre: so that all maner of foules maye byde in it, and make their nestes vnder the shadowe of his braunches.

And all the trees of the felde shal knowe, that I the LORDE haue brought downe the hie tre, and set the lowe tre vp: that I haue dyed vp the grene tre, and made the drye tre to flourish: Euen I the LORDE y spake it, haue also brought it to passe.

The XVIII. Chapter.

A The worde of the LORDE came vnto me, on this maner: what meane ye by this comon proverbe, that ye vse in the londe of Israel, sayenge: The fathers haue eaten soure grapes, and the childrens teth are set on edge? As truly as I lyue, saith y LORDE God, ye shal vse this byworde nomore in Israel.

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Eze 18. 2
12. 2

D

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Beholde, all soules are myne. Like as the father is myne, so is y^e sonne myne also. The soule that synneth, shal dye. If a man be godly, and do the thinge that is equall & right, (he eateth not vpon the hilles: he listeth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife: he medleth wth no mens truous woman: he greueth no body: he geueth his better his pledge agayne: he taketh none other mans good by violence: he parteth his mete with the hongrie: he clothech the naked: he lendeth nothinge vpon vsury: he taketh nothinge ouer: he withdraueth his honde from doinge wronge: he hadleth faith fully betwixte man & man: he walbeth in my commaundementes, & kepeth my lawes, & persourmeth the faith fully:) This is a righteous mā, he shal surely lyue, saith the L O R D E God.

W If he now get a sonne, that is a murtherer, a shedder of bloude: yf he do one of these thinges (though he do not all) he eateth vpon the hilles: he defyleth his neighbours wife: he greueth the poore and neddy: he robbeth and spoyleth: he geueth not the better his pledge agayne: he listeth vp his eyes vnto Idols, & medleth with abheminable thinges: he lendeth vpon vsury, and taketh more ouer. Shal this man lyue? He shal not lyue. Seinge he hath done all these abhominacions, he shal dye: his bloude shal be vpon him.

Now yf this man get a sonne also, that seith all this fathers synnes, which he hath done: and feareth, nether doth soch like: Namely, he eateth not vpon the mountaynes: he listeth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife: he vexeth no man: he kepeth no mans pledge: he nether spoyleth, ner robbeth eny man: he dealeth his meate with the hungrie: he clothech the naked: he oppreseth not the poore: he receauech no vsury, ner eny thinge ouer: he kepeth my lawes, and walkech in my commaundementes: This man shal not dye in his fathers synne, but shal lyue without fayle. As for his father: because he oppresed and spoyled his brother, and dyd wyckedly amonge his people: so, he is deed in his owne synne. And yet saye ye: Wherfore shal he not this sonne beare his fathers synne? Therfore: because the sonne hath done equyte and right, hath kepte all my commaundementes, and done them: therfore, shal he lyue in dede.

The same soule y^e synneth, shal dye. The sonne shal not beare the fathers offence, ne-

The xviij. Chap. Ho. lxij.

nether shal the father beare the sonnes offence. The righteousnes of the righteous shal be vpon himself, and the wickednes of the wicked shal be vpon him self also. But yf y^e vngodly will turne awaye, from all his synnes that he hath done, and kepe all my commaundementes, and do the thinge y^e is equall & right: doubtles he shal lyue, and not dye. As for all his synnes that he dyd before, they shal not be thought vpon: but in his righteousnes that he hath done, he shal lyue. For haue I eny pleasure in the death of a synner, saith the L O R D E God: but rather that he conuerte, and lyue?

Agayne: yf the righteous turne awaye from his righteousnes, and do iniquyte, accordinge to all the abhominacions, that y^e wicked mā doth: shal he lyue? All the righteousnes that he hath done, shal not be thought vpon: but in the faute that he hath offended withall, and in the synne that he hath done, he shal dye.

And yet ye saye: Tush, the waye of y^e L O R D E is not indifferēt. Heare therfore ye house of Israel: Is not my waye right? Or, are not youre wayes rather wicked? When a righteous mā turneth awaye from his righteousness, and medleth with vngodlynes: he must dye therein: See for the vnrighthousnes that he hath done, must he dye. Agayne: when the wicked man turneth awaye from his wickednesse, that he hath done, and doth the thinge which is equall and right: he shal saue his soule alyue. For in so moch as he remembreth himself, and turneth him from all the vngodlynes, that he hath vsed, he shal lyue, and not dye.

And yet saith the house of Israel: Tush, the waye of the L O R D E is not equall. Are my wayes vnrigh, o ye house of Israel: Are not youre wayes rather vnequall? As for me, I wil iudge every man, accordinge to his wayes, O ye house of Israel, saith the L O R D E God. Wherfore, be conuerted, and turne you cleue from all youre wickednesse, so shal there no synne do you harme. Cast awaye fro you all youre vngodlynesse, that ye haue done: make you new hertes and a new spiete. Wherfore wil ye dye, O ye house of Israel? Seinge I haue no pleasure in y^e death of him that dyeth, saith the L O R D E God. Turne you then, and ye shal lyue.

The XIX. Chapter.

Wemourne thou for the prynces off Israel, & saye: Wherfore laye thym downe ther that lyonesse, amonge the lyons? & noursed hir yonge ones amonge the lyons?

El ij

2.Par.35.2
Ierc.18.2
Ro.1.6
Abac.2.2

D
2.Pet.3.6

Eze.18.6

E
Eze.18.6

Eze.18.6
Mat.2.2

Eze.18.6
31.6
35.6

Deu.14.6
4.26.14.6

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whelpes: One of hir whelpes she brought vp, & it became a lyon: it lerned to spoyle, and to deuoure folke. The heithen herde of him, & toke him in their nettes, & brought him in chaynes vnto the londe of Egipte.

Now when the damme sawe, that all hir hope & comforth was awaye, she toke another of hir whelpes, and made a lyon of him: which wente amonge the lyons, & became a fearce lyon: lerned to spoyle and to deuoure folke: he destroyed their palaces, and made their cities waiste: In somoch that the whole londe and enery thinge therin, were vterly desolate, thow the very voyce of his roaringe.

Then came the heithen together on enery syde out of all countrees agaynst him, layed their nettes for him, and toke him in their pytte. So they bounde him with chaynes, and brought him to the kinge of Babilon: which put him in prison, that his voyce shulde nomore be herde vpon the mountaynes of Israel. As for thy mother, she is like a vyne in thy bloude, planted by the water syde: hir frutes and braunches are growen out of many waters: hir stalkes were so stronge, that men might hane made stauces therof for officers: she grew so hie in hir stalkes.

So when men sawe that she exceded yf heith and multitude of hir braunches, she was roted out in displeasure, and cast downe to the ground. The East wynde dried vp hir frute, hir stronge stalkes were broken of, wythered and brient in the fyre. But now she is planted in the wilderness, in a drye and thurstie ground. And there is a fyre gone out of hir stalkes, which hath brient vp hir braunches and hir frute: so that she hath no mo stronge stalkes, to be stauces for officers. This is a piteous and miserable thinge.

The XX. Chapter.

In the xviij. yeare the x. daye of the moneth, it happened, that certayne of the elders of Israel came vnto me for to ake counsell at the LORDE, and sat them downe by me. Then came the worde of the LORDE vnto me on this maner: Thou sonne of man: Speake to the elders of Israel, and saye vnto them: Thus saith the LORDE God: Are ye come hither to ake any thinge at me? As truly as I lyue (saith the LORDE,) I will geue you no answer. Wilt thou not reprove them (thou sonne of man) wilt thou not reprove them? Shewethem the abhominacions of their forefathers, & tell the: Thus saith the LORDE God: In the daye when I chose Israel, and lift vp myne honde

The xx. Chap.

vpon the sede of the house of Jacob, & shewed my self vnto them in the londe of Egipte: Yee when I lift vp myne honde ouer the, and sayde: I am the LORDE youre God, euen in the daye that I lift vp myne honde ouer them, to bringe them out of the londe of Egipte: in to a londe that I had prouyded for them, which floweth with mylke and hony, and is a pleasaunt lode amonge all other: Then sayde I vnto them: Cast awaye every man the abhominacions that he hath before him, and defyle not youre selues with the Idols of Egipte, for I am the LORDE youre God.

But they rebelled agaynst me, and wolde not folowe me: to cast awaye every man the abhominacions of his eyes, and to forsake the Idols of Egipte. Then I made me to poure my indignacion ouer them, and to satisfie my wraeth vpon them: yee euen in the myddest of the londe of Egipte. But I wolde not do it, for my names sake: that it shulde not be vnhalowed before the heithen, amonge whom they dwelt, and amonge whom I shewed my self vnto them, that I wolde bringe them out of the londe of Egipte. Now when I had caried them out of the londe of Egipte, and brought them into the wilderness: I gaue them my commaundementes, & shewed the my lawes: which who so kepeth shal lyue in them. I gaue them also my holy dayes, to be a token betwixte me and them, and thereby to knowe, that I am the LORDE, which haloweth them. And yet the house of Israel rebelled agaynst me in the wilderness, they wolde not walke in my commaundementes, they have cast awaye my lawes: (which who so kepeth shulde lyue in them,) and my Sabbath daies haue they greatly vnhalowed.

Then I made me to poure out my indignacion vpon them, & to consume them in the wilderness. Yet I wolde not do it, for my names sake: lest it shulde be dishonoured before the heithen, from the which I had caried them awaye. But I swore vnto them in the wilderness, that I wolde not bringe them into the londe, which I gaue them: a londe that floweth with mylke & hony, & is a pleasure of all londes: & yf because they refused my lawes, & walked not in my commaundementes, but had vnhalowed my Sabbathes, for their herte was gone after their Idols. Nevertheless myne eye spared the, so yf I wolde not vterly slayeth, & consume the in the wilderness. Moreover, I sayde vnto their sermes in yf wilderness: walke not in the statutes of yo^r

4 RE. 31. 2
Ierc 39. C
51. 2

2
Eze 14. 2

Exo. 3. b

Deu. 7. 2

2

Exo. 10. 21
22. 21
Deu 4. 5
Gala 3. b
Leui 12. 2
Exo. 16. c
11. c
12. c

Nu. 14. b
Exo 16. f

C
Eze. 8. b

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forefathers, kepe not their ordinaunces, and defyle not youre selues with their Idols, for I am the **LORDE** youre God. But walke in my statutes, kepe my lawes & do them, halowe my Sabbathes: for they are a token betwixte me & you, that ye maye knowe, how y I am the **LORDE**. Notwithstondinge, their sonnes rebelled against me also: they walked not in my statutes, they kepte not my lawes to fulfill them (which he that doth shal lyue in them) nether halowed they my Sabbath dayes. The I made me agayne to poure out my indignacion ouer them, and to satisfie my wiath vpon them in the wilderness. Neuertheles I with drewe my honde for my names sake, lest it shulde be vnhalowed amonge the heithen, before whom I had brought them forth. I lift vp myne honde ouer them also in the wilderness, that I wolde scatere them amonge the heithen, and strowe them amonge the nacions: because they had not kepte my lawes, but cast asyde my commaundementes, vnhalowed my Sabbathes, and lift vp their eyes to their fathers Idols. Wherfore I gaue them also commaundementes not good, & lawes thorow the which they shulde not lyue, & I vnhalowed them in their owne gyses: (when I appoynted for my self all their first borne) to make them desolate: that they might knowe, how that I am the **LORDE**.

D Therefore (O thou some of man) tell the house of Israel, thus saith the **LORDE** God: Besyde all this, youre forefathers haue yet blasphemed me more, and greatly offended agaynst me: For after I had brought them in to the londe, y I promysed to geue them, when they sawe euery hie hill & all the thicket trees: they made there their offringes, and prouoked me with their oblations, makinge swete sauours there, & poured out their drinke offeringes. Then I axed them: what haue ye to do with all, that ye go thither? And therfore is it called the hie place vnto this daye. Wherfore, speake vnto the house of Israel: Thus saith the **LORDE** God: Ye are euen as vncleane as youre forefathers, & committe whordome also with their abhominacions. In all youre Idols, where vnto ye bringe youre oblations, & to whose honoure ye burne youre children: ye defyle youre selues, euen vnto this daye: how darre ye the come, and aske any question at me? O ye householde of Israel! As truly as I lyue (saith the **LORDE** God) ye get no answeere of me: & as for the thinge that ye go aboute, it shal not come to passe, where as ye saye: we wil be as the heithen,

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then, & do as other people in the londe, woe & stone wil we worshipe.

As truly as I lyue (saith the **LORDE** God) I myself, wil rule you with a mightie honde, with a stretched out arme, and with indignacion poured out ouer you: & wil bringe you out of the nacions and londes, wherin ye are scatred: and gather you together with a mightie hode, with a stretched out arme & w indignacion poured out vpon you: & wil bringe you into the wilderness of the people, & there I will reason with you face to face. Like as I punished yo^r forefathers in the wilderness, so wil I punish you also, saith the **LORDE** God. I wil bringe you vnder my iurisdiction, and vnder the bonde of the couenaunt. The forsakers also and the transgressours wil I take from amonge you, & bringe them out of the londe of youre habitation: as for the londe of Israel, they shal not come in it: that they maye knowe, how that I am the **LORDE**.

So now then (saith the **LORDE** God) ye house of Israel, cast awaye, and destroye euery man his Idols: then shal ye heare me, and nomore blasphemie my holy name with youre offrynges and Idols. But vpon my holy hill, enē vpon the hie hill of Israel shal all the house of Israel and all that is in the londe, worshipe me: and in the same place wil I fauoure them, and there wil I requyre youre heauy offringes, and the firstlinges of youre oblations, with all youre holy thinges.

I wil accepte youre swete sauoure, when I bringe you from the nacions, and gather you together out of the londes, wherin ye be scatred: that I maye be halowed in you before the heithen, and that ye maye knowe, that I am the **LORDE**, which haue broughte you in to the londe of Israel: yee in to the same lode, that I swore to geue vnto youre forefathers. There shal ye call to remembrance youre owne wayes and all youre ymaginations, wherin ye haue bene defyled: and ye shal be displeased with youre owne selues, for all youre wickednes, that ye haue done. And ye shal knowe, that I am the **LORDE**: when I entreate you after my name, not after yo^r wicked wayes, ner accordinge to youre corrupte workes: o ye house of Israel, saith the **LORDE**.

Moreover, the worde of y **LORDE** came vnto me, sayenge: Thou some of mā, set thy face toward the south, & speake to the south wynde, and saye to the wodde toward the southe: heare the worde of the **LORDE**, thus

Exo. 16. c
11. c. 22. c
Nu. 23. a

Leui. 18. a
Galat. 3. b
Ro. 10. a

Exo. 11. a

Esa. 2. c
30. d
Eze. 14. a

Deut. 12. a
14. b

Iere 19. a
Deut. 12. d
18. b
Eze 16. c
4. Re. 17. c
11. a
1. Par. 28. a

Iere 8. a
18. a 31. c

The prophet Ezechiel.

saith the LORD God: Beholde, I will kindle a fyre in the, y^e shall consume the grene trees wth the drye. No man shall be able to quench his flame, but all that letech from the south to the north, shall be brent therein: & all flesh shall se, that I the LORD haue kindled it, so that no man maye quench it. Then sayde I: O LORD, they wil saye of me: Tush, they are but fables, that he telleth.

The XXI. Chapter.

A The worde of the LORD came to me, sayenge: Thou sonne of man, set thy face toward Jerusalem, speake agaynst the Sanctuary, & prophetic agaynst the londe of Israel, saye to the lode of Israel: Thus saith the LORD God: Beholde, I wil vpon the, & wil drawe my swearde out of y^e sheeth, & rote out of y^e both the rightuous & the wicked. Seunge then that I will rote out of the both the rightuous & wicked, therfore shall my swearde go out of his sheeth, agaynst all flesh from the north to the south: that all flesh maye knowe, how that I the LORD haue drawen my swearde out of the sheeth, & it shall not be put in agayne.

Mourne therfore (o thou sonne of man) y^e thy loynes cracke withall, yee mourne bytterly for them: And yf they saye, wherefore mournest thou? Then tell them: for the tydings that cometh, at the which all hertes shall melt, all hondes shall be letten downe, all stomackes shall faynte, and all knees shall waxe feble. Beholde, it cometh & shall be fulfilled, saith the LORD God.

A gaïne, the worde of the LORD came vnto me, sayenge: Thou sonne of man, prophetic, and speake: Thus saith the LORD God: speake, the swearde is sharpened & wel scoured. Sharpened is it for the slaughter, & scoured y^e it maye be bright. O, the destroyenge staff of my sonne, shall bringe downe all wodde. He hath put his swearde to y^e dihtinge, y^e good holde maye be take of it. This swearde is sharpened & dight, y^e it maye be geuen in to the honde of the manslayer.

Crie (o thou sonne of man) and howle, for this swearde shall smyte my people, & all the rulers in Israel, which with my people shall be slayne downe to the grounde thorow this swearde. Smyte thou vpon thy thee, for, wherefore shulde not the place & staff of iudgement come? Prophecy thou sonne of man, & smyte thine hertes to recter: make the swearde two edged, yee make it thre edged, y^e manslayers swearde, that swearde of the greateslaughter, which shall smyte them, even in their priuy chambers: to make them abashed & sayn

The xxi. Chap.

te at the hertes, & in all gates to make some of them fall. O how bight and sharpe is it, how wel dight & mete for y^e slaughter? Get the to some place alone, ether vpon the right honde or on the lefte, whither so euer thy face turneth. I wil smyte my hondes together also, and satisfie my wrochfull indignacion: Euen I the LORD haue sayde it.

The worde of the LORD came yet vnto me agayne, sayenge: Thou sonne of man, make the two stretes, that the swearde of y^e Kinge of Babilon maye come. Both these stretes shall go out of one londe. He shall set him vp a place, at the heade of the strete shall he discharge him out a corner. Make y^e a strete, that the swearde maye come towarde Rabach of the Ammonites, and to the strenghe cite of Jerusalem. For the kinge of Babilon shall stonde in the turnyng of the waye, at the heade of the two stretes: to aye counsell at the soychsayers, casting the lottes with his arrowes, to aye counsell at the Idols, and to loke in the lyer. But the soychsayenge shall poynte to the right syde vpon Jerusalem, that he maye set men of warre, to smyte it with a greatesoyse, to crie out Alarum, to set batellrammes agaynst the gates, to graue vpon dyches, & to make bulwerkes.

Nevertheless, as for y^e soychsayenge, they shall holde it but for vanite, euen as though a iest were tolde them: Yee and they them selues remembre their wickednesse, so that by right they must be take and wonne. Therfore saith the LORD God: For so moch as ye youre selues shewe youre effence, and haue opened youre wickednesse, so that in all youre workes men maye se youre synnes: Yee in so moch (I saye) that ye yourselves haue made mencion thereof, ye shall be taken by violence.

O thou shamefull wicked gyde of Israel, whose daye is come: euen the tyme that wickednesse shall haue an ende: Thus saith the LORD God: take a waye the mytre, and put of the crowne, and so is it awaye: the humble is exalted, and the proude brought lowe. Punysh, punysh, yee punysh them will I, and destroye them: and that shall not be fulfilled, vntill he come, to whom the iudgement belongeth, and to whom I haue geue it. And thou (o sonne of man) prophecy, & speake: Thus saith the LORD God to the children of Ammon, & to their blasphemy, speake then: The swearde, the swearde, is drawen forth already to the slaughter, & scoured that it glisireth (because thou hast looked the out vanities, & propheticd lyes) y^e it maye come

Iere. 20. b

C

Leuit. 19. f
20. a
Deut. 19. b

Esa. 10. a

D

Iere. 49. c
Eze. 31. a
Amos 1. 6

The prophet Ezechiel.

upon thy necke, like as vpon the other vngodly, which be slayne: whose daye came, when their wickednesse was full.

Though it were put vp agayne into the sheath, yet will I punyssh the, in the londe where thou wast nourished & borne, and pour my indignacion vpon the, and will blowe vpon the in the fyre of my wrath, and deliuer the vnto cruell people, which are lerned to destroye. Thou shalt fede the fyre, and y^e bloude shall be shed in the londe, that thou mayest be put out of remembraunce. Euen I the LORDE haue spoken it.

The XXII. Chapter.

21 **W**orouer, the worde of y^e LORDE came vnto me, & sayde: Thou sonne of man, wilt thou not reprove this bloutheurstie cite? Shewe the their abhominacions, & tell them: Thus saith the LORDE God: O thou cite, y^e sheddest bloude in y^e myddest of the, y^e thy tyme maye come also: and makest the Idols to defyle the withall. Thou hast made thyself guilty, in y^e bloude y^e thou hast shed: & defyled y^e i^y ydols, which thou hast made. Thou hast caused thy daies to drawe nye, & made the tyme of thy yeares to come. Therefore will I make y^e to be confounded amonge the heithen, & to be despised in all the lodes, whether they be nye or farre fro the: they shal laugh y^e to scorne, thou y^e hast gotten the so foule a name, & art full off myschefe. Beholde, the rulers of Israel haue brought euery man his power, to shed bloude in the. In the haue they despised father & mother, in the haue they oppressed the straunger, in the haue they vexed the wyddowe & the fatherlesse. Thou hast despised my Sanctuary, and vnhalowed my Sabbath. Murderers are there in the, that shed bloude, & eate vpon the hilles, and in the they vse unhappynesse.

22 In y^e haue they discovered their fathers shame, in the haue they vexed women in the ir sicknesse. Euevery man hath dealt shamefully with his neighbours wife, & abheminably defyled his daughter in lawe. In the hath euery man forced his owne sister, euen his fathers daughter: yee giftes haue bene receaued in the, to shed bloude. Thou hast taken vsury & encrease, thou hast oppressed thy neighbours by extorcion, and forgotten me, saith the LORDE God. Beholde, I haue smitten my hondes vpon thy couetousnesse, that thou hast used, and vpon the bloude which hath bene shed in the. Is thy herte able to endure it, or maye thy hondes defende themselves, in the tyme that I shall brynge vpon

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the: Euen I the LORDE that speake it, will brynge it also to passe.

I will scatere the amonge the heithen, & strowe the aboute in the lodes, and wil cause thy fylchynesse to cease out off the: yee and I will haue the in possession in the sight of the heithen, that thou mayest knowe, that I am the LORDE.

And the worde off the LORDE came vnto me, sayenge: Thou sonne of man, the house of Israel is turned to drosse. All they that shulde be brasfe, tynne, yron & leade, are in the fyre become drosse. Therefore, thus saith the LORDE God: For so moch as ye all are turned in to drosse, beholde: I will brynge you together vnto Jerusalem, like as syluer, brasfe, yron, tynne and leade are put together in the fornace, and the fyre blowen there vnder to melt them: Euen so wil I gather you, put you in together, and melt you in my wrath and indignacion. I will brynge you together, and kyndle the fyre of my cruell displeasure vnder you, that ye maye be melted ther in.

Like as the syluer is melted in the fyre, so shall ye also be melted therein: that ye maye knowe, how that I the LORDE haue poured my wrath vpon you.

And the worde off the LORDE came vnto me, sayenge: Thou sonne of man, tell her: Thou art an vnclene londe, which is not rayned vpon in the daye off the cruell wrath: thy prophetes that are in the, are sworne together to deuoure soules, like as a roaringe Lyon, that lyueth by his pray. They receaue riches and good, and make many wyddowes in y^e. Thy priestes breake my lawe, and defyle my Sanctuary. They put no dyfference betwene the holy and unholy, nether discerneth betwene the clene and vnclene: they turne their eyes fro my Sabbathes, and I am vnhalowed amonge them.

Thy rulers in the are like many shinge wolues, to shed bloude, and to destroye soules, for their owne covetous lucre. As for thy prophetes, they dawbe with vntempered claye, they se vanities, and propheticies vnto them, sayenge: the LORDE God sayeth so, where as the LORDE hath not spoken. The people in the londe vseth wicked extorcio and robbery. They vex the poore and neddy: and oppresse the straunger agaynst right. And I sought in the londe for a man, that wolde make vpon the hedge, and see himself in the gappe before me in the lodes behalfe, y^e I shulde not utterly destroye it: but I coude fynde none. Therefore wil I pou

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Eze. 12. 6
15. b

Eze. 1. 6
C

Deu. 1. 6
25. 6

Deu. 12.
Leu. 18.

Eze. 21. 6
Leu. 1. 6

Deu. 27. 6
Eze. 15. 6
Exo. 22. 6

Mich. 4. 6

Deu. 1. 6
Leu. 1. 6

Mich. 1. 6
Soph. 3. 6
Eze. 13. 6

Exo. 22. 6

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re out my cruell displeasure vpon them, and burnethem in the fyre of my wrath: theirowne wayes will I recompence vpon theiir heades, saith the LORDE God.

The XXIII. Chapter.

The worde off the LORDE came vnto me, sayenge: Thou sonne of man, there were two womē, that had one mother: These (when they were yonge) beganne to playe the harlottes in Egipte. There were their brestes bussed, and the pappes off their maydenheade destroyed. The eldest of them was called Oola, and hir yongest sister Ooliba. These two were myne, and bare sonnes and daughters. Their names were, Samaria, and that was Oola: and Jerusalem, that was Ooliba. As for Oola, she beganne to go a whoringe, when I had take her to me. She was set on fyre vpon hir louers the Assirians, which had to do with her: euen the prynces and lordes, that were deckt in costly aray: sayre yongemen, lusty ryders of horses.

Thus thorow hir whordome, she cleued vnto all the yongemen off Assiria: For she was madde vpon them, and defyled herself with all their Idols. Yetter caused she fro the somnicad, that she vsed with the Egiptians: for in hir yowth they laye wth her, they bussed the brestes of hir maydenheade, and poured their wordome vpon her. Wherefore, I delyuered her in to y^e hōdes of hir louers, euen the Assirians, whom she soloned. There she discovered hir shame, toke hir sonnes and daughters, and slewe her with the swearde: An euell name gat she of all people, and they punyshed her.

Hir sister Ooliba sawe this, and destroyed herself wth inordinate loue, more then she, and exceded hir sister in whordome: she loued y^e Assirians (which also laye wth her) namely, the prynces and greates lordes, that were clothed wth all maner of gorgeous apparell, all lusty horsmen and sayre yonge personnes. Then I sawe, that they both were defyled alike. But she increased still in whordome: for when she sawe men paynted vpon the wall, the ymages off the Caldees set forth with fresh colours, with sayre gyrdles aboute them, and goodly bonettes vpon their heades, lokyng all like prynces (after y^e maner of the Babilonians and Caldees in their owne londe, where they be borne) Immediately, as soone as she sawe them, she brent in loue vpon them, and sent messengers for them in to the londe of the Caldees.

Now when the Babilonians came to her,

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they laye with her, and defyled her with theiir whordome, and so was she poluted with them. And when hir lust was abated from them, hir whordome and shame was discovered and sene: then my herte forsoke her, like as my herte was gone from hir sister also. Neuertheles she vsed hir whordome euer the longer the more, and remembred the dayes off hir youth, wherein she had played the harlot in the londe off Egipte: she brent in lust vpon them, whose flesh was like y^e flesh of Asses, and their sede like the sede off horses. Thus thou hast renued the fylthyneesse of thy youth, when thy louers bussed y^e pappes, and marred thy brestes in Egipte.

Therefore (o Ooliba) thus saith y^e LORDE God. I will rayse vp thy louers (with whom thou hast satisfied thy lust) agaynst the, and gather them together rounde aboute the: Namely, the Babilonians, and all the Caldees: Pecod, Schoa and Coa, with all the Assirians: all yonge and sayre louers: prynces and lordes, knyghtes and gentlemen, which be all good horsmen: These shall come vpon the with horses, chareites, and a greete multitude of people: which shal be harnessed aboute the on euery syde, wth bresplates, sheldes and helmettes. I will punysh y^e before them, yet they the selues shal punysh the, accordinge to their owne indgmet. I will put my gelousy vpon the, so that they shal deale cruelly with the. They shal cut off thy nose and thine eares, and the remnaunt shal fall thorow the swearde. They shal cary awaye thy sonnes and daughters, and the residue shal be brent in the fyre. Thy shal strype the out of thy clothes, and cary thy costly Jewels awaye with them.

Thus will I make an ende off thy fylthyneesse and whordome, which thou hast brought out of the lōde of Egipte: so that thou shalte turne thine eyes nomore after them, and cast thy mynde nomore vpon Egipte. For thus saith the LORDE: Beholde, I will delyuer y^e in to the hōdes of them, whom thou hatest: yee euen in to the hondes of them, with whom thou hast fulfilled thy lust, which shal deale cruelly with y^e: All thy labour shal they take with them, and leaue the naked and bare, and thus the shame of thy filthy whordome shal come to light. All these thinges shal happen vnto the, because of thy whordome, which thou hast vsed amonge the Gentiles, with whose Idols thou hast defyled y^e self. Thou hast walked in the waye of thy sister, therefore will I geue the hir cuppe in thy hand.

Esa. 47. a
Naum 3. d
Eze. 16. c

Eze 16. e

Iere. 9. b
4. Re. 16. b

D

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Thus saith the LORD God: Thou shalt dryne off thy sisters cuppe, how depe & farre so ever it be to the botome. Thou shalt be laughed to scorne, and had as greatly in derision, as is possible. Thou shalt be full off dioncennes and sorowe, for the cuppe of y^e sister Samaria is a cuppe of destruccion & waistinge: the same shalt thou dryne, and suppe it out euē to y^e diegges, yee thou shalt eate vp the broken peces off it, and so teare thine owne brestes: For euē I haue spoken it, saith the LORD God.

Etherfore thus saith y^e LORD God: For so moch as thou hast forgottē me, & cast me asyde, so beare now thine owne fylthinesse & whoredome. The LORD sayde morouer vnto me: Thou sonne of mā, wilt thou not reprove Wola & Wolibā? Shewe thē their abhominacions: namely, y^e they haue brokē their wedlocke, & stayned their hōdes wth bloude: yee euē wth their Idols haue they committed aduontry, & offred them their owne children (to be deuoured) whō they had borne vnto me. Yee & this haue they done vnto me also: they haue defyled my Sanctuary in that same daye, & haue vnhalowed my Sabbath. For when they had slayne their childrē for their Idols, they came the same daye in to my Sanctuary, to defyle it. Lo, this haue they done in my house. Besyde all this, thou hast sent y^e messengers for men out of farre countrees: and whē they came, thou hast bathed, trymmed and set forth thy self off the best fashion: thou sattest vpō a goodly bed, & a table spred before the: wherupon thou hast set myne incense and myne oyle.

Then was there greate cheare wth her, & the men y^e were sent frō farre countrees ouer the deserte: vnto these they gaue bracelets vpon their hondes, & set glorious crownes vpon their heades. Then thought I: no doute, these wil vse their harlotry also wth yōder olde whore. And they wente in to her, as vnto a comon harlot: Euen so wente they also to Wola & Wolibā, those filchy women.

O ye all that loue vertue and rightuousnes, iudge thē, punyssh them: as aduourers and murderers ought to be iudged and punysshed. For they are breakers off wedlocke, and the bloude is in their hondes. Wherfore thus saith the LORD God: bunge a greate multitude off people vpon them, and make them be scatred and spoyled: these shal stone them, and gore them with their sweardes. They shal slaye their sonnes and daughters and burne vp their houses with fyre.

Thus will I destroye all y^ech fylthyne

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out off the londe: that all women may lerne, not to do after youre vncleinesse. And so they shall laye youre fylthinesse vpon youre owne selues, and ye shalbe punysshed for the synnes, that ye haue committed with youre Idols: & ye shall knowe, that I am the LORD.

The XXIII. Chapter.

In the ix. yeare, in the x. Moneth, the x. daye off the Moneth, came the worde off the LORD vnto me, sayenge: O thou sonne off man, wyte vp the name off this daye, yee euē y^e houre of this present daye: when the kynge of Babilon set himself agaynst Ierusalē. Shewe y^e obstinate howsholde a parable, & speake vnto thē: Thus saith the LORD God: Get the a pot, set it on, & poure water in to it: put all the peces together in it, all the good peces: the loyne and the shulder, & fyll it with the best bones. Take one off the best shepe, & an heape off bones withall: let it boyle well, & let the bones seyth well therin.

With that, sayde the LORD God on this maner: Wo be vnto the bloudy cite of y^e pot, wher vpon the rustynesse hāgeth, and is not yet scoured awaye. Take out the peces that are in it, one after another: there nede no lottes be cast therfore, for the bloude is yet in it. Vpon a playne drye stone hath she poured it, and not vpon the grounde, that it might be couered with dust. And therfore haue I letten her poure hir bloude vpon a playne drye stony rocke, because it shulde not be hid, and that I might bunge my wrothfull indignacion and vengeance vpon her.

Wherfore, thus saith y^e LORD God: Wo be vnto that bloudthurstie cite, for whō I wil prepare a heape off wodde: beare thou y^e bones together, kynble thou the fyre, seeth the flesh, let all be well sodde, that the bones maye be sucked out. Morouer, set the pot emptye vpon the coales, that it maye be warme and the metall hote: that the fylth and rustynesse maye be consumed. But it will not go off, there is so moch off it: the rustynesse must be brent out. Thy fylthinesse is abhominable, for I wolde haue clenfed the, but thou woldest not be clenfed. Thou canst not be purged from thine vncleinesse, till I haue poured my wrothfull indignacion vpon the. Euen I the LORD haue so deuysed: Yee it is come therto allready, that I will do it. I will not go backe, I will not spare, I wil not be intreated: but accordinge to thy wayes & ymaginacions, thou shalt be punysshed, saith the LORD God.

2

Eze. 17. 24
Eze 11. 6

Nau. 1. 2
Abaa. 2

3

4 Re. 11. 2

Eze. 16. 6

Exo. 10. 6

Leui 10. 6
Eze 16. 6

The prophet Ezechiel.

■ And the worde off the LORDE came vnto me, sayenge: Thou sonne off man, beholde, I will take awaye the pleasure off thine eyes w^t a plage: yet shalt thou nether mourne ner wepe, ner water thy chekes therfore: thou mayest mourne by thy selff alone, but vse no deadly lamentacion. Holde on thy bonet, and put on thy shues vpon thy fete, ceasse not thy face, and eate no mourners bried. So I spake vnto the people by tymes in the mornynge, and at euen my wyfe dyed: then vpon the nexte morow, I dyd as I was commaunded. And y^e people sayde vnto me: wilt thou not tell vs, what that signifieth, which thou doest? I answered them, the worde off the LORDE came vnto me, sayenge: Tell the house off Israel, thus saith y^e LORDE God: beholde, I wil suspende my Sanctuary: eue the glory off youre power, the pleasure off y^e eyes, and the thinge that ye loue: youre sonnes and daughters whom ye haue left, shall fall thorow the swerde.

■ Like as I haue done, so shall ye do also: Ye shall not hyde youre faces, ye shall eate no mourners bried: youre bonettes shall ye haue vpon youre heades, & shues vpon youre fete. Ye shall nether mourne ner wepe, but in youre synnes ye shall be sorowfull, and one repēce with another. Thus Ezechiel is youre shew tokē. For loke as he hath done, so (when this cometh) ye shall do also: that ye maye lerne to knowe, that I am y^e LORDE God. But beholde, O thou sonne off man: In the daye when I take from them their power, their ioye and honoure, the lust off their eyes, the burthē off their bodies: namely, their sonnes and daughters: Thē shall there one escape, and come vnto the, for to shewe the. In that daye shall y^e mouth be opened to him, which is escaped, that thou mayest speake, and be no more domme: Yee and thou shalt be there shew tokē, that they maye knowe, how that I am the LORDE.

The XXV. Chapter.

■ **T**he worde off the LORDE came vnto me, sayenge: Thou sonne off man, set thy face agaynst y^e Ammonites, prophesy vpon them, and saye vnto the Ammonites: Heare the worde off the LORDE God, Thus saith the LORDE God: For so moch as thou speakest ouer my Sanctuary: A ha, I trow it be now suspended: and ouer the londe off Israel, I trow it be now desolate: yee ad ouer the house off Juda, I trow they be now led awaye prisoners: Beholde, I wil delyuer y^e to the people off the east, y^e they maye haue the in possession: these shall see their castles

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and houses in the. They shall eate thy frute, and drynke vp thy mylke. As for Rabbath, I wil make of it a stall for camels, and of Ammon a shepfold: and ye shall knowe, that I am the LORDE.

■ So thus saith the LORDE God: In so moch as thou hast clapped with thine handes, and stamped with thy fete, yee reioysed in thine herte ouer the londe off Israel with despyte: beholde, I wil stretch out myne hōde ouer the also, and delyuer the, to be spoyled off the heithen, and rote the out from amonge the people, and cause the be destroyed out off all londes: yee I will make the belayed waiste, that thou mayest knowe, that I am the LORDE.

■ Thus saith y^e LORDE God: For so moch as Moab and Seir do saye: As for the house off Juda, it is but like as all other Gentiles be: Therfore beholde, I will make the cities off Moab weapenlesse, and take awaye the strength: their cities and chiefe coastes off their londe, which are the pleasures off the countre: As namely, Beresimoth, Baalmeō and Cariathaim: these will I open vnto the off the east, y^e they maye fall vpon the Ammonites: and will geue it them in possession: so that the Ammonites shall no more be had in remembraunce amonge the heithen. Euen thus will I punysh Moab also, that they maye knowe, how that I am the LORDE.

■ Moreover, thus saith the LORDE God: Because that Edom hath avenged & eased himself vpon the house off Juda, therfore thus saith the LORDE: I wil reach out myne honde vpon Edom, and take awaye man and best out off it. From Themā vnto Dedan wil I make it desolate, they shall be slayne with the swerde. Thorow my people off Israel, wil I avenge me agayne vpon Edom: they shall handle him, acordyng to my wrath and indignaciō, so that they shall knowe my vengeance, saith the LORDE God.

■ Thus saith y^e LORDE God: For so moch as the Philistynes haue done this: namely, taken vengeance with despirefull stomaches, and off an olde euell will set them selues to destroye: Therfore thus saith the LORDE God: Beholde, I wil stretch out myne hōde ouer the Philistynes, and destroye the destroyer, and cause all the remnaunt off the see coast to perishe. A greate vengeance will I take vpon them, and punysh them cruelly: that they maye knowe, how that I am the LORDE, which haue avenged me off them.

The XXVI. Chapter.

Esa. 15. 10.
Esa. 48. 2.
Seph. 2. 5.

Esa. 34. 2.
Ierc. 49. 2.
Eze. 25. 1.
35. 2.
Psal. 136. 6.
Gen. 25. 14.

1. Mach. 5. 1.

Esa. 14. 2.
Ierc. 47. 2.
Seph. 2. 2.

Eze. 21. d
Ierc. 49. 2.

The prophet Ezechiel.

It happened, that in the xi. yeare, the first daye off the Moneth, the worde of the **LORDE** came vnto me, sayenge: Thou sonne of man, Because that Tyre hath spoken vpon Jerusalem: A ha, now I crow the portes of the people be broken, and she turned vnto me, for I haue destroyed my bely full. See therefore saiech y^e **LORDE** God: Beholde O Tyre, I will vpon the, I wil bringe a greate multitude off people agaynst y^e, like as whē the see aryseth with his waves: These shal breake the walles off Tyre, and cast downe hir towres: I wil scrape the grounde from her, and make her a bare stone: yee as the dryenge place, where the fyshers hangge vp their nettes by the see syde. Then I haue spoken it, sayeth the **LORDE** God. The Gentiles shal spoyle her: hir daughters vpon the felde shal perish with the swerde, y^e they maye knowe, how that I am the **LORDE**.

B For thus saith the **LORDE** God: Beholde, I will bringe hither Nabuchodonosor (which is the kynge off Babylon & a kynge of kynges) from the North, vpon Tyre, with horses, charrettes, horsmen and with a greate multitude of people. Thy daughters that are in the londe, shal he slaye with y^e swerde: But agaynst y^e, he shall make bullworke & graue vp dyches aboute the, & lye vp his shylde agaynst y^e. His slynges & baretrames shal he prepare for thy walles, & wth his weapes breake downe thy towres. The dust of his horses shal couer y^e, they shal be so many: y^e walles shal shake at the noyse of y^e horse men, charrettes & wheles: when he cometh to thy portes, as men do into an open cite. With the hofes off his horse fete, shal he treade downe all thy stretes.

Ice 7. d He shal slaye thy people wth the swerde, & breake downe the pilers of thy strength. They shal waiste awaye thy riches, & spoyle y^e marchaundise. Thy walles shal they breake downe, & destroye thy houses of pleasure. Thy stones, thy tymber & foundations, shal they cast in the water. Thus wil I bringe the melody of thy songes, & the voyce of thy mynstrelsy to an ende, so that they shal nomore be herde. I wil make a bare stone off the, yee a dryenge place for nettes, and shalt neuer be buylded agayne: For euē I y^e **LORDE** haue spoken it, sayeth the **LORDE** God: thus hath the **LORDE** God spoken concernyng Tyre: The Isles shal be moved at the noyse off thy fall, & at the crie of the slayne, y^e shal be murthered in the. All kynges off the see shal come downe from their seates regall: they shal laye awaye their robes, and put

The xxvij. Chap. Fo. lxxi.

off their costly clothinge: Yee with trembling shal they be clothed, they shall sit vpon the ground: they shal be afrayed at thy sodane fall, and be abashed at the.

They shal mourne for the, and saye vnto the: O thou noble cite, y^e hast bene so greatly occupied off olde, thou that hast bene the strongest vpon the see wth thine inhabitours off whom all men stode in feare: How art thou now so utterly destroyed? Now at the tyme off thy fall the inhabitours off the Isles, yee and the Isles them selues shal stonde in feare at thine ende. For thus sayeth the **LORDE** God: when I make the a desolate cite (as other cities be, that no man dwell in) and when I bringe the depe vpon the, y^e greate waters maye couer the: Then wil I cast the downe vnto them, that descende in to y^e pytte: vnto a people that hath bene longe deed, and set the in a londe y^e is beneth, like the olde wyldernes, with them which go downe to their graues, so y^e no mā shal dwell more in the. And I wil make the to be no more in hono^r, in the lōde of the luynges. I wil make an ende off the, and thou shalt be gone.

Thou shalt be sought for, yet shalt thou not be founde for evermore, saith y^e **LORDE** God.

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Ice 25. 28. The worde off the **LORDE** came vnto me, sayenge: O thou sonne off mā, make a lamentable cōplaynte vpon Tyre, & saye vnto Tyre, which is a porte off the see, y^e occupieth with moch people: and many Isles: thus speaketh y^e **LORDE** God: O Tyre thou hast sayde: what, I am a noble cite, thy borders are in the myddest of the see, and thy buylders haue made the maruclous goodly. All y^e tables haue they made of Ciprie trees of the mount Senir. Frō Libanus haue they take Cedre trees, to make the mastes: & the Ores of Basan to make the rowers.

Thy boordes haue they made of yuery, & of costly wod out of the Ile of Cethum. Thy sale was of whyte small nedle worke out off the londe of Egypte, to haue vpon thy mast & thy hanginges of yalow sylke & purple, out of y^e Isles off Elisa. They of Sidō & Arvad werethy maryners, & the wysest in Tyre werethy shypmasters. The eldest and wysest at Gebal were they, that mended & stopped thy shippes.

All shippes off the see with their shipmā occupied their marchaundies in the. The Perses, Lydians and Lybians were in thyne hoost, and helped the to fight: these hangged vp their shildes & helmettes with the, these set forth thy bentys.

The prophet Ezechiel.

They off Arnad were with thine hoost
roude aboute thy walles, & were thy watch-
men vpon thy towres: these hanged vp the
ir shildes roude aboute thy walles, and ma-
de the marvelous goodly. Tharsis occupi-
de with the in all maner of wares, in syluer,
yron, tynne and lead, and made thy mar-
ket greete. Jauan, Tubal and Mesech were
thy marchautes, which brought the men, &
ornamentes off metall for thy occupyenge.
They off the house of Thogarma brought
vnto the at the tyme off thy Martte, horse,
hoisimen and mules. They off Dedan, were
thy marchautes: and many other Isles that
occupied with the, brought the wethers,
elephant bones and paycockes for a present.
The Sirians occupied with the, because of
thy dyuerse workes, and increased thy mar-
chaundies, with Smaragdes, with scarlet,
with nedle worke, wth whyte lynnunge cloth,
with sylke and with Chustall.

Juda and the londe off Israel occupide
with the, and brought vnto thy markettes,
wheate, balme, hony, oyle, & triacle. Damas-
cus also vsed marchaundies with the, in the
best wyne and whyte woll: because thy occu-
pienge was so greete, and thy wares so ma-
ny. Dan, Jauan, and Meusal hane brought
vnto thy markettes, yron redy made, with
Casia and Calamus, according to thyne oc-
cupienge. Dedan occupied with the, in fay-
re tapestry worke and quysbys. Arabia &
all the princes off Cedar hane occupied wth
the, in shepe, wethers and goates.

The marchautes off Seba and Rema ha-
ne occupied also with the, in all cosily spices,
in all precious stones and golde, which they
brought vnto thy markettes. Haran, Che-
ne and Eden, the marchautes off Saba,
Mistria and Chelmad, were all doers with y^e
and occupied with the: In cosily rayment,
off yalow sylke and nedle worke, (very preci-
ous, & therfore packte & boude together wth
roapes) Rec and in Cedre wedde, at the ty-
me off y^e markettes. The shippes off Thar-
sis wrethe these off thy occupyenge.

Thus thou art full, and in greete worshi-
pe, euen in the myddest off the see. Thy ma-
ryners were euer brynginge vnto the out of
many waters. But y^e east wynde shal ouer-
beare the in to the myddest off the see: so y^e
thy wares, thy marchaundies, thy ryches, thy
maryners, thy shipmasters, thy helpers, thy
occupiers (that brought the thinges necessa-
ry) the men off warre that are in the: yee and
all thy comons shal perlysh in the myddest
off the see, in the daye off thy fall. The sub-

The xxviii. Chap.

urbes shall shake at the londe crie off thy
shippmen. All wherry men, and all mary-
ners vpon the see, shall leape out of their boa-
tes, and set them selues vpon the lode. They
shal lift vp their voyce because off the, and
make a lamentable crye. They shall cast
dust vpon their heades, & lye downe in the
ashes. They shal haue them selues, & put
sacke cloth vpon them for thy sake.

They shall mourne for the with hertfull
sorrow, and heuy lamentacion, yee their chil-
dren also shall wepe for the: Alas, what cite
hath so bene destroyed in the see, as Tyre is?
When thy wares & marchaundies came fro
the sees, thou gauest all people ynough. The
Kynge off the earth hast thou made rich,
thorow the multitude off thy wares and oc-
cupienge: But now art thou cast downe in
to the depe of the see, all thy resorte of peo-
ple is perlyshed with the. All they that dwell
in the Isles are abashed at the, and all their
Kynge are afrayed, yee their faces haue cha-
nged colour. The marchautes of the na-
cions wondre at the, In that thou art so cle-
ne brought to naught, & comest nomore vp.

The XXVIII. Chapter.

The worde of the LORDE came vnto
me, sayenge: Thou sonne of man, tell
the prynce of Tyre: Thus saith the
LORDE God: because thou hast a proude hert
and hast sayde: I am a God, I haue my seate
in the myddest off the see like a god: whe-
re as thou art but a man & not God, & yet
stondest in thine owne conceite, that thou art
God: Beholde, thou thyntest thy selfe wy-
ser then Daniel, that there is no secretes hyd
from y^e. With thy wysdome & thy vnderste-
dinge, thou hast gottē the greete welthyne-
se, and gathered treasure of syluer & golde.
With thy greate wysdome and occupyenge,
hast thou increased thy power, and because
of thy greates riches thy hert is proude.

Therfore thus saith y^e LORDE God: For
so moch as thou hast lift vp thine herte, as
though thou werst God: beholde, I wil bryn-
ge enemies vpon the, euen the tyrautes of
the earth: these shal drawe out their swear-
des vpon thy beuty and wysdome, and shall
defyle thy glory. They shal cast the downe
to the pytte, so that thou shalt dye in the mid-
dest off the see, as they that be slayne. Let se,
yff thou wilt saye then (before the that slaye
y^e) I am God: where as thou art but a man,
and not God, in the hondes of them that sla-
ye the. Dye shalt thou, euen as the vncircum-
cised in the hondes of y^e enemies: for I myself
haue spoken it, saith the LORDE God.

Eze. 31. 8

21

Eze. 26. 27

Esa. 14. 6

Dan. 1.

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Moreover, the worde off the LORDE came vnto me, sayenge: Thou sonne off man, make a lamentable complaynte ouer the kynge of Tyre, & tell him: Thus saith the LORDE God: Thou art a seale of a licnesse, full off wysdome & excellent beuty. Thou hast bene in y^e pleasānt gardē off God: thou art decre with all maner of precious stones: with Ruby, Topas, Chustall, Jacyncte, Onyx, Jaspis, Saphir, Smaragde, Carbūcle, & golde. Thy beuty & y^e holes y^e be in y^e were set forth in the daye of y^e creacion. Thou art a sayre Cherub, stretched wyde out for to couer.

E I haue set the vpon the holy mount off God, there hast thou bene, and walked amonge the sayre glisteringe stones. From the tyme of thy creacion thou hast bene right excellent, tyll wickednesse was founde in the. **E** Because off thy greate marchaundise, thy hert is full of wickednesse, & thou hast offended. Therefore wil I cast the from the mount off God, (O thou coueringe Cherub) and destroye the amonge the glisteringe stones. Thy hert was proude in y^e sayre beuty, & thou & thy beuty thou hast destroyed thy wysdome. I will cast y^e downe to the grounde, & y^e in y^e sight of kynges. Thou hast defyled thy Sanctuary, wth the greate wickednesse off thy on-righteous occupyenge. I wil brynge a fyre from the myddest of the, to consume the: & wil make the to asshes, in the sight of all the y^e l^{et}te vpon the. All they that haue bene acquainted with the amonge the heithē, shal be abashed at the: seinge thou art so clene brought to naught, and comest no more vp.

E And the worde off the LORDE came vnto me, sayenge: Thou sonne of man, set thy face agaynst Sidō, prophecie vpon it, and speake. Thus saith the LORDE God: Beholde o Sidon, I wil vpon the, & get me honoure in the: that it maye be knone, how that I am y^e LORDE, when I punysh her, & get me honoure in her. For I will sende pestilence & bloud shedding into hir stretes, so y^e those which be slayne with the swerde, shal lye rounde aboute in the myddest of her: & they shal knowe, that I am the LORDE. She shal no more be a prickinge thorne, & an hurtinge briere vnto the house of Israel, ner vnto the that lye rounde aboute her and hate her: and they shal knowe, that I am the LORDE.

Thus saith the LORDE God: when I gather the household of Israel together agayne, from the nacions amonge whom they be scatred: then shal I be sanctified in the, in y^e sight of the Gentiles: & they shal dwell in the lōde, y^e I gaue to my seruant Jacob. They

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shal dwell safely therein, buylde houses, and plante vnyardes: Yee safely shal they dwell therein, when I haue punyshed all those, that despysed them rounde aboute: and then shall they knowe, y^e I am the LORDE their God.

The XXIX. Chapter.

In the x. yeare, vpon the xij. daye off the x. Moneth, the worde of the LORDE came vnto me, sayenge: O thou sonne off man, set now thy face agaynst Pharaō the kynge off Egypte, prophecie agaynst him and agaynst the whole lōde of Egypte: Speake, and tell him, thus saith the LORDE God: beholde, o Pharaō thou kinge of Egypte, I wil vpon the, thou greate whall fysh, y^e lye in y^e waters: Thou y^e sayest: the water is myne, I haue made it myself. I wil put an hoke in thy chawes, & hāge all the fish in thy waters vpon thy scales: after y^e I wil drawe the out of thy waters, yee & all the fish of y^e waters that hange vpon thy scales.

I wil cast the out vpon the dry lōde with the fish of thy waters, so that thou shalt lye vpon the felde. Thou shalt not be gathered ner taken vp, but shalt be meate for the beestes of the felde, & for the foules off the ayre: that all they which dwell in Egypte, maye knowe, that I am the LORDE: because thou hast bene a staff of reed to the house of Israel. When they took holde of y^e wth their hōde thou brakest and prydest them on euery syde: and yff they leaned vpon the, thou brakest, & hurtdest the reynes of their backes. Therefore, thus sayeth the LORDE God: beholde, I will brynge a swerde vpon the, and rote out of the both man and beast. Yee the lōde of Egypte shalbe desolate and waiste, & they shal knowe, that I am the LORDE: Because he sayde: the water is mine, I myself haue made it. Beholde therefore, I wil vpon the, & vpon thy waters: I will make the lōde off Egypte waiste and desolate, from the towne of Syenes vnto the borders of the Morians lōde: so that in xl. yeares there shall no fore off man walke there, nether fote of cattell go there, nether shal it be inhabited. I wil make the lōde of Egypte to be desolate amonge other waiste countrees, and her cities to lye voyde xl. yeares, amonge other voyde cities: And I wil scatre the Egipcians amonge the heithen and nacions.

Agayne, thus sayeth the LORDE God: Whē the xl. yeares are expyred, I wil gather the Egipcians together agayne, out off the nacions, amonge whō they were scatred, and wil brynge the presoners off Egypte agayne into the lōde off Pathures their owne na-

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Deu. 28. c
Esa. 67. d

21

Esa. 19. a
20. a
Iere. 46. a
Eze. 30.
31. 32.

4 Re. 18. d
Esa. 30. a
31. a. 35. a

22

Iere. 46. e

The prophet Ezechiel.

tyne countre, that they maye be there a lowly synall kyngdome: yee they shal be the smalest amonge other kyngdomes, lest they exalte them selues aboue the heithen: for I will somynish them, that they shall nemoire rule the heithen. They shall nemoire be an hope vnto the house off Israel, nether prouoke the enymore to wickednesse, to cause them turne backe, and to folowethem: and they shal knowe, that I am the LORDE God.

E In the xxvij. yere, the first daye of the first Moneth, came y^e worde off the LORDE vnto me, sayenge: Thou sonne off man, Nabuchodonosor the kynge off Babilon hath made his hoost, with greate trauayle and labour to come before Tyre: that every heade maye be balde, and every shulder bare. Yet hath Tyre geuen nether hym ner his hoost eny rewarde, for y^e greate trauayle y^e he hath taken there. Therfore thus saierth y^e LORDE God: beholde I will geue the lode of Egypte vnto Nabuchodonosor the kynge off Babilon, y^e he maye take awaye all hir substaunce, robbe hir robberies, and spoyle hir spoyles, to paye his hoost their wagies withall. I wil geue him the londe of Egypte for his labour, that he toke for me before Tyre. At the same tyme wil I cause the home off the house off Israel to growe forth, and open thy mouth agayne amonge them: that they maye knowe, how that I am the LORDE.

The XXX. Chapter.

E **A** Dour, the worde off the LORDE came vnto me, sayenge: Thou sonne of man, prophesy and speake: thus saierth the LORDE God: Mourne, wo werth this daye, for the daye is here, the daye of y^e LORDE is come: the darke daye of y^e heithen the houre is at honde, the swerde commeth vpon Egypte. When the wounded men fall downe in Egypte, when hir people are taken awaye, and when hir foundacions are destroyed: the Morians londe shal be afrayed, yee the Morians londe, Lybia and Lydia, all their comon people, and Chub, and all y^e be confederate vnto the, shal fall wth the thorow y^e swerde.

Thus saierth y^e LORDE: The maynteyners of the lode of Egypte shal fall, the pryde of hir power shal come downe: enen vnto the tower off Syenes shall they be slayne downe wth the swerde, saierth y^e LORDE God: amonge other desolate countrees they shal be made desolate, and amonge other waist cities they shal be waisted. And they shal knowe, y^e I am y^e LORDE, when I kyndle a fyre in Egypte, and when all hir helpers are destroyed.

At that tyme, shal there messangers go

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forth frome in shippes, to make y^e carelesse Morians afrayed: and sorowe shal come vpon them in the daye of Egypte, for doubtles it shal come. Thus saierth the LORDE God: I wil make an ende of the people of Egypte thorow the honde of Nabuchodonosor kynge of Babilon. He and his people with him, yee and the cruell tyauntes of the heithen shal be brought to destroye the londe. They shal drawe out their swerdes vpon Egypte and fill the londe full of slaynemen. I wil drye vp their floudes of water, and sell the lode into the hondes of wicked people. The lode and all y^e is therein, wil I destroye thorow the enemies. Eue I the LORDE haue sayde it.

And thus saierth the LORDE God: I wil destroye the Idols, and brynge the ymages of Toph to an ende. There shal nemoire be a prynce of Egypte, and a fearfulness will I sende into the Egipcians londe. As for Pathures, I wil make it desolate, and kyndle a fyre in Zoan. Alexandria will I punyssh, and poure my wroth full indignaciō vpon Sin, which is the strength of Egypte. All the sustaunce of Alexandria will I destroye, and kyndle a fyre in Egypte.

Sin shal be in greate heynesse, Alexandria shal be roted out and Toph shall haue daylie sorowe. The best men off Heliepolis and Bubasto shal be slayne with the swerde and caried awaye captiue. At Taphus the daye shal be darke, when I breake there the scepter of the lende of Egypte, and when y^e pompe of hir power shal haue an ende. A cloude shal couer her, and hir daughters shal be led awaye into captiuite. Thus will I punyssh Egypte, that they maye knowe, how that I am the LORDE.

It happened in the xi. yere, vpon the seventh daye of y^e first Moneth, y^e the LORDE'S worde came vnto me, sayenge: Beholde, thou sonne of man, I wil breake y^e arme of Pharao kynge of Egypte: and lo, it shal not be boude vnto be healed, nether shal eny playstre be layed vpon it, for to ease it, or to make it so stronge, as to holde a swerde. Therfore, thus saierth the LORDE God: beholde, I will vpon Pharao y^e kinge of Egypte, and brussle his stronge arme (yet is it but a broken one) and will smyte the swerde out of his honde.

As for the Egipcians, I wil scatere them amonge the heithen, and strowe the in the londes aboute. Agayne I wil strength y^e arme of the kinge of Babilon, and geue him my swerde in his honde: but I wil breake Pharaos arme, so y^e he shal holde it before him piteously, like a wounded man.

zach. 13. 8

Eze. 29.
11 11.

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The prophet Ezechiel.

Yee I will stablisch the kynge of Babilons arme, & the armes of Pharaos shal fall downe: that it maye be knowne, that I am the LORDE, which geueth the kynge off Babylon my swerde in his hōde, that he maye drawe it out vpon the londe of Egypte: and that when I scatthe the Egipcians amonge the Gentiles, and strowe them in y^e lōdes aboute, they maye knowe, y^e I am the LORDE.

The XXXI. Chapter.

A **E**zc 29. **Q**uier, it happened in the xi. yere y^e first daye of the thirde Moneth, that the worde of the LORDE came vnto me, sayenge: Thou sonne of man, speake vnto Pharaos the kynge of Egypte, ad to all his people: Whom art thou like in y^e greatnesse? Beholde, Assur was like a Cedre tre vpon the mount of Libanus, with fayre braunches: so thicke, that he gaue shadowes, and shot out very hye. His toppe reached vnto the cloudes. The waters made him greace, and the depe set him vp an hye. Rōūde aboute the roces of hun rāne there floudes of water, he sent out his litle ryuers vnto all the trees of the felde. Therefore was he hyer thā all the trees of the felde, and thorow y^e multitude of waters that he sent frō him, he op- tayne many and longe braunches. All foules of the ayre made their nestes in his braunches, vnder his bowes gedred all the beastes of y^e felde, & vnder his shadow dwelt all people. Fayre and beutifull was he in his greatnesse, and in the length of his braunches, for his roce stode besyde greace waters: no Cedre tre might hyde him. In the pleasaunt garden of God, there was no fyre tre like his braunches, the playnetrees were not like y^e bowes of him. All the trees in the garden off God might not be cōpared vnto him in his beuty: so fayre and goodly had I made him with the multitude of his braunches: In so moch, y^e all the trees in the pleasaunt gardē of God, had enye at hi. Therefore, thus saicth the LORDE God: For so moch as he hath lift vp himself so hie, & stretched his toppe in to the cloudes, & seinge his hert is proude in his highnesse: I wil delyuer him in to y^e hondes of y^e mightiest amōge y^e heithē, which shall rote him out. Accordyng to his wickednes will I cast him awaye, the enemies shal destroye him, & the mighty men of the heithen shall so scatthe him, that his braunches shal lye vpon all mountaynes & in all valleys: his bowes shal be broken downe to the grounde thorow out the londe. Then all the people of the londe shal go from his shadowe, and forsake him. When he is fallē, all y^e foules of y^e

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ayre shal sit vpon him, and all wilde beestes of the felde shal go aboute amonge his braunches: so that from hence forth, no tre in the water shal attayne to his hyennesse, nor reach his toppe vnto the cloudes, necher shall eny tre off the water stonde so hye, as he hath done. For vnto death shall they all be delyuered vnder the earth, and go downe to y^e graue, like other men.

Morouer, thus saicth the LORDE God: In the daye when he goeth downe to the graue, I wil cause a lamentacion to be made. I wil couer the depe vpon him, I wil staunch his floudes, and the greace waters shal be restrayned. I shall cause Libanus to be sorowfull for his sake, and all the trees off the felde shal be smytē. I wil make the heithen shake at the sounge of his fall, when I cast him downe to hell, with them y^e descende in to the pytte. All the trees of Eden, w^{ch} all the chosen and best trees of Libanus, yee and all they that are planted vpon the waters, shal mourne with him also in the lower habitaciōs: for they shal go downe to hell wth him, vnto thē th. it be slayne with the swerde, which dwelt afore vnder the shadow off his arme amōge the heithē. To whom shalt thou be likened, that art so glorious & greace, amonge the trees off Eden? Yet art thou cast downe vnder y^e earth (amonge the trees off Eden) where thou must lye amonge the vncircumcised, with them that be slayne wth the swerde. Euen thus is it with Pharaos & all his people, saicth the LORDE God.

The XXXII. Chapter.

In the xij. yere, the first daye of the xij. Moneth, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, take vp a lamentacion vpon Pharaos the kynge of Egypte, & saye vnto him: Thou art reputed as a Lyon of the heithen, & as a whal fish in the see. Thou castest y^e waters aboute the, thou troublest the waters wth thy fete, and stampest in their floudes. Thus saicth the LORDE God: I wil spredde my net ouer y^e, namely, a greace multitude of people: these shal dryue the into my yarne, for I will cast the vpon the lōde, and let the lye vpon the felde, that all the foules of the ayre maye sit vpon the: I wil geue all the beastes of the felde ynough off the. Thy flesh will I cast vpon the hilles, and fyll the valleys with thy hyennesse. I will water the londe with the abundaunce off thy bloude euen to the mountaynes, & y^e valleys shal be full off the.

When thou art put out, I will couer the heauen, and make his starres dymme. I will

Minim ij

Esa. 14. c
Ezc. 12. c

Ezc. 29.
30. 31.

Ezc. 12. b
17. c

Ezc. 12. b
10c. 1. c

The prophet Ezechiel.

Bspredde a cloude ouer the Sonne, and the Moone shall not geue hir light. All the lightes off heauen will I put out ouer the, and bunge darcknesse vpon thy londe, saith y^e LORDE God. I wil trouble the hertes off many people, when I bunge thy destruccion amonge the heithen and countrees, whom thou knowest not. Yee I will make many people with their kynges so a frayd thorow y^e, that their hayre shal stonde vp, whē I shake my swearde at their faces. Sodenly shal they be astonnyed, every man in him self, at y^e daye of thy fall.

For thus saith the LORDE God: the kyng of Babilons swerde shal come vpon y^e, with y^e swerdes of the worthies will I smyte & dorene thy people. All they that be mightie amonge the Gētiles, shal waiste the proude pompe of Egipte, and brynge downe all hir people. All the catell also of Egipte wil I destroye, that they shal come nemoie vpo the waters: so that nether māns foete ner beastes clawe, shal steepe them enymore. Then wil I make their waters cleare, and cause their floudes to runne like oyle, saith the LORDE God: when I make the londe of Egipte desolate, and when y^e countre with all that is therein, shal be layde waiste: and whē I smyte all thē which dwell in it, that they maye knowe, that I am the LORDE. This is the mournyng, that the daughters off the heithen shall make: Yee a sorow and lamentaciō shal they take vp, vpon Egipte and all hir people, saith the LORDE God.

In the xij. yeare, the xv. daye of the Moneth, came the worde off the LORDE vnto me sayenge: Thou sonne of man. Take vp a lamentacion vpon the people of Egipte, and cast them downe, yee and themightie people of the heithē also, even with thē that dwell bench: and with them that go downe in to the grane. Downe (how sayre soeuer thou be) and laye the with the vncircumcised. Amonge those that be slayne with the swearde, shal they lye. The swearde is geuen already. he shal be drawen forth and all his people.

DThe mightie worthies and his helpers, y^e be gone downe and lye with the vncircumcised and with them that be slayne with y^e swearde: shal speake to him out of the hell.

Assur is there also with his company, and their graues rounde aboute, which were slayne and fell all with the swearde, whose graues lye besyde him in the lowe pytte. His comōs are buried rounde aboute his grane: alltogether wounded and slayne with the swearde, which men afore tyme brought feare into y^e

The xxxij. Chap.

londe off the lyuynge.

There is Elam also with all his people, and their graues rounde aboute: which all beyng wounded and slayne with the swearde, are gone downe vncircumcised vnder the earth, which neuertheles somtyme brought feare in to the londe off the lyuynge: for the which they beare their shame, with the other that be gone downe to y^e grane.

Their buryall is geuen them and all their people, amonge them that be slayne. Their graues are rounde aboute all them, which be vncircumcised; and with them that be slaythorow the swearde: for seynge that in tymes past they made the londe off the lyuynge a frayd, they must now beare their owne shame, with them that go downe to the pytte, and lye amonge them, that be slayne.

There is Mesech also and Tubal, and their people, and their graues rounde aboute. These all are amonge the vncircumcised, and them that be slayne with the swearde, because afore tyme they made the londe off the lyuynge a frayd.

Shalde not they then lye also amonge y^e worthies, and vncircumcised Gyautes? which wth their weapens are gone downe to hel: whose swerdes are layed vnder their heades, whose wickednesse is vpon their bones: because that as worthies, they haue brought feare into y^e lōde of y^e lyuynge. Yee amonge the vncircumcised shalt thou be destroyed, and slepe with them, that perished thorow the swearde.

There is the lōde off Edom with hir kynges and prynces also, which wth their strength are layed by them that were slayne with the swearde, yee amonge the vncircumcised, and them which are gone downe in to the pytte. Moreover, there be all the prynces of the north, with all the Sidonians, which are gone downe to the slayne.

With their feare and strength they are come to confucion, and lye there vncircumcised, amonge those that be slayne with the swearde: and beare their owne shame, with them that be gone downe to y^e pytte. Now when Pharaoscyth this, he shal be comforted ouer all his people, that is slayne with the swearde: both Pharaos and all his hoost, saith y^e LORDE God. For I haue geue my feare in the lōde of the lyuynge. But Pharaos and all his people shal lye amonge the vncircumcised, and amonge them that be slayne with the swearde, saith the LORDE God.

The XXXIII. Chapter.

Iere. 49. f
Dan. 8. a

E

S
Iere. 49. b
Eze. 25. b
35. a

Eze. 14. c
Eze. 31. c

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The xxxij. Chap. 30. lix.

4. Re. 9. d **W** Gayne, the worde off the LORDE came vnto me, sayenge: Thou sonne off man, Speake to the childre of thy people, and tell them: When I sende a swearde vpon a londe, yf the people off the londe take a man off their countre, and set him to be their watchman: yf same man (whā he seyth the swearde come vpon the londe, shall blowe the trompet, and warne the people.

Yff a man now heare the noyse off the trompet: & will not be warned, and the swearde come ad take him awaye: his bloude shall be vpo his owne heade: For he herde the soude of the trompet, and wolde not take hede, therfore his bloude be vpon him. But yff he will receaue warnynge, he shal saue his life. Agayne, yf the watchman se the swearde come, and shewe it not with the trompet, so yf the people is not warned: yff the swearde come then, and take eny man from amonge the: the same shall be taken awaye in his owne synne, but his bloude will I requyre off the watchmans honde.

Eze. 3. c **W** And now (O thou sonne of man) I have made the a watchman vnto the house of Israel: that where as thou hearest eny thinge out of my mouth, thou mayest warne them on my behalfe. Yff I saye vnto the wicked: thou wicked, thou shalt surely dye: and thou guesst him not warnynge, that he maye beware off his vngodly waye: then shall the wicked dye in his owne synne, but his bloude will I requyre of thy honde. Neuertheles yf thou warne the wicked off his waye, to turne from it, where as he yet wil not be turned from it: then shal he dye because off his synne, but thou hast deliuered thy soule.

Eze. 18. c Therfore (O thou sonne off man) speake vnto the house off Israel, & saye thus: Oure offences and synnes lye vpon vs, and we be corrupte in them: how shulde we then be restored vnto life? Tell them: As truly as I lye (saith the LORDE God) I haue no pleasure in the death off the wicked, but moch rather that the wicked turne from his waye and lye. Turne you, turne you from yo^r vngodly wayes, o ye off the house off Israel. Oh, wherfore will ye dye?

Eze. 18. d **C** Thou sonne off man, tell the children off thy people: The righteuousnes of the righteous shall not saue him, when so euer he turneth awaye vnfaithfully: Agayne, the wickednesse of the wicked shal not hurte him, when so euer he conuerteth from his vngodlyne:

And y^e righteuousnesse of the righteous shal not saue his life, when so euer he syn-

nerth. Yff I saye vnto the righteous, that he shall surely lye, and so he trust to his owne righteuousnesse, and do synne: then shall his righteuousnesse be nomore thought vpon, but in the wickednesse that he hath done, he shall dye.

Agayne, yff I saye to the wicked: thou shalt surely dye: and so he turne fro his synnes, and do the thinge that is lafull and right: In so moch that the same wicked man geueth the pledge agayne, restoreth that he had taken awaye by robbery, walketh in the comaundementes off life, and doth no wronge:

Then shall he surely lye, and not dye. See the synnes that he had done, shal neuer be thought vpon: For in so moch as he doth now the thinge that is lafull and right, he shall lye. And yet the children off thy people saye: Tush, the waye of the LORDE is not right, where as their owne waye is rather vnright.

When the righteous turneth from his righteuousnesse, and doeth the thinge that is wicked, he shall dyetherfore. But yf the wicked turne from his wickednesse, doinge the thinge that is lafull and right, he shall lye therfore. Yet ye saye: the waye of y^e LORDE is not equall. O ye house of Israel, I wil iudge euery one of you after his wayes.

In the xij. yeare, the v. daye of the x. moeth of eure captyuyte, it happened, that one which was fled out of Jerusalem, came vnto me, and sayde: y^e cite is destroyed. Then the honde of the LORDE had bene vpon me the euenynge, afore this man (which was escaped) came vnto me, and had opened my mouth, vntyll the morynge that he came to me: & he opened my mouth, so yf I was nomore demine. Then came the worde of y^e LORDE vnto me, and sayde: Thou sonne off man, theser that dwell in the waisted londe of Israel, saye: Abraham was but one man, ad he had the londe in possessio: now are we many, and the londe is geuen vs to possesse also. And therfore tell them: Thus saith the LORDE: In the bloude haue ye eaten, youre eyes haue ye lye vnto Idols, and haue shed bloude: shal ye then haue the londe in possession?

Ye leane vpon youre swerdes, ye worke abominacions, euery one defyleth his neyghbours wife: and shal ye then possesse the londe? Saye thou theser wordes vnto the: Thus saith the LORDE God: As truly as I lye, all ye that dwell in this wilderness, shall be slayne wth the swearde: what so is vpon the

21 m m 19

Esa 55. b
Ierc. 18. a

D

Eze. 18. f
Ro 2. 2

Leui. 17. d
Deu. 2. c

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felde, will I geue vnto the beestes to be deuoured: those that be in strange holdes and demes, shall dye off the pestilence. For I wil make the londe desolate and waiste, and y^e po^{pe} off hir strength shall come to an ende.

The mountaynes in Israel shal be so waiste that no man shall trauaile therby.

Eze. 35 c

Then shall they lerne to knowe, that I am the LORDE, when I make the londe waiste and desolate, because off all their abhominations, that they haue wrought. And thou sonne off man, the children off thy people y^e talke of the, by the walles and in the doores of their houses, sayenge one to another: come, let vs heare, what worde is gone forth from the LORDE: These come vnto the, after y^e manner of a greete people: yee my people syt downe before the, and heare thy wordes, but they do not thereafter: For in their mouthes they shewe themselves, as though they were feruent, but their herte goeth after their owne concetous lucre. And as a balet y^e hath a swete tune, and is pleasaunt to synge, so shalt thou be vnto them: thy wordes shal they heare, but they will not do thereafter. When this cometh to passe (for lo, it cometh in dede) then shal they knowe, that there hath bene a prophet amonge them.

Esa. 29 c
Mat. 15. a

The XXXIII. Chapter.

Unto the worde off the LORDE came vnto me, sayenge: Thou sonne off man, prophesye agaynst the shepherdes of Israel, prophesye, and speake vnto them: Thus saith the LORDE God: Wo be vnto the shepherdes off Israel, that fede them selues. Shulde not the shepherdes fede y^e flockes?

Eze. 34 a
Ier. 14 b
33 a

Ye haue eaten vp the fatte, ye haue clothed you with the woll: the best fedde haue ye slayne, but y^e flocke haue ye not nourished: The weake haue ye not holden vp, the sicke haue ye not healed: the broken haue ye not bounde together, the cutcastes haue ye not brought agayne: y^e lost haue ye not sought, but churlishly and cruelly haue ye ruled the. Thus are they scatted here and there without a shepherde: yee all the beestes off the felde deuoure them, and they go astraye.

Luc. 4. b

1. Pe. 3. a

My shepe go wandringe vpon all mountaynes and vpon euery hye hill, yee they be scatted abroad in all feltes, and there is no man, that careth for them, or seeketh after them.

Therfore o ye shepherdes heare the worde off the LORDE, Thus saith the LORDE God: As truly as I lyue, for so much as my

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shepe are robbed, and deuoured off all the wyde beestes off the felde, hauynge no shepherde: and seynge that my shepherdes take no regarde off my shepe, but fede them selues only, and not my shepe: Therfore heare y^e worde off the LORDE God: Beholde, I my selff will vpon the shepherdes, and requyre my shepe from their bondes, and make the cease from fedynge of my shepe: yee the shepherdes shall fede them selues no more: For I will deliuer my shepe out off their mouthes so that they shall not deuoure them after this.

For thus saith the LORDE God: Beholde, I will loke to my shepe my selff, and seeke them. Like as a shepherde amonge the flocke seeketh after the shepe that are scatted abroad, euen so will I seeke after my shepe, and gather them together out off all places, where they haue bene scatted in the cloudy and darcke daye. I will bunge them out from all people, and gather them together out of all londes. I will bringe the in to their owne londe, and fede them vpon the mountaynes off Israel, by the ryuers, and in all the places of the countre. I will fede them in right good pastures, and vpon the hye mountaynes off Israel shall there foldes be. There shal they lye in a good folde, and in a fat pasture shall they fede: euen vpon the mountaynes of Israel.

Ioh. 10. a
Heb. 13. d
1. Pe. 2. c, 5. a

I will fede my shepe my selff, and bringe them to their rest, sayeth the LORDE God. Soch as be lost, will I seeke: soch as go astraye, wil I bringe agayne: soch as be wounded, will I bynde vp: soch as be weake, will I make stronge: soch as be fat and well lykynge, these will I preserve, and fede them with y^e thinge that is lausfull. And as for you (o my shepe) sayeth the LORDE God: I will put a difference amonge the shepe, amonge the withers and the goates. Was it not ynough for you, to eat vp the good pasture, but ye must treade downe the residue of youre pasture wth youre fete also? Was it not ynough for you to drynke cleare water, but ye must trouble the residue also with youre fete?

Luc. 4. b
Ioh. 10. a

Thus my shepe must be sayne to eate y^e thinge, that ye haue troden downe with youre fete, and to drynke it, that ye with youre fete haue defyled.

Matt. 25. e

Therefore, thus sayeth the LORDE God vnto them: Beholde, I will seuer the fat shepe from the leane: for so much as ye haue shot the weake shepe a po^{pe} y^e sydes & shulders, and runne vpon them with youre

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homes, so longe till ye have utterly scatted them abroad. I wil helpe my shepe, so y they shal nomore be spoyled: yee I wil discern one shepe from another. I wil rayse vp vnto them one only shepherde: euen my seruauit David, he shal fede the, and he shal be their shepherde. I the LORDE wil be their God, and my seruauit David shal be their prince: Euen I the LORDE haue spoken it.

Morouer, I wil make a couenaunt of peace with them, and dryne all euell beastes out of the londe: so that they maye dwell safely in the wilderness, and slepe in the woddes. Good fortune z prosperite wil I geue them, and vnto all that be rounde aboute my hill. A prosperous shower and rayne wil I sende them in due season, that the trees in the wode maye bunge forth their frutes, z y ground be hir increase. They shal be safe in their londe, and shal knowe, that I am the LORDE, which haue broke their yocke, and deliuered them out of the bondes of those, that helde them in subieccion.

They shal nomore be spoyled of the heithen, ner deuoured with the beastes of the lōde: but safely shal they dwell, z no man shall fraye them. I wil set vp an excellēt plāte for them, so y they shal suffre no more hunger in the londe, nether beare the reprove of y heithen eny more. Thus shal they vnderstonde, that I the LORDE their God am w them, z y they (euen the house of Israel) are my people, saith the LORDE God. Ye men are my flocke, ye are the shepe of my pasture: and I am youre God, saith the LORDE God.

The XXXV. Chapter.

A Morouer, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, turne thy face towarde the mount Seir, prophesy vpon it, z saye vnto it: Thus saith the LORDE God: Beholde, (o thou mount Seir) I will vpon the, I will reach out myne hōde ouer the, yee waist z desolate wil I make the. Thy cities wil I breake downe, z thou shalt lye voyde: that thou mayest knowe, how that I am the LORDE. For so moch as thou bearest an olde enemyte agaynst the children of Israel, z with a cruel honde hast made them afayed, whattyme as they were troubled z punyshed for their synne: Therefore, as truly as I lyue (saith y LORDE God) I wil prepare the vnto bloude, yee bloude shal folowe vpon the: seinge thou layest waite for bloude, therefore shall bloude persecute the. Thus wil I make the mount Seir desolate z waist, and bringe to passe, that there shall no man go thither, ner come

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from thence. His mountaynes wil I fill w his slayne men: thy hilles, dales and valleys shal lye full of them, that are slayne with y swearde. I wil make the a perpetuall wilderness, so that noman shal dwell in thy cities: y ye maye knowe, how y I am the LORDE.

And because thou hast sayde: what, both these nations and both these londes must be myne, z I wil haue them in possession, where as the LORDE was there. Therefore, thus saith the LORDE God: As truly as I lyue, I will handle the a cordinge to thy wrath and gelousy, like as thou hast dealt cruelly with them: that I maye be knowne amonge them, how I haue punyshed the. Yee and that thou also mayest be sure, that I the LORDE haue herde all thy despyreful wordes, which thou hast spokē agaynst the mountaynes of Israel, sayenge: Lo, they are made waist, and geuen vs to deuoure.

Thus with youre mouthes ye haue made youre boost agaynst me, yee z multiplied youre proude wordes agaynst me, which I haue herde altogether. Where vnto, thus saith y LORDE God: when the whole worlde is in wealth, then wil I make the waist. And like as thou (o mount Seir) wast glad, because the heretage of the house of Israel was destroyed: euen so wil I do vnto the also, that thou and whole Edom shall be destroyed, z knowe, that I am the LORDE.

The XXXVI. Chapter.

Thou sonne of man, prophesy vpon the mountaynes of Israel, z speake: Heare the worde of the LORDE, o ye mountaynes of Israel: Thus saith the LORDE God: Because yo^r enemy hath sayde vpon you: A ha, y hie euerlastyng places are now become ours: prophesy therefore, z speake: thus saith y LORDE God: Seinge ye be waisted z trodē downe on euery syde, z become a possession vnto y resydue of y Gētiles, which haue brought you in to mēs mouthes z vnto an euil name amonge y people: Therefore, heare the worde of the LORDE God, o ye mountaynes of Israel: Thus saith the LORDE God vnto the mountaynes and hilles, valleys z dales, to the voyde wildernesses z desolate cities, which are spoyled, and had in derision on euery syde, amonge the resydue of the heithē: Yee eue thus saith the LORDE God: In the fyre of my gelousy haue I taken a deuyce, agaynst the resydue of the Gētiles, and agaynst all Edom: which haue takē in my lōde vnto the selues for a possession: which also reioysed frō their whole herte w a despyteful stemacke, to waist it, and to spoyle it.

Am m iij

Iere 30. b
A. 3. c
Mich. 5. a

Deu. 11. b
28. b

Psal 94. b
29. a

Esa 34. a
Iere 49. b
Eze 35. b
Esa 34. a

Nu 10. c
Deu. 2. a

1. Mac. 5. a

B

Eze 35. c

Eze 35. c
25. a

A
Eze 6. c

Eze 35. a

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B Prophecy therfore vpon the londe of Israel, speake vnto y^e mountaynes and hilles, to valleyes and dales, thus saith the **LORDE** God: Beholde, this haue I denyed in my gealousy and terrible wrath: For so moch as ye haue suffered reprove of the heithen, therfore thus saith the **LORDE** God: I haue sworne, that the Gentiles which lye aboute you, shal beare youre confucion them selues. And as for you (o mountaynes of Israel) ye shall shute out youre braunches, and bunge forth youre frute to my people of Israel, for it is harde by, that it wil come.

Beholde, I come vnto you, and vnto you will I turne me, that ye maye be tyllid and sown. I wil sende you moch people, which shalbe all of the house of Israel: the cities shalbe inhabited, and y^e decayed places shal be repayred againe. I wil prouyde you with moch people and catell, which shal increase & bunge frute. I wil restore you also to youre olde estate, and shewe you more kindnes the euer ye had before: wherby ye shal knowe, y^e I am the **LORDE**. See people wil I sende vnto you (o my folke of Israel) which shal haue the in possession, and then shal be their inheritance, so that thou shalt nomore be without them. A gayne, thus saith the **LORDE** God: For so moch as they saie vnto you: thou art an eater vp of men, and a waister of thy people: therfore thou shalt eat no more men, nether destroye thy people enymore, saith the **LORDE** God. And I wil not suffre the, for to heare thine owne confucion amonge the Gentiles from henceforth. Thou shalt not beare the reprove of the nations, ner cast out thine owne people enymore, saith the **LORDE** God.

C Moreover, the worde of the **LORDE** came vnto me, sayenge: O thou sonne of man, when the house of Israel dwelt vpon their owne ground, they defyled them selues with their owne wayes & ymaginacions: so that in my sight their waye was like the uncleynesse of a menstruous woman. Wherfore I poured my wrath full displeasure vpon them, because of the bloud that they had shed in the londe, & because of their Idols, wherwith they had defyled them selues. I scatred them also amonge the heithen, so that they were strowed aboute in the lodes. Acordinge to their wayes & after their owne inuencions, so dyd I punyssh them.

D Now when they were gone vnto the heithen, and come in amonge them, they dishonoured my holy name: so that it was sayde of them: Are these the people of God, & must

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go out of their owne londe? Then spared I my holy name, which y^e house of Israel had dishonoured amonge the Gentiles, to whom they came. Therfore tell y^e house of Israel: Thus saith the **LORDE** God: I do not this for yo^r sakes (O house of Israel) but for my holy names sake, which ye dishonoured amonge the heithen, when ye came to them. Therfore, I wil halowe my greete name agayne, which amonge the Gentiles is euil spoken of: for ye youre selues haue dishonoured it amonge them. And the Gentiles shal knowe, that I am the **LORDE**, when I am honoured in you before their eyes, saith y^e **LORDE** God.

As for you, I wil take you from amonge the heithen, and gather you together out of all countrees, and bunge you agayne in to youre owne londe. Then will I poure cleare water vpon you, & ye shalbe cleane: Rec from all youre uncleynesse and from all yo^r Idols shal I cleanse you. A new herte also wil I geue you, and a new sprete wil I put in to you: As for that stony herte, I will take it out of youre body, and geue you a fleschy herte. I wil geue you my sprete amonge you, and cause you to walke in my commandementes, to kepe my lawes, and to fulfill them.

And so ye shall dwell in the londe, that I gaue to yo^r forefathers, & ye shal be my people, and I wil be youre God. I wil helpe you out of all youre uncleynesse, I wil call for the come, and wil increase it, and wil let you haue no hunger. I will multiplie the frutes of the trees and y^e increase of the felde for ye, so that ye shal beare no more reprove of hunger amonge the heithen. Then shal ye remembre yo^r owne wicked wayes, and youre ymaginacions, which were not good: so that ye shal take displeasure at youre owne selues, by reason of youre synnes and abhominacions.

E But I wil not do this for youre sakes (saith the **LORDE** God) be ye sure of it. Therfore (o ye house of Israel) be ashamed of youre synnes. Moreover, thus saith the **LORDE** God: what tyme as I shal close you from all youre offences, then wil I make the cities to be occupied agayne, and wil repaire the places that be decayed. The desolate londe shal be buylded agayne, which afore tyme laye waste, in the sight of all them, that wete by. Then shal it be sayde: This waste lode is become like a garden of pleasure, and the veyde, desolate and broke downe cities, are now stronge, and fenced agayne. Then the residue of the heithen that lye rounde aboute ye, shal knowe, that I am the **LORDE**, which repaire that was broken downe, and plante

Esa. 44. 2
lere 17. 6

Eze. 11. 19. 6

Deu. 10. 1

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agayne, that was made waiste. Euen I the LORDE haue spoken it, & wil do it in dede.

11 re. 50. a Thus saith the LORDE God; I wil yet once be founde agayne of y^e house of Israel, & do this for them: I shal increase them as a flocke of men. Like as the holy flocke and the flocke of Jerusalem are in the hie solempne feastes: so shal also the wilde waisted cities be fylled with flockes of men: and they shal knowe, that I am the LORDE.

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21 **T**he honde of the LORDE came vpon me, & caried me out in the spirc of the LORDE, & let me downe in a playne felde, that laye full of bones, & he led me rounde aboute by them: & behelde, the bones that laye vpon the felde, were very many, & maruelous drye also. Then sayde he vnto me: Thou sonne of man: thinkest thou these be-nes maye lyue agayne? I answered: O LORDE God, thou knowest. And he sayde vnto me: Prophecye thou vpon these bones, & speake vnto them: Ye drye bones, heare the worde of the LORDE. Thus saith the LORDE God vnto these bones: Beholde, I will put breth in to you, that ye maye lyue: I wil geue you synowes, & make flesh growe vpon you, & couer you ouer with skynne: & so geue you breth, that ye maye lyue, and knowe, that I am the LORDE.

Gene. 2. b

1. Cor. 15. a

So I prophesied, as he had commaunded me. And as I was prophecieng, there came a noyse and a greatemocion, so that the bones rayne euery one to another. Now when I had looked, beholde, they had synowes, and flesh grewe vpon them: and aboue they were covered with skynne, but there was no breth in them. Then sayde he vnto me: Thou sonne of man, prophecie thou toward the wynde: prophcie, and speake to the wynde: Thus saith the LORDE God: Come (o thou ayre) from the foure wyndes, & blowe vpon these slayne, that they maye be restored to life. So I prophesied, as he had commaunded me: Then came the breth vnto them, and they receaued life, and stode vp vpon their feete, a maruelous greatesorte.

q. 51. 22. 2

Morouer, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israel. Beholde, they saye: oure bones are dryed vp, oure hope is gone, we are clene cut of. Therefore prophecie thou, & speake vnto them. Thus saith the LORDE God: Beholde, I wil open youre graues (o my people) & take you out of youre sepulcres, & bringe you in to the londe of Israel agayne. So shall ye knowe y^e I am the LORDE, when I open

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your graues, & bringe you out of them. My spirc also wil I put in you, & ye shall lyue: I wil set you agayne in youre owne londe, and ye shal knowe, that I am the LORDE, which haue sayde it, and fulfilled it in dede.

The worde of the LORDE came vnto me, sayenge: Thou sonne of man, take a sticke and wyte vpon it: Vnto Juda & to the children of Israel his companions. Then take another sticke, and wyte vpon it: Vnto Joseph the stocke of Ephraim, and to all the housholde of Israel his companions. And than take both these together in thine honde, so shal there be one stycke therof. Now yf the childre of thy people saye vnto the: wilt thou not shewe vs, what thou meanest by these? Then geue them this answer: Thus saith the LORDE God: Beholde, I wil take the stocke of Joseph, which is in the honde of Ephraim and of the trybes of Israel his felowes, and wil put them to the stocke of Juda, & make them one stocke, and they shal be one in my honde. And the two stickes where vpon thou wytest, shalt thou haue in thine honde, that they maye se, and shalt saye vnto them:

Ofces. 1. b

Thus saith the LORDE God: beholde, I wil take awaye the childre of Israel from amonge the heithen, vnto whom they be gone, and wil gather them together ouer euery syde, and bringe them agayne in to their owne londe: yee I wil make one people of the in y^e londe, vpon the mountaynes of Israel, and they all shal haue but one kinge. They shall no more be two peoples frem henceforth, neither be deuyled in to two kingdomes: they shal also defyle the selues no more with their abominacions, Idols and all their wicked-doinges. I wil helpe the out of all their dwelling places, wher in they haue synned: & wil so clense them, that they shal be my people, and I their God.

Dauid my seruant shal be their kinge, & they all shal haue one shepherde only. They shal walke in my lawes, and my commandementes shal they both kepe & fulfill. They shal dwell in the londe, that I gaue vnto Iacob my seruant, where as youre fathers also haue dwelt. Yee enē in the same londe shal they, their children, & their childrens children dwell for euermore: and my seruant Dauid shal be their euerlastyng prince. Morouer, I will make a bonde of peace with them, which shal be vnto them an euerlastyng couenaunt. I wil sattel the also, and multiplie them, my Sanctuary wil I set amonge the for euermore.

Eze 34. 3
Ioh. 10. 4

The prophet Ezechiel.

My dwellinge shalbe wth them, yee I wil becheir God, & they shalbe my people. Thus the heithen also shal knowe, that I the LORDE am y^e holymaker of Israel: whē my Sanctuary shal be amonge them foreuer more.

The XXXVIII. Chapter.

Eze. 19.
Apo. 10. c

When the worde of the LORDE came vnto me, sayenge: Thou sonne of man, turne thy face towarde Gog in the londe of Magog, which is the chiefe pryncce at Mesech and Tubal: prophesy agaynst him, and saye: Thus saith the LORDE God: O Gog thou chiefe pryncce of Mesech and Tubal: behold, I wil vpon the, and wil turne the aboute, and put a bytt in thy chawes: I wil bringe the forth and all thine hoost, both horse & horjmen, which be all weapened of the best fashion: a greate people, that handle altogether speares, shyldes, and swerdes: the Perses, Morjans and with them the Lybians, which all beare shyldes and helmettes: Gomer, and all his hoostes: the house of Thogorma out of the north quarters, and all his hoostes, yee and moch people with the.

Therefore prepare the, see thy self in araye with all thy people, that are come vnto the by heapes, and be thou their defence. A few many dayes thou shalt be visited, and in the latter yeares thou shalt come in to the lode, that hath bene destroyed with the swerde, & now is replenished agayne wth dyuerse people vpon the mountaynes of Israel, which haue lōgelyen waist. See they be brought out of the nacions, & dwell all safe. Thou shalt come vp like a stormy wether, to couer the lode, and as it were a darcke cloude: thou with all thine hoostes, and a greate multitude of people with the.

Morouer, thus saith the LORDE God: At the same tyme shal many thinges come in to thy mynde, so that thou shalt ymagyn myschefe, and saye: I wil vp to yonder playne londe, semge they syt at ease, and dwell so safely (for they dwell all without eny walles, they haue nether barres nor doores) to spoyle them, to robbe the, to laye honde vpon their so wel inhabited wildernesses: agaynst that people, y^e is gathered together from amonge the heithē, which haue gotten corne & land good, and dwell in the myddest of the londe. Then shal Saba and Dedan and the marchauntes of Tharsis wth all their Worthies, saye vnto the: Art thou come to robbe? Hast thou gathered thy people together, because thou wilt spoyle: to take syluer and golde: to cary awaye catell and good: and to haue a greate pray?

The xxxix. Chap.

Therefore, o thou sonne of man, thou shalt prophesie, and saye vnto Gog: Thus saith the LORDE God: In that daye thou shalt knowe, that my people of Israel dwelleth safe: and shalt come from thy place, out of the north partes: thou and moch people wth the, which ryde vpon horses, wherof there is a greate multitude and an innumerable sorte. See thou shalt come vpon my people of Israel, as a cloude to couer the lode. This shal come to passe in the latter dayes: I wil bringe the vp in to my londe, that the heithen maye knowe me, when I get me honoure vpon the (o Gog) before their eyes.

Thus saith the LORDE God: Thou art he, of whom I haue spoken aforetyme, by my seruantes y^e prophetes of Israel, which prophesied in those dayes & yeaeres, that I shulde bringe the vpon them. At the same tyme, when Gog cometh vp in to the londe of Israel (saith the LORDE God) shal my indignaciō go forth in my wrath. For in my gelousy and hote displeasure I haue deuysed, that there shalbe a greate trouble in the londe of Israel at that tyme. The very fyshes in the see, the foules of the ayre, the beestes of the felde, and all the men y^e are vpon the earth, shal tremble for feare of me.

The hilles also shalbe turned vp side downe, the stayres of stone shal fall, and all walles shal syncke to the grounde. I wil call for a swerde vpon them in all my mountaynes, saith the LORDE God: so that enery mans swerde shal be vpon another. With pestilence and bloude wil I punyssh him: stormy rayne and hale stones, fyre and brymstone, wil I cause to rayne vpon him and all his heape, yee and vpon all that greate people that is with him. Thus wil I be magnified, honoured, and knowne amonge the heithen: that they maye be sure, how y^e I am y^e LORDE.

The XXXIX. Chapter.

Therfore o thou sonne of man, prophesie agaynst Gog, and speake: Thus saith the LORDE God: Beholde, o Gog: thou chiefe pryncce at Mesech and Tubal, I wil vpon the, and turne the aboute, & carie the forth, & lede y^e from the north partes, and bringe the vp to the mountaynes of Israel. As for thy bowe, I wil smyte it out of thy left honde, and cast thine arrowes out of thy right honde. Thou with all thine heape, and all the people that is with the, must fall vpon the mountaynes of Israel. Then wil I gene the vnto y^e foules and wilde beastes of the felde, to be deuoured: there must thou lye vpon the felde: for enē I the LORDE

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Dan. 12. 2
Mat. 24. 6
Luc. 21. 6

21

Eze 19

The prophet Ezechiel.

have spoken it, saith the **LORDE** God.

B Into Magog, and amonge those that sit so carelesse in the Isles: wil I sende a fyre, and they shal knowe, y I am the **LORDE**. I wil make also the name of my holynesse to be knowne amonge my people of Israel: and I will not let my holy name be euel spoken of enymore: but the very heithen also shal knowe, that I am the **LORDE**, the holy one of Israel. Beholde, it cometh, and shalbe fulfilled in dede, saith the **LORDE** God. This is the daye, wherof I have spoken: They that dwell in y cities of Israel, shal go forth and set fyre vpon the weapons, and burne them: shylde and speres, bowes and arrowes, bylles and clubbes: seven yeares shal they be burnynge therof, so that they shall els bunge no sticke from y felde, nether have ned to hew downe eny out of the wodde: For they shal have weapons ynew to burne. They shal robbe those that robbed them, and spoyle those that spoyled them, saith y **LORDE** God.

C At the same tyme will I gene vnto Gog, a place to be buried in, in Israel: euē the valley, where thorow men go from the east to the see warde. Those that trauaile therby, shal abhorre it. There shal Gog and all his people be buried: and it shalbe called the valley of the people of Gog. Seven monethes longe shal the house of Israel be burienge of them, that they maye clense the lode: For all the people of the londe shal burie them. It shal be a glorious daye, when I get me that honoure, saith the **LORDE** God. They shal ordeine men also to be deedburiers, ever goinge thorow the lode, and appoynte them certayne places to bury those in, which remaine vpon the felde, that the londe maye be clensed. From ende to ende shal they seeke, and that vñ monethes lōge. Now those that go thorow the londe, where they see a mans bone, they shal set vp a token by it, till the deedburiers haue buried it also, in the valley of the people of Gog. And the name of the cite shalbe called Hamona: Thus shal they make the londe clene.

D And thou sonne of man: thus saith the **LORDE** God: Speake vnto all the foules and every byde, yee and to all the wilde bestes of the felde: heape you together and come, gather you roude aboute vpd my slaughter, that I haue slayne for you: euen a greete slaughter vpon the mountaynes of Israel: **Apo. 19. d** eate flesh, and drynke bloude. Ye shal eate y flesh of the worthies, and drynke the bloude of the prynces of the londe: of the wethers,

The xl. Chap. Ho. lxxij.

of the lambes, of the goates, and of the oxen that be all slayne at Basan. Eate y fat you re bely full, and drynke bloude, till ye be dronged of the slaughter, which I haue slayne vnto you. Syl you at my table, with horses & stronge horsmen: with captaines and all me of warre, saith the **LORDE** God.

I will bringe my glory also amonge the Gentiles, that all the heithen maye see my iudgment, that I haue kepte, and my honde which I haue layed vpon them: that y house of Israel maye knowe, how that I am y **LORDE** their God, from that daye forth. And the heithen shal knowe, that where as **E** the house of Israel were led into captiuite: it was for their wickednes sake, because they offended me.

For the which cause I hyd my face from them, and deliuered them in to the hondes of their enemies, that they might all be slayne with the swearde. Accordinge to their uncleanness and vnfaithfull dealinges, so haue I emtreated them, and hyd my face from them. Therefore thus saith y **LORDE** God: Now will I bringe agayne the captiues of Jacob, and haue mercy vpon the whole house of Israel, and be gelous for my holy names sake. All their confucion and offence that they haue done agaynst me, shal be taken awaye: and so safely shal they dwell in their londe, that no man shal make them a frayde. And when I haue brought the agayne from amonge the people, when I haue gathered them together out of their enemies londes, and am praysed in them before many heithen: then shall they knowe, that I am the **LORDE** their God, which suffred them to be led into captiuite amonge the heithen, but now haue brought them agayne in to their owne londe, and not left one of them yonder.

After that, will I hyde my face nomore from them, but will poure out my sprete vpon the house of Israel, saith the **LORDE** **Eze. 36. d** God.

The xl. Chapter.

A In the xxv. yeare of oure captiuite, **21** in the begynnynge of the yeare, the x. daye of the moneth: that is the riij. yeare, after that y cite was smytten downe: the same daye came the honde of the **LORDE** vpon me, and caried me forth: euen in to the londe of Israel brought heme in the visions of God: and set me downe vpd a marvelous hie mountayne, wher vpon there was a byldinge (as it hao bene of a cite) towarde the north.

The prophet Ezechiel.

Thither he caried me, and beholde, there was a man, whose similitude was like brasse, which had a chrede of flax in his honde, and a meterodde also. He stode in the dore, & sayde vnto me: marcke well with thine eyes, herken to with thine eares, and fasten it in thine hert, what so ever I shal shewe the, for to the intent that they might be shewed the, therfore art thou brought hither. And what sooner thou seyst, thou shalt certifie the house of Israel therof.

B Beholde, there was a wall on the one syde rounde aboute the house: the meterodde that he had in his honde, was six cubites longe & a spanne. So he measured the bredth of the buyldinge, which was a meterodde, and the heyth also a meterodde. Then came he vnto the east dore, and wente vp the staires, & measured the postes of the dore: wherof euery one was a meterodde thicke. Every chambre was a meterodde longe and brode: betwene the chambers were fyue cubites. The poste of the dore within the porche, was one meterodde. He measured also the porche of the ynnnermer dore, which conteyned a meterodde. The heyth of the entrie of the dore, that conteyned eght cubites, and his pilers two cubites: and this entrie stode inwarde.

The chambers of the dore eastwarde, were thre on euery syde: alike brode and longe. The pilers also that stode of both the sydes, were of one measure. After this, he measured the wydenesse of the dore: which was x cubites, & the heyth of the dore xii cubites. The edge before the chambers was one cubite brode vpon both the sydes, & the chambers six cubites wyde of either syde. He measured yf dore from the rygge of one chambre to another, whose wydenesse was xxv cubites, & one dore stode agaynst another. He made pilers also lx cubites hie, rounde aboute the courte dore. Before the inwarde parte vnto the fore entrie of the ynnnermer dore, were fiftie cubites. The chambers and their pilers within, rounde aboute vnto yf dore, had syde wyndowes: So had the fore entries also, whose wyndowes wente rounde aboute within. And vpon the pilers there stode date trees.

C Then brought he me in to the fore courte, where as were chambers & paved workes, made in yf fore courte rounde aboute: xxx chambers vpon one paved worke. Now the paved worke was a lōge besyde the dores, and that was the lower paved worke. After this, he measured yf bredth from the lower dore, vnto the ynnnermer courte of the out syde, which had an hundred cubites vpon the east & the

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north parte. And the dore in the vttemost courte toward the north, measured he after the lēgth and bredth: his thre chambers also on either syde, with his pilers & fore entries: which had euen the measure of the first dore. His heyth was fiftie cubites, the bredth xxv cubites: his wyndowes & porches with his date trees, had euen lēgth measure as the dore toward the east: there where viij steppes to go vp vpon, & their porche before them. Now yf dore of the ynnnermer courte stode straighe ouer agaynst the dore, that was toward yf north east. From one dore to another, he measured an C cubites.

After that, he brought me to the south syde, wherethere stode a dore toward yf south: whose pilers and porches he measured, these had the fyrst measure, & with their porches they had wyndowes rounde aboute, like the first wyndowes. The heyth was l cubites, yf bredth xxv, with steppes to go vp vpon: his porche stode before him, with his pilers and date trees on either syde. And the dore of the ynnnermer courte stode toward the south, & he measured from one dore to another an C cubites. So he brought me in to yf ynnnermer courte, thorow the dore of the south syde: which he measured, & it had the measure afore sayde. In like maner, his chambers, pilers and fore entries, had euen the fore sayde measure also. And he had with his porches rounde aboute, wyndowes of l cubites hie, & xxv cubites brode. The porches rounde aboute were xxv cubites longe, and v cubites brode: and his porch reached vnto yf vttemost courte: vpon his pilers there were date trees, and viij steppes to go vp vpon.

He brought me also in to the ynnmost courte vpon the east syde, and measured the dore, according to yf measure afore sayde. His chambers, pilers and porches had euen the same measure, as the first had: & with his porches he had wyndowes rounde aboute. The heyth was l cubites, yf bredth xxv cubites: his porches reached vnto the vttemost courte: his pilers also had date trees on either syde, and viij steppes to go vp vpon. And he brought me to the north dore, and measured it, which also had the fore sayde measure. His chambers, pilers and porches had wyndowes rounde aboute: whose heyth was l cubites, and the bredth xxv. His pilers stode toward the vttemost courte, and vpon them both were date trees, and viij steppes to go vp vpon. There stode a chambre also, whose intraunce was at the dore pilers, and therethe burnt offringes were washed.

The prophet Ezechiel.

In the dore pouche, there stode on ether syde two tables for the slaughtinge: to slaye the brentoffringes, synneoffringes and trespassoffringes thereupon. And on the outsyde as men go forth to the north dore, there stode two tables. Foure stables stode on ether syde of the dore, that is viij tables, wherupon they slaughtered. Foure tables were of hewen stone for the burnt offringes, of a cubite and a half longe and brode, and one cubite hie: wherupon were layed y vessels and ornamentes, which were used to, the burnt & slayne offeringes, when they were slaughtered. And within there were hokes foure syngers brode, fastened rounde aboute, to hangge flesh vpon, & vpon the tables was layed the offringe flesh. On the outsyde of the ynnemmer dore were the syngers chambers in the inwarde courte besyde y north dore ouer agaynst the south. There stode one also, besyde the east dore north warde.

1. Par. 22. 2
1. Reg. 2. 1

And he sayde vnto me: This chambrie on the south syde belongeth to the prestes, that kepe the habitacion: and this towarde the north, is the prestes that wayre vpon the altar: which be the sonnes of Sadoch, that do seruyce before the LORDE in steade of the children of Levi. So he measured the forecourte, which had in length an C cubites, and as moch in bredth by the foure corners. Now the altar stode before the house: And he brought me to the fore entre of the house, and measured the walles by the entre dore: which were fyue cubites longe on ether syde. The thicknesse also of the dore on ether syde, was thie cubites. The length of the pouche was xx cubites. the bredth xi. cubites, and vpon steppes went men vp to it: by the walles also were pilers, on ether syde one.

The XL. Chapter.

After this he brought me to the temple, and measured the postes: which were of both the sydes vi. cubites thicke, acordinge to the wydenesse of the tabernacle. The bredth of y dore was x. cubites, & the walles of the dore on either syde fyue cubites. He measured the length thereof, which conteyned xl. cubites, and the bredth xx. The wente he in, and measured the dore postes, which were two cubites thicke: but the dore itself was sixe cubites, and the bredth of the dore was viij. cubites. He measured the length and bredth thereof, which were euery one xx. cubites, before the temple.

And he sayde vnto me: this is the holiest of all. He measured also the wall of the house, which was sixe cubites. The chambries y

The xli. Chap. Ho. lxxij.

stode rounde aboute y house, were euery one foure cubites wyde, and one stode harde vpon another, wherof there were xxxij. And there stode postes beneth by the walles rounde aboute the house, to beare the vp: but in y wall of y house they were not fastened: The syde chambries were the hyer the wyder, and had steppes thorow them rounde aboute y house. Thus was it wyder aboute, that from the lowest men might go to the hyest & mydde chambers. I sawe also that the house was very hye rounde aboute. The foundation of the syde chambries was a meterodde (that is sixe cubites) brode. The thicknesse of the syde wall without, conteyned fyue cubites, & so dyd y outwall of the chambers in y house.

Betwene the chambries, was the wydenesse xx. cubites rounde aboute y house. The chambrie dores stode ouer agaynst the out wall, the one dore was towarde the north, y other towarde the south: and the thicknesse of the outwall was v cubites rounde aboute. Now the buyldinge that was separated towarde the west, was lxx. cubites wyde: the wall of the buyldinge was v cubites thicke rounde aboute, and the length foure score cubites and ten. So he measured the house which was an C. cubites longe, and the separated buyldinge with the wall were an C. cubites longe also. The wydenesse before the house and of it y was separated towarde the east, was an C. cubites.

And he measured the length of the buyldinge before and behinde with the chambers vpon both the sydes: and it conteyned an C. cubites. The ynnemmer temple, the porch of the forecourte, y syde postes, these thie had syde wyndowes, and pilers rounde aboute ouer agaynst the postes, from the grounde vnto the wyndowes: The wyndowes themselves were syled ouer with bordes: & thus was it aboue the dore, vnto the ynnmost house, and without also: See the whole wall on euery syde both within and without was syled ouer wth greace bordes. There were Cherubins and date trees made also, so that one date tre stode euery betwixte two Cherubins: One Cherub had two faces, y face of a man lookinge asyde towarde the date tre, and a lyons face on the other syde. Thus was it made rounde aboute in all the house: See the Cherubins and date trees were made from the grounde vpon aboue the dore, and so stode they also vpon the wall of the temple.

The bypostes of the temple were foure squared, and the fashion of the Sanctuary was, euery as it appeared vnto me afore in y

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The prophet Ezechiel.

vision. The table was of wodde, thre cubites hie and two cubites longe: his corners, the length and the walles were of wodde. And he sayde vnto me: This is the table, that shal stonde before the LORDE. The temple and the holiest of all had ether of them two dores, and enery dore had two litle wickettes which were folden in one vpon another, on enery syde two. And vpon the dores of the temple there were made Cherubins and date trees, like as vpon the walles: and a greater thicke balke of wodde was before on the out syde of the porche. Vpō both the sydes of the walles of the porche, there were made depe wyndowes and date trees, hauynge beames and balkes, like as the house had.

The XLII. Chapter.

A Then caried he me out in to the fore courte towarde the north, & brought me in to the chambie that stode ouer agaynst the backe buyldinge northwarde, which had the length of an C. cubites, whose dore turned towarde the north. The wydenesse conteyned L. cubites. ouer agaynst the xx. cubites of the ynnemmer courte, & agaynst the pauced worke that was in the fore courte. Besyde all these thre there stode pilers, one ouer agaynst another: And before this chambie there was a walkinge place of x. cubites wyde, and within was a waye of one cubite wyde, and their dores towarde the north. Thus the hyest chambies were allwaye narrower then the lowest and myddelmost of y buildinge: for they bare chambie vpon chambie, and stode thre together one vpon another, not hauynge pilers like the fore courte: therfore were they smaller then those beneth and in the myddest, to reken from the grounde vpwarde.

B The wall without that stode by y chambies towarde the vttemost ceurte vpon the fore syde of the chambies, was L. cubites longe: for the length of y vttemost chambies in the fore courte was L. cubites also: but the length therof before the temple was an C. cubites. These chambies had vnder them an inraunce of the east syde, wherby a man might go in to them out of the fore courte, thorow the thicke wall of the fore courte towarde the east, right ouer agaynst the separated buyldinge. Before the same buyldinge vpō this syde there were chambers also which, had a waye vnto them, like as the chambers on the north syde of the same length and wydenesse.

Their inraunce, fashion and dores were

The xliij. Chap.

all of the same maner. Yee even like as the other chamber dores were, so were those also of the south syde. And before the waye towarde the syngers steppes on the east syde, there stode a dore to go in at. Then sayde he vnto me: The chambers towarde the north & the south, which stode before the backe buyldinge: those be holy habitacions, wherin the prestes that do seruyce before the LORDE, muste eat the most holy offringes: and there must they laye the most holy offringes: meat offringes, synne offringes & trespass offringes, for it is an holy place. When the prestes cometherin, they shal not go out in to the fore courte: but (seyng they be holy) they shall leaue the clothes of their ministracion, and put on other garmentes, when they haue any thinge to do with the people.

Now when he had measured all the ynnemmer house, he brought me forth thorow the east porte, and measured the same rounde aboute. He measured the east syde with y meter odde, which rounde aboute conteyned v. C. meter oddes. And the north syde measured he, which conteyned rounde aboute euen so much. The other two sydes also towarde the south and the west (which he measured) conteyned ether of them v. C. meter oddes. So he measured all y foure sydes where there wente a wall rounde aboute v. C. meter oddes longe, and as brode also, which separated the holy from the vnholy.

The XLIII. Chapter.

S He brought me to y dore, that turneth towarde the east. Beholde, there came the glory of the God of Israel from out of the east, whose voyce was like a greate noyse of waters, and the earth was lightened with his glory. His sight to loke vpon was like the first, that I sawe, when I wente in, what tyme as the cite shulde haue bene destroyed: and like the vision that I sawe by the water of Eobar. Then fell I vpon my face, but the glory of the LORDE came in to the house thorow the east dore. So a wynde toke me vp, and brought me in to y ynnemmer courte: & beholde, the house was full of the glory of the LORDE.

I herde one speakinge vnto me out of the house, and there stode one by me, that sayde vnto me: O thou sonne of man, this rownie is my seate, and the place of my fote steppes: where as I wil dwell amonge the children of Israel for euermore: so that the house of Israel shal nomore defyle my holy name: neither thei, ner their kinges, thorow their whoredome, thorow their hie places, & thorow the

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A

Eze. 10. 11

Eze. 1. 2
Eze. 10. 4
11. d

Esa. 6. 2
66. 7
Apo. 11. 4

The prophet Ezechiel.

deed bodies of their kinges: which haue buyl ded their thresholdes in maner harde vpon my thresholdes, and their postes almost at my postes: so that there is but a bare wall be twixte me and them.

Zac. 1. 8

Thus haue they defyled my holy name with their abominacions, that they haue comitted. Wherfore I haue destroyed them in my wrath: But now they shal put awaye their whordome and the deed bodies of their kinges out of my sight, that I maye dwell amonger them for euermore. Therfore (o thou sonne of man) shewe thou the housholde of Israel a temple, that they maye be ashamed of their wickednesse, and measure tham selues an example therat.

And when they be ashamed of all their workes, then shewe them the fourme and fashion of the temple: the comynge in, the goinge out, all the maner and description therof, yee all the vses and ordinaunces of it, y they maye kepe & fulfill all the fashions and customes therof.

C This is the description of the house: A boone vpon the mount rounde aboute all the corners, it shalbe y holiest of all. Beholde, that is the description and fashion of the house. This is the measure of the aulter (after the true cubite, which is a spanne longer then another cubite) his botome in the myddest was a cubite longe and wyde, and the ledge that wente rounde aboute it, was a spanne brode. This is the heyth of the aulter: From the grounde to the lower steppes the length is two cubites, and the bredth one cubite: and from the lower steppes to the higher are foure cubites, & the bredth but one cubite.

Exo. 27. 2

The aulter was foure cubites hie, & from the aulter vwarde stode foure hornes, and it was xij cubites longe and xij cubites brede, vpon the foure corners: the coueringe of the aulter was xij cubites longe and brode vpon the foure corners, and the ledge that wente rounde aboute, had half a cubite: and the botome therof rounde aboute one cubite: his steppes stode towarde the easte. And he sayde vnto me: Thou sonne of man, thus saith the LORD God: these are the ordinaunces and lawes of the aulter, in the daye when it is made, to offre burnt offrings, and to sprenkle bloudether vpon. To the prestes, to y Leuites that be of the seide of Sadoch, and treade before me to do me seruyce, saith the LORD God: Vnto these geue thou a yonge bullocke, for a synoffringe: & take the bloude of him & sprenkle his foure hornes withal, & the foure corners of the aulter coueringe,

Eze. 44. c

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with the ledge that goeth rounde aboute: he re with shalt thou cleanse it, and reconcile it. Thou shalt take the bullock also of the synoffringe, & burne him in a seuerall place with out the Sanctuary.

Leui. 15. f

The nexte daye, take a goot buck without blemish for a synoffringe, to reconcile the aulter withall: like as it was reconciled with y bullocke. Now when thou hast made it cleane, then offre a yonge bullocke without blemish, and a ramme out of the flocke without blemish also: Offre them before the LORD, and let the prest cast salt therupon, and geue them so vnto the LORD for a burnt offringe. Seuen dayes shalt thou bringe, every daye a goot bucke. A yonge bullocke & a ramme of the flocke (both without blemish) shal they offre. Seuen dayes shal they reconcile and cleanse the aulter, & offre vpon it. When these dayes are expired, then vpon the viij daye and so forth, the prestes shal offre their burnt offrings and health offrings vpon y aulter: so wil I be mercifull vnto you, saith the LORD God.

Le

Leui. 22. c

Leui. 2. b

The XLIII. Chapter.

After this, he brought me agayne to y ourwarde dore of the Sanctuary on the east syde, and that was shut. Then sayde the LORD vnto me: This dore shal be stil shut, and not opened for eny man to go thorow it, but only for the LORD God of Israel: yee he shal go thorow it, els shal it be shut still. The prynce himself shal come thorow it, that he maye eate bred before the LORD. At the porche shal he come in, and there shal he go out agayne. Then brought he me to the dore, vpon the north syde of the house. And as I looked aboute me, beholde, the glory of the LORD fylled the house: and I fell downe vpon my face. So the LORD spake vnto me: O thou sonne of man, fasten this to thine herte, beholde, and take diligence to all that I wil saye vnto thee, concerninge all the ordinaunces of the LORD and all his lawes: ponde well with thine herte the comynge in of the house and the goinge forth of the Sanctuary: and tell that obstinate housholde of Israel: Thus saith the LORD God: O house of Israel, ye haue now done ynough with all youre abheminacons,

2

Exo. 40. c

24. d

Nu. 9. c

1. Reg. 8. b

1. Par. 7. a

seynge that ye haue brought in to my Sanctuary straungers, hauynge vncircumcised hertes & fleshy, wherethorow my Sanctuary is defiled, when ye offre my bred, fat, & bloude.

3

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but set keepers of my Sanctuary, even after your owne mynde. Therfore thus saith the LORD God: Of all the strangers that dwell amonge the childre of Israel, no stranger (whose herte & flesh is not circumcised) shall come within my Sanctuary: Nor the Levites that be gone backe from me, and have disceined the people of Israel with erreures, goinge after their Idols: therfore shall they beare their owne wickednes. Shal be they be set and ordered to minisre, vnder the doores of the house of my Sanctuary: and to do seruyce in the house: to slaye burnt offringes and sacrifices for y^e people: to stand before them, and to serue them: seynge the seruyce that they do them, is before their Idols, and cause the house of Israel to stamble thorow wickednesse?

Reg. 2. f

For the which cause I have plucked out myne honde over them (saith the LORD) so that now they must beare their owne iniquyte, and not to come nye me, to serue me with their preasheade, in my Sanctuary, and most holiest of all: that they maye beare their owne shame and abhominacions, which they have done. Shulde I use them to be porters of the house, and to all the seruyce y^e is done therein? But the prestes y^e Levites the sonnes of Sadoch, that kept the holy ordinaunces of my Sanctuary, when the children of Israel were gone from me: shall come to me, to do me seruyce, to stand before me, and to offre me the fat and the bloude, saith the LORD God.

Eze. 43. d
41. b

They shall go in to my Sanctuary, and treade before my table, to do me seruyce, and to waite vpon myne ordinaunces. Now when they go in at the doores of the ynniermer courte, they shall put on lynnynge clothes, so that no wollyne come vpon them: whyle they do seruyce vnder the doores of y^e ynniermer courte, and within. They shall haue sayre lynnynge bonettes vpon their heades, and lynnynge breeches vpon their loynes, which in their labour they shall not put aboute them: And when they go forth to the people in to the outward courte, they shall put off the clothes, wherein they haue ministred, and laye them in the habitation of the Sanctuary, & put on other apparell, lest they onhalowe y^e people with their clothes.

Leui. 19. f
21. a
Leui. 10. c
21. b
Ofc. 1. a
3. a

They shall not shawe their heades, ner norrish the bushe of their hayre, but rounde their heades only. All the prestes that go in to the ynnmost courte, shall drynke no wyne. They shall mary no wydowe, nether one that is put from hir husbonde: but a mayde of the

The xlv. Chap.

seide of the house of Israel, or a wydowe, that hath had a prest before.

They shall shewe my people the difference betwene the holy and unholy, betwixte the cleane and uncleane. If eny discorde arise, they shall discerne it, and geue sentence after my iudgmentes. My solempne feastes, my lawes and ordinaunces shall they kepe, and halowe my Sabbathes. They shall come at no deed persone, to defyle them selues: (except it be father or mother, sonne or daughter, brother or sister that hath had yet no husbonde) in soch they maye be defyled.

Deu. 17. a

Leui. 21. a
Nu. 6. d

And when he is cleansed, there shall be rekened vnto him viij dayes: and yf he go in to the Sanctuary agayne to do seruyce, he shall bunge a synoffringe saith the LORD God. They shall haue an heretage, yee I myself wil be their heretage: els shall ye geue them no possession in Israel, for I am their possession. The meatoffringe, synoffringe & trespassoffringe shall they eate, and every dedicate thinge in Israel, shall be theirs. The firstlinges of all the first frutes, and all frewill offringes shall be the prestes.

Deu. 18. a
Nu. 18. c
Iosu. 13. b

Ye shall geue vnto the prest also the firstlinges of youre dowe, that God maye prosper the resydue. But no deed carion shall the prest eate, ner soch as is deuoured of wilde beestes, sonles or catell.

Exo. 22. d
Leui. 22. a

The XLV. Chapter.

When ye denyde the lode by the lott, ye shall put asyde one parte for the LORD, to be holy from other lordes: namely, xxv M meter oddes longe, and x M brode. This shall be holy, as wyde as it is rounde aboute. Of this parte there shall be longe vnto the Sanctuary v C meter oddes in all the foure corners, and l cubites wyde rounde aboute to the suburbs. And from this measure, namely of xxv M meter oddes longe, and x M brode, thou shalt measure, wherein the Sanctuary and the holiest of all maye stonde.

26

Eze. 48. b

The resydue of that holy ground shall be the prestes, which do seruyce in the Sanctuary of the LORD, and go in before the LORD to serue him, that they maye haue rowme to dwell in.

As for the Sanctuary, it shall stonde for itself: and to the Levites the serue in that house, there shall be gyven xx habitacions, of the xxv M length & x M bredth: ye shall geue also vnto the cite a possessiō of v M meter oddes brode, & xxv M longe, besyde the parte of y^e Sanctuary: that shall be for the whole house of Israel. Vpon both the sydes of the

Eze 48. d

The prophet Ezechiel.

Sanctuarys parte, & by the cite, there shal be geuen vnto the pryncce, what so ever lyeth ouer agaynst the cite, as farre as reacheth westwarde and eastwarde: which shalbe as longe as one parte, fro y west vnto y east.

This shalbe his owne lode in Israel, that my princes be no more chargeable vnto my people. And soch as remayneth yet ouer in the londe, shalbe geuen to the house of Israel acordinge to their trybes. Thus saith the **LORDE God**: O ye princes, ye haue now oppressed and destroyed ynough: now leaue of, handle now acordinge to the thinge, that is equall and lausfull: and thrust out my people nomore, sayeth y **LORDE God**. Ye shal haue a true weight, a true **Epha**, & a true **Bat**.

The **Epha** & the **Bat** shalbe a like. One **Bat** shal cōteyne y tēth parte of an **homer**, and so shal one **Epha** do: their measure shal be after y **homer**. One **Sycle** maketh **xx**. **Seras**. So **xx**. **Sycles**, and **xxv**. & **xxv**. **Sycles** make a pounce. This is the heaue offrynge, that ye shal geue to be heaued: namely, the **xxv**. parte of an **Epha**, out of an **homer** of wheat: and the **xxv**. parte of an **Epha**, out of an **homer** of barlie. The oyle shal be measured with the **Bat**: euen the **x**. parte of one **Bat** out of a **Cor**.

Ten **Battes** make one **homer**: for one **homer** maketh ten **Battes**. And one labe from two hundred shepe out of the pasture of Israel, for a meatoffrynge, burntoffrynge and healthoffrynge, to recōcile them, sayeth the **LORDE God**. All the people of the londe shal geue this heaue offrynge with a fre wil. Agayne, it shal be the prynces parte to offre burntoffrynges, meatoffrynges and drynkoffrynges vnto the **LORDE**, in the holy dayes, new Moones, Sabbathes, and in all the hye feastes of the house of Israel. The synoffrynge, meatoffrynge, brientoffrynge & healthoffrynge shal he geue, to recōcile the house of Israel. Thus sayeth y **LORDE God**: The first daye of the first moneth thou shalt take a yōge bullocke without blemyshe, and cleanse the Sanctuary.

So the priest shal take of the bloude of y synoffrynge, and sprentle it vpon the postes of the house, and vpon the foure comers of the aulter, with the dore postes of the ynnmer courte. And thus shalt thou do also the seuenth daye of y moneth (for soch as haue synned of ignorance, or beyng disceaned) to reconcile the house withall. Vpon y xiiij. daye of the first moneth ye shal kepe **Easter**.

Seuē dayes shal the feast continue, wherein there shal no sower ner leuēd bred be eatē.

The xlii. Chap. Ho. lxxv.

Vpon the same daye shal y pryncce geue for himself and all the people of the londe, a bullocke for a synoffrynge. And in the feast of the seuen dayes he shal offre euery daye a bullocke & a ram, that are without blemyshe, for a burntoffrynge vnto the **LORDE**: & an he gaote daylie for a synoffrynge. For the meatoffrynges he shal geue euery an **Epha** to a bullocke, an **Epha** to a ram, & an **hin** of oyle to an **Epha**. Vpon y xv. daye of the seuenth moneth, he shal kepe the seuen dayes holy one after another, eue as the other vij. dayes: with the synoffrynge, burntoffrynge, meatoffrynge, and with the oyle.

The XLVI. Chapter.

Thus sayeth the **LORDE God**: y dore of the ynnmer courte toward the east, shal be shut the vij. worke dayes: but in the Sabbath and in the daye of the new Moone, it shalbe opened. Then shal the pryncce come vnder the dore porche, & stonde still without by the dore cheke. So y priestes shal offre vp his burnt & healthoffrynges. And he shal worshipec at the dore poste, and go his waye forth agayne: but y dore shal nomore be shut till the euenyng.

On the same maner shal the people of the londe also do their worshipec before the **LORDE**, without his dore vpon the Sabbathes and new Moones. This is now the burntoffrynge, that the pryncce shal bunge vnto the **LORDE** vpon the Sabbath: sixe lambes without blemyshe, & a ram without blemyshe, and an **Epha** for a meatoffrynge, with y ram. As for the lambes, he maye geue as many meatoffrynges to them, as he wil, & an **hin** of oyle to an **Epha**. In the daye of the new moneth, it shalbe a yonge bullocke without blemyshe, sixe lambes & a ram also without blemyshe. With the bullocke he shal geue an **Epha**, and with the ram an **Epha** also for a meatoffrynge: but to y lambes, what he maye come by: And euen an **hin** of oyle to an **Epha**. When the pryncce cometh, he shal go vnder the dore porche, and euen there departe forth agayne. But when the people of the londe come before the **LORDE** in the hye solempne feast, as many as come in by the north dore to do worshipec, shal go out agayne at the south dore. And they that come in at the south dore, shal go forth agayne at y north dore. There shal none go out at the dore where he came in, but shal go forth righte ouer on the other syde, and the pryncce shal go in and out amonge them.

Vpon the solempne and hye feaste dayes, this shalbe the meatoffrynge: An **Epha** to
Ann in

Leui 19. g
Deut 25. c
Pro 30. b

Exo. 10. b
Leui 17. d
Nu 3. g

Exo. 12. m
Leui 23. a
Deut. 16. a

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a bullock, and an Ephra to a ram: and to the lambes, as many as he wil, but ever an hin of oyle to an Ephra. Now when the pryncce bryngeth a burnt offering or an health offering with a fre wil vnto the LORD, the east dore shalbe opened vnto him, y he maye do with his burnt & health offerings, as he doth vpon the Sabbath: and when he goeth forth, the dore shal be shut after him agayne. He shal daylie brynge vnto the LORD a lambe of a yere olde without blemish for a burnt offering: this shal he do every mornynge. And for a meat offering he shal geue the sixte parte of an Ephra, & the thirde parte of an hin of oyle (to myngle with the cakes) every mornynge. Meethis shalbe a daylie meat offering vnto the LORD, for an euerlasting ordinance: & thus shal the lambe, the meat offering and oyle be geuen every mornynge, for a daylie burnt offering.

Moreover, thus sayeth the LORD God: If the pryncce geue a gifte vnto any of his soimes, then shall it be his soimes heritage perpetuall, y he maye possesse it. But yf he wil geue one of his seruantes some of his heritage, it shall be his to the fre yere, and the to retorne agayne vnto y pryncce: for his heritage shalbe his soimes only. The pryncce also shal take none of the peoples inheritance, ner put the from their possession: but to his owne sonnes shal he geue his possession, that my people be not scatred abode, but that every man maye haue his owne.

And he brought me thorow the inheritance at the syde of the dore to y habitation of the Sanctuary, that belongeth to y prestes and stode towarde the north, & beholde, there was a place vpon the west syde, then sayde he vnto me: This is the place, where the prestes shal dight the trespase and syn offerings, & bake y meat offerings: that they nede not beare the in to the outwarde court, and so to vnhalowe the people. So he brought me in to the vttemost court, rounde aboute all the foure comers. Beholde, in every corner of y fore court, there was yet a litle court. And in all the foure comers of the court, there was made a litle court of xl. cubites longe, and xxx. cubites brode: these foure litle courtes were of one like measure, & there went a rygge wall rounde aboute them all foure, vnder the which there were hartes made rounde aboute. Then sayde he vnto me: This is the echin, where the ministers of the house shal dight the flayne offerings of the people.

The XLVII. Chapter.

The xlvij. Chap.

After this he brought me agayne besore the dore of the house: & beholde, there gusheth out waters from vnder y postes of the house eastwarde (for the house stode towarde the east) that ranne downe vpon the right syde of the house, which lyeth to the altier south warde. The caried he me out to the north dore, and brought me forth there rounde aboute by the vttemost dore, y turneth eastwarde. Beholde, there came forth the water vpon the right syde. Now when the man y had the meterodde in his honde wente out vnto the east dore, he measured a lxx. cubites, & the he brought me thorow y water, en to the angles: so he measured yet a thousande, & brought me thorow y water agayne vnto the knees: yet measured he a thousande, and brought me thorow the water vnto the loynes. After this he measured a thousande agayne, then was it soch a ryuer, y I might not wade thorow it: The water was so depe, that it was nedefull to haue swymmed, for it might not be waded euer. And he sayde vnto me: hast then sene this, o thou sonne of man: and with that, he brought me to the ryuer bank agayne.

Now when I came there, there stode many trees vpon ether syde of the ryuer backe. Then sayde he vnto me: This water that floweth out towarde the east, and runneth downe in to the playne felde, cometh in to the see: and from the see it runneth out, & maketh the waters whole. And all that line and moue, where vnto this ryuer cometh, shal recover. And where this water cometh, there shalbe many fsh. For all that cometh to this water, shal be lusty and whole. By this riner shal the fshers stonde from Engaddi vnto Eneglaim, & there spiede out their nettes: for there shalbe greate heapes of fsh, like as in the mayne see. As for his claye and pyttes, they shal not be whole, for why, it shalbe occupide for salt.

By this ryuer vpon both the sydes of the shore, there shall growe all maner of frutefull trees, whose leaues shall not fall of, neither shal their frute perishe: but euer be type at their monethes, for their water runneth out of the Sanctuary. This frute is good to eate, and his leafe profitable for medycine. Thus sayeth the LORD God: Let this be the border, wherein ye shall denyde the londe vnto the xij. trybes of Israel, with the lyne. Parte it indifferently vnto one as vnto another: of the which lode I swore vnto your fathers, that it shoulde fall to youre inheritance.

Leu. 25. b
Nu. 35. c.

1 K. 21. a
2 K. 9. b

Zach. 13. c
and 14. b

B

C

Psal. 124

Gen. 22. c

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This is the border of the londe vpon the northsyde, from the mayne see, as men go to Zabadā: namely, Hemath, Beretha, Saba-rim: from the borders of Damascus and Hemath vnto Hazar Tichon, that lieth vpon the coastes of Hauera. Thus the borders fro the see forth, shalbe Hazar Euan, the border of Damascus the north, and the borders of Hemath: that is the north parte.

The east syde shal ye measure from Hau-ran and Damascus, from Galead and the londe of Israel by Jordane and so forth, from the see coast, that lieth eastwarde: and this is the east parte.

Num. 30. b
Exo 17. b

The south syde is, from Thamar forth to the waters of strife vnto Cades, the ryuer, to the mayne see: and that is the south parte.

The west parte: namely the greete see from the border therof, till a man come vnto Hemath: this is the west parte.

This londe shal ye parte amonge you, accordinge to the trybes of Israel, and deu-yde it to be an heretage for you, and for the straungers that dwel amōge you, and begette children.

Leui 19. g
Deut. 10. d
and 24. c

For ye shal take them amonge the childre of Israel, like as though they were of youtre owne housholde and countre, and they shal haue heretage with you amonge the childre of Israel.

Loke in what trybe the straunger dwel-leth, in the same trybe shal ye geue him his heretage, saith the LORDE God.

The XLVIII. Chapter.

A These are the names of the trybes that lye vpon the northsyde by the waye of Hetlon, tyll thou comest vnto Hemath and Hazar Euan, the borders of Damascus towarde the north by syde Hemath: Dan shal haue his porciō from the east quarter vnto the west. Vpon the borders of Dan from the east syde vnto the west, shal Aser haue his porcion. Vpon the borders of Aser fro the east parte vnto the west, shal Nephtali haue his porcion.

Vpon the borders of Nephtali from the east quarter vnto the west, shal Manasses haue his porcion. Vpon the borders of Manasses from the east syde vnto the west, shal Ephraim haue his porcion. Vpon the borders of Ephraim from the east parte vnto the west, shal Ruben haue his porcion. Vpon the borders of Ruben from the east quarter vnto the west, shal Juda haue his porcion. Vpon the borders of Juda from the east parte vnto the west, ye shal set a syde one porciō

The xlviii. Chap. Eze. lxxvi.

of xxv. M. meter oddes longe and brode (like as another porcion from the east syde vnto the west,) wherein the Sanctuary shal stōde.

As for the porcion, that ye shal separate out for the LORDE, it shalbe xxv. M. longe, and x. M. brode. Which separated holy porcion shal belonge vnto these: namely to the priestes, towarde the north xxv. M. & towarde the west x. M. brode, towarde the east x. M. brode also, & towarde the south xxv. M. longe, wherein the Sanctuary of the LORDE shal stōde. See this same place shal be the priestes, & are of the childre of Sadoch, & haue kepte my holy ordinaunce: which wente not astraye in the erroure of the children of Israel, like as the Leuites are gone astraye: and this separated pece that they haue of the londe, shalbe the most holy, harde vpon the borders of the Leuites. And nexte vnto the priestes, shal the Leuites haue xxv. M. longe and x. M. brode. This shalbe on euery syde xxv. M. longe, and x. M. brode. Of this porciō they shal sell nothinge, ner make eny permutacion therof, lest the chese of the londe fall vnto other, for it is halowed vnto the LORDE.

Eze. 45. a

Eze. 41. d
and 44. c

The other v. M. after the bredth, & lyeth by the xxv. M. shalbe comon: it shal belonge to the cite and to the suburbs for habitacions, and y cite shal stōde in the myddest therof. Let this be the measure: towarde y north parte, v. C. & iiij. M.: towarde the south parte, v. C. & iiij. M.: towarde the east parte, v. C. and iiij. M.: towarde y west parte, v. C. and iiij. M.

The suburbs harde vpon the cite, shall haue towarde the north, L. and ij. C. towarde the south, L. and two C.: towarde the east, L. and two C.: towarde the west also, L. and two C. As for the residue of the length, that lyeth hard vpon the separated holy ground: namely, x. M. towarde the east and x. M. towarde the west, next vnto the holy porciō: it and the increaseth therof shal serue for their meate, that laboure in the cite. They that laboure for the welth of the cite, shall mainteine this also, out of what tribe so ever they be in Israel.

All that is separated of the xxv. M. longe and xxv. M. brode on the foure partes, & shall ye put a syde for the separated porcion of the Sanctuary, & for the possession of y cite. The resydue vpon both the sydes of the Sanctuary and possession of the cite, shall belonge to the prynce, before the place of y xxv. M. vnto the east ende, & before the place of y xxv. M. westwarde, vnto the borders

Eze. 45. a

¶ Inn iiij

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of þe cite: this shalbe þe prynces porciō. This shalbe the holy place, and the house of the Sanctuary shal stonde in the myddest. Moreover, from the Levites and the cities possession, þe lye in the myddest of the prynces parte: loke what remaineth betwixte the border of Juda & the border of Ben Jamin, it shal be the prynces.

Now of the other trybes.

Frō the east parte vnto the west, shal Ben Jamin haue his porcion. Upon the borders of Ben Jamin frō the east syde vnto þe west, shal Symeon haue his porcion. Upon the borders of Symeon from the east parte vnto the west, shal Isachar haue his porcion. Upō the borders of Isachar from the east syde vnto the west, shal Sabulon haue his porcion. Upon the borders of Sabulon from the east parte vnto the west, shal Gad haue his porcion. Upon the borders of Gad southwarde, the coastes shal reach frō Thamar forth vnto the waters of strife to Cades, and to the floude, even vnto the mayne see.

Num. 13
106. 13-14

This is þe lōde w^{ch} his porciōs, which ye shal distribute vnto the trybes of Israel, saith þe LORDE GOD. Thus wyde shal the cite reach: vpon the north parte vC and iij M measures. The portes of the cite, shal haue the names of the trybes of Israel. The portes of þe north syde: One Ruben, another Juda, the thirde Levi.

Upō þe east syde, vC & iij M measures, w^{ch} þe thre portes: The one Joseph, another Ben Jamin, the thirde Dan. Upon the south syde vC and iij M measures, with the thre portes: the one Symeon, another Isachar, the thirde Sabulon. And vpon the west syde vC and iij M measures, with thre portes also:

the one Gad, another Asser, the thirde

Nephthali. Thus shal it haue

xviiij M measures rōūde a-

boute. And from that

tyme forth, þe na-

me of the ci-

■ shal

be:

the LOR-

DE is there.

..

The ende of the Prophet Ezechiel.

The Prophet Daniel.

What Daniel conteyneth.

Chap. I. Daniel, Ananias, Misael and Asarias are chosen to lerne Caldeish, & to stōde before the kyng.

Chap. II. Daniel expōdeth the kynges dreame.

Chap. III. The thre children wil not worshipe the ymage, they be cast in the fyre, but God de lyuereth them.

Chap. IIII. Another dreame expounded.

Chap. V. Daniel readeth the writinge on the wall, and declareth it.

Chap. VI. Daniel is cast in the Lyons denne.

Chap. VII. The vision of the foure beestes.

Chap. VIII. Of the Ramme and the goate.

Chap. IX. The prophesy of the seuenne weekes and of Christ.

Chap. X. Another vision shewed to Daniel.

Chap. XI. XII. Certayne reuelacions of thinges for to come: some, of the deliuerance frō the captivitye of Babilon: some, of the destruction of Jerusalem: some, concernynge the latter dayes.

The prophet Daniel.

The first. Chapter.



2
1 Re. 14. 2
2. Par. 16. C

In y^e thirde yeare of y^e raigne of Joachim kynge off Juda, came Nabuchodonosor kynge of Babilon vnto Jerusalem, & beseged it: and the LORDE deliuered Joachim the kynge off Juda in to his honde, with certayne ornamentes of the house off God, which he caried awaye vnto the londe of Sennar, to the house of his god and there broughethem in to his gods treasury. And the kynge spake vnto Asphenes y^e chiefe chamberlayne, that he shoulde brynge him certayne of the children of Israel, that were come of the kynes sede and of prynces, yonge spryngaldes with out eny blemish but fayre and wel fauored, instructe in all wisdom, connyng and vnderstodunge: which were able to stonde in the kynes palace, to reade, and to lerne for to speake Caldeish.

Vnto these the kynge appoynted a certayne porcion of his owne meate and of the wine, which he dranke himself, so to nourish the thre yeare: that afterwarde they might stonde before the kynge. Amonge these now were certayne of the children off Juda: namely Daniel, Ananias, Misael and Azarias. Vnto these the chiefe chamberlayne gaue other names, and called Daniel, Balthasar: Ananias, Sydrac: Misael, Misac: and Azarias, Abdenago. But Daniel was at a poynt wth himself, that he wolde not be defyled thow the kynes meate, ner y^e wyne which he dranke. And this he desyred off the chiefe chamberlayne, lest he shoulde defyle himself. So God gaue Daniel fauoure and grace before y^e chiefe chamberlayne, that he sayde vnto him: I am afrayed off my lorde the kynge, which hath appoynted you youre meate and drynke: lest he spye youre faces to be worse lykynge then the other spryngaldes of youre age, and so ye shal make me lose my heade vnto y^e kynge.

Gen. 43. E
Iob 1. b
Iudic. 12. A

Then Daniel answered Melassar, whom the chiefe chamberlayne had set ouer Daniel, Ananias, Misael and Azarias, and sayde: O proue but ten dayes with thy seruantes, and let vs hane potage to eate, and water to drynke: then loke vpon oure faces, and theirs that eate off the kynes meate. And as thou seyst, so deale with thy seruantes. So he consented to them in this matter, and proued the x. dayes. And after y^e ten dayes, their faces were better lykynge & fatter, then all the yonge spryngaldes, which ate of the kynes meate.

The ii. Chap. Ho. lxxvij.

Thus Melassar toke awaye their meate and wyne, and gaue them potage therfore. God gaue now these foure spryngaldes connyng and lernynge in all scripture and wisdom: but vnto Daniel specially, he gaue vnderstodunge off all visions and dreames. Now when the tyme was expyred, that the kynge had appoynted to brynge in these yonge spryngaldes vnto him: the chiefe chamberlayne brought them before Nabuchodonosor, and the kynge communed with them. But amonge them all were founde none soch as Daniel, Ananias, Misael, and Azarias. Therfore stode they before the kynge, which in all wisdom and matters off vnderstodunge, that he enquired off them, founde them ten tymes better, the all the soythsayers and charmers, that were in all his realme. And Daniel abode still, vnto the first yeare of kynge Cyrus.

The II. Chapter

In the secode yeare off the raigne of Nabuchodonosor, had Nabuchodonosor a dreame, where thow his spiere was vered, and his slepe brake from him. Then the kynge commaunded to call together all y^e soythsayers, charmers, witches and Caldees, for to shewe the kynge his dreame. So they came, and stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame, & my spiere was so troubled therewith, y^e I haue cleue forgotten, what I dreamed. Vpon this, the Caldees answered the kynge in the Syrians speach: O kynge, God saue thy life for euer. Shewe thy seruantes the dreame, and we shal shewe the, what it meaneth. The kynge gaue the Caldees their answer, and sayde: It is gone from me: If ye wil not make me vnderstande the dreame with the interpretacion theroff, ye shal dye, and youre houses shal be pryed. But yff ye tell me the dreame and the meaning therof, ye shall haue off me giftes, rewardes and greate honoure: only, shewe me the dreame and the significacion of it. They answered a gayne, and sayde: the kynge must shewe his seruantes the dreame, and so shal we declare, what it meaneth.

Iob. 7. b
Dan. 4. a
1. a

Then the kynge answerde, sayenge: I perceave off a treuth, that ye do but prologe y^e tyme: for so moch as ye se, that the thinge is gone from me. Therfore, yff ye wil not tell me the dreame, ye shal all hane one indgmenr. But ye fayne and dyssemble with vayne wordes, which ye speake before me, to put off the tyme. Therfore tell me the dreame, and so shal I knowe, yff ye can shewe me, what it mea-

2

The prophet Daniel.

neth. Vpon this, the Caldees gaue answere before the kynge, and sayde: there is no man vpon earth, that can tell the thinge, which yf kynge speaketh of: Yet there is nether kynge pryncer nor LORDE, that euer aied soch thinges at a soyth saye, charmer or Caldeer: for it is a very harde matter, that the kynge requyeth. Nether is there eny, that can certifie the kynge theroff, excepte the goddes: whose dwellinge is not amonge the creatures.

C For yf which cause the kynge was wroth with greate indignaciō, and cōmaunded to destroye all the wyse men at Babilon: and yf proclamacion wōte forth, that the wyse mē shulde be slayne. They sought also to slaye Daniel with his cōpanyons. Then Daniel enquired Arioch the kynges steward, off the iudgment and sentence, that was gone forth alreȝ, to kyll soch as were wyse at Babilon. He answered, and sayde vnto Arioch beinge then the kynge's debyte: Why hath the kynge proclaimed so cruell a sentence? So Arioch tolde Daniel the matter. Vpon this, wente Daniel vp, and desyred the kynge, yf he might haue leysoure, to shewe the kynge the interpretation: and then came he home agayne & shewed the thinge vnto Ananias, Misael & Azarias his companiōs: yf they shulde beseeke the God of heauen for grace in this secrete, that Daniel and his felowes with other soch as were wyse in Babilon, perished not. Then was the mystery shewed vnto Daniel in a visiō by nyght. And Daniel praysed yf God of heauē, Daniel also cryed loude, and sayde: O that the name of God might be praysed for euer and euer, for wysdome and strength are his owne: he chaungeth the tymes and ages: he putteth downe kynges, he setteth vp kynges: he geueth wysdome vnto the wyse, and vnderstōdinge to those that vnderstōde he openeth the depe secretēs: he knoweth yf the thyng that lyeth in darcknesse, for the light dwelleth with him. I thanke the, and prayse the (O thou God off my fathers) that thou hast lent me wysdome and strength, & hast shewed me the thinge, that we desyred off the, for thou hast opened the kynge's matter vnto me.

Vpon this wente Daniel in vnto Arioch, whom the kynge had ordered to destroye the wyse at Babilon: he wente vnto him, and sayde: destroye not soch as are wyse in Babilon, but bringe me in vnto the kynge, and I shal shewe the kynge the interpretation. Then Arioch brought Daniel into the kynge in all the haist, and sayde vnto him: I haue found

The ii. Chap.

be a man amonge the presoners off Iuda, yf shal shewe the kynge the interpretation. The answered the kynge, and sayde vnto Daniel, whose name was Balthasar: Art thou he, yf cast shewe me yf dreame, which I haue sene, & the interpretation therof? Daniel answered the kynge to his face, and sayde: As for this secrete, for the which the kynge maketh inquisition: it is nether the wyse, the soicerer, the charmer nor the deuell coniuier, that can certifie the kynge off it: Only God in heauē cā open secretēs, and he it is, that sheweth the kynge Nabuchodonosor, what is for to come in the latter dayes.

Thy dreame, and that which thou hast sene in thyne heade vpon thy bed, is this: O kynge, thou didest cast in thy mynde, what shulde come hereafter: So he that is the opener off mysteries, telleth the, what is for to come. As for me, this secrete is not shewed me, for eny wysdome that I haue, more then eny other kynge: but only that I might shewe the kynge the interpretation, & that he might knowe the thoughtes off his owne herte. Thou kynge sawest, and beholde: there stode before the a greate ymage, whose fygure was maruelous greate, and his vy sage grymme. The ymage heade was of fyne golde, his brest and armes off syluer, his body ad loynes were off copper, his legges were off yron, his fete were parte off yron, and parte off earth.

This thou sawest, till the tyme that (with out eny hondes) there was hewen off a stone which smote the ymage vpon the fete, that were both off yron and earth, and brake the to poulder: then was the yron, the earth, the copper, the syluer and golde broken altogether in peces: and became like the chaffe off corne, that the wynde bloweth awaye from yf some floores, that they cā nore be founde. But the stone that smote the ymage, became a greate mountayne, which fulfylleth the whole earth: This is the dreame. And now will we shewe before the kynge, what it meaneth.

O kynge, thou art a kynge off kynges: For the God off heauē hath geue the a kingdom, ryche, strength and maiesly: & hath delyuered the all thinges, that are amonge yf childien off men: the beastes off the felde, & the foules vnder the heauē, and geuen the dominion ouer them all. Then art that golde heade. After yf there shal aryse another kingdom, which shal be lesse then thyne. The thyrd kingdom shal be lyke copper, and haue dominacion in all lōdes. The fourth king-

Dan. 7. d
Luc 1. e
Job. 14. b
Ier. 27. a
Dan. 4. c
Job 31. b

1. Ioh. 1. b

Mat. 11. e

2

Mat. 21. c
Luc. 20. b

Dan. 5. d

3

The prophet Daniel.

home shall be as stronge as yron. For like as yron brusseth and breaketh all thinges: Yee euen as yron beatech euery thinge downe, so shall it beate downe and destroye.

Where as thou sawest the fete and toes, parte of earth and parte off yron: that is a deuyled kyngdome, which neuertheles shall haue some off the yron grounde myxe with it, for so moch as thou hast sene the yron myxe with the claye.

The toes of the fete that were parte off yron and parte off claye, significch: that it shall be a kyngdome partely stronge and partely weake. And where as thou sawest yron myxe with claye: they shall myngle them selues wth y^e sede off symple people, z yet not contynue one with another, like as yron wth not be souldered with a porcherde.

Esa. 9. b In the dayes off these kynges, shall the God of heauen set vp an everlastinge kyngdome which shall not perishe, and his kyngdome shall not be geuen ouer to another people: Yee the same shall breake and destroye all these kyngdomes, but it shall endure for euer.

Heb 11. c And where as thou sawest, that without eny bondes there was cut out of the mounte a stone, which brake the yron, the copper y^e earth, the syluer and golde in peces: by that hath y^e greate God shewed the kyng, what wyl come after this. This is a true dreame, and the interpretacion of it is sure.

Then the kyng Nabuchodonosor fell downe vpon his face, and bowed him self vnto Daniel, and commaunded that they shulde offre meate off rynges and swete odoures vnto him.

The kyng answerde Daniel, and sayde: Yee off a treuth, youre God is a God aboue all goddes, a LORDE aboue all kynges, and an opener of secretes: seynge thou canst discover this mysterie. So the kyng made Daniel a greate man, and gaue him many and greate giftes.

He made him ruler off all the countrees of Babilon, and lorde of all the nobles, that were at Babilon. Now Daniel intreated the kyng for Sydrac, Misac and Abdenago, so that he made them rulers over all the offyces in the londe off Babilon: but Daniel himself remayned still in the courte by the kyng.

The III. Chapter.

A Nabuchodonosor the kyng caused a golde ymage to be made, which was 12. cubites hye, and sixe cubites thic-

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ke. This he made to be set vp in the valley of Duran in the londe of Babilon z sent out to gather together the dukes, lordes z nobles, the iudges and officers, the debites ad shreues, with all the rulers of the londe: y^e they might come to the dedicacion of the ymage which Nabuchodonosor the kyng had set vp. So the dukes, lordes and nobles, the iudges and officers, debytes and shreues with all the rulers of the londe gathered them together, and came vnto the dedicacyng of y^e ymage, that Nabuchodonosor the kyng had set vp.

Now when they stode before the ymage, which Nabuchodonosor set vp, the bedell cried out wth all his might: O ye people, kynnedes and tungen, to you be it sayde: that whē ye heare the noyse off the trompettes, which shall be blowne, wth y^e harpes, shawmes, psalteries, Symphomes and all maner off Musick: ye fall downe and worshipec the golden ymage, y^e Nabuchodonosor the kyng hath set vp. Who so then falleth not downe and boweth himself, shall euen the same houre be cast in to an hote burnynge ouen. Therefore, when all the folke herde the noyse off the trompettes that were blowne, with the harpes, shawmes, psalteries, Symphomes and all kynde of Melody: the all the people, kynnedes and naciones fell downe, and bowed them selues vnto the golden ymage, that Nabuchodonosor the kyng had set vp.

Now were there certayne men off the Caldees, that went euen then and accused y^e Jewes, and sayde vnto kyng Nabuchodonosor: O kyng, God saue thy lyfe for euer. Thou beynge kyng hast geuen a commaundement, that all men when they heare the noyse off the trompettes, harpes, shawmes, psalteries, symphonies and all the other melodies: shall fall downe and bowe them selues towarde the golden ymage: who so the fell not downe and worshipped not, that he shulde be cast in to an hote burnynge ouen. Now are there certayne Jewes, whom thou hast set ouer the offices of the londe off Babilon: namely, Sydrac, Misac and Abdenago. These men (o kyng) regarde not thy commaundement, yee they will not serue thy goddes, ner bowe them selues to the golden ymage, that thou hast set vp.

Then Nabuchodonosor in a cruell wrath and displeasure, commaunded, y^e Sydrac, Misac z Abdenago shulde be brought vnto him. So these men were brought before the kyng. Then Nabuchodonosor spake vnto them, and sayde: what o Sydrac

B

Dan. 3. 8

C

The prophet Daniel.

Misac and Abdenago, will not ye serue my goddesses: nor bowe youre selues to the golden ymage, that I haue set vp: wel, be redy herafter, when ye heare the noyse of the trumpettes, blowne with the harpes, shawmes, psalteries, symphonies and all y other melodies: that ye fall downe, and worshippe the ymage which I haue made. But yff ye worshippe it not, ye shal be cast immediatly in to an hote burnynge ouen. Let se, what god is there, y maye deliuer you out of my hondes?

Sydrac, Misac and Abdenago answered the kynge, and sayde: O Nabuchodonosor, we ought not to cōsente vnto y in this matter, for why: oure God whom we serue, is able to kepe vs from the hote burnynge ouen (O kynge) and can right wel deliuer vs out off thy hondes. And though he wil not, yet shalt thou knowe (O kynge) that we will not serue thy goddesses, ner do reuerēce to the ymage, which thou hast set vp. Then was Nabuchodonosor full off indignacion, so that y countenance of his face chaunged vpo Sydrac, Misac & Abdenago. Therefore he charged and commaunded, that the ouen shulde be made seuen tymes hotter, then it was wote to be: and spake vnto the strongest worthies that were in his hooste, for to bynde Sydrac, Misac and Abdenago, and to cast them in to the hote burnynge ouen.

So these men were bounde in their cotes, hosen, shues with their other garmentes, and cast in to the hote burnynge ouen: for the kynges commaundement was so strate, and the ouen was excedyng hote. As for the men that put in Sydrac, Misac and Abdenago, the flame off the fyre destroyed them. And these thre men Sydrac, Misac and Abdenago fell downe in y hote burnynge ouen, being fast bounde.

Then Nabuchodonosor the kynge marueled, and stode vp in all haist: he spake vnto his counceill and sayde: dyd not ye cast these thre men bounde in to the fyre? They answered, and sayde vnto the kynge: Yee O kynge. He answered and sayde: lo, for all that, yet do I se foure men goinge lowse in the myddest off the fyre, and nothyng corrupte: and the fourth is like an angel to loke vpon. Vpon this wote Nabuchodonosor vnto the mouth of the hote burnynge ouen: he spake also, & sayde: O Sydrac, Misac and Abdenago, ye seruauntes of the hye God: go forth, and come hither. And so Sydrac, Misac, and Abdenago wente out of the fyre. Then the dukes, lordes and nobles, and the kynges counceill came together to se these men, vpon whom

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the fyre had no maner of power in their bodies: In so moch that the very hayre of their heade was not burnt, and their clothes vunchanged: Yee there was no smell of fyre felt vpon them.

Then spake Nabuchodonosor, and sayde: Blessed be the God of Sydrac, Misac & Abdenago: which hath sent his angel, and defended his seruauntes, that put their trust in him: y haue altered the kynges commaundement, and ioperde their bodies ther vpon: rather then they wolde serue or worshippe any other god, excepte their owne God only. Therefore I wil and commaunde, that all people, kynneddes & tungen, which speake any blasphemy agaynst the God of Sydrac, Misac and Abdenago, shal dye, and their houses shalbe pryed: Because, there is no God y maye sane, as this. So the kynge promoted Sydrac, Misac and Abdenago, in the londe of Babylon.

Nabuchodonosor kynge, vnto all people, kynneddes and tungen that dwell vpon the whole earth: peace be multiplied amōge you. I thought it good to shewe the tokēs & maruelous workes, y y hye God hath wrought vpon me. O how greate are his tokēs, & how mightie are his wonders: This kyngdome is an euerlastinge kyngdome, and his power lasteth for ever and euer.

The III. Chapter.

Nabuchodonosor beyng at rest in myne house, and flourishing in my palace, sawe a dreame, which made me astrayed: and the thoughtes that I had vpo my bed, with the visions of myne heade, troubled me. Then sent I out a commission, that all they which were of wysdome at Babilō shulde be brought before me, to tell me the interpretation of the dreame. So there came the soychsayers, charmers, Caldees and conuurers of deuels: to whom I tolde the dreame, but what it betokened, they coude not shewe me: till at the last, there came one Daniel (otherwyse called Balthasar, according to the name of my God) which hath the spere of the holy goddess in him: to whom I tolde the dreame, sayenge: O Balthasar, thou pryncce of saychsayers: For so moch as I knowe, that thou hast the spere of the holy goddess, and no secreete is hyd from the: tel me therefore, what y visio of my dreame (y I haue sene) maye signifie. I sawe a vision in my heade vpon my bed: and beholde, there stode a tre vpon the grounde, which was very hye, greate and mightie: y heyth reached vnto the heauē, and the briedth extended to

Esa. 41. a

Act. 11. c
Dan 6. d
Psal. 118. a

Esa 41. b
Olee 11. b

Dan 6. c

Mal. 4. b
144. b
Dan 7. d
Luc. 1. c

Dan. 2. a

Nu 16. 2

Esa. 41. a

Actu 9. a
Dan. 10. b

The prophet Daniel.

all the endes of the earth: his leaves were sayre, he had very moch frute, so y every mā had ynough to eate therin.

B The beastes of the felde had shadowes vnder it, and the foules off the ayre dwelt in the bowes therof. Shortly, all creatures fed of it. I sawe in my heade a vision vpon my bed: & beholde, a watcher (euē an holy angel) came downe from heauen, and cryed mighte ly, sayenge: Hew downe the tre, breake off his braunches, shake of his leaves, and scatter his frute abrode: that all the beestes maye get them awaye from vnder him, and the foules from his braunches. Neuertheles leaue the grounde of his rote still in the earth, and bynde him vpon the playne felde, with cheynes of yron and stele. With the dew of heauen shall he be wet, and he shall haue his parre in the herbes of the grounde with other wyld beastes.

That mans herte off his shall be taken from him, and a beastes herte shall be geuen huli, till seuen yeares be come and gone vpon him.

This crande of the watcher, is a cōmaundement grounded and sought out in the counceyl off him, that is most holy: to lerne men for to vnderstonde, that the hyest hath power ouer the kyngdomes off men, and geueth them, to whom it liketh him, and bryngeth the very outcastes off men ouer them. This is the dreame, y I kyng Nabuchodonosor haue sene.

Therfore o Balthasar, telle thou me what it signifieth: for so moch as all the wyse men off my kyngdome are not able to shewe me, what it meaneth. But thou canst do it, for y spire of the holy Goddes is in the.

C Then Daniel (whose name was Balthasar) helde his peace by the space of an houre and his thoughtes troubled him. So the kyngge spake, and sayde: O Balthasar, let nether the dreame ner the interpretacion theroff feare the. Balthasar answered, sayenge: O my LORD, this dreame happen to thyne enemies, and the interpretacion to thyne aduersaries. As for the tre that thou sawest which was so greates & mightie, whose heyth reached vnto the heauen, and his bredth in to all the worlde: whose leaves were sayre, and the frute moch: vnder the which the beastes of the felde had their habitacion, and vpon whose braunches the foules of the ayre dyd syt:

Quen thou (o kyng) art the tre, greates & ströge. Thy greatnesse increaseth, & reacheth vnto the heauen, so doth thy power to the en-

The iiij. Chap. Fo. lxxix.

des of the earth. But where as the kyngge sawe a watcher euē an holy angel, that came downe from heauen, and sayde: hew downe the tre, and destroye it: yet leaue the grounde of the rote in the earth, and bynde him vpon the playne felde with cheynes off yron and stele: He shall be wet with the dew off heauen, and his parre shall be with the beestes of the felde, till seuen yeares be come and gone vpon him: This (o kyng) is y interpretaciō, yee it is the very deuycce of him, y is hyest of all, & it toucheth my LORD the kyngge.

Thou shalt be cast out fro men, and thy dwellinge shall be with the beestes of the felde: with grasse shalt thou be fed like an oxe. Thou must be wet with the dew of the heauen: yee seuen yeares shall come and go vpon the, till thou knowe, that the hyest hath power vpon the kyngdomes off men, & geueth them, to whom he lyst. Moreover, where as it was sayde, that the rote of the tre shulde be beleft still in the ground: it betokeneth, y thy kyngdome shall remayne whole vnto y, after thou hast lerned to knowe, that the power cometh from heauen. Wherefore (o kyng) be contēt with my counceyl, that thou mayest lowse thy synnes with rightuousnesse, and thyne offences with mercy to poore people: for soch thinges shall prolonge thy peace. All these thynges touch the kyng Nabuchodonosor.

So after xij. monethes, the kyngge walked vp and downe in the paalace off the kyngdome off Babilon, and sayde: This is the greates cite off Babilō, which I myself (with my power & strength) haue made a kynges court, for the honoure off my magesty. Whyle these wordes were yet in the kynges mouth, there fell a voyce from heauē, sayenge: O kyng Nabuchodonosor, to the be it spokē: Thy kyngdome shall departe from the, thou shalt be cast out of mens company: thy dwellinge shall be with the beestes off the felde, so that thou shalt eate grasse like as an oxe, till seuen yeares be come and gone ouer the: euē vntill thou knowest, that the hyest hath power vpon the kyngdomes off men, and that he maye geue them, vnto whom it pleaseth him.

The very same houre was this matter fulfilled vpon Nabuchodonosor: so that he was cast out off mens cōpany, & ate grasse like an oxe. His body was wet with the dew of heauen, till his hayres were as greates as Agles feathers, and his nailes like byrdes clawes.

When this tyme was past, Nabuchodonosor

D
Dan. i. c.
Ierc. 17. 3

The prophet Daniel.

Edonosor lift vp myne eyes vnto heauen, and myne vnderstandinge was restored vnto me agayne. Then gaue I thanks vnto the hyest. I magnified and praysed him that lyueth for evermore, whose power endureth all waye, and his kyngdome from one generacion to another: in comparyson off whom, all they that dwell vpon the earth, are to be reputed as nothinge.

Dan. 3. f

Psal. 134. a

Iob. 41. b

He handleth a cordinge to his will, amonge y powers of heauen: and amonge the inhabitours of the earth: and there is none that maye resiste his honde, or saye: what doest thou? At the same tyme was myne vnderstandyng geuen me agayne, and I was restored to the honour of my kyngdome, to my dignite, and to myne owne shappe agayne. My greatesates and prynces sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worshippe.

The dyd I Nabuchodonosor, loane, magnifie and prayse the kyng of heauen: for all his workes are true, and his wayes right. As for those that go on proudly, he is able to bringe them downe.

The V. Chapter.

Althasar the kyng made a greate bancket to his thousande lordes: withall these thousande he made greate cheare, and when he was dronken wth wyne, he commaunded to brynge him y golden and syluer vessel, which his father Nabuchodonosor had taken out of the temple at Jerusalem: that the kyng and his lordes (with his quene and concubynes) might drinke therout.

a. Par. 4. c

So they brought the golden vessel, that was takē out of the temple of the LORDS house at Jerusalem. Then the kyng and his lordes with his quene and concubines dronke out of them. They dronke wyne, and praysed their Idols of golde, syluer, copper, yron, wodde and ston.

In the very same houre there appeared fyngers, as it had bene of a mans honde wth the kyng, right ouer agaynst the candelstick vpon the playne wall in the kynges palace: and the kyng sawe the palme of y honde y wrote. Then chaunged the kyng his countenance, and his thoughtes troubled him: so that the ioyntes off his body shoke, and his knes smote one agaynst the other. Wherefore the kyng cryed mightely, that they shulde brynge him the chalmers, Caldees and conuiners of deuels. The kyng spake also to the wyse men of Babilon, and sayde: Who so can rede this wrytynge, and shewe me the

Iere. 30. a

Dan. 4. a

B

The v. Chap.

playne meanynge theroff: shall be clothed with purple, haue a cheyne off golde aboute his necke, and rule the thirde parte off my kyngdome.

Vpon this, came all the kynges wyse men: but they coude nether rede the wrytynge, ner shewe the kyng what it signified. The was the kyng sore afrayed, in so moch, that his coloure chaunged, and his lordes were sore vexed. So by reason off this matter, y had happened to the kyng & his lordes, the quene went vp herself in to the bancket house, and spake vnto the kyng, sayenge: O kyng God saue thy life for ever: Let not y thoughtes trouble the, and let not thy countenance be chaunged. For why: there is a man in y kyngdome, that hath the spire off the holy goddes within him, as it was sene in thy fathers dayes. He hath vnderstandinge and wysdome like the goddes. Meete the kyng Nabuchodonosor thy father made this man chiefe of the soyth sayers, charmers, Caldees and deuilcomurers: because that such an abundant spire, knowlege & wisdom (to expound dreames, to open secretes, and to declare harde dowtes) was founde in him: yee euen in Daniel, whom the kyng named Balthasar. Let this same Daniel be sente for, and he shall tell, what it meaneth.

C

Then was Daniel brought before the kyng. So the kyng spake vnto Daniel, and sayde: Art thou that Daniel, one off the prisoners of Iuda, whom my father the kyng brought out of Jewry? I haue herde speake of the, that thou hast the spire of the holy goddes, experience and vnderstandinge, and that there hath bene greate wisdom founde in the. Now haue there bene brought me, wise and connyng charmurs, to rede this wrytynge, and to shewe me the meanynge theroff: But they coude not tell me, what this matter signified. Then herde I saye, y thou canst expounde darcke thinges, and declare harde dowtes. Well than, yf thou canst rede this wrytynge, and shewe me the meaninge therof: thou shalt be clothed wth purple, haue a cheyne off golde aboute thy necke, & rule the thirde parte of my kyngdome.

Daniel answered, and sayde before y kyng: As for thy rewardes, kepe them to thy self, or geue y rych gyses to another: yet not thelesse, I wil rede the wrytynge vnto y kyng, and shewe him the interpretacion therof. O kyng, God the hyest gaue vnto Nabuchodonosor thy father, y dignite of a kyng, wth worshippe & hono^r: so y all people, kynges & cinges stode in awe & feare of him, by rea-

D
4. Re. 4. d
Mat. 10. a

Dan. 4. e

The prophet Daniel.

Dan. 4. d

son off the hye estate, that he had lent him. For why: he slewe, whom he wolde: he smote, whom it pleased him. A gayne: whom he wolde, he set vp: and whom he list, he put downe. But because his herte was so proude, and his stomack set fast vnto wylfulnesse: he was deposed from his kyngly trone, and his magesty was taken from him. He was shot out from amonge men, his herte was like a beestes herte, and his dwellynge was with the wyld Asses: he was fayne to eate grasse like an oxe, and his body was wet with the dew off the heauen: till he knewe, that the hiest had power vpon the kyngdomes of men, and setteth ouer them, whom he list.

E And thou his sonne (o Balthasar) for all this, hast not submitted thine hert, though thou knewest all these thinges: but hast magnified thy selff aboue the LORDE off heauen, so that the vessels off his house were brought before the: that thou, and thy lordes, with thy quene and concubynes, might drynke wyne therout: And hast praysed the Idols of syluer and golde, copper and yron, off wodde & stone: As for the God, in whose honde consisteth thy breth ad all thy wayes: thou hast not loued him.

Act. 17. e

Therefore is the palme off this honde sent hither from him, to token vp this wrytinge. And this is the scripture, that is wrytten vp: Mane, Thetel, Phares. Now the interpretacion off the thynge is this: Mane, God hath nombred thy kyngdome, and brought it to an ende: Thetel, Thou art weyed in the balaunce, and art founde to lichte: Phares, Thy kyngdome is delt in partes, and geuen to the Medes and Perses.

Then commaunded Balthasar, to clothe Daniel with purple, to hange a cheyne off golde aboute his necke, and to make a proclamacion concernynge him: that he shulde be the ruler off the thirde parte off his kyngdome. The very same night was Balthasar the kyng off the Caldees slayne, and Darius out of Media toke in the kyngdome, beyng 121. yere off age.

The VI. Chapter.

2 La. 47 b

21. d

Dan. 9. a

A T pleased Darius to set ouer his kyngdome an C and xx. lordes, which shulde be in all his kyngdome aboute. Above these he set thre prynces (off whom Daniel was one) that the lordes might geue accomptes vnto them, and the kyng to be indiseased.

But Daniel exceeded all these prynces ad lordes, for the spire off God was plenteous

The vi. Chap. No. lxxx.

in him: so that the kyng was mynded to set him ouer the whole realme. Wherefore the prynces and lordes sought, to pyke out in Daniel some quarel agaynst the kyngdome: yet coude they fynde none occasion ner fauour vpon him. For why: he was so faythful, yf there was no blame ner dishonesty founde in him.

Then sayde these men: we will get no quarrell agaynst this Daniel, excepte it be in the lawe off his God. Vpon this, wente the prynces and lordes togeether vnto the kyng, and sayde thus vnto him: kyng Darius, God saue thy life for euer.

All the great estates off the realme: as yf prynces, dukes, senatours and iudges, are determed to put out a commaundement off yf kyng, and to make a sure statute: namely, that who so desyret any petition, ether off any god or man (with in this xxx. dayes) excepte it be only off the, O kyng: the same person maye be cast into the Lyons denne. Wherefore, o kyng, confirmethou this statute, and make a wrytinge: that the thynge which the Medes and Perses haue ordened be not altered ner broken.

So Darius made the wrytyng, and confirmed it. Now when Daniel vnderstode that the wrytyng was made, he wente in to his house: and the wyndowes of his hall toward Jerusalem stode open. Thereto he led he downe vpon his knees, thre tymes a daye: there he made his petition, and praysed his God, like as his maner was to do afore tyme.

Then these men made searche, and founde Daniel makynge his petition, and prayenge vnto his God. So they came to the kyng, and spake before him concernynge his commaundement, sayenge: O kyng, hast thou not subscribed the statute, that within xxx. dayes who so requyret his petition off any god or man, but only off thyself, o kyng: he shalbe cast into the denne off the Lyons? The kyng answered, ad sayde yee, it is true. It must be as a lawe off yf Medes and Perses, that maye not be broken.

Then answered they, and sayde vnto the kyng: Daniel one of the presoners of Iuda (O kyng) regardeth nether the ner thy statute, that thou hast made, but maketh his petition thre tymes a daye. When the kyng herde these wordes, he was sore grieved, and wolde haue excused Daniel, to deliuer him, and put off the matter, vnto the Sonne nexte downe, to the intent that he myght saue him.

The prophet Daniel.

Dani. 14. c These men perceayngethe kynges mynde, sayde vnto him: knowe this (o kyng) that the lawe off the Medes and Perses is, that the commaundement and statute which the kyng maketh, maye not be altered. Then the kyng bad them bryng Daniel, and they cast him into the Lyons denne.

D The kyng also spake vnto Daniel, ad sayde: Thy God, whom thou allwaye seruest, euen he shall defende the. And there was brought a stone, and layed vpon the hole of the denne: this the kyng sealed with his owne rynge, and with y signet of his prynces: that the kynges commaundement concerninge Daniel, shulde not be breken.

So the kyng wente in to his palace, and kepte him sober all night, so that there was no table spred before him, nether coude he take enyslepe. But betymes in the morninge at the breate off the daye, the kyng arose, and wente in all haist vnto the denne off the Lyons.

Now as he came nye vnto y denne, he cried w^t a piteous voyce vnto Daniel: Rec y kyng spake, and sayde vnto Daniel: O Daniel, thou seruante off the lyuynge God, Is not thy God (whom thou allwaye seruest) able to deliuer the from the Lyons? Daniel sayde vnto the kyng: O kyng, God saue thy lyfe for euer.

Dani. 1. c
Act. 12. c
Iud. 14. c
1. Re. 17. c
Heb. 11. f My God hath sent his angel, which hath shut the Lyons mouthes, so that they might not hurte me. For why: myne vngiltynesse is founde out before him. And as for the (o kyng) I neuer offended the.

Heb. 1. b
Dani. 14. g Then was the kyng excedinge glad, ad commaunded to take Daniel out off the denne. So Daniel was brought out of the denne, and no maner of hurte was founde vpon him. For he put his trust in his God. And as for those men which had accused Daniel, the kyng commaunded to bryng them, and to cast them in the Lyons denne: them, their children and their wyues. So the Lyons had the mastery of them, and brake all their bones a sonder, or ener they came at the grounde.

Dani. 1. f After this, wrote kyng Darius vnto all people, kynredes and tungen, that dwelt in all londes: peace be multiplied with you: My commaundement is, in all my dominio and kyngdome, that men feare and stonde in awe off Daniels God:

Dani. 14. f
7. c
Esa. 43. b
Osee. 11. b
Dani. 3. f. For he is the lyuynge God, which abybeth euer: his kyngdome shall not fayle, and his power is everlastynge. It is he that deliuereth, and saueth: he doth wonders and marvelous woikes, in heauen and in earth:

The vii. Chap.

he hath preserued Daniel from the power of the Lyons. This Daniel prospered in the raigne off Darius and Cyrus of Persia. **Dani. 14. f**

The VII. Chapter.

In the first yeare off Balthasar kynge off Babilon, sawe Daniel a dreame, and a vision was in his heade vpon his bedde. Which dreame he wrote, and the summe of the matter is this: Daniel spake, and sayde: I sawe in my vision by nyght, and beholde: the foure wyndes of y heauen siroue vpon the see, and foure greate beestes came vp from the see, one vnlke another.

The first was as a Lyon, and yet had he Eagles wynges. I sawe, that his wynges were plucked from him, and he taken awaye from the earth: that he stode vpon his fete as a man, and that there was geuen him a mans herte. **Iere. 4. a. b**
Eze. 1. b.
10. b
Eze. 17. a

Beholde, the seconde beest was like a Beere, and stode vpon the one syde. Amonge his teth in his mouth he had iij greate logeteth and it was sayde vnto him: Arise, eate vp moch fleshy. **Pro. 30. c**

Then I loked, & beholde, there was another like vnto a Leopard: this had wynges as a feule, euen foure vpon the backe. This beest had foure heades, ad there was power geuen him. After this I sawe in a vision by nyght, & beholde: the fourth beest was grymme and horrible, and marvelous stronge. It had greate yron teth, it deuoured, and destroyed, and stamped the residue vnder fete. It was farre vnlke the other beestes that were before it: for it had ten hornes, wheroff I toke good hede. **Esa. 6. 11. 1**
1. Mac. 1. a
3
Apo. 11. 3
17. c

And beholde, there came vp amonge the, another like home, before whom there were thre of the first hornes plucked awaye. Beholde, this home had eyes like a man, & a mouth speakynge presumptuous thinges. I loked till the seates were prepared, ad till the olde aged sat him downe. His clothinge was as white as snowe, and the hayres of his heade like the pure woll. **Apo. 1. c**
4. a. 10. b
Dani. 10. a

His trone was like the fire flame, and his wheles as the burnynge fyre. There diew forth a fire streame, & wente out from him. A thousand tymes a thousande serued him, & xl. tymes ten thousande stode before him. The iudgmet was set, and the bookes opened. Then toke I hede there vnto, because of the voyce of the proude wordes, which that home spake. **Apoc. 7. b**

The prophet Daniel.

I behelde, till the beest was slayne, and his body destroyed, & geuen ouer to be brient in the fyre.

As for the power of the other beestes also, it was taken away, but their lynes were prolonged for a tyme and season. I sawe in a vision by night, and beholde: there came one in the cloudes of heauen like the sonne of a man, which wente vnto the olde aged, before whom they brought him: Then gaue he him power & dignite regall, that all people, trybes and tinges shulde serue him. His power is an euerlastinge power, which shal neuer be put downe: & his kyngdome endureth vncorrupte. My herte was vered, & I Daniel had a troubled spiete within me, & the visions off my heade made me afrayed: till I gat me vnto one off them that stode by, to knowe the treuth, concerninge all these thinges. So he tolde me, and made me vnderstode the interpretaciō of these thinges.

These foure greates beestes, are foure kynges which shal aryse out of the earth. The first shal take in the kyngdome off the sayntes of the most hyest, and possesse it still more & more for a longe season. After this I requyred diligently to knowe the treuth, concerninge the fourth beest, which was so farre vnlke the other beestes, and so horrible: whose teeth were of yron, and his nales off brasse: which deuoured and destroyed, and stamped the resydue vnder his fete. I desyred also to knowe the treuth, as touching the ten hornes that he had vpon his heade, and this other which came vp afterwarde, before whose face there fell downe thre: which home had eyes and a mouth that spake presumptuous thinges, and looked with a grimmer visage then his felowes.

I behelde, and the same home made battail agaynst the sayntes, yee & gat the victory off them: vntill the tyme, that the olde aged came, that the iudgment was geue to the chiefe sayntes: and till the tyme, that y sayntes had the kyngdome in possession.

He gaue me this answer: That fourth beest shalbe the fourth kyngdome vpon earth: it shalbe more then all other kyngdomes, it shal deuoure, treade downe & destroye all other londes.

Zach. 1. c The ten hornes, are ten kynges that shal aryse out of that kyngdome, after whose shere shal stonde vpon another, which shal be greater then the first.

He shal subdue thre kynges, and shal speake wordes agaynst the hyest off all: he shal destroye the sayntes of the most hyest

The viij. Chap. 380. lxxxii.

and thynke, that he maye chaunge tymes and lawes. They shal be geuen vnder his power, vntill a tyme, two tymes, and halff a tyme.

Dan. 2. c
Apoc. 12. d

But the iudgment shalbe kepte, so that his power shalbe taken from him, for he shal be destroyed, and perish at the last. As for the kyngdome, power and all might that is vnder the heauen: it shal be geuen to the holy people off the most hyest, whose kyngdome is euerlastinge, yee all powers shal serue and obeye him. Thus farre extēde y wordes.

Luc. 1. c
Dan. 14. f

Neuerthelesse, I Daniel was so vered in my thoughtes, that my countenaunce chaunged, but the wordes I kepte still in my herte.

Luc. 1. c

The VIII. Chapter.

In the thirde yeare off the raigne of Kinge Balthasar, there appeared a visiō vnto me Daniel, after that I had sene the first. I sawe in a vision, (and when I sawe it, I was at Susis in the chiefe cite, which lyeth in the londes off Elam) and in y vision, me thought I was by the ryuer off Olai.

Dan. 2. a

Then I looked vp, and sawe and beholde there stode before the ryuer, a ramme, which had hornes: and these hornes were hye, but one was hyer then another, and the hyest came vp last. I sawe that this ramme pushed with his hornes, agaynst the west, agaynst the north, and agaynst the south: so that no beestes might stonde before him, ner defende them from his power: but he dyd as him listed, and waxed greatly. I toke hede vnto this, and then came there an hegoate from the west, ouer the whole earth, and touched not the ground.

This goate had a marvelous goodly horne betwixte his eyes, and came vnto the ramme, that had the two hornes (whom I had sene afore by the ryuer syde) and ranne fearcelly vpon him with his might. I sawe him drawe nye vnto the ramme, beyng very feare vpon him: yee he gaue him soch a stroke, that he brake his two hornes:

Neither had the ramme so moch strength as to stonde before him: but he kest him downe, trodde him vnder his fete: and no man was able to deliuer the ramme out of his power.

The goate waxed excedinge greates, and when he was at the strongest, his greates horne was broken also. Then grewe there other foure soch like in the steade, toward the son-

2

The prophet Daniel.

Dan. 7. 2
11. 2
1. Mac. 1. 2

re wyndes off the heauen. Yee out of one of the leest off these homes, there came vp yet another home, which waxed marvelous greate: towarde the south, towarde the east, and towarde the saye pleasant londe. It grewe vnto the heost off heauen, wherof it dyd cast seme downe to the grounde, and off the starres also, and trode them vnder fete.

Yee it grewe vp vnto the prynce off the hoost, from whom the daylie offeringe was taken, and the place off his Sanctuary casten downe. And a certayne season was geuen vnto it, agaynst the daylie offeringe (because of wickednesse) that it might cast downe the verite to the grounde, and so to prosper in all thinges, that it went aboute. Vpon this I herde en off the sayntes speakinge, which saynte sayde vnto one that asked this question:

How longe shall this vision off the daylie sacrifice and of the waistinge abhemination endure: that the Sanctuary and the power shall so be troden vnder fete? And he answered him: Vnto the evenyng and the morninge, euen two thousande and thre hundred dayes: then shall the Sanctuary be cleansed agayne.

C Now when I Daniel had sene this vision, and sought for the vnderstandinge of it, beholde, there stode before me a thinge like vnto a man. And I herde a mans voyce in the ryuer off Olai, which cryed, and sayde: O Gabriel, make this man vnderstande the vision. So he came, and stode by me. But I was afrayed at his cominge, and fell downe vpon my face.

Then sayde he vnto me: O thou sonne of man, marche well, for in the last tyme shall this vision be fulfilled. Now as he was speakinge vnto me, I waxed faynte, so that I suncke downe to the grounde. But he toke holde vpon me, and set me vp agayne, sayinge: Beholde, I will shewe the, what shall happen in the last tyme: for in the tyme appoynted it shall be fulfilled.

The ramme which thou sawest with the two homes, is the kynge off the Medes and Perses: but the goate is the kynge off Greke londe: the greate home that stode betwixte his eyes, that is the principall kynge. But whereas it brake, and foure other rose vp in the steade: it signifieth, that out of this people shall stonde vp foure kyngdomes, but not so mightie as it.

D After these kyngdomes (whyle vngodnesse is a growinge) there shall aryse a kyn-

The ix. Chap.

ge off an vnshamefast face, which shall be wyse in darcke speakinges.

He shall be mightie and stronge, but not in his owne strength. He shall destroye aboue measure, and all that he goeth aboute, shall prosper: he shall slay the stronge and holy people. And thorow his craftynesse, falsede shall prosper in his honde, his herte shall be proude, and many one shall be put to death in his welthyngesse. He shall stonde vpon agaynst the prynce off prynces, but he shall be destroyed without honde. And this vision that is shewed vnto the, is as sure as the evenyng and the morninge. Therfore wyrtethou vpon this sight, for it wyll be longe or it come to passe.

Vpon this was I Daniel very faynte, so that I laye sicke certayne dayes: but when I rose vp, I wente aboute the kynges busynesse, and marueled at the vision, neuertheless no man knewe of it.

The IX. Chapter.

In the first yeare off Darius the sonne off Ahasuerus, which was of the seide off the Medes, and was made kynge ouer the realme off the Caldees: Yee euen in the first yeare off his raigne, I Daniel desyred to knowe the yearly nombrie out of the booke, wherof the LORDE spake vnto Jeremy the prophet: that Jerusalem shulde lie waiste lxx. yeares: and I turned me vnto Ged the LORDE, for to praye and make myne intercessio, with fastinge, sackcloth and ashes. I prayed before the LORDE my God, and knowleged, sayinge:

O LORDE, thou greate and fearfull God, thou that kepest coenaunt and mercy with them, which loue the, and do thy commanndementes: We haue synned, we haue offended, we haue bene disobedient and gone backe: yee we haue departed from all thy preceptes and indgements.

We wolde neuer folowe thy seruantes the prophetes, that spake in thy name to oure kynges and prynces to oure forefathers, and to all the people off the londe. O LORDE, rightuousnesse belongeth vnto the, vnto vs pertayneth nothyng but open shame: as it is come to passe this daye vnto everyman off Juda, and to them that dwell at Jerusalem:

Yee vnto all Israel, whether they be farre or nye: thorow out all londes, wherein thou hast scrowed them, because of the offences that they had done agaynst the.

2. Mach. 9. 2
2. Test. 2. 6

2. Mach. 2. 4

2. Mach. 3. 2
Dan. 3. 2

Jer. 25. 1
Jer. 29. 1

2. Esdr. 1. 2
9. 2

Dan. 1. 2

1. Chron. 1. 2

The prophet Daniel.

YEE O LORD, vnto vs, to oure kinges & prynces, to oure forefathers: euen to vs all, that haue offended the, belongeth open shame. But vnto the O LORD our God, pertaineth mercy and forgiveness. As for vs, we are gone backe from him, and haue not obeyed the voyce of the LORD our God, to walke in his lawes, which he layed before vs by his seruantes the prophetes: yee all Israel haue transgressed, and gone backe from thy lawe, so that they haue not hearkened vnto thy voyce.

Wherefore the curse and oeth, that is written in the law of Moses the seruant of God (against whom we haue offended) is poured vpon vs. And he hath perfourmed his wordes, which he spake agaynst vs, & agaynst our iudges that iudged vs: to bunge vpon vs such a greate plague, as neuer was vnder heauen, like as it is now come to passe in Ierusalem. Yee all this plague, as it is written in the lawe of Moses, is come vpon vs. Yet made we not oure prayer before the LORD our God, that we might turne agayne from oure wickednesse, and to be lerned in thy verite. Therefore hath y LORD made haist, to bringe this plague vpon vs: for the LORD our God is righteous, in all his workes which he doth: for why, we wolde not harken vnto his voyce.

And now, O LORD our God, thou that with a mightie honde hast brought thy people out of Egypte, to get thy self a name, which remaineth this daye: we haue synned (O LORD) & done wickedly agaynst all thy righteousness: yet let thy wrathfull displeasure be turned awaye (I beseeke the) from thy cite Jerusalem thy holy hill. And why? for oure synnes sake and for the wickednesse of oure forefathers: is Jerusalem and thy people abhoured, of all them that are aboute vs. Now therefore (O our God) heare the prayer of thy seruant, and his intercession: O let thy face shyne ouer thy sanctuary, that lieth waste.

O my God, encline thine eare, and herten (at the leest for thine owne sake) open thine eyes: beholde how we be desolated, yee and the cite also, which is called after thy name: For we do not cast oure prayers before the in oure owne righteousness, no: but only in thy greates mercies. O LORD, heare: O for geue LORD: O LORD confide, tary not ouer longe: but for thine owne sake do it, O my God: for thy cite and thy people is called after thy name.

D As I was yet speakinge at my prayers,

The x. Chap. Fo. lxxxij.

Knowleginge myne owne synnes and y synnes of my people, makinge so myne intercession before the LORD my God, for the holy hills sake of my God: yee whyle I was yet speakinge in my prayer, beholde, the man Gabriel (whom I had sene afore in the vision) came flyenge to me, and touched me aboute y offeringe tyme in the cuckyng. He informed me, and spake vnto me: O Daniel (sayde he) I am now come, to make the vnderstande it: For as soone as thou beganest to make thy prayer, it was so diuysed, and therfore am I come to shewe the. And why? for thou art a man greatly beloued.

Wherefore, ponde the matter wel, that thou mayest lerne, to vnderstande the vision. Lxx. weekes are determed ouer thy people, & ouer thy holy cite: that the wickednesse maye be consumed, that the synne maye haue an ende, that the offence maye be reconciled, and to bunge in euerlastinge righteousness, to fulfill y visions and the prophetes, and to anoynte the most holy one. Vnderstande this then, and marcke it well: that from the tyme it shalbe concluded, to go and repayre Jerusalem agayne, vnto Christ (or the anoynted) pryncer: there shalbe seuen weekes. Then shall the stretes & walles be buylded agayne lxxij. weekes, but with harde troublous tyme. After these lxxij. weekes, shal Christ be slayne, & they shal haue no pleasure in him. Then shal there come a people with the pryncer, and destroye the cite and the sanctuary: and his ende shal come as the water floude. But the desolacion shal continue till the ende of the batell.

He shall make a stronge bonde with many, for the space of a week: and when the week is half gone, he shal put downe the slayne and meatoffringe. And in the temple there shalbe an abhominable desolacion, till it haue destroyed all. And it is concluded, y this waistinge shal continue vnto the ende.

The X. Chapter.

IN the thirde yeare of kinge Cyrus of Persia, there was shewed vnto Daniel (otherwise called Balthasar) a matter, yee a true matter, but it is yet a longe tyme vnto it.

He vnderstode the matter well, and perceived what the vision was. At the same tyme, I Daniel mourned for the space of thre weekes, so that I had no lust to eat bread: as for flesh and wyne, there came none within my mouth: No, I dyd not ones anoynte my self, till the whole thre weekes were out.

¶ Ooo iiii

Psal. 105. 2

1 Pet. 1. d
Zach. 7. b

Deut. 27. 28
Leuit. 26

Baruc. 3

Baruc. 3. b
Ex. 13. 13. 14

Dan. 2. 8
8-2

Dan. 10. 4. d

1. Pat. 16. d
1. Ekd. 11

Matt. 24
17.
Mar. 13. b

The prophet Daniel.

Upon the xiiij. daye of the first moneth, I was by the greate floude, called Tigris: I lift vp myne eyes, and looked: and beholde, a man clothed in lymynge, whose loynes were gyrded vp with fyne golde of Araby: his body was like the Chusolite stone, his face (to lōke vpon) was like lightenyng, his eyes as the flame of fyre, his armes and feete were like fayre glisteringe metall, but the voyce of his wordes was like y^e voyce of a multitude.

I Daniel alone sawe this vision, the men that were with me, sawe it not: but a greate fearfulness fell vpon them, so that they fled awaye, and hyd them selues. I was left there my self alone, and sawe this greate vision, so longe til there remayned nomore strength within me: Yee I lost my colour cleane, I waisted awaye, and my strength was gone. Yet herde I the voyce of his wordes: & as soone as I herde it, fayntnesse came vpon me, and I fell downe flat to the grounde vpon my face. And beholde, an hand touched me, which set me vp vpon my knees & vpon the palmes of my hondes, sayenge vnto me: O Daniel, thou well beloued man: take good hede of the wordes, that I shal saye vnto y^e, & stōde right vp, for vnto y^e am I now sent.

And when he had sayde these wordes, I stode vp trembling. Then saide he vnto me: feare not Daniel: for why, sence the first daye that thou set thine hart to vnderstonde, and didest chaste thy self before thy God: thy wordes haue bene herde. And I had come vnto the whē thou begannest to speake, had not the pryncce ouer the kingdome of the Perses wō stōde me xxi. dayes. But lo, Michael one of the chiefe prynces, came to helpe me, him haue I left by the kynge of Persia, & am come to shewe the, what shal happen vnto thy people in the latter dayes: for it wilbe lōge yet or the vision be fulfilled.

Now when he had spoken these wordes vnto me, I kest downe my heade to y^e grounde, and helde my tūge. Beholde, theretouched my lippes one, very like vnto a man. Then opened I my mouth, and sayde vnto him, that stode before me: O my lord, my ioyntes are lowsed in the vision, and there is no more strength within me: How maye my lordes seruaunt then talke with my lord? seinge there is no strength in me, so that I cannot take my breth? Vpon this theretouched me agayne, one moch like a man, & comforted me, sayenge: O thou man so wel beloued, feare not: be content, take a good herte vnto the, and be stronge. So when he had spoken vnto me, I recovered, & sayde: Spea

The xi. Chap.

ke on my lord, for thou hast refreshed me. Thē sayde he: knowest thou wherfore I am come vnto y^e? now wil I go agayne to fight with the pryncce of the Perses. As soone as I go forth, lo, the pryncce of Grekelonde shal come. Neuertheles, I wil shewe the the thinge, y^e is fast noted in the scripture of treuth. And as for all yonder matters, there is none that helpeth me in them, but Michael your pryncce.

The XI. Chapter.

And in the first yeare of Darins of Media, I stode by him, to conforte him, & to strength him, and now wil I shewe the the treuth. Beholde, there shal stōde vp yet thre kinges in Persia, but y^e fourth shal be farre richer then they all. And when he is in the chiefe power of his riches, he shal prouoke euery man agaynst the realme of Grekelonde. Then shal there arise yet a mightie kinge, that shal rule with greate dominion, and do what him list. And as soone as his kingdome commeth vp, it shalbe destroyed, & deuoyed toward y^e foure wyndes of the heauen. They y^e come after him, shal not haue soch power & dominion as he: but his kingdome shalbe scatred, yee even amonge other thē those. And the kynge of y^e south shalbe mightier, then his other prynces. Agaynst him there shal one make himself strōge, & shal rule his dominion wth greate power.

But after certayne yeares they shalbe ioynded together, & the kynges daughter of the south shal come to the kynge of the north, for to make frendshipe, but she shal not optayne the power of that arme, nether shal she be able to endure thorow his might: but she, & soch as brought her (yee & he y^e begat her, & comforted her for his tyme) shalbe deliuered vp. Out of y^e braunches of hir rote, there shal one stōde vp in his steade: which with power of armes shal go thorow the kynges londe of the north, & handle him accordinge to his strength. As for their Idols & prynces, with their costly Jewels of golde & syluer, he shal cary them awaye captynes in to Egypte, and he shal preuaile agaynst the kynge of the north certayne yeares. And when he is come into y^e kynges realme of y^e south, he shal be fayne to turne agayne in to his owne londe. Wherfore his sommes shalbe displeased, and shal gather together a mightie greate hoost of people: and one of them shal come, and go thorow like a waterfloude: then shal he retorne, and go forth with defyenge and boostinge vnto his owne londe.

Thē the kynge of y^e south shalbe angrie,

Dan. 7. b
Apo. 1. c

Dan. 2. c
Act. 9. a

Dan. 9. b

Iosu. 5. d
Dan. 12. a

Dan. 9. b

21

Dan. 7. a

1. Mach. 6

22

The prophet Daniel.

and shal come forth to fight agaynst the kinge of the north: yee he shal bringe a greete multitude of people together, and a greete heape shalbe geue into his honde: these shal he cary awaye wth greete pryde, for so moch as he hath cast downe so many thousandes, neuertheles he shal not preuaile. For y^e kinge of y^e north shal gather (of the new) a greater heape of people then afore, & come forth (after a certayne tyme and yeares) with a mightie hoost & excedinge greete good.

C At the same tyme there shal many stonde vp agaynst the kinge of the south, so that y^e wicked children of chy people also shal exalte them selues (to fulfill the vision) and then fail. So the kinge of the north shal come to laye sege, and to take the stronge fenced cities: And the power of the of y^e south shal not be able to abyde him, & the best men of the people shal not be so stronge, as to resist him. Shortly, when he cometh, he shal handle him as he list, & no man shalbe so hardy as to stonde agaynst him. He shal stonde in the pleasant countre, which thorow him shalbe destroyed. He shal set his face wth all his power to optayne his kingdome, & to be like it. Yee that shal he do, & geue him vnto the daughters amōge women, to destroye him. But he shal faile, nether shal he optayne his purpose. After this, shal he set his face vnto the Iles, & take many of the. A prynce shal stoppe him, to do him a shame, besyde the confusion that els shal come vnto him. Thus shal he turne agayne to his owne londe, stumbe, & fall, and be nomore founde: so he that came vpon him & dyd him violence, shal stonde in his place, & haue a pleasant kingdome: and after few dayes he shal be destroyed, & thas nether in wrath ner in batell. In his steade there shal aryse a vyle person not holden worthy of a kinges dignite: this shal come in craftely, & optayne the kingdome with fayre wordes: he shal fight agaynst the armes of the mightie (& destroye them,) yee & agaynst the prynce of the couenaunt.

D So after y^e he hath taken truce with him, he shal haue disceat fully: that he maye get vp, & ouercome him with a small flocke: & so with craftynesse to get him to y^e fattest place of the londe, and to deale otherwise, then ether his fathers or graūdfathers dyd. For he shal destroye the thinge, y^e they had robbed & spoyled, yee & all their substaunce: ymagyngethoughtes agaynst the stronge holdes, & that for a tyme. His power and herte shalbe sterted vp wth a greete armie agaynst the kinge of the south: where thorow the kin

The xi. Chap. Fo. lxxxiij.

ge of the south shalbe moued then vnto batell, with a greete & mightie hoost also. Neuerthelesse, he shal not be able to stonde, for they shal conspyre agaynst him. Yee they y^e eate of his meate, shal hurte him: so that his hoost shal fall, & many be slayne downe.

These two kinges shalbe mynded to do myschefe, & talke of disceate at one table: but they shal not prospere: for why, the ende shal not come yet, vnto the tyme apoynted. The shal he go home agayne in to his owne londe with greete good, & set his herte agaynst the holy couenaunt, he shalbe busy agaynst it, & then returne home. At the tyme apoynted he shal come agayne, & go towarde the south: So shal it happen otherwise then at the first, yet ones agayne. And why, the shippes of Cythim shal come vpon him, that he maye be smytten & turne agayne: y^e he maye take indignacion agaynst the couenaunt of holynes, to medle agaynst it. Yee he shal turne him, & drawe soch vnto him, as leaue the holy couenaunt.

He shal set mightie men to vnhalowe the sanctuary of strength, to put downe the daylie offeringe, & to set vp the abhominable desolacion. And soch as breake the couenaunt, shal he flatter with fayre wordes. But y^e people that wil knowe their God, shal haue the ouerhāde and prospere. Those also that haue vnderstandinge amōge the people, shal enfourme the multitude: & for a longe season, they shalbe persecuted with swearde, with fyre, with captyuyte & with the carynge awaye of their goodes. Now whē they fall, they shalbe set vp with a litle helpe: but many shal cleue vnto them faynedly.

Yee some of those which haue vnderstandynge shalbe persecuted also: y^e they maye betryed, purified & clysed, till the tyme be out: for there is yet another tyme apoynted. The kinge shal do what him list, he shal exalte and magnifie himself agaynst all, that is God. Yee he shal speake maruelous thinges agaynst the God of all goddes, wherein he shal prospere, so longe till the wrath be fulfilled, for the conclusion is deuysed alredy. He shal not regarde the God of his fathers, but his lust shal be vpon womē: yee he shal not care for any God, for he shal magnifie himself aboue all. In his place shal he worshipec the mightie Idols: & the god whom his fathers knewe not, shal he honoure with golde and syluer, with precious stones and pleasant Jewels.

This shal he do, setinge helpe and succour at the mightie Idols and straunge god-

a. Mac. 5.2

Nu. 24. d

g

1. The. 2.2

Apoc. 15.2

9

The prophet Daniel.

des. Soch as wil receaue him, and take him for God, he shal geue them greates worshipec and power: yee and make them lordes of the multitude, and geue them the londe with rewardes. In the latter tyme, shal the kinge of the south stryue with him: and the kinge of the north in like maner shal come agaynst him with charettes, horsmen & with a greates navy of shippes. He shal come into the londes, destroye and go thorow: he shal entre also into the sayre pleasaunt londe. Many cities & countrees shal decaye, excepte Edom, Moab & the best of the children of Ammon, which shal escape from his honde. He shal stretch forth his hōdes vpon the countrees, & the londe of Egipte shal not escape him. For thorow his goinge in, he shal haue dominion ouer the treasures of syluer & golde, & ouer all the precious Jewels of Egipte, Lybia and Ethiopia. Neuerthelesse the trydinges out of the east and the north shal trouble him, for the which cause he shal go forth to destroye & curse a greates multitude. The rentes of his palace shal he pyech betwixte the two sees, vpon the hill of the noble sanctuary, for he shal come to the ende of it, and then shal no man helpe him.

The XII. Chapter.

In the tyme wil come also, that the greates pryncce Michael, which stondeth on chy peoples syde, shal aryse vp, for there shal come a tyme of trouble, soch as neuer was, sens there betāne to be eny people, vnto that same tyme. Then shal chy people be deliuered, yee all these that be folde writen in the booke. Many of them that slepe in the dust of the earth, shal awake: some to euerlastynge life, some to perpetuall shame & reprose. The wyse (soch as haue taught o-ther) shal glister, as the shynynge of heauen: and those that haue instructed the multitude vnto godlyncesse, shal be as the starrs, worlde without ende.

And then o Daniel, shut vp these wordes, & seale the booke, till the last tyme. Many shal go aboute here and there, and the shal knowlege increase. So I & amel leked, and beholde, there stode ether two: one vpon this shore of the water, the other vpon yonder syde. And ene of the sayde vnto him, which was clothed in lymynge, and stode aboue vpon the waters of the floude: how longe shal it be to the ende of these wonderous workes? Then herde I the man with the lymynge clothes, which stode aboue vpon the waters of the floude: when he helde vp his righte and left honde vnto heauen, & swore by him

The xij. Chap.

which lyueth for ener: that it shal tary for a tyme, two tymes & half a tyme: & when the power of the holy people is clene scatred abroad, the shal all these thinges be fulfilled.

I herde it well, but I vnderstode it not. Then sayde I: O mylorde, what shal happen after that? He answered: Go thy waye Daniel, for these wordes shal be closed vp & sealed, till the last tyme: & many shal be purified, clensed & tried. But the vngodly shal lyue wickedly, and those wicked (as many of the as they be) shal haue no vnderstandinge. As for soch as haue vnderstandinge, they shal regarde it. And from y tyme forth that the daylie offerynge shal be put downe & the abhominable desolacion set vp, there shal be a thousand & two hundred & x. dayes. O well is him, that waiteth, & cometh to the thousande iij. C. & xxx. dayes. Go thou chy waye now, till it be ended: take thy rest, and byde in thy lot, till the dayes haue an ende.

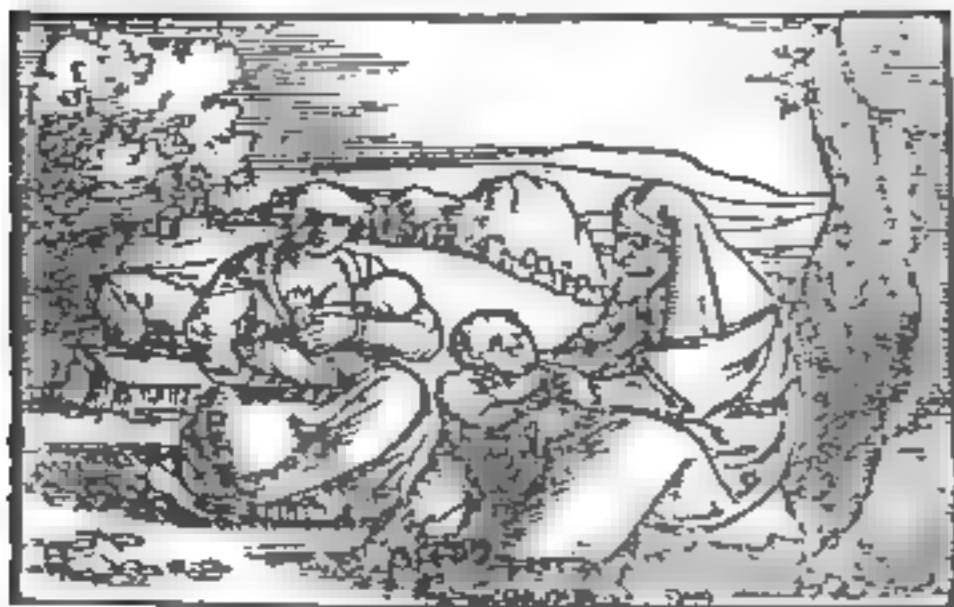
The ende of the prophet Daniel.

The Prophet Oseas

What Oseas conteyneth.

- Chap. I. God refuseth the Jewes, and mar-eth himself to the Gentiles.
- Chap. II. Plage ouer the Jewes, that will not amende: A promyse of mercy to those that wil repent.
- Chap. III. The mercifull loue of God, towards the same vnthankful people.
- Chap. IIII. The synnes of the prestes and of the people, with reprose for the same.
- Chap. V. Against the prestes that disceane the people.
- Chap. VI. The vnthankfulness of the People: A gayne, the louynge kyndnesse of God.
- Chap. VII. No medycine can helpe, so sore are they wounded with ydolatrie.
- Chap. VIII. Idolatrie in Samaria and Israel.
- Chap. IX. Punyschement vpon Israel for ydolatrie.
- Chap. X. The vnthankfulness of Israel The calfe in Samaria, for the which and sech like abhominacions, he telleth them of destruction.
- Chap. XI, XII. God calleth them agayne, with rehearsing his benefites done to them afore.
- Chap. XIII. He sheweth them their wickednesse, and punyschement for the same.
- Chap. XIII. He crieth and exorteth the people to conuerre, promysynge sweetly and louyngly to receaue them.

The prophet Oseas.



This is the worde of the LORDE that came vnto Oseas the sonne of Bee ri, in the dayes of Osiass, Ioathan, Achaz & Ezechias Kinges of Iuda: and in the tyme of Jeroboam the sonne of Ioas kynge of Israel.

The first Chapter.

In the first, when the LORDE spake vnto Oseas, he saide vnto him: Go thy waye, take an harlot to thy wife, and get childre by her: for the lorde hath committed greace whor done agaynst the LORDE. So he wente, and toke Gomer yf daughter of Deblaim: which conceaued, and brought forth a sonne. And the LORDE sayde vnto him: call his name Iesrael, for I wil shortly auenge the bloude of Iesrael vpon the house of Iehu, and will lunge the kingdome of the house of Israel to an ende. Then will I breake the bowe of Israel, in the valley of Iesrael.

She conceaued yet agayne, and bare a daughter. And he sayde vnto him: Call hir name Lomhama (that is, not opteyninge mercy) for I wil haue no pyte vpon the house of Israel, but forget them, and put them clene out of remembraunce. Nevertheless I wil haue mercy vpon the house of Iuda, & wil saue them, euen thow the LORDE their God. But I wil not deliuer them thow euen any bow, swerde, batel, horses or horsmen.

Now when she had weened Lomhama, she conceaued agayne, & bare a sonne. Then sayde he: call his name Lo Ami (that is to saye, not my people.) For why: ye are not my people, therfore will not I be yours. And though the nombre of the children of Israel be as the sonde of the see, which can nether be measured ner tolde: Yet in the place where it is sayde vnto them, ye be not my people: euen there shall it be thus reported of them: they be yf childre of the luyng God. Then shall the children of Iuda and the childre of

The ij. Chap. Ho. lxxxiiiij.

Israel be gathered together agayne, & cho sethem selues one heade, and then departs out of the londe: for greace shall be the daye of Iesrael.

The II. Chapter.

All youre brechren, that they are my people: and youre susteren, that they haue optayned mercy. As for youre mother, ye shall chide with her, and reprove her: for she is not my wife, nether am I hir husbode: vnlesse she put awaye hir whor done out of my sight, and hir aduouty from hir brestes. If no, I shall strype her naked, & set her, euen as she came in to yf worlde: Yee I shall laye hir waiste, and make her like a wil dernesse, and slaye her for chyrste. I shall haue no pyte also vpon hir children, for they be the children of fornicacion.

Their mother hath broken hir wedlocke, and she that bare them, is come to confusion. For she sayde: I wil go after my louers, that geue me my water and my bried, my woll & my flax, my oyle and my drynke. But I will hedge hir waye with thornes, and stoppe it, that she shall not fynde hir focestoppes: and though she runne after hir louers, yet shall she not get them: she shall seke them, but not fynde them. Then shall she saye: well, I will go turne agayne to my first husbode, for at yf tyme was I better at ease, then now. But this wolde she not knowe, where as I yet gaue her come, wyne, oyle, syluer and golde, which she hath hanged vpon Baal.

Wherfore now will I go take my come & wyne agayne in their season, and set agayne my woll and my flax, which I gaue her, to couer hir shame. And now will I dyscouer hir foolishnesse, euen in the sight of hir leuers, and no man shall deliuer her out of my hondes. Moreover, I wil take awaye all hir myrth, hir holy dayes, hir new moones, hir Sabbathes and all hir solempne feastes: I will destroye hir vynyardes and fyge trees, though she saith: lo, here are my rewardes, that my louers haue geuen me. I wil make it a wodde, and the wylde beestes shall eate it vp: I wil punyssh her also for the dayes of Baal, wherin she censured him, decynging him with hir earynes and cheynes: when she folowed hir louers, and forgat me, saith the LORDE.

Wherfore beholde, I wil call her agayne, bringe her in to a wilbernes, and speake frend ly vnto her: there wil I geue her hir vynyardes agayne, yee and the valley of Achor also, to shewe hir hope & comfote. Then shall she synge there as in the tyme of hir youth, &

1. Reg. 12.
1. 16. 17

Leul. 11. b
Eze 44. d

4 Re 21. b
4 Re 15. c
17. 18. b

4 Re 17. a
Gen. 49. b
4. Re 19. b

Esa 10. d
Rom 9. c
Gen 22. c

Ioh 1. a
Eze. 17. c

Iere. 3. a

Eze. 16. a

Ioh. 8. d

4. Re 17. a

Leui 11. c

Eze. 16. b

Iere. 13. c

Deu 16. c

Iud. 1. b
10. b

Iosa. 7. d

The prophe Esas.

Iudic. 5.2
Exo. 15.2
E like as in the daye when she came out of the
londe of Egypte. Then (saierh the LORDE)
she shal saye vnto me: O my housbande, z
shal call me nomore Baal: for I wil take a-
waye those names of Baal from hir mouth,
yee she shal neuer remembre their names any
more. Then will I make a couenaunt with
them, with the wylde bestes, with the fou-
les of the ayre, z with euerythinge that cre-
peth vpon the earth.

Esa. 3.2
Eze. 16.2
As for bowe, sixerde and batel, I will de-
stroye soch out of the londe, z wil make them
to slepe safely. Thus wil I marye the vnto my
ne owne self for euermore: yee euen to my self
wil I marye the, in righteuousnesse, in equitye,
in louynge kyndnesse and mercy. In faith al-
so will I marye the vnto my self, z thou shalt
knewe the LORDE. At the same tyme wil I
shewe my self frendly and gracious vnto y
heauens, saierh the LORDE: z the heauens
shal helpe the earth, and the earth shal helpe
the come, wyne and oyle, and they shal helpe
Israel. I wil sorue them vpo earth, for a se-
de to myne owne self, z wil haue mercy vpon
her, y was without mercy. And to the which
were not my people, I wil saye: thou art my
people. And he shal saye: thou art my God.

The III. Chapter.

Eze. 44.2
Esa. 18.2
Amos 6.2
2 Then sayde y LORDE come: Go yet y
waye z wowe an adnourerous wo-
ma, whos chynghoure loueth, as y LORDE
doth the childre of Israel: how be it they ha-
ue respecteto straunge goddes, and loue the
wyne kannes. So I gat her for xv. syluer lin-
ges, and for an hemer and an half of barleye,
z sayde vnto her: Thou shalt byde with me a
longe season, but se that thou playest not the
harlot, and loke thou medle with none other
man, z then wil I kepe my self for the.

2 Thus the childre of Israel shal syt a grea-
te whyle without kinge and prynce, without
offerynge and aulter, without prest and re-
uelacion. But after warde shal the children
of Israel conuerre, and seeke the LORDE their
God, and Dauid their kinge: and in y latter
dayes they shal worship the LORDE, and
his louynge kyndnesse.

The IIII. Chapter.

Eze. 34.2
2 Are y woide of the LORDE, o ye chil-
dren of Israel: For the LORDE must
punysh the, y dwel in the londe. And
why? There is no faithfulness, there is no
mercy, there is no knowlege of God in the lo-
de: but swearynge, lyge, manslaughter, the fe-
and aduontry haue gotten the ouerhande, z
one bloudgiltynesse foloweth another. Ther-
fore shal the londe be in a miserable case, and

The iiij. Chap.

all they that dwell therein, shal mourne. The
bestes in the felde, the foules in y ayre, and
the fishes in the see shall dye. Yet is there no-
ne, that wil chaste nor reprove another. The
prestes which shulde reforme other me, are
become like the people.

Therfore stonblest thou in y daye tyme z,
the prophet with the in the night. I wil brin-
ge thy mother to sylence, z why? my people
perish, because they haue no knowlege. Sein-
ge then that thou hast refused vnderstandin-
ge, therfore wil I refuse y also: so that thou
shalt nomore be my prest. And for so moch as
thou hast forgotten the lawe of thy God, I
wil also forget thy childre. The more they in-
creased in multitude, the more they synned
agaynst me, therfore wil I charge their ho-
noure in to shame. They cate vp the synnes
of my people, z corage them in their wicked-
nesse. Thus the prest is become like the peo-
ple. Wherfore I will punysh them for their
wicked wayes, z rewardethem acordinge to
their owne ymaginacions. They shal cate, z
not haue ynough: They haue vsed whor-
dome, therfore shall they not prosper: z why?
they haue forsaken the LORDE, z not regar-
ded him.

Whoridome, wyne and dyonfennesse take
the herte awaye. My people are counsell at
their stockes, their staffe must tell them. For
an whorish mynde hath disceaned them, so y
they comitte fornicacion agaynst their God.
They make sacrifice vpon the hie mountay-
nes, z burnetheir incense vpon the hilles, yee
amonge the okes, groues z busshes, for the-
re are good shadowes. Therfore y^s dought-
ters are become harlottes, and youre spouses
haue broke their wedlocke I wil not punysh
y^s doughters for beinge defyled, z y^s bry-
des that became whores: seinge the fathers
themselves haue medled with harlottes, and
offered with vnchrystes: but the people that
wil not vnderstonde, must be punysht.

Though thou Israel art disposed to pla-
ye y harlot, yet shuldest not thou haue offen-
ded, o Juda: thou shuldest not haue runne to
Galgala, ner haue gone vpto Bethauē, ner
haue sworn: the LORDE lyneth. For Israel
is gone backe, like a waton come. The LORDE
therfore shal make hir fede, as y labe y go-
eth astraye. And where as Ephraim is beco-
me partaker of Idols, wel, let him go. Their
dionfennesse hath put the backe, z brought
them to whoridome. Their rulers loue rewar-
des, bryngre (saye they,) to their owne shame.
A wynde shall take holde of their fethers,
z they shal be cofounded in their offerings.

B

Baruc 3.6
Esa. 5.6
Mala. 1.6
Exo. 19.2

Eze. 13.2

Esa. 24.2
Leui. 28.2
Mich. 6.6
Agg. 1.2

4 Reg. 1.2

4 ac. 17.2

Nu. 35.2

3 Re. 12.2
Deu. 10.2

The prophet Ezech.

The V. Chapter.

Are this, o ye prestes: take hede, o thou housholde of Israel: geue eare, o thou kingly house: for this punysshment wil come vpon you, that are become a snare vnto Myspa, and a spied net vnto the mount of Thabor. They kyll sacrifices by heapes, to begyle the people therewith: therefore wil I punyssh them all. I knowe Ephraim well ynough, & Israel is not hyd frome: for Ephraim is become an harlot, and Israel is defyled. They are not mynded to turne vnto their God, for they haue an whorish herte, so yf they can not knowe the LORDE.

Eze 8. b
Iere. 23. d

Osce 7. b

Iere. 3. b
Deu. 4. c
Eze 14. a

But the pryde of Israel wil be rewarded him in his face, yee both Israel and Ephraim shal fall for their wickednesse, and Iuda with them also. They shall come with their shepe & bullockes to seeke yf LORDE, but they shal not fynde him, for he is gone from them. As for the LORDE, they haue refused him, and brought vp bastarde children: a moneth therfore shal deuoure them with their portions.

Blowe with the shaxmes at Gabea, and with the trumpet in Rama, crie out at Bethauen vpon the yonside of Beniamin. In the tymes of yf plage shal Ephraim be layed waiste, therfore dyd I faithfully warne the trybes of Israel. Yet are the prynces of Iuda become like them, that remoue the londe-mynarkes, therfore wil I poure out my wrath vpon them like water. Ephraim is oppressed, and can haue no right of the lawe: for why they folowe yf doctrynes of men. Therfore will I be vnto Ephraim as a moth, & to the house of Iuda as a caterpillar.

Deu. 19. d
Deu. 27. b

4. Re. 16. b
2. Par. 28. c

When Ephraim sawe his sicknesse, and Iuda his disease: Ephraim wente vnto Assur, and sent vnto King Jareb: yet coude not he helpe you, nor ease you of youre payne. I am vnto Ephraim as a lyon, and as a lyons whelp to the house of Iuda. Euen I, I wil spoyle them, & go my waye. I wil take them with me, and no man shal rescue them. I wil go, and returne to my place, tili they waxe faynt, and seeke me.

The VI. Chapter.

And their aduersite they shall seeke me, and saye: come, let vs turne agayne to the LORDE: for he hath syncten vs, and he shal heale vs: he hath wounded vs, & he shal bynde vs vp agayne: after two dayes shal he quyen vs, in the thurde daye he shal raise vs vp, so that we shal lyue in his sight. Then shal we haue vnderstondinge, & endeouore oure selues to knowe the LORDE.

Iob 5. b

The vii. Chap. No. lxxxv.

He shal go forth as the sprynge of the daye, and come vnto vs as the cuenynge and mornynge rayne vpon the earth. Pro. 16. b

O Ephraim, what shal I do vnto the? O Iuda, how shal I intreate the: seynge youre loue is like a mornynge clyde, & like a dew yf goeth early awaye. Therfore haue I cut downe the prophetes, & letten them beslayne for my wordes sake: so that thy punysshment shal come to light. For I haue pleasure in loynge kyndnesse, and not in offerynge: see in the knowlege of God, more then in burnt sacrifice. But euen like as Adam dyd, so haue they broken my couenaunt, and set me at naught. Galaad is a cite of wicfed doers, of malicious people and bloudshedders. The multitude of the prestes is like an heape of theues, murtherers & bloudthirstie: for they haue wrought abhominacion. Horrible thinges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israel is defyled: but Iuda shal haue an haruest for himself, when I returne the captiuyte of my people.

B

Matt. 9. b
12. a

Gen. 3. b

Iere. 18. b

The VII. Chapter.

When I vndertake to make Israel whole, then the vngacionsnesse of Ephraim and the wickednes of Samaria cometh to light: then go they aboute with lyes. At home, they be theues: and without, they fall to robbynge. They cosidre not in their hertes, that I remembre all their wickednes. They go aboute wth their owne ynuenciōs, but I se them wel ynough. They make the kinge and the princes, to haue pleasure in their wickednes & lyes. All these burne in aduoutry, as it were an oven yf the baker heateth, whē he hath leste kneadinge, till the dowe be leuended. Euen so goeth it this daye with oure kinges and prynces, for they begynne to be woode dionden thorow wyne: they vse familiarite with such as disceauethē. They with the ymaginacion of their herte are like an ouē, their slepe is all yf might like the slepe of a baker, in the mornynge is he as hote as the flame of fyre: they are altogether as hote as an oven.

A

B

They haue deuoured their owne iudges, all their kinges are falle: yet is there none of thē yf calleth vpon me. Therfore must Ephraim be mixte amonge yf heithen. Ephraim is become like a cake, yf no man turneth: straungers haue deuoured his strength, yet he regardeth it not: he wareth ful of gray haire, yet wil he not knowe it: & yf pryde of Israel is cast downe before their face, yet wil they not turne to the LORDE their God, ner seeke him, for all this.

Osce 7. a

PPP

The prophet Ezech.

4. Re. 16. b
Esa. 1. a
1. Pet. 2. 2
Matt. 15. 2
Esa. 29. d
Eze. 33. f

Ephraim is like a boue, that is begyled, and hath no herte. Now call they vpon the Egyptians, now go they to the Assirians: but whyle they be goinge here and there, I shal spiede my net ouer them, & drawe them downe as yf foules of the ayre: and acordinge as they haue bene warned, so will I punyssh them. Wo be vnto them, for they haue forsake me. They must be destroyed, for they haue set me at naught. I am he that haue re demed them, and yet they dyssemble wth me. They call not vpon me with their hartes, but lye youlinge vpon their beddes. Where as they come together, it is but for meate & drinke, and me will they not obeye. I haue taught them, and defended their arme, yet do they ymagin myschese agaynst me. They turne them selues, but not a right, & are be come as a broken bowe. Their prynces shalbe slayne wth the swearde, for the malice of their tungen, soch blasphenues haue they larned in the londe of Egypte.

The VIII. Chapter.

Deu. 31. d
1. Re. 12. c
Eze. 7. d

A Let the horn to thy mouth, and blowe: get the swifely (as an Aegle) vnto the house of the LORDE: for they haue broken my conenante, and transgressed my lawe. Israel can saye vnto me: thou art my God, we knowe the: but he hath refused the thinge that is good, therefore shall the enemye folowe vpon him. They haue ordered kinges, but not chorow me: they haue made prynces, and I must not knowe of it. Of their syluer and golde haue they made them ymages, to bringe them selues to destruction.

1. Re. 12. d

Thy calse (O Samaria) shalbe taken awaye, for my wrothfull indignacion is gone forth agaynst the. How longe wil it be, or they can beclensed? For the calse came from Israel, the worke man made it, therefore can it be no God, but even to a spyders webbe shal yf calse of Samaria be turned. They haue sowne wynde, therefore shal they reape a storme.

B Their sede shal beare no come, there shal no meel be made of their increase: though yf re be, yet shal straungers deuoure it vp. Israel shal perish, the Gentiles shal entreate him as a foule vessel. Sens they went vp to the Assirians, they are become like a wylde asse in the deserte.

4. Re. 17. 2
Eze. 16. b

Ephraim getteth rewardes to get louers, therefore are they scatred amōge the heithē, there wil I gather them vp. They shal soone be weery of the burthen of kinges & prynces. Ephraim hath made many alters to

The ix. Chap.

do wickednes, therefore shal the alters turne to his synne. Though I shewe the my lawe neuer so moch, they counte it but straunge doctrine. Whereas they do sacrifice, offeringe the flesh and eatinge it: the LORDE will haue no pleasure therin: but will remembre their wickednes, and punyssh their synnes. Israel turneth agayne into Egypte, they haue forgotten him that made them, they buylde churches, and Juda maketh many stronge cities: therefore wil I sende a fyre into their cities, and it shal consume their places.

The IX. Chapter.

S O not thou triumphe (O Israel) make no boostinge more then the heithen, for thou hast comitted aduoutry agaynst yf God: straunge rewardes hast thou loued, more the all come floores. Therefore shal they nomore enioye the come floores and wyne presses, and their swete wyne shal fayle the. They wil not dwel in the LORDES londe, but Ephraim turneth agayne into Egypte, & eateth vncleane thinges amonge the Assirians. They poure out no wyne for a drinke offeringe vnto the LORDE, neither geue they him their slayne offerings: but they be vnto them as mourners meates, wherin all they that eat them, are defyled. For the bierd that they haue soch lust vnto, shal not come in the house of the LORDE. What wil ye do then in the solempne dayes, and in the feast of the LORDE? lo, they shall gett them awaye for the destruction, Egypte shal receaue them, & Toph shal bury them.

The nettles shal ouergrowe their pleasure goodes, and burres shalbe in their tabernacles. Be ye sure (O Israel) the tyme of visitacion is come, the dayes of recompencinge are at hande. As for the prophet, ye holde him for a foole: and him that is rich in the spere, for a mad man: so greate is youre wickednes and malice. Ephraim hath made himself a watchman of my God, a prophet yf is become a snare to do hurte in every strete, and abheminacion in the house of his God. They be gone to farre, & haue destroyed the selues, like as they dyd afore tyme at Gaba. Therefore their wickednes shal be remembred, and their synnes punyshed.

I fande Israel like grapes in the wilderness, & sawe their fathers as the first fyges in yf toppe of yf fygetre. But they are gone to Baal Peor, & runne awaye from me to yf shame full Idoll, & are become as abheminable as their louers. Ephraim stierh like a byrde, so shal their glory also: In so moch, yf they shal neither begette, cōceiue ner beare children,

Deu. 17. d
4. Re. 17. 2
4. Re. 21. b

Agg. 1. 4
Eze. 4. c

1. Re. 19. 2
1. Re. 10. c
4. Re. 9

1. Re. 14. 2
Nu. 25. 2

The prophet Oseas.

■ And though they bring up any, yet will I make them childlesse amonge men. Yee wol shall come to them, when I departe from them. **Gen. 48. 2** Ephraim (as me thinke) is planted in welthynesse, like as Tyrus, but now must she bringe hir owne children forth to the man slayer.

Isa. 4. d **W** LORDE thou shalt gene them: what shalt thou gene them? gene them an vnfructe full wombe and drye brestes. All their wickednesse is done at Galgal, there do I abhorre them. For the vngaciousnes of their owne mencions, I wil drye them out of my house. I will loue them nomore, for all their prynces are vnfaithfull. Ephraim is hewen downe, their rote is dried vp, so y they shal bringe nomore frute: yee and though they bringe forth any, yet wil I slaye even the best beloued frute of their body. My God shall cast them awaye, for they haue not bene obedient vnto him, therfore shal they go astraye amonge the heithen.

The X. Chapter.

■ **I** Srael was a goodly vyne, but he hath brought forth vnprofitable frute: yee the more frute he had, the more aulcers he made: y more good I dyd to their londe, the more frendshipe shewed they to their ymages. Their herte is denyded, therfore wil they be destroyed. The LORDE shall breake downe their ymages, he shal destroye their aulcers. Then shal they saye: we haue no kinge, for why? we haue not feared the LORDE. And what shal then the kinge do to vs? They comon together, and sweare vayne ootheres: they be cōfederate together, therfore groweth their punysshment, as the waters in the fowes of the londe.

■ They that dwell in Samaria haue worshipped the calfe of Bethaue: therfore shall the people mourne ouer them, yee and the prestes also, that in their welthynesse reioyced with them: and why? it shal passe awaye from them. It shalbe brought to the Assirian, for a present vnto kinge Iareb. Ephraim shal receaue full punishment: Israel shal be confounded for his owne ymaginacions, Samaria w his kinge shal vanish awaye, as the scumme vpon the water. The hye places of Auen where Israel do synne, shal be cast downe: thistles and thornes shal growe vpon their aulcers. Then shal they saye to y mountaynes: cower vs, and to the hilles: fall vpon vs.

Luc 12. c
Apo. 6. c

Iud 19. 2

■ O Israel, thou hast synned as Gabaab dyd afore tyme, where they remayned: shulde not the batel then come vpon the wicked

The xi. Chap. Ho. lxxxvi.

children, as wel as vpon the Gabaomites? I wil chasten them, euen after myne owne desyre, the people shal be gathered together ouer them, whē I punyssh them for their grea te wickednesse. Ephraim was vnto me, as a cow that is vsed to go to plowe, therfore I loued him, and fell vpon his sayre neck. I dro ue Ephraim, Iuda plowed, z Jacob playd the husbōde man: that they might sowe vnto rightuousnes, and reape the frutes of wel doynge: y they might plowe vp their fresh londe, and seke the LORDE, till he came, and lerned them rightuousnes.

■
Matt. 11. c

But now they haue plowed them wickednesse, therfore shal they reepe synne, and eate the frute of lyes. Seinge thou puttest thy cōfidence in thine owne wayes, and leane st to y multitude of thy worthies: there shal growe a sedicion amonge thy people. All y strō ge cities shal be layed waist, euen as Salmana was destroyed with his familiers, thorow him that was auenged of Baal, in the daye of batel, where y mother perished with hir childre. Euen so shal it go with you (o Bethel) because of youre malicious wickednes. Like as the mounyng goeth awaye, so shal the kinge of Israel passe.

Iud. 2. c

The XI. Chapter.

■ **W** hen Israel was yōge, I loued him: and called my sonne out of the londe of Egipte. But y more they were called, the more they wente backe: offeryn ge vnto Idols, and censynge ymages. I lerned Ephraim to go, and bare them in myne armes, but they regarded not me, that wolde haue helped them. I led them wiche coardes of frendshipe, z with bondes of loue. I was euen he, that layed the yocke vpon their neckes. I gaue them their fodder myself, y they shulde not go agayne into Egipte: And now is Assur their kinge: for they wolde not turne vnto me. Therfore shal y swearde begynne in their cities, the stoare that they haue lickened vnto, shal be destroyed and eaten vp: and that because of their owne ymaginacions. My people hath no lust to turne vnto me, their prophetes laye the yocke vpon the, but they ease them not of their burthen.

■
Exo. 1. b
5. b
Matt. 23. c
Exo. 32. b
1. Re. 13. c
4. Re. 16. c

Exo. 16. c

What grea te thinges haue I geuen the, o Ephraim? how faithfully haue I defended the, o Israel? haue I dealt with the as with Adama? or haue I intreated the like Seboim? No, my hert is otherwise mynded. Yee my mercy is to feruent: therfore haue I not turned me to destroye Ephraim in my wrothful displeasure. For I am God and no man, I am euen that holy one in the myddest

■
Isa. 10. 2
28. b
Matt. 23. d
Luc. 11. d

Gen. 19. c
Deu 29. d

The prophet Hseas.

of the, though I came not within the cite.

Apo. 5. a

The **LORDE** roareth like a lyon, that they maye folowe him: Rec as a lyon roareth he, that they maye be a frayed, like the children of the see: that they maye be scarred awaye from **Egipte**, as men scarre byrdes: & frayed awaye (as doves vse to be) from the **Assirias** londe: and that because I wolde haue them tary at home, saith the **LORDE**. But **Ephraim** goeth aboute me with lies, and the house of **Israel** dyssembleth. Only **Juda** holdeth him with **God**, and with the true holy thinges.

The XII. Chapter.

A

Ephraim keepeth the ayre, and followeth a fere the east wynde: he is euer increasynge lyes & destruction. They be confederate with the **Assirians**, their oyle is caried in to **Egipte**. The **LORDE** hath a court to holde with **Juda**, and wil punysh **Jacob**: After their owne waies and a cordinge to their owne inuencions, shal he recompence them. He toke his brother by the hyle, when he was yet in his mothers wombe: and in his strength he wrestled with **God**. He streue with the **Angel**, and gat the victory: so that he prayde and desyred him. He saide h. ni at **Bethel**, & there he talked wth vs.

4. Re. 16. b
Eia 57. b

Gen. 25. a
Gen 22. d
Gen 35. b

Rec the **LORDE** **God** of hoostes, euen y^e **LORDE** him self remembred him: Then turne to thy **God**, kepe mercy and equitye, and hope still in thy **God**. But the marchaunt hath a false weight in his honde, he hath a pleasure to occupie extortion. **Ephraim** thus keepeth thus: Tush, I am rich, I haue good ynough: In all my workes shal not one faute be founde, that I haue offended. Yet am I the **LORDE** thy **God**, eue as when I brought the out of the londe of **Egipte**, and set the in thy tentes, and as in the hye feast dayes.

Apo. 1. c

I haue spokē thorow the prophetes, and shewed dyuerse visions, and declared my self by the ministracion of y^e prophetes. But at **Galaad** is the abhominacion, they are fallen to vanyte. At **Galgai** they haue slayne oxen: and as many heapes of stones as they had in their lēde forowes, so many altars haue they made. **Jacob** fled into the londe of **Siria**, and **Israel** serued for a wife, and for a wife he kepte shepe.

Deu 12. a
14. b

Gen. 28. a

By a prophet the **LORDE** brought them out of **Egipte**, and by a prophet he preserved thē. But **Ephraim** hath prouoked h. ni to displeasure thorow his abhominacions: therefore shal his bloude be poured vpon him self, and the **LORDE** his **God** shal rewarde him his blasphemies.

The xiiij. Chap.

The XIII. Chapter.

The abhominacion of **Ephraim** is come also in to **Israel**. He is gone backe to **Baal**, therefore must he dye. And now they synne more and more: of their synner, they make them molten ymages, like the Idols of the heithen, and yet all is nothinge but the worke of the craftesman. Not with stōdinge they preach of the same: who so wil kysse the calves, offreth to men. Therefore they shalbe as the mowynge cloude, and as the dew that early passeth awaye: and li-keas dust that y^e wynde taketh awaye from the floore, and as smoke that goeth out of y^e chymney.

A

Eia. 46. a
Eze. 16. b
Ofc 3. b
Ofc 8. a

I am the **LORDE** thy **God**, which brought the out of the londe of **Egipte**: that thou shuldest knowe no **God** but me only, & that thou shuldest haue no Sauoure but only me. I toke diligent hede of the in the wilderness that drye londe. But when they were wel fedde and had ynough, they wared proude, and forgot me. Therefore wil I be vnto them as a lyon, and as a leoparde in y^e waye to the **Assirians**. I wil come vpon them as a she ber, that is robbed of hir wolpes, and I wil breake that subburne herte of theirs. There wil I deuoure them as a lyon: yee the wyld beasts shal teare them.

Exo. 20. a

Eia. 47. b
Deu. 8. a
Deu. 31. b

O **Israel**, thou doest but destroye thy self, In me only is thy helpe. Where are thy kinges now, that shulde helpe the in all thy cities? Rec and thy iudges, of whom thou saydest: geue me a kinge and prynces: well, I gaue the a kinge in my wrath, and in my displeasure wil I take him from the agayne. The wickednesse of **Ephraim** is bounde together, & his synne lieth hyd. Therefore shall sorowes come vpon him, as vpon a woman that trauaileth. An vndiscrete sonne is he: for he considreth not, that he shulde not haue bene able to haue endured in the tyme of his byrth, had not I defended him from the graue, and deliuered him from death.

Job 21. a

1. Reg. 8. a

I

O death, I wil be thy death: o hell, I wil be thy styng. Yet can I send comfort, for when he is now the goodliest amonge the heithen, the east wynde (euen the wynde of the **LORDE**) shal come downe from the wilderness, and drye vp his condytes, and drynke vp his welles: he shal spoyle the treasure of all pleasaunt vessels.

1. Cor 15. f
Heb. 2. b

As for **Samaria**, they shalbe made waif, & why: they are disobedient vnto their **God**. They shal perishe with the swearde, their children shalbe slayne, and their women bygg with childe shalbe ryppe vp.

4. Re. 17. a

The prophet Oseas.

The XIII. Chapter.

Jer. 18. a
Eze. 18. c
37 c
3. Re. 12 c

Heb. 12 c
Psal. 91. a

AUNE thenow (o Israel) vnto y LORD thy God, for thou hast taken a greate fall thorow thy wickednesse. Take these wordes with you, when ye turne to the LORDE, & saye vnto him: O forgeue vs all oure synnes, receaue vs gracionsly, & then wil we offre y bullockes of oure lypes vnto the. Assur shalbe no more oure helper, neither wil we ryde vpon horses any more. As for the workes of oure hondes, we wil nemo recall vpon them: For it is thou that art oure God, thou shewest euer mercy vnto the fatherlesse.

B (yf they wolde do this) I shulde heale their sores: yee with all my herte wolde I lo uethem: so y my wrath shulde clene be turned awaye from them. Yee I wolde be vnto Israel as the deue, and he shulde growe as y lylie, & his roote shulde breake out as Libanus. His brannches shulde spiede out abroad, & be as fayre as the olyuette, & smel as Libanus. They that dwel vnder his shadowe, shulde come agayne, & growe vp as the corne, & floush as the vyne: he shulde haue as good a name, as the wyne of Libanus.

O Ephraim, what haue I to do with y: I dole any more. I wil graciously heare him, & lede him forth. I wil be vnto the as a grene fyre tre, vpon me shalt thou fynde thy fructe. Who so is wyse, shal vnderstonde this: & he y is right enstructe, wil regarde it. For y wayes of the LORDE are rightuous, soch as be godly wil walke in them: As for the wicked, they wil stumbe therein.

The ende of the prophet Oseas.

The Prophet Joel.

What Joel conteyneth.

- Chap. I. Sheweth Israel, that all these glory and outwarde ceremonies, shal be put downe and cease
Chap. II. The plagues are greate, wherfore he wolde haue them to mourne: yet yf they will amende, they maye hope for grace.
Chap. III. How the people are brought agayne, and their enemies punished.

The first Chapter.

ATHIS is the worde of the LORDE, that came vnto Joel the sonne of Phatuel: Heare o ye elders: pōdie this wel, all ye that dwell in the lō

The i. Chap. Ho. lxxxvij.

de: yf euer there happened soch a thinge in youre dayes, or in y dayes of youre fathers. Tell youre children of it, & let them shewe it vnto their children, & so they to certifie their posterite therof. Loke what the caterpillar hath lefte, y hath the greshopper eaten vp: what the greshopper lefte, chat hath the locuste eaten vp: & what the locuste hath lefte, chat hath the blastinge consumed. Wake vp ye droncardes, & wepe: mourne all ye wyne suppers, because of youre swete wyne, for it shal be taken awaye from youre mouth. Yee a mightie & an innumerable people shal come vp into my londe: these haue teth like the teth of Lyons, & chafte bones like the lyones. They shal make my vinyarde waiste, they shal pylle of the barckes of my fygetrees, stry pethem bare, cast them awaye, and make the braunches whyte.

B Make y mone as a virgin doth, y gyrdeth her selfe with sacke, because of hir bryde grome. For the meate & drynt offerynge shalbe taken awaye from the house of the LORDE: & the prestes y LORDES minsters shal mourne. The felde shalbe waisted, the londe shalbe in a miserable case: for the corne shalbe destroyed, the swete wyne shal come to confusion, & the oyle vterly desolate. The husbōdemen & the wyne gardeners shal loke pitteously & make lamentacion, for the wheate wyne & barley, & because the haruest vpon the felde is so clene destroyed. The grape gatherers shal make greate mone, when the vinyarde & fygetrees be so vterly waisted. Yee all the pomgarnettes, palm trees, aple trees, & the other trees of the felde shall wyther awaye. Thus the mery cheare of the children of men, shal come to confusion.

Gyde you, & make y mone, o ye prestes: mourne ye ministres of the aulter: go youre waye in, & slepe in sack cloth, o ye officers of my God: for the meat & drynt offerynge shal be taken awaye from the house of y God. Proclame a fastyng, call the cōgregation, gather the elders & all the inhabitants of the londe together into the house of the LORDE y God, & crie vnto the LORDE: alas, alas for this daye. And why? the daye of the LORDE is at honde, and commeth as a destroyer from the Almighty. Shal not y meates be taken awaye before our eyes, the mynth also & ioye from the house of oure God? The sede shal perishe in the ground, the garners shal lye waiste, the floozes shalbe broken downe, for the corne shalbe destroyed. O what a sighinge make the catell: the bullockes are very enel lifynge, because they haue no pastures

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Ezo. 10. d

Deu. 32. d

B

C
Joel. 1. c

3. Re. 11. a

The prophet Joel.

and the shepe are famished awaye.

O LORDE, to the will I crie: for the fyre hath consumed the goodly pastures of the wyldernesse, and the flame hath brent vp all the trees of the felde. Yee the wyld beestes crie also vnto the: for the water ryuers are dried vp, and the fyre hath consumed the pastures of the wyldernesse.

The II. Chapter.

Soph. i. c
Amos 5. c

Blowe out y trompet in Sion, & crie vpo my holy hill, y all soch a dwel in the londe, maye tremble at it: for y daie of the LORDE cometh, & is harde at honde: a darcke daie, a gloomyng daie, a cloudy daie, yee & a stormy daie, like as the morninge spiedeth out vpo the hilles: Namely, a great & mightie people: soch as haue not benefites y begynnynge, nether shal be after them for euermore. Before him shal be a consumynge fyre, & behynde him a burnynge flame. The londe shal be as a garden of pleasure before him, but behinde him shal it be a very wast wildernesse, & there is no man, that shal escape him. They are to loke vpon like bayded horses, & runne like horsemen. They slyppe vp vpon y hilles, as it were the sounde of charrettes: as the flame of fyre that consumeth the strawe, and as a mightie people redy to the batell.

The folke shal be afrayed of him, all faces shal be as blacke as a pot. These shal rine like giauntes, & kepe ouer the wallis like men of warre. Every mā in his goinge shal kepe his araie, & not go out of his path. There shal not one dryue another, but each shal kepe his owne waye. They shal breake in at the wyndowes, & not be hurte: They shal come into the cite, & runne vpon the wallis: They shal clymme vp vpon the houses, & slyppe in at the wyndowes like a thefe. The earth shal quake before him, yee the heauens shal be moued: the Sonne & Moone shal be darkened, and the starres shal withdrewetheir shyne. The LORDE shal shewe his voyce before his hoost, for his hoost is greete, stronge & mightie to fulfill his commandment. This is y greete and maruelous fearfull daie of the LORDE: And who is able to abyde it?

Joel 2. c
Matt. 24. c

Apoc. 6. c
Deu 4. c
Jo. 8

Psal. 11. b
Ioue 4. 4

Nowtherfore saith the LORDE: Turne you vnto me with all youre hertes, with fasting, wepyng and mournynge: rente youre hertes, & not youre clothes. Turne you vnto the LORDE youre God, for he is gracious & mercifull, longe sufferyng & of greete compassion: & redy to pardone wickednes. Then (no doute) he also shal emne, & forgeue: & after his chastenyng, he shal let youre increa-

The ij. Chap.

se remayne, for meat & drynd offerynge vnto the LORDE youre God: Blowe out with the tropet in Sion, proclame a fastynge, call the congregacion, & gather the people together: warne the congregacion, gather the elders, bunge the children & suckynges together. Let y brydegrome go forth of his chamber, & the bryde out of her closet. Let the prestes serue the LORDE betwixt the porch & y aulter, wepyng & sayenge: be fauourable (O LORDE) be fauourable vnto thy people: let not thine heretage be brought to soch confusion, lest the heithen be lordes therof. Wherefore shulde they saye amonge the heithen: where is now their God?

Joel 1. c

D
Psal 78. h

Then shal the LORDE be gelous ouer his londe, & spare his people: yee y LORDE shal answere, & saye vnto his people: Beholde, I wil sende you come, wyne & oyle, so that ye shal haue plenty of them: & I wil nomore geue you ouer to be a reprove amonge the heithen. Agayne, as for him of the north, I shal dryue him farre from you: & shute him out into a drye and wast londe, his face towarde the east see, and his hynder partes towarde the vttemost see. The stynte of him shal go vp, and his fylthy corrupcion shal fall vpon himself, because he hath dealte so proudly. Feare not (O londe) but be glad and reioyse, for the LORDE wil do greete thinges. Be not ye afrayed neither (O ye beastes of the felde) for the pastures shal be greene, and the trees shal beare their frute: the fygetrees & vnyar des shal geue their increase.

Be glad then (O ye children of Sion) and reioyse in the LORDE youre God, for he hath geuen you the teacher of rightuousnes: & he it is y shal sende you downe showers of rayne, early and late in the first moneth: so that y garners shal be full of come, and the prestes plenteous in wyne and oyle. And as for the yeares that y gresshepper, locustie, blasstinge & caterpillar (my greete hoost, which I sent amonge you) haue eaten vp, I shal restore them to you agayne: so that ye shal haue ynough to eate, and be satisfied: and prayse the name of the LORDE youre God, that so maruelously hath dealte with you.

E

Leui. 26. a
Deu 11. b
18. b

And my people shall neuer be confounded any more: Ye shall well knowe, that I am in the myddest of Israel, and that I am youre God: yee and that there is none other, and my people shall nomore be brought to confusion.

After this, will I poure out my spire vpon all flesh: & yo sonnes & yo daughters shal prephesy: yo eldē mē shal dreame dreame

S
Nu. 11. f
Ez. 44. a
Eze. 46. d

The prophet Joel.

1.1.b

mes & youre yongemen shal se visions: & in those dayes I will poure out my spiere vpon seruantes and maydens. I will shewe wonders in heauen above, and tokes in the earth beneth: bloude and fyre, and the vapoure off smoke. The Sonne shal be turned in to darcknesse, & y^e Moone in to bloude: before y^e grea- re & notable daye off the LORDE come. And the tyme shal come: y^e whoso euer calleth on the name of the LORDE, shal be saued. For vpon the mount Sion & at Jerusalem, there shal be a saluacion, like as the LORDE hath promised: yee & amonge the other remnant, whom the LORDE shal call.

The III. Chapter.

2

Woe take hede: In those dayes & at y^e same tyme, when I turne agayne the captyuite of Iuda & Jerusalem: I shal gather all people together, & brynge the in to the valley of Josaphat: and there wil I reason with the, because of my people & here- tage of Israel: who they haue scatred abou- te in the nacion, & parted my lode: yee they haue cast lottes for my people, the yonge me- haue they set in the bodel house, & solde the Damsels for wyne, y^e they might haue to dri- ke. Thou Tirus and Sidon and all ye borders of the Philistynes: what haue ye to do with me? Will ye desyre me? well: yf ye will nedes desyre me, I shall recourence you, euen vpon youre heade, & y^e right shortly: for ye haue ta- ken awaye my syluer & golde, my fayre & good ly Jewels, & brought them in to youre gods houses. The children also of Iuda and Jeru- salem haue ye solde vnto the Grekes, that ye might brynge the farre fro y^e borders of thei- rowne countrees.

Eze. 16. 2
17. 28.
Amos. 1. b

Beholde therfore: I will rayse them out of the place, where ye haue solde them, & will rewarde you euen vpon youre heade. Your- sonnes & youre daughters will I sell thorow the hondes of the childre of Iuda, & so they shal geue them forth to sell, vnto the of Sa- ba, a people of a farre countre: for the LORDE himself hath sayde it. Crie out these thinges amonge the Gentiles, proclame warre, wake vp the giauntes, let them drawe nye, let the come vp all the lusty warryours of the. Ma- ke you swordes of youre plowshares, and speares of youre sycles & syches. Let y^e wea- ke man saye: I am stronge. Instrue you, and come, all ye heithen rounde aboute: gather you together, there shal the LORDE laye all thy giauntes to the grounde. Let the people ary- se, and get them to the valley of Josaphat: for there wil I syt, and iudge all heithen roun- de aboute.

Esa. 1. a

The iij. Chap. Jo. lxxxviij.

Laye to youre syches, for the harvest is ry- pe: come, get you done: the wynepresse is full, yee the wynepresses runne ouer, for their wickednesse is waken greate. In the valley appoynted, there shal be many, many people: for the daye of the LORDE is nye in y^e valley appoynted. The Sonne and Moone shal be darckened, & the starres shal withdrawe thei- light. The LORDE shal reare out of Sion, & crie out of Jerusalem, that the heauens & the earth shal quake withall. But the LORDE shal be a defence vnto his owne people, & a refuge for the childre of Israel. Thus shal ye knowe, y^e the LORDE youre God dwell vpon my holy mount of Sion. Then shal Jerusa- lem be holy, & there shal no straungers go tho- row her enymore. Then shal the mountaynes droppe swete wyne, & the hylles shal flowe with mylke. All the ryuers of Iuda shal ha- ue water ynough, & out of the LORDES hon- se, there shal flowe a sprynge, to water y^e bro- ke of Sion: but Egypte shal be layed waiste, & Edon shal be desolate: because they haue de- alce so cruelly with the childre of Iuda, and shed innocene bloude in their londe. Agayne, Iuda shal be inhabited for evermore, & Jeru- salem from generacion to generaciō: for I wil not leaue thei- bloude vnanuenged. And the LORDE shal dwell in Sion.

Apo. 14. d

C

Joel. 2. 4
Esa. 11. 6

Iere. 25. d

Amos. 9. e

Iere. 48. a
Iere. 49. b

The ende of the prophet Joel.

The Prophet Amos.

What Amos conteyneth.

- Chap. I. He prophesyeth agaynst Damascus, Gaza, Tyre, Edom and Ammon.
- Chap. II. Punyschement vpon Moab, Iuda, and Israel.
- Chap. III. God warneth before he punysh.
- Chap. IIII. He sheweth them thei- wickednesse, and the plagues for the same, and exorteth the to amende.
- Chap. V. He complayneth for the captyuite off Israel.
- Chap. VI. He reproveth the welthy, ydyll and delicate people, tellinge them thei- destruc- tion.
- Chap. VII. The punyschement off the people shew- ed by dyuerse visions.
- Chap. VIII. A vision agaynst the covetous peo- ple and false weightes. The hunger of Gods worde.
- Chap. IX. Plagues vpon Iuda. The power off God. The receauynge off the heithen. Con- version off the Jewes.

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The prophet Amos.

The first. Chapter.

21



These are the sermons, that were shewed vnto Amos (which was one of the shepherdes at Thecua) vpon Israel, in the tyme of Othias kynge of Iuda, & in the tyme of Jeroboam y sonne of Ieas kynge of Israel, two yere before y earthquake And he sayde: The LORDE shal reare cut off Sion, & shewe his voyce fro Jerusalem: so that y pastures of the shepherdes shal be in a miserable case, & y toppes of Charniel dried vp.

Thus sayeth the LORDE: for thre & feure wickednesses of Damascus, I will not spare her: because they haue troshed Galaad w yis slaes: But I wil sende a fyre in to y house of Hazael, the same shal consume the palaces of Benadab. Thus wil I breake the barres off Damascus, & rote out the inhabiter fro the felde of Auen, and him y holdeth the scepter, out of y pleasurable house: so y the people shal be dryuen out of sayre Siria. sayeth the LORDE. Thus saith the LORDE: For thre & foure wickednesses of Gaza, I wil not spare her: because they make the prisoners yet more captyue, & haue dryuen th in to the lode of Edom. Therefore wil I sende a fyre in to y walles of Gaza, which shal deuoure hir houses. I wil rote out th y dwell at Asdod & him y holdeth the scepter of Ascalon, and stretch out myne honde ouer Accaron, that the remnant of the Philistines shal perish saith the LORDE.

Thus sayeth the LORDE: For thre and foure wickednesses off the cite off Tyre, I will not spare her: because they haue increased y captyue of the Edomites, and haue not remembered the brotherly couenunt. Therefore wil I sende a fyre in to the walles off Tyre, that shal consume hir palaces. Thus sayeth the LORDE: For thre and feure wickednesses of Edom I wil not spare him, because he persecuted his brother with the swerde, destroyed his mothers wombe, bare hatred very longe, and so kepte indignacion all waye by him. Therefore wil I sende a fyre in to Theman, which shal deuoure the palaces of Dofra.

Thus sayeth the LORDE: For thre and feure wickednesses of the children off Ammon, I will not spare them: because they crypte vp the womē greete with childe in Galaad, to make the borders of their londes the wyder Therefore I wil kyndle a fyre in the walles of Rabbath, that shal consume hir palaces: with a greete crie, in the daye of batell, in tem

The ij. Chap.

pest and in the daye off storme: so that their kynge shal gain to captyue, he and his pieces together, sayeth the LORDE.

The II. Chapter.

Thus sayeth the LORDE: For thre and foure wickednesses off Moab, I will not spare him: because he brent the bones off the kynge of Edom to ashes. Therefore wil I sende a fyre in to Moab, which shal consume y palaces of Cariath: so y Moab shal perish with a noyse, and the sounde of a shawme. I will rote out the iudge from among them, and slaye all his prynces with him, sayeth the LORDE. Thus sayeth the LORDE: for thre and foure wickednesses of Iuda, I wil not spare him: because he hath cast asyde the lawe of the LORDE, and not kepte his commaundementes: for why, they wolde nedes be disceuid with the lyes, that theyir forefathers folowed. Therefore wil I sende a fyre in to Iuda, which shal consume the palaces of Jerusalem.

Thus sayeth the LORDE: For thre & foure wickednesses of Israel, I wil not spare him: because he hath solde the righteous for money, and the poore for shues. They treade vpon poore mens heades in the dust of the earth, & croke the wayes off the meke. The sonne and the father go to the harlot, to dishonoure my holy name: they lye besyde euery altier vpon clothes taken to pledge, and in the house of their goddes they drynke the wyne of the oppressed. Yet destroyed I the Amorite before them, that was as he as the Cedre trees, and as stronge as the okes: not withstandinge I destroyed his frute fro aboue, and his rote from vnder.

Agayne: I brought you out of the londe of Egypte, and led you xl. yeres thore w the wyldernes, that ye might haue the Amoriters londe in possession. I raysed vp prophetes amonge youre children, and absieyners amonge youre yōge men. Is it not so, o ye children of Israel, sayeth the LORDE: But ye gaue the absieyners wyne to drynke, yee ye commaunded the prophetes, sayenge: Prophecy not. Behelde, I wil crasse ye in sonder, like as a wayne crasseth, y is full of sheaves: so that y swifte shall not escape, nether the stronge be able to do eny thyng: no, the giaunte shal not saue his owne life. The archer shall not abyde, and the swifte off fote shall not escape. The horsman shal not saue his life, & he that is as maly of stomack as a giaunte, shall in that daye be fayne to turne his waye naked, sayeth the LORDE.

4. Re. 15. a
4. Re. 14. c

Iere. 25. d
Ioc. 3. c

Esa. 17. a
Iere. 49. d

Zach. 9. a

Ioc. 3. a

1. Re. 7. a

Abd. 1. a
Iere. 49. b
Gen. 27. g

Iere. 49. a
Eze. 21. d
27. a

Esa. 15. a
16. a
Iere. 25. a
Eze. 48. a

Mich. 1. b

Nu. 11. d

Exo. 14. e
Deu. 8. a

Nu. 8. a
Iere. 11. d

The prophet Amos.

The III. Chapter.

Hear, what the **LORDE** speaketh vnto you (o ye children of Israel) namely, vnto all y^e trybes, whō I brought out of **Egipte**, and sayde: Now only haue I accepted from all the generacions off the earth: therfore will I vyset you in all youre wickednesses. Maye twaine walke together except they be agreed amonge them selues? Doth a lyon roare in the wodde, excepte he haue a pray? Or crieth a lyons whelp out of his denne, excepte he haue gotten semthi^g? Doth a byrde fall in a snare vpoⁿ y^e earth where no fouler is? Taketh a man his snare vp from the grounde, afore he catche semwhat? Crie they out Alarum with the trompet in the cite, and the people not afrayed? Commeth there eny plage in a cite, without it be the **LORDE**s doinge? Now doth the **LORDE** God no maner of thinge, but he telleth his secretes before vnto his seruantes y^e prophetes. When a lyon roareth, who will not be afrayed? Seynge then that the **LORDE** God himself speaketh, who will not prophesy?

Preach in the palaces at Asdod, and in the palaces off the londe off **Egipte**, and saye: gather you together vpon the mountaynes off Samaria, so shall ye se greates murthur and violent oppression amonge them: for why, they regarde not the thinge that is right, sayeth the **LORDE**: they gather together euell gotten goodes, and laye vpon robbery in their houses.

C Therfore, thus sayeth the **LORDE** God: This londe shall be troubled and beseged rounde aboute, thy strength shall be plucked from the, and thy palaces robbed. Thus saith the **LORDE**: like as an hyrdman taketh two legges or a peece off an eare out off the Lyons mouth: Euen so the children of Israel (that dwell in Samaria, hauynge their couches in the corner, and their beddes at Damascus) shall be plucked awaye. Heare, and beare record in the house of Jacob (sayeth the **LORDE** God of hoostes) that when I begynneto vyset the wickednesse of Israel, I will vyset y^e alters at Bethel also: so that the homes of the alter shall be broken of, & fall to the ground.

As for the wynter house and sonimer house, I will smyte them downe: and the houses of yuery, yee and many other houses shall perish, and be destroyed, sayeth the **LORDE**.

The IIII. Chapter.

The iiij. Chap. Ho. lxxxix.

Hear this worde, o ye satyrne, that be vpon the hill of Samaria: ye that do poore men wronge, and oppresse the neddy: ye that saye to youre lordes: brynge byther, let vs drynke. Therfore the **LORDE** hath sworne by his holynesse: The dayes shall come vpon you, that ye shall be lyste vp vpoⁿ speares, and youre posterite caried awaye in fysshers pannes. Ye shall get you out at the gappes one after another, and in Armon shall ye be cast awaye, sayeth the **LORDE**.

Ye came to Bethel for to worke vngaciousnes, and haue increased youre synnes at Galgal. Ye broughte youre sacrifices in the mornyng, and youre cythes vnto the thirde daye. Ye made a thank offeringe off leuen, ye promised frewill offeringes, and proclaimed them. Soch lust had ye, o ye children of Israel, sayeth the **LORDE** God. Therfore haue I geuen you ydle teth in all youre cities, & scarcenesse off bried in all youre places: yet will ye not turne vnto me, sayeth the **LORDE**.

Whē there were but thre monethes vnto y^e haruest, I withelde the rayne from you: yee trayned vpoⁿ one cite, and not vpoⁿ another one peece off grounde was moystured with rayne, and the grounde that I rayned not vpon, was drye. Wherfore two (yeethre) cities came vnto one, to drynke water: but they were not satisfied, yet will ye not turne vnto me, sayeth y^e **LORDE**.

I haue smyten you with diouth and blastinge: and loke how many orchardes, vinyardes, fygetrees and olyue trees ye had: y^e cattirpiller hath eaten them vp. But yet will ye not turne vnto me, sayeth the **LORDE**. Pestilence haue I sent amonge you, as I dyd in **Egipte**: youre yonge men haue I slayen wth y^e sward, and caused youre houses be taken captiue: I made the stynckinge sauoure of youre tentes to come vp into youre nostrils: yet wil ye not turne vnto me, sayeth the **LORDE**.

Some off you haue I ouerthrowen: as I ouerthrowe Sodome & Gomorre: so that ye were as a brande plucked out of the fyre. Yet will ye not turne vnto me, sayeth the **LORDE**. Therfore, thus will I handle the agayne (O Israel) ye euen thus will I handle the. Take the ready then to mete thy God, o Israel. For lo, he maketh the mountaynes, he ordeneth the wynde, he sheweth man what he is aboute to do: he maketh the mornyng and the darcknesse, he treadeth vpoⁿ the hye places off the earth: y^e **LORDE** God of hoostes is his name.

The V. Chapter.

B
Ios. 16. a
9. Re. 12. c
Osee 4. c
Osee 9. c
12. b

D
Deu. 11. b
28. b
Iere. 14. a
Ioel 2. c

E
Exo. 9. b

G
Gen. 19. b
2. Pet. 2. b

The prophet Amos.

A Hare this worde (o ye house of Israel) and why? I must make this mone for you: The vyrgin Israel shall fall, & neuer ryse vp agayne: she shall be cast downe vpon hir owne grounde, and no man shall helpe hir vp. For thus sayeth y^e LORDE God: Where as there dwelt a M. in one cite, there shall be left scarce an C. therein: and where y^e re dwelt an C. there shall scarce ten be left for the house off Israel. Neuertheles, thus sayeth the LORDE vnto y^e house of Israel: Sete after me, and ye shall lyue, but sete not after Bethel. Come not at Galgal, and go not to Bersaba: for Galgal shall be caried awaye captiue, and Bethel shall come to naught. Sete the LORDE, y^e ye maye lyue: lest the house off Joseph be brent with fyre and consumed, and lest there be none to quench Bethel.

Returne the lawe to womwod, and cast downe rightuousnes vnto the grounde. The LORDE maketh the vij. startes and the Dryons, he turneth the night into daye, and off the daye he maketh darcknesse. He calleth y^e waters of the see, and poureth them out vpon the playne grounde: the LORDE is his name. He rayseth destruccion vpon the mighty people, & bryngeth downe the stronge holde: but they owe him euell will, y^e re proueth them openly: and who so telleth the the playne treuth, they abhorre him. For so moch the as ye oppresse y^e poore, and robbe him of his best sustenance: therefore, where as ye have buylded houses off square stone, ye shall not dwell in them. Maruelos pleasaunt vynyardes shall ye plante, but the wyne of the shall ye not drynke: and why? as for the multitude of youre wickednesse and youre stoute synnes, I knowe them right well. Enemies are ye off the rightuous, ye take rewardes, ye oppresse the poore in iudgment. Therefore the wyse must now be fayne to holde his tūge, so wicked a tyme is it.

Sete after the thinge that is good, & not euell, so shall ye lyue: yee the LORDE God off hoostes shall be with you, accordinge to youre owne desyre. Hate the euell, and loue the good: set vp right agayne in the porte: & (no doute) the LORDE God of hoostes shall be mercifull vnto the remnaunt of Joseph. Off no (sayeth the LORDE God, the God of hoostes) there shall be mourninge in all stretes, yee they shall saye i every strete: alas, alas. They shall call the housbondeman to lamentaciō, and soch as can mourne, to mournyng. In all vynyardes there shall be heynesse, for I will come amonge you, sayeth the LORDE. Wo be vnto them that desyre the daye off y^e

The vi. Chap.

LORDE: Wherfore wolde ye hane it? As for that daye of the LORDE, it shall be darcke and not cleare: Reelike as when a mā runneth fro a lyon, and a Beer meteth with him: or, whē he cometh into the house, and leeneth his honde vpon the wall, a serpent byteth him. Shall not the daye of the LORDE be darcke, and not cleare? shall it not be cloudy, and no shyne in it?

I hate and abhorre youre holy dayes, and where as ye cense me when ye come together I will not acceptee it. And though ye offere me brent offerings and meat offerings, yett haue I no pleasure therein: As for youre fat thank offerings, I wil not loke vpon them. Awaye with that noyse of thy songes, I wil not heare thy playes of musick: but se that equyte flowe as the water, and rightuousnesse as a mightie streame. O ye house of Israel, gaue ye me offerings and sacrifices those xl. yeares longe in the wyldernes? Yet haue ye set vp tabernacles to youre Moloch, and ymages of youre Idols. See and the starre of youre god Kempha, figures which ye made to worshipec them. Therefore wil I cause you be caried awaye beyonde Damascus, sayeth the LORDE, whose name is the God off hoostes.

The VI. Chapter.

W O be to the proude welthy in Sio, to soch as thinke the so sure vpon y^e mount of Samaria: which holde them selues for the best of the worlde, and rule the house of Israel, euē as they list. Go vn to Calne, and se: and from thence get you to Zemarh the greates cite, and so go downe to Bath of the Philistines: be they better at ease then these kyngdomes, or the border of the ir londe wyder then yours? Ye are taken out for the euell daye, even yet that syt in the stole of wylfulnesse: Ye that lye vpon beddes off yuery, and vse youre wantonnesse vpon youre couches: ye that eate the best lambes off y^e flocke, and the fattest calves off the drooue: ye that synge to the lute, and in playenge off instrumentes compare youre selues vnto Dauid: ye that drynke wyne out of goblettes, & anoynte youre selues with the best oyle, but no man is sory for Josephs hurte. Therefore now shall ye be the first of them, that shall be led awaye captiue, and the lusty chere of the wylfull shall come to an ende.

The LORDE God hath swome even by himself (sayeth the LORDE God of hoostes:) I hate the pryde of Jacob, and I abhorre his palaces: and I wil geue ouer the cite, with all that is therein: so that though there may

Iod. 2. b
Soph. 1. c

D
Esa. 1. b
Mich. 6. b
Esa. 18. a
Mala. 1. c

Iere 7. c
Act. 7. e

Leu. 20. a
1. Re. 11. f

Luc. 6. c

Iob. 31. b
Esa. 5. b
1. Re. 16. d
1. Re. 6. a

Iere 1. f
Am. 1. c
He

Iob. 9. a

Am. 9. b

Deu. 28. c
Soph. 1. c

Exo. 21. a
Mich. 3. a

Psal. 95. b
Deu. 17. a
Ro. 12. b

The prophet Amos.

Deu. 3. d

ne ten men in one house, they shal dye. So their nexte kynsfolkes and the deed buriers shall take them, and cary awaye their bones, and saye vnto him, that is in the ynnemer house: is there yet eny mo by y? And he shal answere: they are all gone, holde thy tunge (shall he saye) for they wolde not remembre the name of the LORDE.

Beholde, the LORDE is mynded to smyte the greate houses, so that they shall decaye: and the litle houses, that they shall cleane a sinder. Who can runne with hoises, or plowe w open vpon the harde rockes off stone? For why, ye haue turned true iudgment into bytternesse, and the frute of rightnousnesse into wormwood: yee enen ye, that reioyse in vayne thynges: ye that saye: haue not we optayned homes in oure owne strength? Well, take heede, o ye house off Israel, sayeth the LORDE God of hoostes: I will brynge a people vpo you, which shall trouble you, from the waye that goeth towarde Hemath, vnto the brooke in the medowe.

The VII. Chapter.

A The LORDE God shewed me such a vision: beholde, there stode one that made gresshoppers, even when the coine was shutynge forth, after the kynge had clipt his shepe. Now when they vnderooke to eat vpon all the grene thynges in y lode, I sayde: O LORDE God, be mercifull, I beseeke the: who shulde els helpe vp Jacob, that is brought so lowe? So the LORDE was gracious therin, and the LORDE sayde: well, it shall not be. Agayne, y LORDE shewed me this vision: beholde, the LORDE God called the fyre to punyssh withall, and it deuoured the greate depe: yee it consumed a parte allre dy. Then sayde I: O LORDE God, holde thy ne honde: for who shulde els helpe vp Jacob that is brought so lowe? So the LORDE was merciful therin, and the LORDE God sayde: well, it shal not be.

Some call it
a lyne.

4 Re. 17. 2

5 Re. 17. 2

Moreover, he shewed me this vision: beholde, the LORDE stode vpon a plastered wall, and a masons trowell in his hode. And the LORDE sayde vnto me: Amos, what seist thou? I answered: a masons trowell. Then sayde the LORDE: beholde, I will laye the trowell among my people of Israel, and will nomore ouersee them: but the hye hild chapels off Isaac must be layed waiste, and the churches off Israel made desolate: and as for the house off Jeroboam, I will stonde vp agaynst it with the swerde. Vpon this sent Amasias the prest to Bethel vnto Jeroboam the kynge off Israel, sayenge: Amos maketh the house off

The viij. Chap. Ho. xc.

Israel to rebell agaynst the, the londe can not awaye with his wordes. For Amos sayeth: Jeroboam shall dye with the swerde, and Israel shall be led awaye captiue out of their owne londe. And Amasias sayde vnto Amos: Get the hence (thou that cast se so well) and fie in to the londe off Juda: get the thither thy lyuynge, and prophesy there: and prophesyen more at Bethel, for it is the kynges chapel, and the kynges cource.

Elia. 10. b

C

Zach. 11. 2

Amos answered, and sayde to Amasias: As forme, I am nether prophet, ner prophetes sonne: but a keeper of catell. Now as I was breakynge downe molberies, and goynge after the catell, the LORDE toke me, and sayde vnto me: Go thy waye, and prophesy vnto my people off Israel. And therfore, heare thou now the worde off the LORDE: Thou saiest: prophesy not agaynst Israel, and speake nothyng agaynst the house off Isaac. Wherefore thus sayeth the LORDE: Thy wife shalbe defyled in y cite, y sonnes and daughters shalbe slayne with the swerde, and thy londe shalbe measured out with the lyne: Thou thy self shalt dye in an vnclene londe, and Israel shalbe drynen out off his owne countre.

The VIII. Chapter.

A The LORDE God shewed me methis vision: and beholde, there was a masse with sommer frute. And he sayde: Amos, what seist thou? I answered: a masse with sommer frute. Then sayde the LORDE vnto me: the ende commeth vpon my people off Israel, I wil nomore ouersee them. In that daye shall the songes off the temple be turned in to sorow, sayeth the LORDE God. Many deed bodyes shal lye in euery place, and be cast forth secretly. Heare this, O ye y oppress the poore, and destroye the neddy in y londe, sayenge: Whan will the new moneth be gone, that we maye sell vytale, and y Sabbath, that we maye haue scarcenesse of corne: to make the busshel lesse, and the Sycle greater? We shall set vp false waighes, y we maye get the poore vnder vs with their money, and the neddy also for shues: yee let vs sell the chaffe for corne.

A

Elia. 1. b

Am. 8. b

B

Iere. 17. b

The LORDE hath sworne agaynst the pryde off Jacob: these workes off theirs will I neuer forget. Shal not the londe tremble, and all they that dwell therein, mourne for this? Shal not their destruccien come vpon them like a water streame, and flowe ouer the, as the floude off Egypht? At the same tyme (sayeth the LORDE God) I shall cause y sonne to go downe at noone, and the londe to be

The prophet Amos.

Tob. 3. 2 barke in the cleare daye. Your hie feastes
will I turne to sorrow, and youre songes to
mourninge: I wil brynge sackcloth vpo all
backes, & baldnes vpo eury heade: yee soch
Iere. 6. d & mourninge wil I sende them, as is made
vpon an only begotten sonne, and they shall
haue a miserable ende.

Beholde, the tyme commeth (sayeth the
LORDE God) y I shal sende an hunger in to y
earth: not the hunger of bred, ner the thyrst
of water: but an hunger to heare the worde
off the LORDE: so that they shal go from the
one see to the other, yee from y north vnto y
east, runnyng aboute to seke the worde of y
LORDE, and shal not fynde it. In that tyme,
shal the fayre virgins and the yonge men pe
rish for thyrst, yee enen they that sweare in
the offence off Samaria, and saye: as truly
as thy God lyueth at Dan, and as truly as y
God lyueth at Bersaba. These shal fall, and
never ryse vp agayne.

The IX. Chapter.

2 **S**awe the LORDE stondinge vpon
the aulter, and he sayde: smyte the de
re cheke, that the postes maye shake
w. thall. For their cecytousnesse shal fall v
pen all their heades, and the rposterite shal
be slayne with the swerde. They shal not fle
awaye, there shal not one off them escape,
ner be deliuered. Though they were buryed
in the heil, my honde shal fetch them frem
thence: though they clymme vp to heauen,
yet shal I cast them downe: though they hy
de them selues vpo the toppe of Carmel, yet
shal I seke them out, and brynge them frem
thence: Though they crepe downe from my
sight in to the depe of the see, I shal comma
nde the serpente, enen there to bite them. Wff
they go awaye before their enemies i to cap
tynite, then shal I commaunde the swerde,
there to slaye them.

Thus wil I set myne eyes vpon them, for
their harme and not for their wealth. For
when the LORDE God of hoostes toucheth a
londe, it cosumeth awaye, and all they that
dwell therein, must nedes mourne: And why?
their destruction shal aryse as eury streame
and runne ouer them, as the floude in Egi
pt. He that hath his dwellinge in heauen, and
groundeth his tabernacle in the earth: He
that calleth the waters of the see, and pou
reth them out vpon the playne ground: his
name is the LORDE. O ye children off Israel,
are ye not vntome, enen as the Morians, sa
yeth the LORDE: haue not I brought Israel
out off the londe off Egipte, the philisty
nes frem Capthor, and the Sirians fro Tyr?

The ix. Chap.

Beholde, the eyes of the LORDE are vpon
the realme that synneth, to rote it clene out
off the earth: Neuertheles, I will not vterly
destroie the house of Jacob, saith the LOR
DE.

For lo, this I promyse: though I siffe y
house of Israel amonge all nacions (like as
they vse to siffe in a syne) yet shall not y smal
lest granel stone fall vpo the earth: But all
the wicked doers of my people, that saye:
Tush, the plage is not so nye, to come so has
tely vpon vs: those shal perish with the swer
de. At that tyme wil I buyde agayne the
tabernacle off David, that is faulen dow
ne, and hedge vp his gappes: and loke what
is bicke, I shal repayre it: yee I shal buyde
it agayne, as it was a foretyme, y they ma
ye possesse the remnaunt of Ede m, yee and
all soch people as call vpon my name w thē,
saith the LORDE, which doth these thinges.

Beholde, the tyme commeth (saith the
LORDE) that the plowman shal ouertake y
mower, and y treader off grapes, him that
seweth sede. The mountaynes shal droppe
swete wyne, and the hilles shal be frutesfull,
and I wil turne the captynite of my people
off Israel: they shal repayre the waist cities,
& haue thē in possessiō: they shal plante vin
yardes, and drynke the wyne therof: they shal
make gardens, and enioie the frutes off thē.
And I wil plante them vpo their owne greū
de, so that I will never rote them out agay
ne frem their londe, which I haue geuen thē
saith the LORDE thy God.

The ende of the prophet Amos.

The Prophet Abdy.

What Abby conteyneth.

Chap. 1 He prophesyeth agaynst the proude sto
maches of the Edomites, that vered the Isra
elites in their aduersite. He sheweth, what pla
ges shal come vpon them.

The first Chapter.



This is the vision that was shew
ed vnto Abby: Thus hath y
LORDE God spokē vpo Ede:
We haue herde of the LORDE
y there is an ambassage sent
amonge the heithen: Up, let vs aryse, and
fight agaynst them. Beholde, I will make y
small amonge the heithen, so that thou shalt

Iere. 30. b
zach. 12. b
Rom. 9. c

act. 15. c
Mich. 7. b

Joel. 3. c

Pal. 118. a
Abd. 1. a

2

Amos 2
8. Re. 8. g

Amos. 5. b

Ceth. 10. b

2

Eze. 36. b
and. 35. a
Am. 05. 1. c

The prophete Abby.

Iere. 49. c be utterly despised. The pryde of thine herte hath lift the vp, thou that dwellest in y^e syro ge holdes off syro, and hast made the an hye seate: Thou sayest in thyne herte: who shal cast me downe to the grounde? But though thou wentest vp as hye as the Aegle, and maydest chy nest aboue amonge the starres: yet wolde I plucke the downe from thence. If y^e theues & robbers came to y^e by night, thou takinge thy rest: shulde they not steale, till they had ynough? yf the grape gatherers came vpon the, wolde they not leaue the some grapes? But how shall they rype Esau, and seke out his treasures?

B Yet the men that were sworne vnto the, shal dryue the out off the borders off thyne owne londe. They that be now at one with the, shal disceane the, and ouercome y^e: Eue they that eatethy bred, shall betraye the, or cuer thou perceaue it. Shal not I at the same tyme destroye the wyse men of Edom, ad those that haue vnderstandinge, from the mount of Esau? Thy giauntes (o Theman) shalbe afrayed, for thorow the slaughter they shalbe all ouerthrowne vpon the mount of Esau. Shame shal come vpon the, for y^e malice that thou shewedest to thy brother Jacob: yee for euer more shalt thou perish, & that because of the tyme, when thou didest set thyself agaynst him, euen when the enemies caried awaye his hoost, and when the aleauntes came in at his portes, and cast lottes vpon Jerusalem, and thou thyself wast as one of them.

C Thou shalt nomore se the daye of thy brother, thou shalt nomore beholde the tyme of his captiuyte: thou shalt nomore reioyse ouer the children of Juda, in the daye of their destruccion, thou shalt triumphenomore in the tyme of their trouble. Thou shalt nomore come in at the gates off my people, in the tyme of their decaye: thou shalt not se their misery in the daye of their fall.

Thou shalt sende out no man agaynst the ir hoost, in the daye of their aduersite: nether shalt thou stode waytinge enymore at y^e corners of the stretes, to murther ioch as are fled, or to take them prisioners, that remayne in the daye of their trouble. For the daye off the LORDE is harde by vpon all heithen. Like as thou hast done, so shalt thou be dealt withall, yee thou shalt be rewarded euen vpon thine heade. For like wyse as ye haue droncken vpon myne holy hill, so shal all heithen dryncke continually: yee dryncke shall they, and swalowe vp, so that ye shall be, as though ye had neuer bene.

The i. Chap. Ho. xci.

But vpon the mount Sion, there shall a remnaunt escape: these shalbe holy, and the house of Jacob shal possesse euen those, that had them selues afore in possessio. Moreover, the house of Jacob shalbe a fyre, the house of Joseph a flame, & the house of Esau shalbe the stearwe: which they shal kyndle and consume, so that nothinge shalbe left of the house of Esau, for the LORDE himself hath sayde it. They of the south shal haue the mount of Esau in possession: and loke what lieth vpon the grounde, that shal the philistynes haue: the playne scides shal Ephraim and Samaria possesse: and the mountaynes of Galaad shal Ben Jamin haue. And this hoost shalbe the childe of Israels prisioners: Now what so lieth from Canaan vnto Sarghad, and in Sepharad, that shalbe vnder the subiection of Jerusalem: and the cities of the south shall inheret it. Thus they that escape vpon the hill off Sion, shall go vnto punysh the mount off Esau, and the kyngdome shalbe the LORDES.

The ende off the prophete Abby.

The Prophet Jonas.

What Jonas conteyneth.

- Chap. I. God sendeth Jonas vnto Ninue. he sleyth, and is cast in to the see.
Chap. II. A fysh swalloweth vp Jonas, which crieth vnto God, and prayseth hym, and the fysh casteth him out agayne vpon the londe.
Chap. III. God sendeth him agayne to Ninue, to shewe them the punysshment for to come, yf they wil not repent: they amende, and God is mercifull to them.
Chap. IIII. Jonas is angrie, and complayneth of God, which resourmeth him.

The first Chapter.



The worde of the LORDE came vnto Jonas the sonne of Amithai, sayenge: Arise, and get the to Ninue that greate cite: and preach vnto them, how y^e their wickednesse is come vp before me. And Jonas made him ready to fle vnto Tharsis from the presence of the LORDE, and gat him downe to Joppa: where he founde a shippe ready for to go vnto Tharsis. So he payde his fare, and wente aborde, that he might go

Qqq

D Zach. 2. b

Iere. 5. c

Zac. 14. b

Esa 19. c
I. Cor. 1. c

Iere. 50. c
Ioc. 2. b

4 Re. 14. e
Ione 3. a
Gen. 10. b

Gen. 18. c

The prophet Jonas.

with them vnto Tharsis from the ptesence of the LORDE. But the LORDE hurled a grea-
te wynde in to the see, and there was a migh-
tie tempest in the see: so that the shippe was
in ioperdy of goinge in peces. Then the ma-
ryners were a frayde, and cried every man vn-
to his god: and the goobes that were in the
shippe, they cast into the see, to lighten it off
them. But Jonas gat him vnder y hatches,
where he layed him downe and slombred.

B So the master of the shippe came to him
and sayde vnto him: why slombereſt thou?
Up, call vpon thy God: yf God (happly) wil
thy nke vpon vs, that we peryſhe not. And
they sayde one to another: come, let vs caſt
lottes: that we maye knowe, for whose cauſe
we are thus troubled. And ſo they caſt lot-
tes, and the lot fell vpon Jonas.

Iohu 7. 8

Thē sayde they vnto him: tell vs, for who-
ſe cauſe are we thus troubled? what is thine
occupacion? whence commeſt thou? what
countré man art thou, and of what nacion?
He answered them: I am an Ebiue, and I
feare the LORDE God of heauen, which ma-
de both the ſce and drie londe. Then were y
men exceedingly a frayde, & sayde vnto him:
why dideſt thou ſo? (for they knewe, that he
was fled from the ptesence of the LORDE, be-
cauſe he had tolde them) and sayde more-
uer vnto him: What ſhall we do vnto
the, that the ſce maye ceaſſe from troublinge
vs? (for the ſce wrought and was troublous)
he answered them: Take me, and caſt me in
to the ſce, ſo ſhal it let you be in reſt: for I wo-
te, it is for my ſake, that this grea-
te tempeſt ſe come vpon you.

C

Nevertheless, the men aſſayed with row-
inge, to brynge the ſhippe to lode: but it wol-
de not be, becauſe the ſce wrought ſo, & was
ſo troublous agaynſt them. Wherefore they
cried vnto the LORDE, and sayde: O LOR-
DE, let vs not periſh for this mans death, ne-
ther laye thou innocent bloude vnto oure
charge: for thou (O LORDE) haſt done, euen
as thy pleaſure was.

Deu. 31. b

So they toke Jonas, and caſt him in to
the ſce, and the ſce lefte ragynge. And the
men feared the LORDE exceedingly, doynge
ſacrifices & makynge vowes vnto the LOR-

DE

The II. Chapter.

B Ut the LORDE prepared a grea-
te fiſhe, to ſwalow vp Jonas. So was
Jonas in the bely of the fiſh, thre da-
yes and thre nightes. And Jonas prayed vn-

Matt. 12. d

The iij. Chap.

to the LORDE his God, out of the fiſhes be-
ly, and ſayed: In my trouble I called vnto y
LORDE, and he herde me: out off the bely off
hell I cried, and thou herdeſt my voyce.
Thou haddeſt caſt me downe depe in y mid-
deſt off the ſce, and the floude compaſed me
about: yee all thy waves and rowles of wa-
ter went ouer me, I thought that I had be-
ne caſt awaye out of thy ſight: but I wil yet
agayne loke towarde thy holy temple.

Psal. 119. a

Psal. 41. b

The waters compaſed me, euen to the ve-
ry ſoule: the depe laye aboute me, and the we-
des were wrapte aboute myne heade. I wen-
te downe to the botome of the hilles, & was
barred in with earth for euer. But thou (O
LORDE my God) haſt brought vp my lyfe a-
gayne out of corrupcion. When my ſoule
faynted within me, I thought vpon the LOR-
DE: and my prayer came in vnto the, euen in
to thy holy temple. They that holde of vayne
vanyties, wil forſake his mercy. But I wil
do the ſacrifice with the voyce of thankſge-
uyng, and wil paye that I haue vowed: for
why? ſaluacion commeth of the LORDE.
And y LORDE ſpake vnto y fiſh, and it caſt
out Jonas agayne vpon the drie londe.

B

The III. Chapter.

Then came the worde of the LORDE
vnto Jonas agayne, ſayenge: up, and
get the to Ninive that grea-
te cite, & preach vnto them the preachinge, which I
bade the. So Jonas aroſe, and wente to Ni-
nive at the LORDES commaundement. Ni-
nive was a grea-
te cite vnto God, namely, off
thre dayes iourney.

B

Iont. 1. a

And Jonas wente to, and entered in to y
cite: euen a dayes iourney, and cried, ſayen-
ge: There are yet xl. dayes, and then ſhal Ni-
nive be ouerthrowen. And the people of Ni-
nive beleued God, and proclaimed faſtinge,
and arayed them ſelues in ſack cloth, as well
the grea-
te as the ſmall of them. And the ty-
dinges came vnto y kinge of Ninive, which
aroſe out off his ſeate, and dyd his appa-
rell off, and put on ſack cloth, and ſate him
downe in aſhes.

Esa. 37. b

And it was cried and commaunded in
Ninive, by the auctorite of the kinge and his
lordes, ſayenge: ſe that nether man or beaſt,
ore or ſhepetarſt ought at all: and that they
nether fede ner drinke water: but put on ſack
cloth both man and beaſt, and crye mighte-
ly vnto God: yee ſe that euery man turne fro
his euell waye, and from the wickedneſſe, y
he hath in honde.

B

Matt. 12. d
Luc. 11. c

Iere. 18. d

The prophet Jonas.

Who can tell: God maye turne, and repēte, and cease from his fearce wrath, that we perish not. And when God sawe their wortes, how they turned from their wicked wayes: he repented on the euell, which he sayde he wolde do vnto them, and dyd it not.

The IIII. Chapter.

21 **W**herfore Jonas was sore discontent, and angrie. And he prayed vnto the **LORDE**, and sayde: **O LORDE**, was not this my sayenge (I praye the) when I was yet in my countre: therfore I haisted rather to fle vnto Tharsis, for I knowe well ynough that thou art a mercifull God, full of compassion, longe sufferinge, and of grea-
2. Re. 19. 2 te kyndnesse, and repentest when thou shuldest take punysshment. And now **O LORDE**, take my life fro me (I beseeke the) for I had rather dye then lyue. Then sayde the **LORDE**: art thou so angrie? And Jonas gat him out of the cite, and sat downe on y^e east syde ther of: and there made him a bothe, and sat vnder it in the shadow, till he might se, what shulde chaunce vnto the cite.

And the **LORDE** God prepared a wylde vyne, which sprange vp ouer Jonas, that he might haue shadowe aboue his heade, to deliuer him out of his payne. And Jonas was excedinge glad of the wylde vyne. But vpon the nexte morow agaynst the springe of the daye, the **LORDE** ordered a worme, which smote the wylde vyne, so that it withered awaye. And when the Sonne was vp God prepared a feruent east wynde: and the Sonne bere ouer the heade of Jonas, that he faynted agayne, and wysshed vnto his soule, that he might dye, and sayde: It is better for me to dye, than to lyue. And God sayd vnto Jonas: Art thou so angrie for the wylde vyne? And he sayde: yee very angrie am I euen vnto the deeth. And the **LORDE** sayde: thou hast compassion vpon a wylde vyne, wherō thou bestowdest no labour, ner maydest it growe: which sprange vp in one night and perished in another: And shouldest thou then haue compassion vpon Ninine that greate cite, wherin there are aboue an **C. and xx.** thousande persones, y^e knowe not their right hōde fro the left, besydes moche catell?

The ende of the prophet Jonas.

The first Chap. Ho. xcij. The Prophet Michas.

What Michas conteyneth.

- Chap. I. He reproveth the people off Israel and Juda for their wickednesse and Idolatry: he telleth them their punysshment with mournynge.
Chap. II. He rehearseth their abominacions.
Chap. III. He reproveth the rulers and the prophetes, as cause of the peoples misery.
Chap. IIII. V. He prophesyeth of the saluacion off Gods people in Christ, of his kyngdome, and power of his gospel.
Chap. VI. Another reprofe. Outwarde offeringes are excluded, and here is declared what God requyret of man.
Chap. VII. The summe off the thinges before sayde The litle flocke of the faithfull.

The first Chapter.



This is the worde of the **LORDE**, that came vnto Michas the Morastite, in the dayes of Joathan, Achas and Ezechias kiges of Juda: which was shewed him vpon Samaria and Jerusalem.

Hear all ye people, marke this well o earth, and all that therein is: See the **LORDE** God himself be witnesse amonge you, euen y^e **LORDE** from his holy temple. For why? behold, the **LORDE** shal go out of his place, & come downe, and treade vpon the hie thinges of the earth. The mountaynes shal consume vnder him, & the valleys shal cleue asunder: like as waxe consumeth at the fyre, & as y^e waters runne downwarde. And all this shal be for the wickednesse of Jacob, and the synnes of the house of Israel.

But what is the wickednesse of Jacob? Is not Samaria? Which are the hie places of Juda? Is not Jerusalem? Therfore I shall make Samaria an heape of stones in the felde, to laye aboute the vynyarde: hir stones shal I cast into the valley, & disconert hir foundations. All hir ymagines shal be broke downe & all hir wynnynge shal be brent in the fyre: yee all hir Idols will I destroye: for why, they are gathered out of the hyre of an whore, & into an whores hyre shal they be turned agayne. Wherfore I wil mourne & make lamentacion, bare & naked will I go: I must mourne like y^e dragons, & take sorrow as y^e Estriches: for their wounde is past remedy: And why? it is come in to Juda, & hath touched y^e poore of my people at Jerusalem allreby. Wepe not, lest they at Geth perceauē it.

¶ ¶ ¶ ¶

21
4. Re. 15. 2
2. Pa. 27. 2
4. Re. 16. 2
4. Re. 16. 2
and 19.

Deu. 31. 2
Esa. 1. 2

Esa. 18. 6

15
3. Re. 12. 6
3. Re. 11. 2
4. Re. 16. 2
91. 2

Deu. 28. 6

1. Re. 1. 6

The prophet Michas.

E Then at Bethpharia, welter thyself in the dust and ashes. Thou that dwellest at Sephir, get thee hence with shame. The proude shall boast no more for very sorowe: & why? hir neighbour shall take from her what she hath. The rebellious cite hopeth, that it shall not be so euell: but for all that, the plague shall come from the LORDE, enen into the porte of Jerusalem. The greates noyse off the charrettes shall feare them, that dwell at Lachis, which is an occasion of y synne of y doughter of Sion, for in the came vp the wickednesses of Israel. Yee she sent hir counsers in to the lande of Geth.

The houses of lies will disceane the kyn- ges of Israel. And as for the (o thou that dwellest at Morassa) I shall brynge a posses- sion vpon the, ad the plague of Israel shall reach vnto Odolla. Make the balde, and sha- ue the, because of thy tender children: Make the cleane balde as an Aegle, for they shall be caried awaye captiue from the.

The II. Chapter.

A Vnto them, that ymagyn to do harme, and deuise vnglacionsnesse vpon their beddes, to persourne it in y cleare daye: for their power is agaynst God. When they covet to haue lande, they take it by violence, they robbe men off their houses.

Thus they oppresse a mā for his house, & euery man for his heretage. Therfore thus sayeth the LORDE: Beholde, agaynst this housholde haue I deuysed a plague, wherout ye shall not plucke youre neckes: Ye shall no- more go so proudly, for it will be a perlon ty me. In that daye shall this terme be vsed, and a mournynge shall be made ouer you on thys maner: We be utterly desolate, the por- cion off my people is translated. Whan wil he parte vnto vs the lande, that he hath ta- ken from vs?

B Uerthelesse there shall be no man to de- uide the thy porcion, in the congregacion off the LORDE. Tush, holde youre tunge (saye they) It shall not fall vpon this peo- ple, we shall not come so to confucion, sa- yeth the house off Jacob. Is the spere off the LORDE so clene awaye? or is he so myn- ded? Treuth it is, my wordes are frendly vnto them that lyue right: but my people doth the contrary, therfore must I take par- te agaynst them: for they take awaye both cote and cloke from the symple.

Ye haue turned youre selues to fight, the

The iij. Chap.

women off my people haue ye shot out fro their good houses, and taken awaye my ex- cellent gistes from their children. Up, ges you hence, for here shall ye haue no rest.

Because off their Idolatry they are cor- rupte, and shall miserably perish. Yff I were a fleshy felowe, and a preacher of lyes and tolde them that they might syt bebbin- ge and bollynge, and be droncken: O that were a prophet for this people.

But I will gather the in dede (o Jacob) and dryue the remnaunt off Israel all toge- ther. I shall cary them one with another, as a flocke in the folde, and as the catell in their stalles, that they maye be disquieted of ohermen.

Who so breake the gappe, he shall go before. They shall breake vp the porte, and go in and out at it. Their kynge shall go befo- re them, and the LORDE shall be vpon the heade of them.

The III. Chapter.

B Eare, o ye heades of the house of Ja- cob, and ye leders of the house of Is- rael: Shulde not ye knowe, what we- re laufull and right? But ye hate the good, and loue the euell: ye plucke of mens flyn- nes, and the flesh from their bones: Ye eate the flesh of my people, ad flay of their flyn- ne: ye breake their bones, ye choppe them in peces as it were in to a cauldron, ad as flesh into a pot. Now the tyme shall come, that when they call vnto the LORDE, he shall not heare them, but hyde his face from them: be- cause that thoro their owne ymaginacions, they haue dealte so wickedly.

And as concernynge the prophetes that disceane my people, thus the LORDE sayeth agaynst them: When they haue eny thinge to byte vpon, then they preach that all shall be well: but yf a man put not somethinge in to their mouthes, they preach of warre agaynst him.

Therfore youre vision shall be turned to night, & youre prophycenge to darcknesse. The Sonne shall go downe ouer those pro- phetes, & the daye shall be darcke vnto them. Then shall the vision seers be ashamed, & yf sayth sayers confounded: yee they shall be say- ne (all the packe of the) to stoppe their mou- thes, for they haue not Gods worde. As for me, I am full of strength, & of y spere of y LORDE, full of iudgment & boldnesse: to ste- re the house of Jacob their wickednesse, & the house of Israel their synne.

A

Deu. 17. d
Iere 5. a
Psal. 81. a

Esa. 1. b
Eze. 8. c
1. Pet. 3. b

B

Eze. 31. d

Deu. 28. e

Iere. 1. c
Eze. 3. a

The prophet Micheas.

O heare this ye rulers of the house of Jacob, and ye iudges of the house off Israel: ye that abhorre the thinge that is lausfull, and waiste asyde the thinge that is straight: Ye that buylde vp Sion with bloude, and Jerusalem with doynge wronge. O ye iudges, ye geue sentence for giftes: O ye preastes, ye teach for lucre: O ye prophetes, ye prophecy for money. Yet wil they be take as these that holde vpon God, and saye: Is not the LORD amonge vs? Tush, there can no misfortune happen vs. Therfore shal Sion (for yonrefakes) be plowed like a felde: Jerusalem shall become an heape of stones, and the hill of y temple shal be turned to an hye wodde.

The III. Chapter.

In the latter dayes it wil come to passe, that the hill off the LORDES house shalbe set vp hyer the enymou taines or hilles: And the people shal preese vnto it, and the multitude off the Gentiles shal haue them thither, sayenge: Come, let vs go vp to the hill of the LORD, & to the house of the God of Jacob: that he maye teach vs his waye, and that we maye walke in his pathes.

For the lawe shall come out off Sion, and the worde of God from Jerusalem, and shall geue sentence amonge the multitude off the heithen, and resourme the people off farre countrees: so that of their swerdes they shal make plowshares, and sythes off their speares.

When people shall not lift vp a swerde agaynst another, yee they shall nomore lerne to fight: but every man shal sit vnder his vineyarde and vnder his fyge tie, and no man to fraye him awaye: for the mouth off y LORD of heostes hath spoken it. Therfore, where as all people haue walked every man in y name of his owne god, we will walke in the name of oure God forever and ever. At the same tyme (sayeth the LORD) will I gather vp the lame and the outcastes, and soch as I haue chastened: and will geue yssue vnto the lame, and make of y outcastes a greace people: and the LORD himself shal be their kynge vpon the mount Sion, fro this tyme forth forevermore. And vnto the (O thou tower of Eder, thou stronge holde off the daughter Sion) vnto the shal it come: eue the first lordshipe and kyngdome of the daughter Jerusalem. Why the art thou now so heuy? is there no kynge in the? are thy councelers awaye that thou art so payned, as a woman in hir trauayle?

The v. Chap. Ho. xciiij.

And now (O thou daughter Sion) be sorry, let it greue the as a wise labourge with childe: for now must thou get the out off the cite, and dwell vpon the playne felde: And vnto Babilon shalt thou go, there shalt thou be deliuered, and there the LORD shal lowsethe from the honde off thine enemies.

Now also are there many people gathered together agaynst the, sayenge: what, Sion is cursed, we shall se oure lust vpon her. But they knowe not the thoughtes off the LORD, they vnderstonde not his counsell, that shal gather them together as the sheeues in the barne. Therfore get the vp (O thou daughter Sion) and thros she out the corner: For I wil make thy home yron, and thy clawes brasse, that thou mayest grynde many people: their goodes shalt thou appropriate vnto the LORD, and their substance vnto the ruler off the whole worlde.

The V. Chapter.

Ister that shalt thou be robbed thy self, O thou robbers daughter: they shal laye sege agaynst vs, and smyte the iudge off Israel with a rodde vpon the cheeke. And thou Bethleem Ephrata, art little amonge the thousandes off Juda. Out off the shal come one vnto me, which shal be y governoure i Israel: whose outgoinge hath bene from the begynnynge, and from everlastinge. In the meane whyle he plageth them for a season, vntill the tyme that she (which shal beare) haue borne: then shal the remnant of his brethren be conuerted vnto y children of Israel. He shal stonde fast, and geue fode in the strength of the LORD, and in the victory of the name of y LORD his God: and when they be conuerted, he shal be magnified vnto the farthest partes of the worlde.

Then shal there be peace, so that the Assirian maye come in to oure londe, and treade in oure houses. We shal brynge vp seven shepherdes and viij. prynces vpo them: these shal subdue the londe of Assur w the swerde, and the londe of Tyrod with their naked weapons. Thus shal he deliuer vs from the Assiria, when he cometh within oure lande, and setteth his fore within oure borders. And the remnant of Jacob shal be amonge the multitude of people, as the dew of the LORD, and as the droppes vpon the grasse, that tarieth for noman, and waiceth of no body. And the residue of Jacob shal be amonge the Gentiles and the multitude off people, as the lyon amonge the beestes of y wodde, and as the lyons whelp amonge a

Qqq iij

The prophet Micah.

flocke of shepe: which (when he goeth thorow) treadeth downe, teareth in peces, and there is no man that can helpe. Thyne honde shal be lift vp vpon thine enemies, and all thine aduersaries shal perish.

C The tyme shal come also (sayeth the LORDE) that I wil take thine horses from the, & destroye thy charettes. I will breake downe the cities off thy londe, and cutteth oute all thy strong holdes. All witchcraftes will I rote out of thine hande, there shall no more soothsayenges be within the. Thine Idols and thine ymages will I destroye out of y so that thou shalt nomore bowe thy self vnto the workes of thine owne hondes. Thy greues wil I plucke vp by the rotes, & breake downe thy cities. Thus will I be auenged also, vpon all heithen that will not heare.

The VI Chapter.

A **E**rtken now what the LORDE sayeth: Up, reprocethe mountaynes, and let the hilles heare thy voyce. O heare the punysshment of the LORDE, ye mountaynes, and ye mightie foundaciōs of y earth: for the LORDE wil reprocen his people, and reason with y Israel: O my people, what haue I done vnto the, or wherem haue I hurte the? geue me answere. Because I broughte the fro the londe of Egypte, and delyuered the out of the house of bondage? Because I made Moyses, Aaron and Miriam to lede the? Remember (o my people) what Balach the kynge of Moab had ymaged agaynst the, and what answere that Balaam the sonne of Beor gaue him, from Sethim vnto Galgal: y ye maye knowe the louynge kyndnes of y LORDE.

B What acceptaile thyng shal I offre vnto the LORDE? shall I bowe my knee to the hye God? Shall I come before him wth burnt offeringes, and with calues of a yere olde? Hath the LORDE a pleasure in many thousand rammes, or innumerable streames of oyle? Or shal I geue my firstborne for myne of fences, and the frute of my body for the synne of my soule? I wil shewe the (O mā) what is good, and what the LORDE requyrrh off the: Namely, to do right, to haue pleasure in louynge kyndnesse, to be lowly, and to walke with thy God: that thou mayest be called a cite of the LORDE, & that thy name maye be rightuousnesse. Heare (o ye trybes) who wolde els geue you soch warnynge? Shulde I not be displeased, for the vnrightrous good in the houses of the wicked, and because the measure is minished? Or shulde I iustifie

The vii. Chap.

the false balauces and the bagge of disceat full weigthes, amongethose that be full off riches vnrightrously gotten: wherethe citsyns deale with falsede, speake lyes, and haue disceat full tungen in their mouthes?

Therefore I will take in honde to punyssh the, and to make the desolate, because of thy synnes. Thou shalt eate, & not haue ynough: yett thou shalt bunge thy self downe. Thou shalt sie, but not escape: and those y thou woldest saue, wil I delyuer to the siverde. Thou shalt seme, but not reape: thou shalt presse out olyues, but oyle shalt thou not haue, to anoynte thy self withall: thou shalt treade out swete must, but shalt drynke no wyne. Kepe the ordinaunces of Amri, & all the customes of the house of Achab: ye fellowetheir pleasures, therfore wil I make the wast, & cause y inhabitants to be abhorred, O my people: & thus shalt thou beare thine owne shame.

The VII. Chapter.

W is me: I am become as one, that goeth a gleanynge in the harvest. There are no mo grapes to eate, yet wolde I sayne (with all my herte, haue of the best frute. There is not a godly man vpon earth, there is not one righteous amōge mē. They laboure all to shed bloude, & euery mā hunteth his brother to deatch: yett they saye they do well, when they do cuell. As the pynce wil, so sayeth the iudge: y he maye do him a pleasure agayne. The greates mā speaketh what his herte desyret, & y hearers alowe him. The best off the is but as a thysle, and the most righteous of them is but as a breere in the hedge. But when the daye of thy preadix to cōmmech, y then shalt be vyfited: the shal they be waisted awaye. Let no man beleue his frende, ner put his confidēce in a prince. Repet he porte of thy mouth, from her y lieth in thy bosome: for y sonne shal put his father to dishonoure, the doughter shal ryse agaynst her methet, y denghter in lawe agaynst hir mother in lawe: and a mans fees shal keuen they of his owne householde.

Nevertheless I wil lcke vp vnto y LORDE, I wil patiently abythe God my sauoure: my God shal heare me. O then enemie of myne, reioyce not at my fall, for I shol get vp agayne: and though I sit in darknesse, yet y LORDE is my light. I will beare the punysshment of the LORDE (for why, I haue offended him) till he sit in iudgment vpon my cause, and se that I haue right. He wil bangeme forth to the light, and I shal se his rightousnesse.

Leui. 26. d
Osee. 4. b
Agg. 1. a

Deu. 28. c

1. Re. 18. d

A

Rom. 8. b

Iere 9. a

Matr. 10. e
Deu. 19. b
13. b
Psal. 17. b
14. b

B

Pro. 17. a

The prophet Michas.

4 Re 19. a She that is myne enemy shall lēte vpon it, & be confounded, which now saierh: Where is thy LORDE God? Myne eyes shal beholde her, when she shal be troden downe, as the claye in the stretes. The tyme wil come, that thy gappes shal be made vp, and the lawe shal go abroad: and at that tyme shal they come vnto the, from Assur vnto the stronge cities, and from the stronge cities vnto the ryuer: from the one see to the other, from the one mountayne to the other.

Amos 9. c Not wth standinge the londe must be waisted, because of them that dwell therein, and for the frutes of their owne ymaginations. Therfore fede thy people with thy redde, the flocke of thine heretage which dwell desolate in the wodde: that they maye be fedde vpon the mount of Chamel, Basan & Galad as aforetyme. Maruelous thinges will I shewethem, like as when they came out of Egipte. This shal the heithen se, and be ashyamed for all their power: so that they shal laye their honde vpon their mouth, and stoppe their eares. They shal lick the dust like a serpent, & as the wormes of the earth, & tremble in their holes. They shal be afayed of the LORDE oure God, & they shal feare y.

Exo. 14. a Iob 39. d Gen. 3. c Iere 9. d Where is there soch a God as thou? that pardonest wickednes, and forgettest the offences of the remnaunt of thine heretage? He kepeth not his wiath for ever. And why? his delyte is to haue compassion: he shal turne agayne, & be mercyfull to vs: he shal put downe oure wickednesses, & cast all oure synnes in to the botome of the see. Thou shalt kepe thy trust with Jacob, and thy mercy for Abraham, like as thou hast sworne vnto oure fathers longe agoo.

The ende of the prophet Michas.

The Prophet Naum.

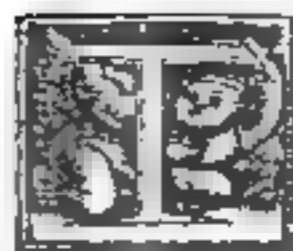
What Naum conteyneth.

- Chap. I. He prayseth the power and goodnesse of God: he reproveth the Ninuites, because they despyed the counsell and punyshment of God.
- Chap. II. He describeth vnto them the terryblenesse of the plage.
- Chap. III. He reproveth the abominacions of the malicious cite, and sheweth them of the ir punyshment.

This is the heuy burthen of Ninive, which Naum of Elchos dyd wryte, as he sawe it.

The i. Chap. Ho. xciiij.

The first Chapter.



Deu 5. b Ro. 2. a Exo 14. a Iere. 10. b Eia. 34. a Abac. 1. a Soph. 1. b The LORDE is a gelous God, and a taker of vengeaunce: yee a taker of vengeaunce is y LORDE, and wroth full. The LORDE takech vengeaunce of his enemies, and reserveth displeasure for his aduersaries. The LORDE suffreth longe, he is of greate power, & so innocent, that he leauech no man faultlesse before him. The LORDE geeth forth in tempest and stormy wether, the cloudes are the dust of his fece. When he reproveth the see, he dryeth it vp, & turneth all the floudes to drye londe. Basan is desolate, Chamel and the pleasure of Libanus waisteth awaye. The mountaynes tremble for h. m, the hilles consume. At the sight of him, the earth quakech: yee the whole worlde, and all that dwell therein. Who maye endure before his wiath? Or who is able to abyde his grymme displeasure? His anger takech on like fyre, and the harde rockes burst in sunder before him.

Bul gracious is the LORDE, and a stronge holde in tyme of treuble, he knoweth the that put their trust in him: when the flende renneth ouer, and destroyeth the place, and when the darcknesse foloweth still vpon his enemies. What do ye ymagin then agaynst the LORDE on this maner? (Tush, when he hath once made an ende, there shal come no more trouble.) For like as the thornes that sticke together, and as the drye strawe, so shal the diuicefardes be consumed together, even when they be full. There come out of y soch as ymagin myschefe, and geue vngacious counsell agaynst the LORDE.

Therfore thus saierh the LORDE: Let the be as wel prepared, yee and as many as they can, yet shal they be hewen downe, and passe awaye. And as for the, I wil vexe the, but not utterly destroye the. And now wil I breake his rodde from thy backe, and burst thy bondes in sonder. But the LORDE hath geuen a commaundement concernyng the, that there shal come no more sede of thy name. The carued and casten ymages will I rote out of the house of thy god. Thy graue shal I prepare for the, and thou shalt be confounded.

The II. Chapter.

B Holde, vpon the mountaynes come the fece of him, that bryngeth good tydings, & preachech peace. O Juda, kepe thy holy dayes, perfourme thy promyses: for Belial shal come no more in the, he is utterly rote out.

Qqq iij

The prophet Naum.

The scaterer shal come vp agaynst the, & laye sege to the castell. Loke thou wel to the stretes, make thy loynes stronge, arme thy self with all thy myght: for the LORDE shal restore agayne the glory of Jacob, like as y glory of Israel. The destroyers haue broken them downe, & marred the wyne braunches. The shyld of his giauntes glistereth, his men of warre are clothed in purple. His charrettes are as fyre, when he maketh him forward, his archers are wel deckt & trimmed. The charrettes rolle vpon the stretes, & welter in the hye wayes. They are to loke vpon like cressettes of fyre, and go swysly, as the lighetenynge.

B When he doth but warne his giauntes, they fall in their aray, & haistely they clymme vpon the walles: yee the engyns of the warre are prepared all ready. The water portes shal be opened, and the kinges palace shal fall. The quene hir self shal be led awaye captiue, and hir gentiwomen shal mourne as the doves, & grone within their hertes. Ninue is like a pole full of water, but then shal they be fayne to fle. Stonde, stonde, (shal they crye) & there shal not one turne backe. Awaye with the syluer, awaye with the golde: for here is no ende of treasure. There shal be a multitude of all maner costly ornaments. Thus must she be spoyled, emptied & clene striped out: that their hertes maye be melted awaye, their knees treble, all their loynes be weake, and their faces blacke as a pot.

Where is now the dwellinge of the lyds, and the pasture of the lyons whelpes? where the lyon and the lyoness wente with the whelpes, and no man stayed them awaye? But the lyon spoyled ynough for his yonge ones, and deuoured for his lyoness: he fylled his denues with his pray, & his dwellinge place with that he had rauysished. Beholde, I wil vpon the (saith the LORDE of hostes) and wil set fyre vpon thy charrettes, that they shal smoke with all, and the swerde shal deuoure thy yonge lyons. I wil make an ende of thy spoylinge from out of the earth, & the voyce of thy messaungers shal nemoire be herde.

The III. Chapter.

A To that bloudthursty cite, which is all full of lyes and robbery, & wil not leaue off from rauysishinge. There a man maye heare scourginge, russhinge, the noyse of the wheles, the crienge of the horses, & the rollinge of the charrettes. There the horse men get vp with naked swerdes, and glisterynge speares: There lyeth a

The iij. Chap.

multitude slayne, and a greate heape of deed bodies: There is no ende of deed coarses, yee men fall vpon their bodies: And that for the greate and manyfolde whordome, of the fayre and beutifull harlot: which is a mastresse of wydcraft, yee and selleth the people to her whir whordome, and the naciens thowen hir witchcraft.

Beholde, I wil vpon the (saith the LORDE of hostes) and wil pull thy clothes ouer thy heade: that I maye shewe thy nakednes amonge the heithen, and thy shame amonge the kingdomes. I wil cast dyte vpon y, to make the be abhorred, and a gasynge stocke: yee all they that loke vpon the, shal starte backe, & saye: Ninue is destroyed.

Who wil haue pyte vpon the? where shal I seke one to confoite the? Art thou better then the greate cite of Alexandria: that laye in the waters, and had the waters rounde aboute it: which was strongly fenced & walled with the see? Ethiopia and Egipte were hir strenght, & that exceedinge greate aboue measure. Aphyca and Lybia were hir helpers, yet was she dryuen awaye, & brought in to captiuite: hir yonge children were smytten downe at the heade of euery strete, the lottes were cast for the most awncient men in her, and all hir mightie men were bounde in chaynes. Euen so shalt thou also be drongen, and hyde thy self, and seke some helpe agaynst thine enemy. All thy stronge cities shal be like fyge trees w rype fyges: which when a mā shaketh, they fall in to the mouth of the eater.

Beholde, thy people with in the are but women: the portes of thy londe shal be opened vnto thine enemies, and the fyre shal deuoure y barres. Drawe water now agaynst the: be beseged, make vp thy stronge holdes, go into the claye, temple the mortar, make stronge bricke: yet the fyre shal consume the, the swerde shal destroye the, yee as y locuste doth, so shal it eat the vp. It shal fall heuily vpon the as the locustes, yee right heuily shal it fall vpon the, euen as the gresshoppers. Thy marchauntes haue bene mothen the startes of heauē: but now shal they spiede abroad as the locustes, and fle their waye: Thy lordes are as the gresshoppers, & thy captaynes as the multitude of gresshoppers: which when they be colde, remaine in y hedges: but when the Sonne is vp, they fla awaye, and no mā can tell where they are become. Thy shepherdes are aslepe (o kinge of Assur) thy worthies are layed downe: y people is scatted abroad vpon the mountaynes,

Esa 47. n
Eze. 16 d

B

Esa 16. n
zo. f. 31 b
Zach. 10 b

Eze. 24. n
Abac. 2. b

The prophet Abacuc.

and no man gathereth them together agayne. Thy wounde can not be hyd, thy plague is so sore. All they that heare this of the, shall clappetheir handes ouer the. For what is he, to whō thou hast not allwaye bene doynge hurte!

The ende of the prophet Naum.

The Prophet Abacuc.

What Abacuc conteyneth.

Chap. I. He complayneth vnto God of the wickednes of the people, and threatneth them with the plague of God.

Chap. II. He reproveth the euertous and vnrightrous men.

Chap. III. A prayer of the prophet.

The first Chapter.

This is the heuy burthē, which the prophet Abacuc byd se. O LORDE, how longe shal I crie, & thou wilt not heare? How longe shal I complayne vnto the, suffrynge wronge, and thou wilt not helpe? Why lettest thou me se weerynesse and labour? Tyranny and violence are before me, power ouergoeth right: for the lawe is tome in peces, and there can no right iudgment go forth. And why? the vngodly is more set by then the rightrous: this is the cause, yf wronge iudgment procedeth. Beholde amouge the heithen, and loke wel: wondre at it, and be abashed: for I wil do a thinge in youre tyme, which though it be tolde you, ye shal not beleue.

For lo, I wil rase vp yf Caldees, that bytter and swifte people: which shal go as wyde as the londe is, to take possession of dwelling places, that be not their owne. A grymme & boystous people is it, these shal sit in iudgment & punyshe. Their houses are swifter then the catter of the mountayne, & bytter forer then yf wolues in yf euenynge. Their horsmen come by greate heapes from farre, they fle hastely to deuot as the Aegle. They come all to spoyle: out of them cometh an east wynde, which bloweth and gathereth their captyues, like as the sonde. They shal mocke the kintes, and laugh the prynces to scorne. They shal not set by eny stronge holde, for they shal laye ordinaunce agaynst it, and take it. Then shal they take a fresh courage vnto them, to go forth & to do more euell, & so as crybe that power vnto their God.

The ij. Chap. Ho. xcij.

But thou O LORDE my God, my holy one, thou art from the begynnyng, therfore shal we not dye. O LORDE, thou hast ordered them for a punysment, and set them to reprove the mightie. Thine eyes are clene, thou mayest not se euell, thou canst not beholde yf thinge that is wicked. Wherfore then dost thou loke vpon the vngodly, and holdest thy tunge, when the wicked deuoureth the man that is better thē himself? Thou makest men as the fish in the see, and like as the creeping beesies, that haue no gyde. They take vp all with their angle, they catch it in their net, & gather it in their yarne: wherof they reioyce and are glad. Therfore offre they vnto their net, and do sacrifice vnto their yarne: because that thowrow it their porcion is become so fat, and their meate so pleteous. Wherfore they cast out their net agayne, & neuer cease to slaye the people.

The II. Chapter.

I stood vpon my watch, and set me vpon my bulworke, to loke & se what he wolde saye vnto me, and what answer I shulde geue him yf reproveth me. But the LORDE answered me, and sayde: Wryte the vision planely vpon thy tables, that who so cometh by, maye rede it: for yf visio is yet farre of for a tyme, but at yf last it shal come to passe, & not fayle. And though hetary, yet wait thou for him, for in very dede he wil come, and not be slacke. Beholde, who so wil not beleue, his soule shal not prosper: but the iust shal lyue by his faith. Like as the wyne disceaueth the dyonckarde, even so the proude shal fayle & not endure. He openeth his desyre wyde vp as the hell, & is as unsatiabie as death. All heithen gathereth he to him, & heapech vnto him all people.

But shall not all these take vp a prouerbe agaynst him, and mocke him with a byworde, and saye: Wo vnto him that heapech vpon other mens goodes? How longe wil he lade himself with thicke claye? O how sodenly wil they stonde vp, yf shal bytethe, & awake, that shal teare yf in peces: yee thou shalt be their pray. Seinge thou hast spoyled many heithen, therfore shall the remnaunt of the people spoyle the: because of mens bloude, & for the wronge done in the londe, in the cite & vnto all them that dwel therein.

Wo vnto him, that couetously gathereth euell gotten goodes in to his house: that he maye set his nest an hye, to escape from the power of my fortune. Thou hast denyed yf shame of thine owne house, for thou hast slayne to moch people, and hast wilfully of-

Iere. 11. a
Psal. 136. a

24

Dan. 9. d

Heb. 11. d

Ro. 1. b

Pro. 10. b

25

Abdi. 1. c

Esa. 5. b

Abdi. 1. a

The prophet Abacuc.

Luc. 19. d fended: so that the very stones of the wall
Eze. 14. a shal crie out of it, and the tymbre that lieth
Naü. 1. a betwixte the ioyntes of the buyldinge shal
Much. 3. c answere. Wo vnto him, y buyldeth the tow-
 ne with bloude, and maynteneth y cite with
 vnrightuousnes. Shal not the **LORDE** of
 hoostes bringe this to passe, that the labou-
 res of the people shal be brent with a greate
 fyre, and that the thinge wher vpon the peo-
 ple haue weered them selues, shal be lost?
Exo. 9. c For the earth shal be full of knowlege of the
Nu. 14. c **LORDES** honoure, like as the waters that co-
Esa. 11. b uer the see.

C Wo vnto him that geueth his neighbou-
Gen. 9. d re dryncke, to get him wrothfull displeasure
 for his dronkenesse: that he maye se his pre-
 iuytees. Therefore with shame shalt thou be
 fylled, in steade of honoure. Dryncke thou al-
 so, till thou slombe withall: for the cuppe of
 the **LORDES** right hōde shal compass the
 aboute, and shamefull spewinge in steade of
 thy worshippe. For the wroge that thou hast
 done in Libanus, shal ouerwhelme the, and
Iere. 40. e the wilde beastes shal make the a frayd: be-
Abdi. 1. c cause of mens bloude, and for the wronge do-
 ne in the londe, in the cite, and vnto all soch
 as dwel therein.

What helpe than wil y ymage do, whom
 the workman hath fashioned? O the wayne
 cast ymage, wherin because the crafterman
 putteth his trust, therefore maketh he dom-
 me Idols: Wo vnto him, that saith to a pe-
 ce of wod: arise, and to a domme stone: ston-
 de vp. For what instruccio maye soch one ge-
Psal. 115. a ne? Beholde, it is layed ouer with golde and
 syluer, z there is no breth in it. But the **LOR**
DE in his holy tēple is he, whom all the worl-
 de shulde feare.

The III. Chapter.

A prayer of the prophet Abacuc
 for the ignorant.

A **LORDE**, when I herde speake of y,
 I was a frayd. The worke y thou
 hast taken in honde, shalt thou per-
 fourme in his tyme, O **LORDE**: and when thy
 tyme commeth, thou shalt declare it. In thy
 very wrath thou thinkest vpon mercy. God
 commeth from Theman, and the holy one
 from the mount of Pharan. Sela.

His glory couereth the heavens, and the
 earth is full of his prayse. His shyne is as y
 sonne, z beames of light go out of his hon-
 des, there is his power hid. Destruction goeth
 before him, and burnynge cressettes go from
 his fete. He stondeth, z measureth the earth:
 He loketh, z the people consume awaye, the

The iij. Chap.

moistaynes of y woulde fall downe to pow-
 der, and the hilles are fayne to bowe them-
 selues, for his goinges are enelastinge and
 sure.

I sawe, that the paulions of the **Mori-**
ans and the tentes of the londe of **Madian**
 were vexed for weerynesse. Wast thou not
 angrie (O **LORDE**) in the waters: was not thy
 wrath in the floudes, and thy displeasure in
 the see: yes, whē thou satest vpon thine hor-
 se, and when thy charettes had the victory.
 Thou shewdest thy bowe opely, like as thou
 haddest promised with an ooch vnto the try-
 bes. Sela. **Gen. 49. e**

Thou didest denyde the waters of the
 earth. When the moynaynes saw the, they
 were a frayd, y water streame wēte awaye:
 the depe made a noyse at the lisinge vp of
 thine honde. The Sonne and Moone remay-
 ned still in their habitation. Thine arrowes
 wente out glisteringe, and thy speares as the
 shyne of the lightenyng. Thou trodest dow-
 ne the londe in thine anger, and didest thre-
 shethe heithen in thy displeasure. Then ca-
 mest forth to helpe thy people, to be'pe thine
 anoynted. Thou smotest downe the heade
 in the house of the vngodly, z discoveredest
 his foundations, euē vnto y necke of him.
 Sela. **Iosue 10. e**

Thou curstest his septers, the captayne of
 his men of warre: which came as a stormy
 wynde to scatre me abroad, z are glad when
 they maye eat vp y poore secretly. Thou ma-
 kest a waye for thine horses in the see, euen
 in the mudde of greete waters. Whē I hea-
 re this, my body is vexed, my lippes tremble
 at y voyce therof, my bones corruppe, I am
 a frayd where I stonde. O that I might
 rest in the daye of trouble, that I might go
 vp vnto oure people, which are alredy pre-
 pared. **Iosue 11. e**

For the fyge trees shal not be grene, z the
 vynes shal beare no frute. The laboure of y
 olyue shal be but lest, and the londe shal brin-
 ge no come: the shepe shal be taken out of y
 folde, and there shal be no catell in y stalles.
 But as forme, I wil be glad in the **LORDE**,
 and will reioyce in God my Sanioure. The
LORDE God is my strength, he shall make
 my fete as the fete of herres: z he which ge-
 neth y victory, shal bringe me to my hye pla-
 ces, synginge vpon my psalmes. **Psal. 117. d**

The ende of the pro-
 phet Abacuc.

The prophet Sophony.

The Prophet Sophony.

What Sophony conteyneth.

Chap. I. He prophesieth of plagues for to come vpon Iuda.

Chap. II. He exorteth them to amēde, that they may escape the wrath of God: and sheweth the Gentiles their punishment.

Chap. III. Punishment because of the wickednesse of the Jewes: whom God therefore refused, and chose the Heithen.

The first Chapter.

A

his is the worde of the LORDE, which came vnto Sophony the sonne of Chusi, the sonne of Gedolias, the sonne of Amarias y sonne of Hezechias: in the tyme of Josias the sonne of Amon kinge of Iuda. I wil gather vp all thinges in the londe (saith the LORDE) I wil gather vp man and beast: I wil gather vp the foules in the ayre, and the fysh in the see (to the greate decaye of the wicked) I wil utterly destroye the men out of the londe, saith the LORDE. I wil stretch out myne honde vpon Iuda, and vpon all soch as dwel at Ierusalem. Thus wil I rote out the remnaunt of Baal from this place, and the names of the Remuryns and prestes: yee I soch as vpon their house toppes worshipec & bowe themselves vnto the hoost of heauen: which sweare by the LORDE, and by their Malchom also: which starte a backe from y LORDE, and nether sete after the LORDE, ner regarde him.

4. Re. ii. &c. 29.

Deut. 17. b Iere. 5. b

zacha. b

4. Reg. 25 Iere. 39. b

Be still at y presence of the LORDE God, for the daye of the LORDE is at honde: yee the LORDE hath prepared a slayne offeringe, and called his gestic therto. And thus shall it happen in the daye of the LORDES a slayn offeringe: I wil vyset the prynces, the kinges children, & all soch as weere straunge clothinge. In the same daye also wil I vyset all those, that treade ouer the threshold so proudly, which fyll their lordes house w robbery and falsede. At y sametyme (saith the LORDE) there shall be herde a greate crie from the fyshpoynte, and an howlinge from y other poire, and a greate murthur from the hilles. Howle ye that dwel in the myll, for all the marchaunt people are gone, and all they that were laden with syluer, are roted out.

Iere. 3. c Deut. 29. c Iere. 23. c

At the same tyme wil I sete thorow Ierusalem with lanternes, and vyset them that contynue in their dregges, and saye in their hertes: Tush, the LORDE wil do nether good

The ij. Chap. Ho. xcvi.

ner enell. Their goodes shalbe spoyle, and their houses layed waist. They shall buylde houses, and not dwel in them: they shal planre vynyardes, but not drynte the wyne ther of. For the greate daye of the LORDE is at honde, it is harde by, & cometh on a pace. Horrible is y tydinges of the LORDES daye, then shall the giaunce crie out: for that daye is a daye of wrath, a daye of trouble & heynesse, a daye of utter destruction & misery, a darcke & glomyng daye, a cloudy & stormy daye, a daye of the noyse of trompettes and shawmes, agaynst the stronge cities and hie towies. I wil bringe y people in to soch veracion, that they shal go aboute like blinde men, because they haue synned agaynst the LORDE. Their bloude shalbe shed as the dust, & their bodies as the myre. Neither their syluer ner their golde shalbe able to deliuer the in that wrothfull daye of the LORDE, but the whole londe shalbe consumed thorow the fyre of his gelousy: for he shall soone make clene ryddaunce of all them that dwell in the londe.

Amos 5. b

Ier. 2. a

Eze. 7. d

Soph. 1. b

The II. Chapter.

Come together and gather you, O ye frauwerde people: or y thinge go forth that is concluded, & or the tyme be passed awaye as the dust: or the fearfull wiath of the LORDE come vpon you, yee or the daye of the LORDES fore displeasure come vpon you. Sete the LORDE all yee meke harted vpon earth, ye that worke after his indgmet: sete rightuousnesse, sete lowlynesse: that ye maye be defended in the wrothfull daye of y LORDE. For Gaza shalbe destroyed, & Ascalon shalbe layed waist: they shal cast out Asdod at the noone daye, and Accaron shalbe plucked vp by the rotes.

A

4. Re. 20. a Iont. 3. a

Esa. 14. e I Iere. 47. a Eze. 25. c

Wo vnto you y dwel vpon the see coost, ye murthurous people: the worde of y LORDE shal come vpon you. O Canaan thou londe of the Philistynes, I wil destroye the, so that there shal no man dwel in the eny more: & as for the see coost, it shal be hyrdmens cottages & shepe foldes: yee it shalbe a porcion for soch as remayne of the house of Iuda, to fede ther vpon. In y houses of Ascalon shal they rest towarde night: for the LORDE their God shal vyset the, & turne awaye their captynite. I haue herde the despite of Moab, & the blasphemies of the children of Ammon: how they haue shamefully intreated my people, and magnified them selues within the borders of their londe. Therefore as truly as I lyue (saith the LORDE of hoostes the God of Israel) Moab shalbe as Sodome, &

Esa. 35. he Iere. 48. a Eze. 25. b

The prophet Sophony.

Ammon as Gomorra: euen driethome he-
ges, sale pities and a perpetuall wyl-
dernes. The residue of my folke shall spoyle them
the remnaunt of my people shall haue them
in possession. This shal happen vnto them
for their pryde, because they haue dealt so
shamefully with the LORDE of hoostes peo-
ple, and magnified them selues aboue them.
The LORDE shall be grymme vpon them,
and destroye all the goddes in the londe.
And all the Isles of the Heichen shal worshi-
pe him, everyman in his place.

Zach. 2. b

Esa. 2. c

C Re Moiaas also shal perish with my swe-
de: yee he shall stretch out his honde ouer
the north, and destroye Assur, As for Tini-
ue, he shal make it desolate, drye and waist.
The flockes and all the bestes of the peo-
ple shall lye in the myddest of it, pellicanes
and storckes shall abyde in the vpper postes
of it, foules shal synge in the wyndowes, and
rauens shal sit vpon the balckes, for the boi-
des of Cedre shalbe ryue downe. This is the
proude and carelesse cite, that sayde in hir
herte: I am, and there is els none. O how is
she made so waist, y the beestes lyether in?
Who so goeth by, mocketh her, and poynt-
eth at her with his synger.

4 Re 19 f
Esa 47. b
24 c

The III. Chapter.

A O to the abhominable, fylthie and
cruel cite: which wil not heare, ner
be reformed. Hir trust is not in the
LORDE, neither wil she holde herto hir God.
Hir rulers within her are as roaringe lyons:
hir iudges are as wolues in the euenynge,
which leane nothynge behynde them till the
morow. Hir prophetes are light persons
and vnfaithfull men: hir prestes vnhalowe
the Sanctuary, and do wronge vnder the
pretence of the lawe. But the iust LORDE
that doth no vnrigh, was amonge them,
euery morninge shewinge them his lawe cle-
arly, and ceassed not. But the vngodly wil
not lerne to be asshamed Therefore wil I ro-
te out this people, and destroye their tow-
res: yee and make their stretes so voyde, that
no man shall go therin. Their cities shall be
broke downe, so that no body shal be left, ner
dwell there enymore.

7 re 22 c
Zach 2 c
Abac. 1 b

B I sayde vnto them: O feare me, and be co-
tent to be reformed. That their dwellinge
shulde not be destroyed, and that there shul-
de happen vnto them none of these thinges,
wherewith I shal vysecthe. But neuertheles
they stonde vpearly, to folowe the filthynes
of their owne ymaginacions. Therefore ye
shal waite vpon me (saith the LORDE) vntil
the tyme that I stonde vp: for I am deter-

The iij. Chap.

med, to gather the people and to bringe the
kingdomes together, that I maye poure out
myne anger, yee all my wrothfull displeasure
vpon them. For all the woulde shalbe consu-
med with the fyre of my gelousy. And then
wil I dense the lippes of the people, that
they maye euerydome call vpon the name
of the LORDE, and serue him with one shul-
der. Soch as I haue subdued, and my chil-
dren also whom I haue scatred abiode, shal
brynge me presentes beyonde the waters of
Ethiopia.

Naum 1. a
Soph. 1. c

In that tyme shalt thou nomore be con-
founded, because of all thy ymaginacions,
wher thorow thou haddest offended me: for
I wil take awaye the proude boosters of thi
ne honoure from the, so that thou shalt no-
more tryumphe because of my holy hill. In
the also wil I leaue a smal poore symple peo-
ple, which shal trust in the name of the LOR-
DE. The remnaunt of Israel shal do no wic-
kednes, ner speake lyes: neither shal there eny
disceatfull tunge be founde in their mouthes.
For they shal be fed, and take their rest, and
no man shal make them a frayd. Geue than-
kes o daughter Sid, be ioyful o Israel: reioy-
ce & be glad from thy whole herte, o dought-
ter Jerusalem, for the LORDE hath taken
awaye thy punysshment, and turned backe
thine enemies. The kinge of Israel, euen the
LORDE himself is with the: so that thou ne-
dest nomore to feare eny myfffortune.

C
Iere. 50. b

In that tyme it shall be sayed to Jerusa-
lem: feare not, and to Sion: let not thine hon-
ours be slacke, for the LORDE thy God is with
the, it is he that hath power to saue: he hath
a special pleasure in the, and a marvelous lo-
ue towarde the: yee he reioysseth ouer the
gladnesse. Soch as haue bene in heuynesse,
wil I gather together, and take out of thy
congregation: as for the shame and reprofe
that hath bene layed vpon the, it shal be far-
re from the. And lo, in y tyme wil I destroye
all those that were the: I wil helpe the lame,
and gather vp the cast awaye: yee I wil get
them honoure and prayse in all lodes, where
they haue bene put to shame. At y same ty-
me wil I bringe you in, and at the same tyme
wil I gather you. I wil get you a name and

Mich. 4. b

a good repote, amonge all people of
the earth, when I turne backe
youre captiuyte before you
re eyes, saith the
LORDE.

The ende of the prophet
Sophony.

The prophet Aggeus. The Prophet Aggeus.

What Aggeus conteyneth.

Chap. I. He exorteth the people to buylde vp the temple, and reproveth their lōge taryēge.

Chap. II. He geueth the rulers a corage. Of the ornāmentes and glory of the seconde temple, whereby is vnderstōde the church of the faith full.

The first Chapter.

2
e. 13. a. a
Dan. 5. c
e. 2
e. 13. a. a
e. 13. a. a
e. 13. a. a



In the seconde yeare of kynge Darius, in the vi. moneth the first daye of the moneth, came the worde of the LORDE (by the prophet Aggeus) vnto Zorobabel the sonne of Salathiel y prynce of Iuda, and to Iesua the sonne of Josedec the hye priest, sayenge: Thus speaketh the LORDE of hoostes, and saierh: This people doth saye: The tyme is not yet come to buylde vp the LORDES house. Then spaketh the LORDE by the prophet Aggeus z sayed: Ye yf selues can fynde tyme to dwell in syled houses, and shal this house ye waist? Considre now youre owne wayes in youre hertes (saierh y LORDE of hoostes) ye sowe moch, but ye bringe litle in; Ye eate, but ye haue not ynough; ye dunke, but ye are not fylled; ye decke youre selues, but ye are not warme; z he y earneth eny wage, putteth it in a broken purse.

lere. 22. b

Leul. 26. d
M. ch. 6. b
Osee 4. b
Mala. 3. b

2
4. Re. 8. d

1. Cor. 3. b
e. c
2. Cor. 6. c

Deut. 28. d

Thus saierh the LORDE of hoostes: Considre youre owne wayes in youre hertes, get you vpto the mountayne, fetch wod, z buylde vp the house: that it maye be acceptable vnto me, and that I maye shewe myne honoure, saierh the LORDE. Ye loked for moch, and lo it is come to litle: z though ye brynge it home, yet do I blowe it awaye. And why so, saierh the LORDE of hoostes? Euē because that my house lyeth so waist, and ye renne every man vnto his owne house. Wherefore the heauen is forbyddē to geue you eny dew, and the earth is forbydden to geue you encrease. I haue called for a drouth, both vpo the londe z vpon the mountaynes, vpon corne, vpon wyne z vpon oyle, vpon every thinge that the grounde bryngeth forth, vpon men and vpon catell, yee and vpon all handylaboure.

Now when Zorobabel the sonne of Salathiel, z Iesua the sonne of Josedec the hye priest with the remnaunt of the people, herde the voyce of the LORDE their God, z the wordes of the prophet Aggeus (like as the LORDE their God had sent him) the people

The ij. Chap. Ho. xviij.

dyd feare the LORDE. Then Aggeus the LORDES angel sayed in the LORDES message vnto the people: I am w you, saierh the LORDE. So the LORDE wated vp the spire of Zorobabel the prynce of Iuda, and the spire of Iesua the sonne of Josedec the hye priest, and the spire of the remnaunt of all the people: y they came z labourd, in the house of the LORDE of hoostes their God.

Deut. 7. d
11. g
Agg. 2. a
lere. 46. e
1. Efd. 5. a

The II. Chaptyr.

Upon the xxiij. daye of the sixte moneth, in the secōde yeare of kinge Darius, the xxi. daye of the seventh moneth, came the worde of the LORDE by the prophet Aggeus, sayenge: speake to Zorobabel the sonne of Salathiel prynce of Iuda, and to Iesua the sonne of Josedec the hye priest, and to the residue of y people, z saye: Who is left amōge you, that sawe this house in hir first beuty? But what thinke ye now by it? Is it not in youre eyes, euē as though it were nothinge? Nevertheless be of good chere, o Zorobabel (saierh the LORDE) be of good conforte, o Iesua thou sonne of Josedec, hye priest: take good hartes vnto you also, all ye people of the londe, saierh the LORDE of hoostes, and do acordinge to the worde (for I am with you, saierh the LORDE of hoostes) like as I agreed with you, when ye came out of the londe of Egypte: z my spire shalbe amōge you, feare ye not.

1. Efd. 3. 6

Deut. 31. b
Iosu. 1. b

Agg. 1. c

For thus saierh the LORDE of hoostes: Yet once more will I shake heauē and earth, the see and the drye lōde: Yee I will mene all heithen, z the conforte of all heithen shal come, z so wil I fyll this house with honoure, saierh the LORDE of hoostes. The syluer is myne, z the golde is myne, saierh the LORDE of hoostes. Thus y glory of the last house shalbe greater thē the first, saierh the LORDE of hoostes: z in this place wil I geue peace, saierh the LORDE of hoostes.

2
Heb. 12. d

Deut. 8. b

The xxiij. daye of the ix moneth in the secōde yeare of kinge Darius, came the worde of the LORDE vnto the prophet Aggeus sayenge: Thus saierh y LORDE God of hoostes: Ate the prestes concernynge the lawe, z saye: If one beare holy flesh in his cote lappe, z with his lappe do touch the bred, potage, wyne, oyle or eny other meate: shal he be holy also? The prestes answered, z saide: No. Then sayde Aggeus: Now yf one beyng defyled with a deed carcase, touch eny of the se: shal it also be vncleane? The prestes gaue answer z sayed: yee, it shal be vncleane. Thē Aggeus answered, and sayde: Euen so is this people z this nacion before me, saierh y LOR

lere. 11. 6

Leul. 15. a
11. d
Nu. 19. b

Rrr

The prophet Aggeus.

DE: and so are all the workes of their hōdes, yee and all that they offre, is vncleane.

E And now (I praye you) cōsidre from this daye forth, and how it hath gone with yee afore: or ever there was layed one stene vpon another in the temple of the LORDE: that when ye came to a corne heape of xx. busshels, there were scarceten: and that when ye came to the wyne presse for to poure out L. pottes of wyne, there were scarce xx. For I smote you with heate, blastinge & hale stones in all the labours of youre hondes: yet was there none of you, that wolde turne vnto me, saith the LORDE. Considre then from this daye forth and afore, namely, from the xxiiij. daye of the x. moneth, vnto the daye that the foundation of the LORDES temple was layed: Mark it well, Is not the se- de yet in the barne? haue not the vines, the figgetrees, the pomgranates and olyue trees bene yet vnfructefull: but fro this daye forth, I shal make them to prospere.

Moreover the xxiiij. daye of the moneth came the worde of the LORDE vnto Aggeus agayne, sayenge: Speake to Zorobabel the prynce of Iuda, and saye: I will shake both heauen and earth, and ouerthrowe the seate of the kingdomes, yee & destroye the mightie kingdome of the heiche. I wil ouerthrowe the charettes, and these that sit vpon them, so that both horse and man shal fall downe, euery man thorow his neighbours swerde. And as for the, o Zorobabel (saith the LORDE of hoostes) thou sonne of Salathiel, my seruant: I wil take the (saith the LORDE) at the same tyme, and make the as a scale: for I haue chosē the, saith the LORDE of hoostes.

The ende of the prophet Aggeus.

The Prophet Zachary.

What Zachary conteyneth.

- Chap. i.** He exorteth the people, not to be disobedient to the voyce of God, as their forefathers were, but to conuerter: and he sheweth themioyfull thinges in visions.
- Chap. ii.** Visions, signifiēge the delyueraunce out of the captiuite of Babilon, and the redemption in Christ.
- Chap. iii.** A vision in Iesua, signifiēge the LORDE Iesus oure hye prest.
- Chap. iiii.** Another vision, wherein Zorobabel is comforted with his litle nombre of people.

The i. Chap.

The right mystery herof belongeth vnto Chap. v. The wrath of God for the synnes of the people.

Chap. vi. A vision, wherein is declared the almighty power of God, which geueth peace or warre at his pleasure.

Chap. vii. What the true fast is: namely, to kepe iudgment and iustice, a man to do good to his neighbour, to defende the widowe and the fatherlesse, to do no man wronge, &c.

Chap. viii. Cause of all the wrath of God: yee yf men wil turne, he is mercifull.

Chap. ix. The ioyfull callinge of the heiche.

Chap. x. Thorow corporal promises, the prophet ledeyth men vnto the promises that are fulfilled in Christ: and threatneth punishment vnto the false prophetes and shepherdes.

Chap. xi. Of secrete mysteries, and of the destruction of the secōde temple. God is a good shepherde.

Chap. xii. The punishment which the LORDE deuysed for Israel.

Chap. xiii. Of welles and clensynge, which belonge to the tyme of Christ.

Chap. xiiii. The plague of the Jewes The takyng vpon of Jerusalem the church of God.

The first Chapter.

In the eight moneth of the secōde yere of kinge Darius, came the worde of the LORDE vnto Zachary the sonne of Barachias, the sonne of Addo, the prophet, sayenge: The LORDE hath bene sore displeased at youre forefathers. And saye thou vnto them: thus saith the LORDE of hoostes. Turne you vnto me (saith the LORDE of hoostes) and I wil turne me vnto you, saith the LORDE of hoostes. Be not ye like youre forefathers, vnto whom the prophetes cried a feie tyme, sayēge: Thus saith the LORDE God of hoostes: Turne you from youre euell wayes, & from youre wicked ymaginations. But they wolde not heare, ner regard me, saith the LORDE. What is now become of youre forefathers and the prophetes? are they yet still alyue? But dyd not my wordes & statutes (which I cōmaunded by my seruantes & prophetes) touch yor forefathers? Vpon this, they gaue answer & sayde: like as y LORDE of hoostes deuysed to do vnto vs, acordinge to oʷr owne wayes & ymaginations, even so hath he dealt with vs.

Vpon the xxiiij. daye of the x. moneth (which is the moneth Sebat) in the secōde yere of Darius, came the worde of the LORDE vnto Zachary the sonne of Barachias, the sonne of Addo the prophete, sayenge: I sawe by night, and lo, there sat one vpon a reade horse, and stode still amonge the Myrtetrees, that were beneth vpon the grounde: and behynde him were there reade, speckled and whyte horses.

Matt. 23. 6

Iere. 23. 6
Mala. 3. 2
Iere. 44. 6
Psal. 77. 4

Osee 14. 2
Tob. 15. 6
Eze. 33. 6
Iere. 44. 2
86. 6

Zach. 6. 8
Apo. 6. 2

The prophet Zachary.

Then sayde I: O my LORDE, what are these? And the angel that talked with me, sayde vnto me: I will shewe the what these be. And the man that stode amonge the Myrtrees, answered & sayde: These are they, whom the LORDE hath sent to go thorow the worlde. And they answered the angel of the LORDE, that stode amonge the Myrtrees, and sayde: We haue gone thorow the worlde: and beholde, all the worlde dwelle at ease, and are carelesse.

Then the LORDES angel gaue answer and sayde: O LORDE of hoostes, how longe wilt thou be vnmmercifull to Ierusalem and to the cities of Iuda, with whom thou hast bene displeased now these lxx. yeares? So the LORDE gaue a louynge and a comfortable answer, vnto the angel that talked with me. And the angel that commoned with me, sayde vnto me: Crie thou, and speake, thus saith the LORDE of hoostes: I am excedynge gelous ouer Ierusalem and Sion, and sore displeased at the carelesse heithen: for where as I was but a litle angrie, they dyd their best that I might destroye them. Therefore thus saith the LORDE: I wil turne me agayne in mercy towarde Ierusalem, so that my house shalbe buy'ded in it, saith the LORDE of hoostes: yee and the plommer shal be layed abroad in Ierusalem, saith the LORDE of hoostes.

Crie also, and speake: thus saith the LORDE of hoostes: My cities shall be in good prosperite agayne, the LORDE shall yet confort Sion, and chose Ierusalem. Then lift I vp myne eyes and sawe, and beholde, foure hornes. And I sayde vnto the angel, that talked with me: what be these? he answered me: These are y^e hornes, which haue scattered Iuda, Irael and Ierusalem abroad. And y^e LORDE shewed me iij. carpenters. Then sayde I: what wil these do? he answered, & sayde: These are the hornes, which haue so strowed Iuda abroad, that no man durst lift vp his heade: But these are come to fraye them awaye, and to cast out y^e hornes of the Gentiles, which lift vp their horne ouer the londe of Iuda, to scatter it abroad.

The II. Chapter.

Lift vp myne eyes agayne, & loke: and beholde, a man with a measure lyne in his honde. Then saide I: whe ther goest thou? And he sayde vnto me: To measure Ierusalem, that I maye se how longe and how brode it is. And beholde, the angel that talked wth me, wente his waye forth. Then were there out another angel to mete

The iij. Chap. Zo. xviij.

him, & sayde vnto him: Kynne, speake to this yongeman, & saye: Ierusalem shal be inhabited without eny wal, for y^e very multitude of people & catell, y^e shal be therein. Yee I myself (saith the LORDE) wil be vnto her a wall of fyre rounde aboute, & wil be honoured in her.

O get you forth, O fle from the londe of y^e north (saith the LORDE) ye, whom I haue scattered in to the foure wyndes vnder heauē, saith the LORDE. Saue thy self, o Sion: thou that dwellest with y^e dongheer of Babilon, for thus saith the LORDE of hoostes: With a glorious power hath he sent me out to the heithen, which spoyled you: for who so toucheth you, shal touche the apple of his owne eye. Beholde, I will lift vp myne honde ouer them: so that they shal be spoyled of those, which afore serued them: & ye shal knowe, that the LORDE of hoostes hath sent me.

Be glad, & reioyce, o dongheer of Sion: for lo, I am come to dwell in the myddest of the, saith the LORDE. At the same tyme there shal many heithen cleue to the LORDE, & shal be my people. Thus wil I dwell in the myddest of the, & thou shalt knowe, that the LORDE of hoostes hath sent me vnto the. The LORDE shall haue Iuda in possession for his parte in the holy grounde, & shal chose Ierusalem yet agayne. Let all flesh be still before the LORDE, for he is rysen out of his holy place.

The III. Chapter.

When he shewed me Iesua y^e hye prest, standinge before the angel of the LORDE, and Satan stode at his right honde to resiste him. And the LORDE sayde vnto Satan: The LORDE reproceth the (thou Satan) yee the LORDE that hath chosen Ierusalem, reproceth the. Is not this a brande take out of the fyre? Now Iesua was clothed in vnclene rayment, and stode before the angel: which answered & sayde vnto those, y^e stode before him: take awaye y^e foule clothes from him. And vnto him he sayde: Beholde, I haue take awaye thy synne from the, & wil decke the with chaunge of rayment. he sayde mouer: set a sayre myter vpon his heade. So they set a sayre myter vpon his heade, & put on clothes vpon him, and the angel of y^e LORDE stode there. Then the angel of the LORDE testified vnto Iesua, & spake, thus sayeth the LORDE of hoostes: If thou wilt walke in my wayes, & kepe my watch: thou shalt rule my house, & kepe my courtes, & I wil geue the place amonge these that stonde here. Heare o Iesua thou hye prest, thou & thy frendes that dwell before the, for they are woderous

Rrr ij

Iere. 23. b
29. b
1. 2. 1. a

zach. 9. a

Dan. 7. d

21
Eze. 41. b
Apo. 21. c

Deut. 4. d
Zach. 9. a

Iere. 23. b

23
Iere. 2. a
20. d 20. c
Psal. 10. b
Esa. 14. a

Exo. 25. a
Matt. 28. c

Soph. 1. b

21
Psal. 108. a
Matt. 4. a
Iude. 1. b

23

The prophet Zachary.

1k. 47. a
zach. 4. b
1ere. 33. a
33. c
Esa. 28. c
1. Pet. 2. a
Esa. 53. a

people. Beholde, I will bringe forth the braunch of my seruaunt: for lo, the stone that I haue layed before Iesua: vpon one stone shalbe viij. eyes. Beholde, I will hewe him out (saith the LORDE of hoostes) and take awaye the synne of that lande in one daye. Then shall every man call for his neghbenre, vnder the vyne & vnder y^e fygetre, saith the LORDE of hoostes. The III. Chap.

Apo. 11. a

1k. 11. a

Esa. 28. c

Phil. a

Deut. 18. d

Apo. 11. a

And y^e angel that talked with me, came agayne, & waked me vp (as a man that is raysed out of his slepe) & sayde vnto me: What seist thou? And I sayde: I haue looked, and beholde: a candellsticke all of golde, with a boll vpon it & his viij. lampes therein, & vpon euery lampe viij. stalkes: And ij. olyue trees therby, one vpon the right syde of the boll, & the other vpon the left syde. So I answered, & spake to the angel y^e talked with me, sayenge: O my lord what are these? The angel that talked with me, answered & sayde vnto me: Knowest thou not what these be? And I sayde: No, my lord. He answered, & sayde vnto me: This is the worde of the LORDE vnto Zorobabel, sayenge: Whether thorow an hoost of men, ner thorow strenght, but thorow my sperte, saith y^e LORDE of hoostes. What art thou (thou greete mountayne) before Zorobabel? thou must be made eauen. And he shal bringe vp the first stone, so that men shal crie vnto him: good lucke, good lucke.

B Moreover, the worde of the LORDE came vnto me, sayenge: The bondes of Zorobabel haue layed y^e foundation of this house, his bondes also shal fynishe it: that ye maye knowe, he w^{ch} that the LORDE of hoostes hath sent me vnto you. For he that hath ben despyssed a litle season, shal reioyce, whē he seyth the tynne weight in Zorobabels honde. The viij. eyes are the LORDES, which go thorow the hole worlde. Then answered I, & sayde vnto him: What are these two olyue trees vpon the right and left syde of the candellsticke? I spake morouer, & sayde vnto h. m. what be these ij. olyue braunches which thorow y^e two golden pipes) emptye themselves into the golde? He answered me, & sayde: Knowest thou not, what these be? And I sayde: No, my lord. Then sayde he: These are the two olyue braunches, that stonde before the ruler of the whole earth.

The V. Chapter.

And I turned me lifynge vp myne eyes, & looked, & beholde, a flyenge booke. And he sayde vnto me: what seist thou? I answered: I se a flyenge booke of ff.

The vi. Chap.

cubites longe & x. cubites brode. Then sayde he vnto me: This is the curse, y^e goeth forth ouer the whole earth: For all theues shalbe iudged after this booke, & all swearers shalbe iudged acordinge to the same. I wil bringe it forth (saith the LORDE of hoostes) so y^e it shal come to the house of the thefe, & to the house of him, that falsely sweareth by my name: & shal remayne in his house, & consume it, with the tymbre & stones therof. The the angel that talked with me, wente forth, & sayde vnto me: lift vp thine eyes & se, what this is y^e goeth forth. And I sayde: what is it? He answered: this is a measure goinge out. He sayde morouer: Euen thus are they (y^e dwell vpon the whole earth) to lye vpon. And beholde, there was lift vp a talent of leade: & lo, a woman sat in the myddest of the measure. And he sayde: This is vngodlynnesse. So he cast her in to the myddest of the measure, & thence y^e lempe of leade vp in to an hole.

Then lift I vp myne eyes, & looked: & beholde, there came out ij. women, & the wynde was in their wynges (for they had wynges like the wynges of a stork) & they l. ft vp the measure betwixt the earth & the heauen. Then spake I to the angel, y^e talked wth me: whyther wil these beare the measure? And he sayde vnto me: into the lande of Sy near, to buylde them an house: which when it is prepared, the measure shal be set there in his place.

The VI. Chapter.

And I turned me, lifynge vp myne eyes, & looked: & beholde, there came iij. charettes out frō betwixt two hilles, which hilles were of brasse: In the first charret were reade horse, In the seconde charret were blacke horse, In y^e thirde charret were whyte horse, In y^e fourth charret were horses of dyuerse colours, & stronge. Then spake I, and sayde vnto the angel that talked with me: O lord, what are these? The angel answered, & sayde vnto me: These are the iij. wyndes of the heauen, which be come forth to stēde beset the ruler of all y^e earth. That with the blacke horse wente into the lande of the north, & the whyte folowid thē, and the sprekled horses wente south towarde the south. These horses were very stronge, & wente out: and sought to go and take their iourney ouer the whole earth. And he sayde: get you hence, and go thorow the worlde. So they wēte thorow eue the worlde. Then cried he vpon me, and spake vnto me, sayenge: Beholde, these that go towarde y^e north, shal fill my wrath in the north countre.

1. Thel. 2. b
Rom. 1. d

B

Gen. 10. b

A

zach. 1. b
Apo. 5. a

1ere. 4. b

The prophete Zachary.

B And the worde of the LORDE came vnto me, sayenge: Take of the prisoners that are come from Babilon: namely, Zeldai, Tobias and Jdaia: & come thou the same daye, and go into the house of Josias the sonne of Sophony. Then take golde and syluer, and make crownes therof, and set them vpon the heade of Jesaa the sonne of Josedec, the hie prest, and speake vnto him: Thus saith the LORDE of hoostes: Beholde, the man whose name is the braminch: & he that shall sprynge vp after him, shal buylde vp the temple of the LORDE: yee euen he shal buylde vp the temple of the LORDE. He shal beare the prayse, he shal syt vpon the LORDES trone, and haue the dominacion.

zach 3. b
Psal. 128. a

Apo. 4. b
5. b

Psal 109. a
Heb. 5. 5
7 8 9. 10

A prest shal be also vpon his trone, & a peaceable counsell shal be betwixte them both. And the crownes shal be in the temple of the LORDE, for a remembraunce vnto Zelman, Tobias, Jdaia and Zenneth the sonne of Sophony. And soch as be farre of, shal come and buylde the temple of the LORDE: that ye maye knowe, how that the LORDE of hoostes hath sent me vnto you. And this shal come to passe, yf ye wil hearken diligently vnto the voyce of the LORDE your God.

The VII. Chapter.

It happened also in the fourth yeare of kyng Darius, that the worde of the LORDE came vnto Zachary in the fourth daye of the ix. moneth, which is called Caslew: what tyme as Sarasar and Rogomelech and the men that were with them, sent vnto Bethel for to praye before y^e LORDE: and that they shulde saye vnto the prestes, which were in the house of the LORDE of hoostes, and to the prophetes: Shalde I wepe in the fyfte moneth, and absteyne, as I haue done now certayne yeares? Then came the worde of the LORDE of hoostes vnto me, sayenge: Speake vnto all the people of the londe, and to the prestes, and saye: when ye fasted and mourned in the v^t vii. moneth (now this lxx. yeares) dyd ye fast vnto me? When ye ate also and dronke, dyd ye not eat and drinke for youre owne selues? Are not these the wordes, which the LORDE spake by his prophetes afore tyme, when Jerusalem was yet inhabited and welthy, she and the cities rounde aboute her: when there dwelt men, both toward the south and in the playne countrees?

4. Re. 21. b

Iere 41. a
4. Re. 25. d

B And the worde of the LORDE came vnto Zachary, sayenge: Thus saith y^e LORDE of hoostes: Execute true iudgment: shewe

The viij. Chap. Fo. xcix.

mercy and lonyng kyndnesse, every man to his brother: Do the wyddows, the fatherlesse, the straunger, and poore no wronge: and let no man ymagen euell agaynst his brother in his hert. Neuertheles they wolde not take hede, but turned their backs, and stopped their eares, that they shulde not heare. yee they made their hertes as an Adamant stone, lest they shulde heare the lawe & wordes, which the LORDE of hoostes sent in his holy spire by the prophetes afore tyme.

Zach. 8. c
Exo. 22. c
Leui. 19. g
Iob 24. a
Iere. 7. a
Iere. 7. c

Wherfore the LORDE of hoostes was very wroth at them. And thus is it come to passe, that like as he spake and they wolde not heare: euen so they cried, and I wolde not heare (saith the LORDE of hoostes) but scattered them amonge all Gentiles, when they knewe not. Thus the londe was made so desolate, yf there traualed no man in it nether to ner fro, for that pleasaunt londe was vterly layed waste.

1. Pet. 1. d

Iere. 11. b

The VIII. Chapter.

So the worde of the LORDE came vnto me, sayenge: Thus saith the LORDE of hoostes: I was in a greete glosy ouer Sion, yee I haue bene very gelous ouer her in a greete displeasure. thus saith the LORDE of hoostes: I wil turne me agayne vnto Sion, and wil dwel in the myddest of Jerusalem: so that Jerusalem shalbe called a faithfull and true cite, the hill of the LORDE of hoostes, yee an holy hill.

2

Esa. 1. d

Thus saith the LORDE of hoostes: There shall yet olde men and women dwel agayne in the stretes of Jerusalem: yee and soch as go with staves in their hondes for very age. The stretes of the cite also shalbe full of yonge boyes and damselles, playnge vpon the stretes.

Thus saith the LORDE of hoostes: yf the residue of this people thynke it to be impossible in these dayes, shulde it therfore be impossible in my sight, sayeth the LORDE of hoostes: Thus saith the LORDE of hoostes: Beholde, I wil deliuer my people from the londe of the east and west, and wil brynge them agayne: that they maye dwel at Jerusalem. They shalbe my people, and I will be their God, in treuth and rightousnesse. Thus saith the LORDE of hoostes: let youre hondes be stronge, yee that now heare these wordes by the mouth of the prophetes, which be in these dayes that the foundation is layed vpon the LORDE of hoostes house, that the temple maye be buylde. For why? before these dayes nether men ner catel cou-

Mat. 19. d

B

Iere. 3. f
Heb. 8. c
Apo. 21. c

Agg. 1. a

The prophet Zachary.

be wyne eny thynge, nether might eny man come in and out in rest, for trouble: but I let euery man go agaynst his neighbour.

Nevertheless I wil now intreate the residue of this people nemore, as afore tyme (saith the LORDE of hoostes) but they shal be a sede of peace. The vynyarde shal geue hir frute, the grounde shal geue hir increase, and the heauens shal geue their dew: and I shal cause the remnaunt of this people, to haue all these in possession. And it shall come to passe, that like as ye were a curse amonge the heithen (O ye house of Juda and ye house of Israel) Euen so wil I deliuer you, that ye shal be a blessing: feare not, but let youre h's be stronge.

For thus saith the LORDE of hoostes: like as I denyed to punyssh you, what tyme as youre fathers prouoked me vnto wraich (saith the LORDE of hoostes) and spared not: Euen so am I determied now in these dayes, for to do wel vnto the house of Juda and Jerusalem, therfore feare ye not. Now the thinges that ye shal do, are these: Speake euery man the treuth vnto his neighbour, execute iudgment truly and peaceably within youre portes, none of you ymagyne well in his hert agaynst his neighbour, and loue no false ooties: for all these are the thinges that I hate, saith the LORDE. And the worde of the LORDE of hoostes came vnto me, sayenge: thus saith the LORDE of hoostes: The fast of the fourth moneth, the fast of the fift, the fast of the seventh, and the fast of the tenth, shal be ioye and gladnesse, & prosperous hye feastes vnto the house of Juda: Only, loue the treuth and peace.

Thus saith the LORDE of hoostes: There shall yet come people, and the inhabitants of many cities: and they that dwell in one cite, shal go to another, sayenge: Up, let vs go, and praye before the LORDE, let vs see the LORDE of hoostes, I wil go with you. Xee moch people and mightie heithen shal come and see the LORDE of hoostes at Jerusalem, and to praye before the LORDE. Thus saith the LORDE of hoostes: In that tyme shal ten men (out of all maner of languages of the Gentiles) take one Jewe by the hemme of his garment, and saye: we wil go with you, for we haue herde, that God is amonge you.

The IX. Chapter.

The worde of the LORDE shal be re- ceaued at Adia, & Damascus shal be his offerynge: for the eyes of all me and of the trybes of Israel shal loke vp

The ix. Chap.

vnto the LORDE. The borders of Hemath shal be harde therby, Tyrus also & Sidon, for they are very wise. Tyrus shal make hirself stronge, heape vp syluer as the sonde, and golde as the claye of the stretes. Beholde, the LORDE shal take her in, and haue her in possession: he shal smyte downe hir power in to the see, and she shal be consumed with fyre. This shal Ascalon se, and be afrayed. Gaza shal be very sory, so shal Accaron also, because hir hope is come to confucion. For the kinge of Gaza shal perish, and at Ascalon shal no man dwel.

Straingers shall dwel at Asdod, & as for y pryde of y Philistynes, I shal rote it out. Their bloude will I take awaye from their mouth, and their abhominacions from amonge their teth. Thus they shal be left for oure God, yet they shal be as a prynce in Juda, & Accaron like as Jebusi. And so will I compass my house reunde aboute with my men of warre, goinge to and fro: that no oppres- soure come vpon them eny more. For that haue I sene now with myne eyes.

Reioyce thou greatly, o doughter Sion: be glad, o doughter Jerusalem. For lo, thy kinge cometh vnto the, euen the righteuous and Sauoure: Lowly and symple is he, he rydeth vpon an asse, and vpon the foale of an asse. I wil rote out the charettes frō Ephraim, & the horse from Jerusalem, the batel bowes shal be destroyed. He shall geue the doctrine of peace vnto the heithen, and his dominion shal be from the one see to the other, & from the floudes to the endes of the worlde.

Thou also thorow the bloude of thy couenant: shalt let thy prisoners out of the pytte, wherein is no water. Turne you now to the stronge holde, yet that be in prison, & longe fore to be deliuered: And this daye I bringe the worde, that I wil rewarde the duble agayne. For Juda haue I bent out as a bowe forme, and Ephraim haue I fylled.

Thy sonnes (o Sidon) wil I rayse vp agaynst the Grekes, and make the as a giantes swerde: the LORDE God shal be sene aboue the, and his darteres shall go forth as the lighte- nyng. The LORDE God shall blowe the trumpet, and shal come forth as a storme out of the south.

The LORDE of hoostes shall defende the, they shall consume and deuoure, and subdue them with slynge stones. They shal drynke & rage, as it were thorow wyne. They shal be fylled like y basens, & as y homes of y anker. The LORDE their God shal deliuer the in y,

Isa. 40

Eze. 14. 6

Iere. 47. 8
Amos 1. 6

Act. 15. 8
1. Cor. 9. 8
19. 6

Esa. 62. 6
Matt. 21. 9
Ioh. 12. 15

Psal. 71. 1

Esa. 42. 9

Apo. 9. 2

Rom. 4. 6

1. Cor. 13. 8

Zach. 4. 8

Ecci. 47. 8

1. Re. 17. 6

Agg. 1. 6

C

Ephe 4. 6
Zach 7. 1
Mala 2. 6

D

Esa. 2. 2
Psal. 121. 2
Iere. 31. 8

1

The prophet Zachary.

daye, as the flock off his people: for the stones off his Sanctuary shalbe set vp in his lāde. O how prosperous and goodly a thynge shall that be? The come shall make the yongemen chearefull, and the new wyne the maydens.

The X. Chapter.

A **W** Rayeth the LORDE then by tymes to geue you the latter rayne, so shall the LORDE make cloudes, and geue you rayne ynough for all the increace off the felde: for rayne is the answer of Jools. The soychsayers se lyes, and tell but vayne dreames: the comfort that they geue, is nothyng worth. Therefore go they astraye like a flocke of shepe, and are troubled, because they have no shepherde. My wrochfull displeasure is moved at the shepherdes, and I will vyseth the goates. For the LORDE of hoostes wil graciously vyseth his flocke (the house of Juda) and holde them as a goodly fayre horse in the batell. Out of Juda shal come the helmer, the hale, the bare bowe, and all the princes together. They shalbe as the giauntes, which in the batell treade downe the myre vpon yf stretes. They shal fight, for yf LORDE shalbe with them, so that the horsmen shalbe confounded.

B I wil cōforte the house of Juda, and preserve the house of Joseph. I wil turne them also, for I pyrie them: and they shal be like as they were, when I had not cast them of. For I the LORDE am their God, and wil heare them. Ephraim shalbe as a giaunt, and their herte shalbe cherefull as thowrow wyne: see their children shal se it, and be glad; and their herte shal reioyce in the LORDE. I wil blowe for them & gather them together, for I wil redeme them. They shall increace, as they increased afore. I wil so we the amonge the people, yf they maye thinke vpon me in farre countrees: they shal lyue wth their childre, and turne agayne. I wil bringe them agayne also from the londe of Egipte, and gather them out of Assiria. I wil carye them in to yf londe of Galaad and to Libanus, and they shal wante nothyng. He shall go vpon the see of trouble, and smyte the see warres: so yf all the depe floudes shalbe dried vp. The proude boostinge of Assur shalbe cast downe, and the scepter off Egipte shal be taken awaye. I will comforte them in the LORDE, that they maye walke in his name, saith the LORDE.

The xi. Chap. Ho. C.

The XI. Chapter.

O Penthydores (o Libanus) that the fyre maye consume thy Cedre trees. Howle ye fyre trees, for the Cedre is faulz, yee all yf proude are waisted awaye. Howle (o ye oke trees of Baajan) for yf mighty stronge wod is cut downe. Men maye heare the shepherdes mourne, for their glory is destroyed. Men maye heare the Lyons whelpes roare, for the pryde off Jordane is waisted awaye.

Thus sayeth the LORDE my God: I see the shepe of yf slaughter, which shalbe slayne of those that possesse them: yet they take it for no synne, but they yf sell the, saye: The LORDE be thanked, I am rich: see their owne shepherdes spare them not. Therefore wil I no more spare those that dwell in the londe (sayeth the LORDE) but lo, I will deliuer the people, every man in to his neighbours honde, and in to the hōde of his kynge: that they maye smyte the londe, and out off their bondes wil not I deliuer them.

I myself fedde yf slaughter shepe (a poore flocke verely) and toke vnto me two staves: the one I called louynge mekenesse, the other I called wo, and so I kepte the shepe. The shepherdes destroyed I in one moneth, for I might not awaye wth them, neither had they any delyte in me. Then sayde I: I will fede you no more, the thynge that dyeth, let it dye, and that wil perishe, let it perishe, & let the remaunt eate, every one the flesh of his neighbour. I toke also my louynge meke staff, and brake it, that I mighte disanull the conuenant, which I made with all people, And so it was broken in that daye.

Then the poore symple shepe that had a respecte vnto me, knewe therby, that it was the worde of the LORDE. And I sayde vnto them: yff ye thynke it good, bringe hither my pryce: yf no, then leaue. So they wayed downe xxx. syluer pens, yf value that I was prysed at. And the LORDE sayde vnto me: cast it vnto the potter (a goodly pryce for me to be valued at of them) and I toke the xxx. syluers pens, and cast them to the potter in the house of the LORDE.

Then brake I my other staff also (namely wo) that I mighte loose the brotherheade betwixte Juda and Israel. And the LORDE sayde vnto me: Take to the also the staff off a foolish shepherde: for lo, I will raise vp a shepherde in the londe, which shall not seeke after the thinges that be lost, ner care for such as go astraye: he shall not heale the

R & R iij

The prophet Zachary.

wounded, he shall not nourish the thing that is whole: but he shall eat the flesh off such as be fat, and teare their clawes in peeces.

O Idols shepherde, that leaveth the flocke. The swerde shall come vpon his arme and vpon his right eye. His arme shall be clenched vp, and his right eye shall be sore blinded.

The XII. Chapter.

The heavy burthen which y^e LORD
DE hath deuysed for I^s.
■

Zhus saith the LORD E, which spread the heauens abroad, layde the foundation of the earth, and geueth man y^e breach of life: Beholde, I will make Jerusalem a cuppe of surfet, vnto all the people y^e are rounde aboute her: Yee Iuda himself also shall be in the sege agaynst Jerusalem. At the same tyme will I make Jerusalem an heuy stone for all people, so that all such as lift it vp, shall be toarne and rete, and all the people of the earth shall be gathered together agaynst it.

In that daye (sayeth y^e LORD E) I will make all horses abashed, and those that ryde vpon them, to be out of their wyttes. I will open myne eyes vpon the house of Iuda, and smyte all the horses of the people with blindnesse. And the prynces of Iuda shall saye in their hertes: The inhabitants off Jerusalem shall geue me consolacion in the LORD E off hoostes their God. In that tyme will I make the prynces of Iuda like an hore burnynge ouen with woodd, and like a cresset off fyre amonge the strawe: so that they shall consume all the people rounde aboute them, both vpon the right honde and the lefte. Jerusalem also shall be inhabited agayne: namely, in the same place where Jerusalem stondeth.

The LORD E shall preserve the tentes off Iuda like as afore tyme: so that the glory of the house of Dauid and the glory of the citesyns of Jerusalem, shall be but litle regarded, in comparison off the glory off Iuda. In that daye shall the LORD E defende the citesyns of Jerusalem: so that the weakest then amonge them shall be as Dauid: and the house of Dauid shall be like as Gods house, and as the angell off the LORD E before them.

At the same tyme will I go aboute to destroye all such people as come agaynst Jerusalem. Morouer, vpon the house off Dauid and vpon the citesyns off Jerusalem, will I

The xiiij. Chap.

pour out the sprete of grace and prayer: so that they shall loke vpon me, whom they haue pearfed: and they shall bewepe him, as men mourne for their only begotten sonne: Yee and be sory for him, as men are sory for their first childe.

Then shall there be a greates mournynge at Jerusalem, like as the lamentacion at Adramon in the felde off Maggadon. And the londe shall bewayle, every kynred by themselves: The kynred off the house of Dauid themselves alone, and their wyues by themselves: The kynred off the house of Iatthan themselves alone, and their wyues by themselves: The kynred off the house of Levi themselves alone, and their wyues by themselves: The kynred off the house of Semei themselves alone, and their wyues by themselves: In like maner, all the other generacions, everychone by themselves alone, and their wyues by themselves.

The XIII. Chapter.

In that tyme shall the house off Dauid and the citesyns off Jerusalem haue an open well, to wash off synne and vncleennesse. And then (sayeth the LORD E off hoostes) I will destroye the names of Idols out off the londe: so that they shall no more be put in remembraunce.

As for the false prophetes also and the vncleane sprete, I shall take them out off the londe: So that yf eny off them prophesy eny more, his owne father and mother that begat him, shall saye vnto him: Thou shalt dye, for thou speakest lyes vnder the name off the LORD E: Yee his owne father and mother that begat him, shall wounde him, when he prophesyeth. And then shall those prophetes be confounded, every one off his vision when he prophesieth: nether shall they weare sacke clothes eny more, to disceauene me with all. But he shall be fayne to saye: I am no prophet: I am an husbende man, for so am I taught by Adam from my youth vp. And yf it be sayde vnto him: How came these woundes then in thine hondes? he shall answer: Thus am I wounded in the house off myne owne frendes.

Arise (othow swearde) vpon my shepherde, and vpon the prynce of my people, sayeth the LORD E off hoostes: Smyte the shepherde and the shepe shall be scatred abroad, and so will I turne myne honde to the litle ones. And it shall come to passe (sayeth the LORD E) that in all the londe two partes shall be roted

Ioh. 19. d

Luc. 22. c

2. Par. 31. c

2. Re. 12. b

Z
Eze. 47. a
Zach. 14. b
Ioh. 19. d

Esa. 2. c
Eze. 10. c

etc. 14. c

Deu. 19. b

Amos. 7. c
Z
Gen. 3. d

Matt. 26. c
Mar. 14. d

Z
Esa. 40. c
44. 5. 45. b
Gen. 2. b

2. ac. 14. c

Z
Abd. 1. d
Amos. 1. a

1. Re. 17. f

C
Eze. 36. d
Ioh. 2. f
Act. 2. b

The prophet Zachary.

Amos. 9. b
Iob. 23. a
Esa. 47. a
Psal. 135. a
21. 2. 65. b
1. Pet. 1. b
Pro. 17. a
Sap. 1. a
Eccli. 3. a

out, but the thirde parte shal remayne therein. And the same thirde parte wil I brynge thorow the fyre, and will clense them, as the syluer is clenſed: yee and trye them, like as golde is tryed.

Then shall they call vpon my name, and I wil heare them: I will ſaye: it is my people. And they ſhal ſaye: LORDE, my God.

The XIII. Chapter.

BEholde, the daye of the LORDE cometh, that thou ſhalt be ſpoyled and robbed: for I wil gather together all the heithen, to fight agaynſt Jeruſalem: ſo that the cite ſhal be wonne, the houſes ſpoyled, and the women deſyled. The half of the cite ſhal go awaye into captiuite, and the reſidue of the people ſhal not be caried out of the cite.

After that ſhall the LORDE go forth to fight agaynſt thoſe heithen, as men uſe to fight in the daye of battell. The ſhall his fete ſtode vpon the mount oliuete, that lieth vpon the eaſt ſyde of Jeruſale. And y^e mountolyuete ſhal cleue in two, eaſtwarde, & weſtwarde ſo y^e there ſhal be a greate valley: & the halff mounſhal remoue towarde the north, and the other halff towarde the ſouth.

And ye ſhall fle vnto the valley of my hilles, for the valley off the hylles ſhal reach vnto Aſal. Yee ſle ſhall ye, like as yeſled for the earthquake in the dayes off Oſias kynge of Iuda. And the LORDE my God ſhal come, and all ſanctes with him. In that daye ſhal it not be light, but colde and froſt. This ſhal be that ſpecyall daye, which is knowne vnto the LORDE: nether daye ner night, but aboute the euenynge tyme it ſhal be light. In that tyme ſhall there waters of liſe runne out from Jeruſalem: the half parte of them towarde the eaſt ſee, and the other half towarde the vttermoſt ſee, and ſhall continue both ſomer and wynter. And the LORDE himſelf ſhal be kynge over all the earth.

At that tyme ſhal there be one LORDE only, and his name ſhal be but one Men ſhal go aboute the whole earth, as vpon a felde: from Gibeā to Remmon, and from y^e ſouth to Jeruſalem. She ſhal be ſee vp, and inhabited in hir place: from Ben Iaminis porte, vnto the place of the firſt porte, and vnto y^e

The xiiij. Chap. Ho. ci.

comer porte: and from the tower of Chananel, vnto the kynges wyne preſſes. There ſhall men dwell, and there ſhal be no more curſynge, but Jeruſalem ſhal be ſafely inhabited.

This ſhal be the plage, wherewith y^e LORDE wil ſmyte all people, that haue fought agaynſt Jeruſalem: namely, their fleſh ſhall conſume awaye, though they ſtonde vpon their fete: their eyes ſhall corruppe in their holes, and their tunge ſhal conſume in their mouth.

In that daye ſhall the LORDE make a greate ſedicion amonge them, ſo that one mā ſhal take another by the honde, and laye his hondes vpon the hondes of his neighbour. Iuda ſhal fight alſo agaynſt Jeruſalem, and the goodes of all the heithen ſhal be gathered together rounde aboute: golde and ſyluer and a very greate multitude off clothes. And ſo ſhal this plage go ouer horſes, miles camels, aſſes and all the beaſtes that ſhall be in the hoofte, like as yonder plage was.

Euery one that remayneth then of all y^e people, which came agaynſt Jeruſalem, ſhal go vp yearly, to worſhip the kynge (euen y^e LORDE of hooftes) and to kepe the feaſt off tabernacles. And loke what generacion vpon earth goeth not vp to Jeruſalem, ſo to worſhip the kynge (euen the LORDE of hooftes) vpon the ſame ſhal come no rayne. Off the kynred of Egypce go not vp & come not, it ſhall not rayne vpon them nether.

This ſhal be the plage wherewith y^e LORDE wil ſmyte all heithen, that come not vp to kepe the feaſt of tabernacles: yee this ſhal be the ſynneplage of Egypce and the ſynneplage of all people, that go not vp to kepe the feaſt of tabernacles.

At that tyme ſhal the rydinge geer of y^e horſes be holy vnto the LORDE, and the kettels in the LORDES houſe ſhal be like the baſens before the altar: yee all the kettels in Jeruſalem and Iuda, ſhal be holy vnto the LORDE of hooftes: and all they that ſlaye offeringes, ſhall come and take of them, and dight them therein. And at that tyme there ſhal be no mo Cananites in the houſe of the LORDE.

The ende off the prophet
Zachary.

zach. 12. a

Num. 29. b
Leuit. 23. f
1. 2. 1. 5. c
1. Mac. 2. b

Amos. 1. a

Matt. 24. c

Zach. 12. a
Apoc. 22. a

Abd. 1. d

Iere. 31. f

2. 2. 1. 2. a

The prophet Malachy. The Prophet Malachy.

What Malachy conteyneth.

Chap. I. The benefites of God, shewed special-
ly vnto Israel before all other: Agayne, the
punysment of the vnthankfulnesse, vnfayth-
fulnesse and covetousnesse of the prestes and
the people.

Chap. II. He threatneth punysment and con-
fucion vnto the prestes, and commaundeth
men to loue their wyues.

Chap. III. Of Christes commynge, and of him
that maketh redy his waye before him. Of
the abrogacion of the olde leuiticall prest-
heade. Of the power of the iudge for to come
and of that fearfull daye.

The first Chapter.

The heuy burthen which the LOR
DE sheweth agaynst Israel
by Malachy.



Have I loued you, sayeth y LOR
DE: ad yet ye saye: wherein hast
thou loued vs? Was not Esau
Jacobs trecher, sayeth the

LORDE: yet haue I loued Ja-
cob, and hated Esau: Yee I haue ma-
de his hilles waist, and his heretage a wyl-
terneffe for dragons. And though Edem saye:
de: well, we are destroyed, we wil go buylde
vp agayne the places that he waisted: yet
(sayeth y LORDE of hoostes) what they buyl-
ded, that brake I downe: so that it was cal-
led a cursedlonde, and a people, whom the
LORDE hath ever bene angrie withall.

Your eyes haue sene it, ad ye youre selues
must confesse, that y LORDE hath broughte
thelonde of Israel to greate honoure. Shul-
de not a sonne honoure his father, and a ser-
uaunt his master? If I be now a father, whe-
re is myne honoure? If I be the LORDE, whe-
re am I feared? sayeth the LORDE of hoos-
tes.

Now to you prestes, that despise my na-
me. And yf ye saye: wherein haue we despi-
sed thy name? In this, that ye offre vncle-
nebied vps myne altier. And yf ye wil saye:
wherin haue we offred eny vnclene thyng
vnto the? In this that ye saye: the altier of
the LORDE is not to be regarded. If ye offre
yf blynde, is not y euell? And yf ye offre the
lame and sicke, is not that euell? Yee offre it
vnto thy pryncce, shal he be content with the,
or accepte thy personne, sayeth the LORDE
of hoostes?

The ij. Chap.

And now make youre prayer before God,
that he maye haue mercy vpon vs: for soch
thinges haue ye done. Shal he regarde you-
re personnes (thynke ye) sayeth the LORDE of
hoostes? Yee what is he amonge you, that
wil do so moch as to shut y doores, or to kyn-
dle y fyre vps myne altier for naught? I ha-
ue no pleasure in you, sayeth the LORDE of
hoostes: and as for the meat offeringe, I wil
not accepte it at youre honde. For from the
rysinge vp of y some vnto y goinge downe
of the same, my name is greate amonge the
Gentiles: Yee in every place shal there sacri-
fice be done, and a clene meat offeringe offred
vp vnto my name: for my name is greate a-
monge the heithen, sayeth the LORDE of hoos-
tes. But ye haue vnhalowed it, in that ye sa-
ye, the altier of y LORDE is not to be regar-
ded, and the thyng that is set therupon, not
worthy to be eaten.

Now saye ye: It is but labour and tra-
uayle, and thus haue ye thought some at it,
(sayeth the LORDE of hoostes) offeringe
robbery, yee the lame and the sicke. Ye haue
brought me in a meat offeringe, shulde
I accepte it of youre honde, sayeth the LOR-
DE? Cursed be the dyssembler, which hath in
his flocke one that is male, and when he ma-
keth a vowe, offereth a spotted one vnto the
LORDE. For I am a greate kynge (sayeth the
LORDE of hoostes) and my name is fearfull
amonge the heithen.

The II. Chapter.

And now (o ye prestes) this command-
ment toucheth you: yf ye will not
heare it, ner regarde it, to geue the
glory vnto my name (sayeth the LORDE of
hoostes) I wil sende a curse vpon yen, & will
curse youre blessings: yee curse them will I
yf ye do not take hede. Beholde, I shal cor-
rupte youre seide, and cast donge in youre sa-
ces: euen the denge of youre solempne feastes
and it shal clene fast vpon you. And ye shall
knowe, that I haue sent this commande-
ment vnto you: that my couenaunt which I
made with Leni, might stonde, sayeth y LOR-
DE of hoostes.

I made a couenaunt of life and peace wth
him: this I gaue him, that he might stonde
in awe of me: and so he dyd feare me, ad had
my name in reuerence. The lawe of trench
was in his mouth, and there was no wicked-
nesse founde in his lippes. He walked with
me in peace ad equitye, and dyd turne many
one awaye from their synnes. For the

Gen. 27. c
Ro 9. b
Iosu. 24. a
Gen. 28. a

Abd. 1. a

Ezo. 10. a
Deu. 32. a

Leu. 22. a
Eze. 44. c

Esa. 1. b
C
Psal. 112. a

Deu. 32. b

Num. 25. c

The prophet Malachy.

prestes lippes shalbe be sure knowlege, that men maye see the lawe at his mouth, for he is a messaunger of the LORDE of hoostes. But as for you, ye are gone clene out off the waye, and haue caused the multitude to be offended at the lawe: ye haue broken the couenaunt of Levi, sayeth the LORDE of hoostes. Therefore wil I also make you to be despised, and to be of no reputacion amonge all y^e people: because ye haue not kept my wayes, but bene parcial in the lawe.

Deu. 11. b

Eph. 4. a
zac. 7. b
a. c

1. Cor. 9. a
Leui. 21. c

Haue we not all one father? hath not one God made vs? why doth euery one off vs then despise his owne brother, and so breake the couenaunt of oure fathers? Now hath Juda offended: yee the abhominacion is done in Israel and in Ierusalem, for Juda hath defyled the Sanctuary of the LORDE, which he loued, and hath kepte the daughter of a straunge God. But the LORDE shal destroye the man that doth this (ye both the priest & the scholar) out off the tabernacle of Jacob, with him that offereth vp meat offeringe vnto the LORDE off hoostes. Now haue ye brought it to this poynte agayne, that the altar of the LORDE is covered with teares wepyng and mournynge: so that I wil no more regarde the meat offeringe, neither wil I receaue or accepte any thinge at youre hands.

And yet ye saye: wherfore? Euen because that where as the LORDE made a couenaunt betwixte y^e and the wife off thy youth, thou hast despysed her: yet is she thyne owne companion and married wife.

*The one
This the
interpre-
ters refe-
re to be spo-
ken of Ab-
raham.

Deu. 24. a
Leui. 21. a

So dyd not the one, & yet had he an excellent spere. What dyd then the one? He sought the seide promysed of God. Therefore loke well to youre spere, & let no man despise y^e wife of his youth. If thou hast her, put her awaye, sayeth the LORDE God of Israel and geue her a clothinge for the scorne, sayeth the LORDE of hoostes. Loke well then to youre spere, and despise her not. Ye grene the LORDE with youre wordes, and yet ye saye: wherewithall haue we greened him? In this, that ye saye: All that do enell are good in the sight of God, and soch please him. Or els where is the God that punyssheth?

The III. Chapter.

Mat. 11. b
Mat. 11. a
Luc. 7. c
Gen. 4. a
5. d
Esa. 54. a

Behold, I wil sende my messaunger, which shal prepare the waye before me: and the LORDE whom ye welde haue, shal soone come to his temple, yee euen the messaunger of the couenaunt whom ye longe for.

Beholde, he cometh, sayeth the LORDE

The iij. Chap. Isa. cii.

of hoostes. But who maye abyde the daye of his commynge? Who shalbe able to endure, when he appeareth? For he is like a goldsmithes fyre, ad like wasshers sope. He shall tryt him downe to trye and to clense y^e syluer, he shal purge the children of Levi, and purifie them like as golde and syluer: that they maye brynge meat offeringes vnto the LORDE in righteousness. Then shall the offeringes of Juda and Ierusalem be acceptable vnto the LORDE, like as from the begynninge & in the yeares afore tyme. I wil come & punyssh you, & I myself wil be a swift wyne agaynst the witches, agaynst the aduouters, agaynst false swearers: yee ad agaynst those, that wrogeously kepe backe the hyrclynges dewty: which were the wyddowes & the fatherlesse, & oppresse the stranger, and feare not me, sayeth the LORDE of hoostes. For I am the LORDE & chaunge not, & ye (o children of Jacob) wil not leaue of: ye are gone awaye fro myne ordinaunces, & sens y^e tyme of youre forefathers haue ye not kepte them.

Turne you now vnto me, and I wil turne me vnto you, sayeth the LORDE of hoostes. He saye: Wherin shal we turne? Shulde a man vse falsede and disceate with God, as ye vse falsede and disceate with me? Yet ye saye: wherin vse we disceate with the? In Tythes and heaue offeringes. Therefore are ye cursed with penury, because ye dyssemble with me, all the sorte of you.

Brynge euery Tythe in to my barne, & there maye be meat in myne house: and proue me withall (sayeth the LORDE of hoostes) yf I wil not open the wyndowes of heauen vnto you, and poure you out a blessinge with plenteousnesse. Yet I shal reprove the consumer for youre sakes, so that he shall not eate vp the frute of youre grounde, neither shal y^e vynyarde be baren in the felde, sayeth y^e LORDE of hoostes: In so much that all people shal saye, that ye be blessed, for ye shall be a pleasant lode, sayeth the LORDE off hoostes.

Ye speake hard wordes agaynst me, sayeth the LORDE. And yet ye saye: What haue we spoken agaynst the? Ye haue sayed: It is but lost labour, to serue God: What profit haue we for keepynge his commandementes, and for walkynge humbly before the LORDE off hoostes? Therefore maye we saye, that the proude are happye, and that they which deale with vngodlynesse, are set vp: for they tempte God, and yet escape.

Deu. 31. f
4. Re. 17. e

Zach. 1. a

Leui. 27. d
Agg. 1. a. b

Iob. 31. b
Psal. 72. b
Iob. 31. a
Ier. 12. a

The prophet Malachy.

But they that feare God, saye thus one to another: The LORDE considreth and heareth it. For it is before him a memoriall booke written for soch as feare the LORDE, and remembre his name. And in the daye that I wil make (saith y^e LORDE of hostes) they shalbe myne owne possession: and I will fauoure them, like as a man fauoureth his owne sonne, that doth him seruyce. Turne you therfore, and considre what difference is betwixte the righteous and vngodly: betwixte him that serueth God, and him that serueth him not.

D For marke, the daye cometh that shall burne as an ouen: and all the proude, yee and all soch as do wickednesse, shalbe straw: and the daye that is for to come, shall burne the vp (saith the LORDE of hostes) so that it shal leaue them nether rote ner braunch. But vnto you that feare my name, shall the

The iij. Chap.

Sonne of righteousness arise, and health shall be vnder his winges. Ye shall go forth, and multiplye as y^e fat calves. Ye shall treade downe y^e vngodly: for they shalbe like the ass hee vnder the soles of youre fete, in the daye y^e I shall make, saith the LORDE of hostes.

Remembre the lawe of Moses my seruant, which I committed vnto him in Oreb for all Israel, with the statutes and ordinances. Beholde, I will sende you Elias y^e prophet: before the comynge off the daye of the great and fearfull LORDE. He shall turne

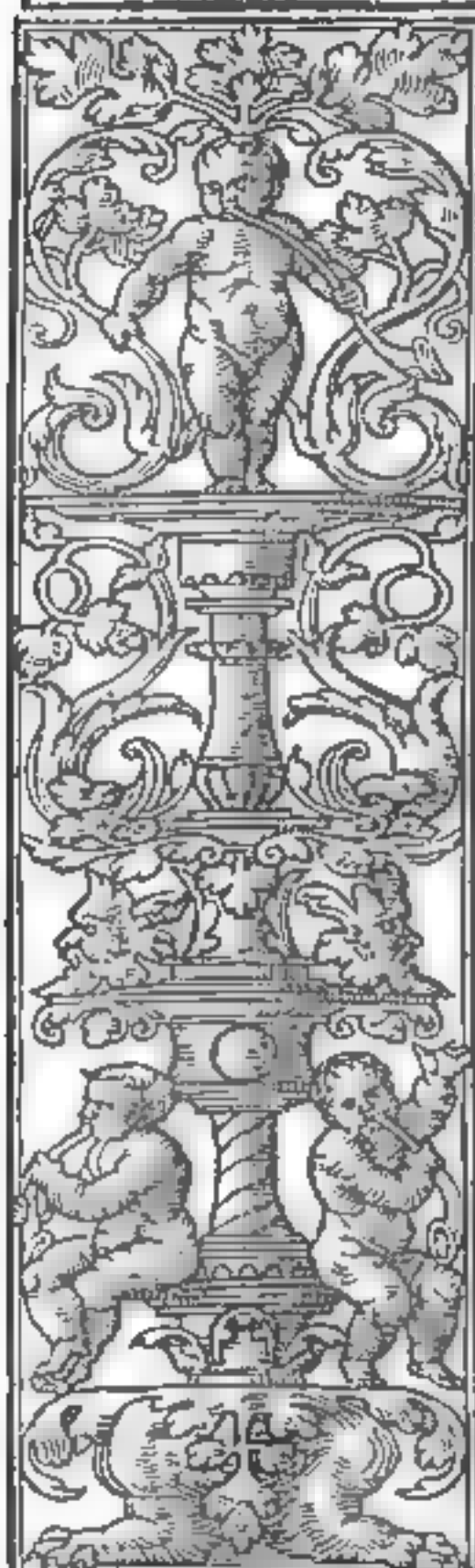
the hertes of the fathers to their children and the hertes of the children to their fathers, that I come not, and smyte the earth with cursynge.

The ende of the prophet Malachy.

Deu. 4. 5. 9.

Matt. 23. 17. b

Luc. 1. 16

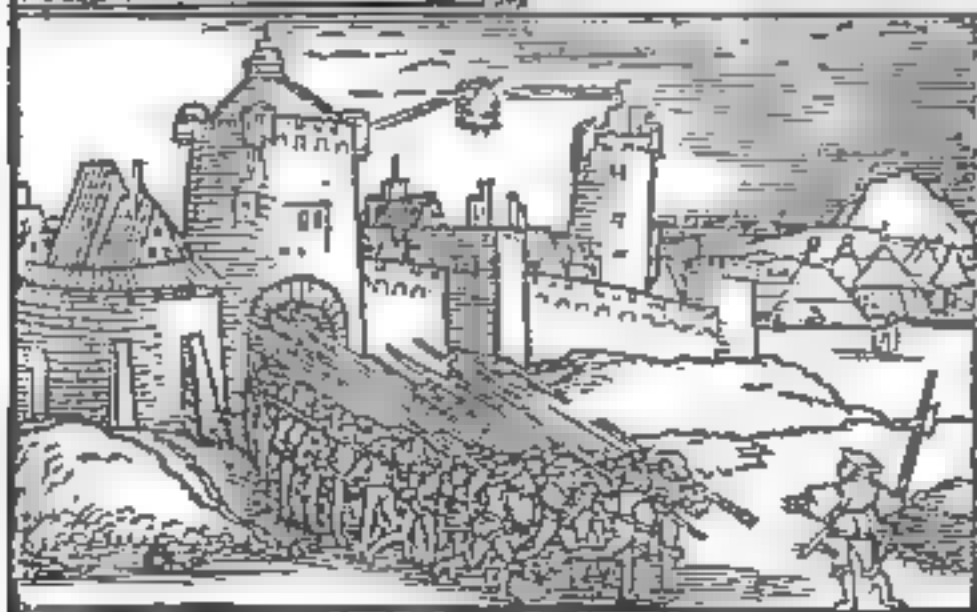


APOCRIPHA

The booke and treatises which amonge the fathers of olde are not rekened to be of like authorite with the ocher bookes of the byble, nether are they founde in the Canon of the hebreue.

The thirde booke of Esdras.
 The fourth booke of Esdras.
 The booke of Tobias.
 The booke of Iudith.
 Certayne chapters of Zester.
 The booke of Wyssdome.
 Ecclesiasticus.
 The Storye of Susanna.
 The Storye of Bell.
 The first booke of the Machabees.
 The seconde booke of the Machabees.

Vnto these also belongeth Barne, whom we have set amonge the prophetes next vnto Jeremy, because he was his scribe, and in his tyme.



The translatoure vnto the reader.



These booke (good reader) which be called Apocrypha, are not indged amonge the doctours to be of like reputacion with the other scripture, as thou mayest perceaue by S. Jerome in epistola ad Paulinum. And the cause therof is this: there be many places in them, that seme to be repugnaunt vnto the open and manifest trueth in the other booke of the byble. Neuertheles I haue not gathered them together to the intent that I wolde haue them despysed, or litle sett by, or that I shulde thinke them false, for I am not able to proue it: Yee I doute not verely, yf they were equally conferred with the other open scripture (tyme, place, and circumstance in all thinges considered) they shulde nether seme contrary, ner be vntuly & peruersly aledged. Trench it is: A mans face can not be sene so wel in a water, as in a fayre glasse: nether can it be shewed so clearly in a water that is stered or moued, as in a styll water. These & many other darck places of scripture haue bene sore stered and myrre with blynde and curvions opynions of men, which haue cast soch a myst afore the eyes of y symple, that as longe as they be not conferred with the other places of scripture, they shall not seme other wyse to be vnderstonde, then as curvionsnes expoundeth them. But who so ever thou be that readeest scripture, let the holy goost be thy teacher, and let one text expounde another vnto the: As for soch dreames, visions and darck sentences as be hyd from thy vnderstandinge, commytte them vnto God, and make no articles of them: But let the playne text be thy gyde, and the spiete of God (which is the auther therof) shal lede the in all trueth.

As for the prayer of Salomō (which thou findest net herin) y prayer of Azarias, and the swete songe that he and his two felowes senge in the fyre: the first (namely the prayer of Salomon) readeest thou in the eight chapter of the thirde boke of the kynges, so that it appeareth not to be Apocryphum: The other prayer and songe (namely of the thre children) haue I not founde amonge eny of the interpreters, but onely in the olde latyn texte, which reporteth it to be of Theodorios translatiō. Neuertheles, both because of these y be weake and scrupulous, and for their sakes also that loue soch swete songes of thankes geuinge: I haue not lefte them out: to the intent that the one shulde haue no cause to complayne, and that the other also might haue the more occasiō to geue thankes vnto God in aduersite, as the thre children dyd in the fyre. Grace be with the. Amen.

The thirde boke of Esdras.

What this boke conteyneth.

- | | |
|---|--|
| <p>Chap. I. The vertuous kyngc Esdras renueth the seruyce of God, setteth the prestes in their ordre, and holdeth the feast of Easter. Of his death. Of Jechonias his sonne. Of kyngc Joachim and Sedechias.</p> <p>Chap. II. God moueth kyngc Cyrus to deliuer the prisoners, like as he promysed by the prophet Jeremy Of kyngc Artaxerxes, by whose auctorite the Jewes are forbydden to buylde vp Jerusalem.</p> <p>Chap. III. Of the feast that kyngc Darius made, and of the thre yonge men that wrote euery one his sentence, to proue who might saye the best. The first sheweth his mynde.</p> <p>Chap. IIII. The seconde goeth aboute to proue his sentence the wisest, but Zorobabel getteth the victory, for the trueth beareth euer the bell. Darius comaundeth to buylde vp Jerusalem agayne.</p> | <p>Chap. V. What they be & how many, that came agayne to Jerusalem out of the captiuyte of Babilon The temple and the altare are buylde agayne. The seithen withstonde them.</p> <p>Chap. VI. The officers in Syria laboure vnto kyngc Darius, to forbyd the buyldinge of the temple at Jerusalem: but he commaundeth to kepe the ordinaunce that kyngc Cyrus made before.</p> <p>Chap. VII. The aduersaries myndes are satisfied, the buyldinge is fynished, and the Passouer holden.</p> <p>Chap. VIII. How Esdras and the other (beinge discharged by the letters and commaundement of kyngc Artaxerxes) go vp to Jerusalem The complayne concernynge those, that were defyled and vncleane.</p> <p>Chap. IX. Of the counsell that was taken, as touchynge the vncleane mariage.</p> |
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The first Chapter.

2
1 Par. 31. 2
4 Re. 25. 6



And Josias helde the feast of Easter in Jerusalem vnto the LORDE, and slewe y^e Passouer the xiiij. daye of the first moneth. He set y^e prestes also in or-

dre (acordinge to their daylie courses) beyng arayed in longe garmetes in the temple of the LORDE. And he spake vnto the Levites the holy ministers of Israel, that they shulde haue lowe them selues vnto the LORDE, to set the holy arke of the LORDE, in the house that kynge Salomō the sonne of Dauid had buylded and sayde: Ye shal nomore beare the Arke vpon y^e shulders. Now serue y^e LORDE, & take the charge of his people of Israel, after youre villagies and youre trybes: acordinge as kynge Dauid the kynge of Israel hath ordeined, & acordinge as Salomon his sonne hath honorably prepared: See loke y^e ye all do seruyce in the temple, acordinge to the ordunge and distribucion of the pryncipall mē which are appoynted out of the trybes, to do seruyce for the childre of Israel. Byll y^e Passouer, & prepare offeringes for y^e brethien, and do acordinge to the commaundement of y^e LORDE, which he gaue vnto Moses. And vnto y^e people y^e was soude, Josias gaue xxx. thousande of shepe, lambes, kyddes and goates, & thre thousande oxē. These the kynge (of his kyngly liberalite) gaue vnto the people, acordinge as he had promysed: & to the prestes (for the Passeouer) he gaue two thousande shepe & an hundred oxē. Moreover Jehonias & Semeias and Nathanael brethien, & Hasabias, Jehiel and Josabad, gaue them to the Passeouer, fyue thousande shepe and fyue hundred bullockes.

And whan these thinges were brought to passe, the prestes and the Levites stode goodly in their ordre, and had the vnlenned bred thorow out y^e trybes. And after the ordunge of the pryncipall men in the trybes, they offred vnto the LORDE in the sight of the people, acordinge as it is wrytten in the

boke of Moses, & so they roasted the Easter-lambe as acordinge was. As for the thāt offeringes & the other, they dight thē in kettels & pottes, & sett them before the people wth good will, and afterwarde before them selues and the prestes. For the prestes offred the fatt, vntill the tyme was expyred, but the Levites prepared for them selues & for their brethien the childre of Aaron. The syngers also y^e children of Asaph, stode in their ordre, acordinge as Dauid had deuysed. So dyd Asaph, Zachary & Jedithū, which were appoynted by the kynge. Moreover the porters & doorekeepers stode by the dores & y^e diligently, so y^e none wente out of his stondinge & seruyce: for their brethien (the Levites) prepared for them. Thus were all thinges persourmed, that belonged to the offryng of the LORDE. In that daye they helde the Passouer, & offred thanke offeringes besyde y^e sacrifice of y^e LORDE, acordinge to y^e cōmaundement of kynge Josias.



So the children of Israel which were thē present helde an honorable Passeouer, & the feast of swete bred viij. dayes lōge. See soch a Passouer was not kepte in Israel, from y^e tyme of the prophet Samuel. And all the kynges of Israel helde not soch an Easter, as this which kynge Josias helde, & y^e prestes, y^e levites, y^e Jewes & all Israel, of all thē y^e were at Jerusalem. In y^e xvij. yeare of y^e raigne of Josias was this Passeouer kepte. And wth a perfecte hert dyd kynge Josias ordre all his workes (before y^e LORDE) & y^e thinges y^e were wrytten of hī in tymes past, cōcernynge those y^e synned & were vngodly agaynst y^e LORDE before all people, & y^e sought not the worde of y^e LORDE vpon Israel. After all these actes of kynge Josias, Pharaō y^e kynge of Egypte wēt vp, & came towarde Carcamis by Euphrates, & Josias wēt to mete hī. Then sente the kynge of Egypte vnto Josias, sayenge: what haue I to do wth y^e, o kynge of Juda? I am not sent of y^e LORDE to fight agaynst y^e, for my warre is vpo Euphrates, gochon y^e waye home agayne in all y^e haist. And Josias

Exo 12. b

Exo. 12. d

C

4. Re. 25. f
1. Par. 25. d

The iij. boke of Esdras

wolde not turne agayne vpon his charet, but vnderooke to fight agaynst him, & herke ned not vnto þe worde of þe prophet, which he tolde him out of the mouth of God, but pitched a battaill agaynst him in þe felde of Mageddo. And the prynces preassed to kynge Josias. Then sayde the kynge vnto his seruauntes: Carry me awaye out of the battayll, for I am sore wounded. And immediatly his seruauntes toke him awaye out of the front of the battayll. Then satt he vp vpon the secōde charett, came to Jerusale, dyed, & was buried in his fathers sepulchre. And in all Jewry they mourned for Josias, yee the rulers also wth their wyues made lamentacion for him vnto this daye: And this was done ever still in Israel.

These thinges are written in the boke of of the stones of þe kynges of Juda: namely, all the actes & workes of kynge Josias, his kyngly power & maiesty, his vnderstandinge in the lawe of God, & what he dyd, yee thinges which are not wrytten in the boke of the kynges of Israel & Juda. And þe people toke Jechonias the sonne of Josias, & made him kynge in þe steade of Josias his father, whan he was xxiij. yere olde. And he raigned ouer Israel thre monethes. And the kynge of Egypte put him downe, þe he shuide not raigne in Jerusale, & rayssed vp a tarynge of the people: namely, an C. talentes of syluer & one taler of golde. The kynge of Egypte also made Joachim his brother kynge of Juda & Jerusale. As for the of the kynges counsell wth the kynge himself and Zaraceles his brother, he toke the, & caried the awaye prisoners in to Egypte. Yve & twentie yere olde was Joachim, whan he was made kynge in the londe of Juda and Jerusalem, and he dyd euell before the LORDE. After this, Nabuchodonosor þe kynge of Babylō came vp, bounde him wth bandes of yren, & caried him vnto Babylō. Nabuchodonosor also toke all þe vessell þe were halowed in the temple of the LORDE, & all þe Jewels, & caried the vnto Babylō, & brought the in to his owne temple at Babylō. Of his vnclemes & vngodlynes, it is wrytten in þe boke of the actes of þe kynges. And Joachim his sonne raigned in his steade: He was made kynge beinge xviij. yere olde, & raigned but thre monethes & x. dayes in Jerusale, & dyd euell before the LORDE. So after a yere, Nabuchodonosor sent & caused him be brought vnto Babylō wth þe holy vessels of þe LORDE, & made Sedechias his brother kynge of Juda and Jerusale, whan he was xxi. yere olde: and he raigned xj. yere.

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And he dyd euell also in þe sight of þe LORDE, & cared not for þe wordes þe were spōken vnto hi by þe prophet Jeremy at þe mouth of the LORDE. And where as he had made an ooth vnto kynge Nabuchodonosor, he manstrowe himself, & fell fro him hauynge a stiff neck & hert, & trasgressed all þe statutes & ordinaunces of the LORDE God of Israel. The rulers also & heades of þe people of the LORDE dyd moch euell, & became vngodly, more the the thethen, beyngedefyled in all maner of abhominacions: Yee & defyled þe holy temple of the LORDE at Jerusale. And the God of their fathers sent his messaungers vnto the, to turne them backe & to call the agayne fro their synnes: for he wolde sayne haue spared the for his holy tabernacles sake. Neuertheles, they had his messaungers in derision: & loke what God spake vnto the by his prophetes, they made but a spoite of it. This diew on so longe, tyll the LORDE was wroth wth his people for their vngodlynes, & tyll he caused the kynges of þe Caldees to come vp, which slew their yonge men wth the swerde, yee euen in the compasse of their holy temple, & spared no body, necher yonge ner olde, necher mayden ner yongeman: but they were all deliuered in to the power of the kynges of þe Caldees, & all the holy vessels of the LORDE and the kynges treasures toke they, & caried them vnto Babylō. As for the house of the LORDE, they breke it, & brake downe the walles of Jerusale, set fyre vpon hir towres, destroyed all hir noble buyldinges and brought them to naught, and the people that were not slayne with the swerde, they caried vnto Babylō.

Thus became they þe prisoners & bōde mē of þe kynge of Babylō, tyll they were deliuered & raygned for them selues, when the wordes of the LORDE were fulfilled, which he premysed them by the mouth of the prophet Jeremy, and tyll the londe had hir rest: namely, all the tyme þe it laye wayest, had it rest & quyetes lxxij. yeres.

The II. Chapter.

When whā kynge Cyrus raigned ouer the Persians, & whā the LORDE wolde persecutethe worde þe he had promysed by the mouth of the prophet Jeremy: the LORDE rayssed vp the spire of Cyrus, the kynge of the Persians, so þe he caused this wrytinge to be proclaimed thorow out his whole realme, sayenge: Thus sayeth the kynge of þe Persians: The LORDE of Israel that hye LORDE hath made me kynge of the lōde, and commaunded me to buylde him an house at Jerusalem in Jewry. If there be eny now of

1. Reg. 22. f

4. Reg. 23. f
2. Par. 34. a

4. Reg.
24. c

Jer. 27. a

g

Jer. 29. 12

Jer. 25. b
and 29. b

24

2. Par. 36. c
1. Esdr. 1. a

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your people, yf LORDE be with him, and go vp with him to Jerusalem. And all they that dwell rounde aboute y place, shal helpe the, whether it be with golde, with syluer, with giftes, with horses and necessary catell, and all other thinges that are brought to a fre wyll to the house of the LORDE at Jerusalem.

Then the pryncipall men out of the trybes and vyllages of Juda and Ben Jamin stode vp: so dyd the prestes also & the leuites (whom the LORDE had moued) to go vp, and to buylde the house of the LORDE at Jerusalem. And they that were aboute them, helped them with all maner of golde, and syluer, and catell also and with many liberall giftes, and this dyd many one, whose mynde was stered vp thereto. A kynge Cyrus also brought forth the vessels and ornamentes, that were halowed vnto the LORDE (which Nabuchodonosor the kynge of Babilon had caried awaye from Jerusalem, and consecrated them to his Idoll and ymage) and deliuered them to Michudatus his treasurer, and by him they were deliuered to Salmanasar y debyte in Jewry. And this was the nombre of them: Two thousande and iij. C. syluer boules, xxx. syluer basens, xxx. basens of golde, ij. M. and iij. C. vessels of syluer, and a thousande besyde. All the vessels of golde and syluer were v. M. viij. C. and lx. These were nombred vnto Salmanasar, and them that were come agayne with him to Jerusalem out of the captiuyte of Babilon. Now in the tyme of kynge Artaxerxes the kynge of Persia, these men: Balemus and Michudatus, Sabellius, Rathimus, Balthemus, Semelius y scribe, and other that dwelt in Samaria & in other places vnder y dominion therof, Wrote a letter vnto kynge Artaxerxes, wherein they complayned vnto the kynge of them in Jewry and Jerusalem. The letter was made after this maner:

C Syr, thy seruantes Rathimus the story wyter, Sabellius the Scribe, & other iudges of thy courte in Celosyria and Phenices. Be it knowne and manifest to o lord the kyn that the Jewes which are come vp fro you vnto vs into the rebellious and wicked cite, begynne to buylde it agayne, and the walles aboute it, and to set vp the temple of the new. Now yf this cite and the walles therof be sett vp agayne, they shal not only refuse to geue trybutes and taxinges, but also rebell vtterly agaynst the kynge. And for so moch as they take this in hande now aboute the temple, we thought it reason, to thinke no scome of it, but to shewe it vnto o lord the kynge, & to certifie him therof: to the intent y yf it plea

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se the kynge, he maye cause it be sought in the booke of olde: and thou shalt fynde soch war nyng wrytten, and shalt vnderstande, that this cite hath allwaye bene rebellious and disobedient, that it hath subdued kynges and cities, and that the Jewes which dwell therein, haue ever bene a rebellious, obstinate, vnfaithfull and fightinge people, for the which cause this cite is waysted. Wherefore now we certifie oure lord the kynge, that yf this cite be buylde and occupied agayne, & the walles therof set vp a new, thou canst haue no passage in to Celosyria and Phenices.

Then wrote the kynge to Rathimus the story wyter, to Balthemus, to Sabellius y scribe, and to the other officers and dwellers in Syria and Phenices, after this maner: I haue red the epistle which thou sentest vnto me, and haue commaunded to make diligent search, and haue founde, that the cite hath euer resisted kynges, that the same people are disobedient, and haue caused much warre, & that mightie kynges haue raigned in Jerusalem, which also haue raysted vp taxinges of Syria and Phenices. Wherefore, I haue commaunded those people, that they shal not buylde the cite, that they make no more in it, and that they proceede no further with the buyldinge: for so moch as it might be the cause of warre, and displeasure vnto kynges.

Now whan Rathimus and Sabellius the scribe and the rulers in the londe had red the wrytinge of kynge Artaxerxes, they gat them together, and came in all the haist to Jerusalem with an hoost of hoisemen, and with much people of fote, and forbade them to buylde. And so they left off from buyldinge of the temple, vnto the seconde yeare of kynge Darius.

The III. Chapter.

Dynge Darius made a greatesse feast vnto his seruantes, vnto all his courte, & to all the officers of Media and Persia, yee and to all the debytes & rulers that were vnder him, from India vnto Ethiopia, an hundred & xxvij. countrees. So whan they had eaten, and dronken beinge satisfied, and were gone home agayne, Darius the kynge wente in to his chambre, layed him downe to slepe, and so awaked.

Then the thre yongemen, that kepte the kynges personne, and watched his body, commoned amonge them selues, and spake one to another: Let euery one of vs saye some thinge, and loke whose sentence is wyser and more excellent then the other, vnto him shal kynge Darius geue greatesse giftes, and clothe him

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with purple. He shal geue him vessels of golde to drynke in, clothes of golde and couerings: he shall make him a cosily charett & a brydle of golde, he shall geue him a bonet of whyte sylke and a chayne of golde aboute his neck: yee he shal be the seconde & principall nexte vnto kynge Darius, & that because of his wysdome, and shalbe called yf kynges kynsman.

B So every one wrote his meaninge, sealed it and layed it vnder the kynges pelowc, and sayde: whan the kynge aryseth, we will geue him oure wrytinges: and loke whosē worde the kynge and his chiefe lordes iudge to be the most wysely spoken, the same shal haue the victory. One wrote: wyne is a stronge thynge. The secōde wrote: The kynge is stronger. The thirde wrote: women haue yet more strength, but aboue all thynges yf truely teacheth awaye the victory. Now whan the kynge was rysen vp, they toke their wrytinges and deliuered them vnto him, and se he red them. Then sent he forth to call all his chiefe lordes, all the debytres & rulers of the countrees of Media and Persia. And whan they were sett downe in the counsell, the wrytinges were red before them. And he commaunded to call for yf yonge mē, yf they might declare their meanynges theselues by mouth. So when they were sent for, and came in, yf kynge sayde vnto them: shew vs and make vs to vnderstōde, what the thynges are that ye haue wrytten.

C Then beganne the first (which had spokē of the strength of wyne) & sayde: O ye men, wyne is marvelous stronge, and ouercōmeth them yf drynke it: it disceaueth the mynde, & bryngeth both the poore man & yf kynge to dotage and vanite. Thus doth it also wth the bondman and with the fre, with the poore & ryche: it taketh awaye their vnderstōdinge, and maketh them careles and mery, so that none of them remembreth any heuynes, dett or deuotie: It causeth a man to thinke also that yf thynge which he doth, is honest and good: and remembreth not that he is a kynge, nor yf he is in auctorite, & yf he ought not to do soch thynges. Moreover, whan men are drynckinge, they forgett all frendshipe, all brotherly faithfulness & loue: but as soone as they are dronckē, they drawe out the swerde & wil fight: & whā they are layed downe frō the wyne, & so rysen vp agayne, they can not tell what they dyd. Judge ye now, Is not wyne the strongest? For who wolde els take in hande, to do soch thynges? And whan he had spoken this, he helde his tounge.

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Then the seconde (which had sayde, yf the kynge was stronger) beganne to speake, sayēge: O ye men, are not they the strongest & most excellent, yf cōquere the lōde & the see, & all yf is in yf see & in the earth? Now is the kynge lorde of all these thynges, & hath dominion of the all: & loke what he cōmaūderh, it is done. If he sende his mē forth a warfare, they go and breake downe hilles, walles & towres. They are slayne, & slaye (other men) them selues, & ouer passe not yf kynges worde. If they get the victory, they brynge the kynge all the spoyle. Likewise, the other yf medle not wth warres & fightinge, but tyll the grounde: whan they reape, they brynge ttrybutte vnto yf kynge. And yf yf kynge alone do but cōmaūde to kyll, they kyll: yf he cōmaūde to forgiue, they forgiue: yf he cōmaūde to smyte, they smyte: yf he byd dryue awaye, they dryue awaye: yf he cōmaūde to buylde, they buylde: yf he cōmaūde to breake downe, they breake downe: yf he cōmaūde to plante, they plāte. The cōmon people & yf rulers are obedient vnto him. And yf kynge in the meane season syttech hī downe, eattech and dryncketh, & taketh his rest: the kēpe they watch roūde aboute yf kynge, & not one of the darre gett him out of yf waye, to do his owne busynes, but must be obediēt vnto yf kynge at a worde. Judge ye now o ye men, how shulde not he go farre aboue, vnto whom men are thus obediēt? And whan he had spokē this, he helde his tounge. The thirde (whose name was Zorobabel, which had spokē of women & of yf truely) beganne to saye after this maner: O ye mē, it is not yf greate kynge, it is not the multitude of mē, nether is it wine yf excelleth: Who is it the, yf hath yf lordshipe ouer the? Haue not women borne the kynge, & all yf people yf rule these thynges? Haue not women borne the, & brought the vp, yf plante the vynes, wherout yf wyne cōmeth? They make garmentes for all mē, they geue honō vnto all men, & wthout women can not men lyue. If they gather golde & syluer & all precious thynges, & se a fayre & wel fauoured womā, they leaue all together, and turne their eyes enely vnto the woman, & gape vpon her, & haue more desyre vnto her, then vnto the syluer & golde, or eny maner of precious thynge. A mā leaueh his father yf brought him vp, he leaueh his owne naturall cōūtre, and cleueth vnto the woman: yee he ioperdeth his life with the woman, and remembreth nether father, ner mother, ner countre. By this then ye must nedes knowe, yf women haue yf domynion ouer you.

Gen. 2 d
Mat 19 a
1 Cor. 6 d
Eph. 5 c

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Doth it grene yon? A mā taketh his swer-
de & goeth his way to steale, to Eyll, to mur-
cher, to sayle vpon the see, & seyth a lyon, and
goeth in the darcknes: and when he hath
stollen, disceaued & robbed, he bungeth it in
to his loue. A gayne, a man loueth his wyfe
better then father and mother: yee many one
there be, that renne out of their wyttes & be-
come bondmen for their wyues sakes: many
one also haue perished, & haue bene slayne, &
haue synned because of women.

C And now beleue me, I knowe a kynge
which is greate in his power, & all lōdes fōd
de in awe of him, & no man darre laye hande
vpon him: yet dyd I se, y Apame (y daugh-
ter of the greate kynge Darcacus) the kyn-
ges cōcubine, satt besyde the kynge vpo the
right hāde, and toke of his crowne from his
heade, and set it vpon hir owne heade, and
smote the kynge with hir left hande. Mor-
ouer, the kynge looked vpo her w open mouth:
yf she laughed vpon him, he laughed also:
but yf she toke eny displeasure with him, the
kynge was fayne to flater her, & to geue her
good wordes, till he had gotten hir fauoure
agayne.

Eccles 1. 2
O ye men, are not women then stron-
ger? Greate is the earth, and hie is the hea-
uen that doth these thinges. Then the kynge &
the prynces looked one vpon another. So he
beganne to speake of the trouth: O ye men,
are not women stronger? Greate is the earth,
hye is the heauen, swyft is the course of the
Sonne, he compasseth the heauen rounde a-
bout, and fetcheth his course againe to his
owne place in one daye. Is he not excellent
that doth this? yee greate is the trouth, and
stronger then all thinges. All the earth cal-
leth vpon the trouth, the heauen prayseth it,
all workes shak and tremble at it, and with
it is no vnrighteous thinge. Wine is vnright-
eous, the kynge is vnrighteous, women are
vnrighteous: all the children of men are vn-
righteous, yee all their workes are vnright-
eous, and there is no trouth in them, in their
vnrighteousnes also shall they be destroyed
and perish. As for y trouth, it endureth, and
is allwaye stronger: it lyueth, and cōquereth
for euermore woulde without ende.

Esa. 40. 2
Psal. 116. 2

D The trouth accepteth no persones, it put-
teth no difference betwixte ryche or poore, be-
twixte y mightie or symple, but doth righte
vnto every mā, whether they be euil or good,
& all men are louyngly dealt withall in the
workes of it. In the iudgment of it there is
no vnrighteous thinge, but strength, kingdo-
me & power and maiesty for euermore. Bless-

The iij. Chap. Fo. iij.

sed be the God of trouth.

And with that he helde his tōge, and all
y people cried & sayde: Greate is the trouth,
and aboue all. Then sayde the kynge vnto
him: Are what thou wilt, more then is ap-
poynted in the wrytinge, and I shal geue it
the, for thou art founde wyser then thy com-
panyons: thou shalt syt nexte me, and bemy
kynsman. Then sayde he vnto the kynge:
Remembre thy promyse and vowe, which
thou hast vowed and promysed (in the daye
whan thou camest to the kyngdome) to buyl-
de vp Jerusalem, and to sende againe all the
vessels and Jewels, that weretaken awaye
out of Jerusalem: which Cyrus separated,
whan he offred in Babilon, and wolde sen-
de them agayne. And thy munde was to buyl-
de vp the temple, which the Edomites brek,
whan Jerusalem was destroyed by the Cal-
dees. This onely (O kynge) is the thinge that
I requyre, this is y maiesty, which, I desyre
& are of the: that thou perfourme the vowe,
which thou with thine owne mouth hast ma-
de vnto the kynge of heauen.

Then Darius the kynge stode vp, and kys-
sed him, and wrote a letter vnto all the deby-
tes and shreues, to all y lordes and nobles,
y they shulde conueye him forth, & all them
y wolde go vp with him. He wrote a letter
also vnto all y shreues y were in Celosyria
& Phenices, & vnto Libanus, y they shulda
harle cedre trees from Libanus vnto Jeru-
salem, to buylde y cite withall. Morouer he
wrote vnto all y Jewes that were gone out
of his realme in to Jewry because of the fre-
dome, y no officer, no ruler ner shreue shulda
come to their dores: and that all their londe
which they had conquered, shulde be fre and
not tributary: And that the Edomytes shul-
de geue over the cities and vyllagies of the
Jewes, which they had taken in: yee & that
they shulde yearly geue xx. talentes to y buyl-
dinge of the temple, vntill the tyme that it
were fynished: and to the daylie halowinge
of the brentofferings (as it is comma-
ded) ten talentes yearly also: And y all they
which come from Babilon to buylde the ci-
te, shulde haue fre lybertie, they & their chil-
dren, and all the prestes.

E
2. Esd. 2. b
3. Esd. 6. d

He wrote the greatnesse also, & commaun-
ded that the holy garment shulde be geuen
the, wherin they ministred: and wrote that
commaundementes shulde be geuen to the
Leuites, vntill the daye, that the house were
fynished and Jerusalem buylde vp: and cō-
maunded that all they that watched the ci-
te, shulde haue their porcions and wagies.

3

The iij. boke of Esdras

Ecclesi 1.2

He gaue ouer also all the vessell þe Cyrus had separated from Babilon: ⁊ all þe Cyrus had geue in comaundement, y same charged he also, þat it shulde be done, ⁊ sent vnto Jerusalem. Now whan this yonge mā was gone forth, he turned his face towarde Jerusalem, ⁊ prayesd y Kinge of heauē, ⁊ sayde: Of y cometh victory, of the cometh wysdome ⁊ clearnesse, ⁊ I am thy seruant. Blessed art thou, which hast geuen me wysdome: the wyll I prayse, O LORDE, thou God of oure fathers.

And so he toke the letters, ⁊ wente vnto Babilon: And whan he came there, he tolde this vnto all his brethre þe were at Babilon, ⁊ they prayesd y God of their fathers, y he had geue them refreshinge ⁊ lyberte to go vp, ⁊ to buylde Jerusalem ⁊ the temple (which is there called after the name of the LORDE) and they reioysed with instrumentes ⁊ gladnesse, seven dayes longe.

The V. Chapter.

After this, were the prynciall mē of all þe vyllagies chosen in the trybes ⁊ kinreddes, that they shulde go vp with their wiues and children, with their seruantes and maydens, with all their catell ⁊ substance. And Darius the kynge sent with them a thousande hoysmen, to conueye them safely vnto Jerusalem: and their brethre were glad, playenge vpon instrumentes, and synge.

And these are the names of them, which wente vp out of the vyllagies acordinge to the trybes. Of the prestes, the sonne of Phineas, the sonne of Aaron: Jesus the sonne of Josedece, Joachim the sonne of Zorobabel the sonne of Salathiel (of the kynred of Dauid, out of the kynred of Phares, of the trybe of Juda) which spake wonderfull thinges vnder Darius the kynge of Persia, in y seconde yeare of his raigne in the first moneth of Nisan.

These also are they of Jewry, which came vp and turned agayne vnto Jerusalem, out of the captiuyte that Nabuchodonosor y kynge of Babilon had brought vnto Babilon. And every man sought his porcion agayne in Jewry, his cite, they that came to Zorobabel, and with Jesus, Nehemias, Saraias, Raelaias, Elimeus, Emmanius, Marbochens, Beelsers, Mechpsa, Rochoz, Olorus, Emonias, one of their prynces.

And the nobre of the, acordinge to their kynreddes ⁊ rulers, was. The childre of Phares, two thousande, an hundred ⁊ lxxij. The children of Ares, iij. M. an C. and lvij. The

The v. Chap.

children of Semo, an C. and xliij. In the sonnes of Jesus and Joabes, a M. iij. C. and two. The sonnes of Beniu, ij. M. iij. C. and lxx. The sonnes of Choroba, ij. C. and v. The sonnes of Banica, an C. and lxxij. The sonnes of Rebed, iij. C. and thre. The sonnes of Archad, iij. C. and xxvij. The sonnes of Cham, xxxvij. The sonne of Zoroar, ij. M. and lxxij. The sonnes of Adinu, iij. C. and lxx. The sonnes of Adarectis an C. and viij. The sonnes of Ciaso and Zelas, an C. and vij. The sonnes of Azorec, iij. C. and xxxij. The sonnes of Jedarbene, an C. and xxxij. The sonnes of Hananias, an C. and xxx. The sonnes of Aloni, xc. The sonnes of Marfar, iij. C. and xxij. The sonnes of Zabar, xcv. The sonnes of Sepholemon, an C. and xxij. The sonnes of Nepopas, lv. The sonnes of Zechanatus, an C. and lviij. The sonnes of Zebethanus, an C. and xxxij. The sonnes of Crearpatos, (which is called also Enochades and Modias) iij. C. and xxij. Of them of Giamos and Gabea, an C. and xxi. Of them of Besselon and Ceagge, lxxv. Of them of Bastharus, an C. and xxij. Of them of Bechenobes, lv. Of the sonnes of Liptis, there were an C. and lv. Of the sonnes of Labonius, iij. C. and lvij. Of the sonnes of Sicheu, iij. C. and lxx. Of the sonnes of Snadon and Elmon, iij. C. and lxxvij. Of the sonnes of Ericus, ij. M. an C. and xlv. The sonnes of Anaas, thre hundred and lxx.

The prestes: The sonnes of Jebbus: The sonnes of Euter: The sonnes of El Jasib, iij. C. and lxxij. The sonnes of Emerus, ij. C. and lxx. The sonnes of Gasurins, iij. C. ⁊ lvij. The sonnes of Carea, ij. C. ⁊ xxvij. The Levites: The sonnes of Jesus in Caduhel and Banus, and Serebias, and Edeas, seuentie and foure.

The whole nombre of these from xij. yeres, was iij. M. iij. C. and lxxij. Of the sonnes, daughters and wyues, the whole summe was iij. M. ij. C. and xliij. The sonnes of the prestes that prayesd God in the temple: The sonnes of Asaph, of whom there were an C. and xxvij. But the doie keepers were: The children of Esmenus: The children of Aser: The children of Almon: The children of Acuba, Tapa: The children of Tobit: an C. and xxxij. in all.

The prestes that serued in the temple: The sonnes of Sel, the sonnes of Gaspha, the sonnes of Tobloch, the sonnes of Caria, the sonnes of Sub, the sonnes of Zeliu, the sonnes of Labana, y sonnes of Armacha, y

Matt. 9. b

1. Eld. 4. b

The iij. boke of Esdras

sonnes of Achub, the sonnes of Utha, the sonnes of Cetha, the sonnes of Aggab, the sonnes of Obay, the sonnes of Anani, the sonnes of Canna, & sonnes of Geddu, & sonnes of An, & sonnes of Radin, & sonnes of Desanon, the sonnes of Nechoba, the sonnes of Caseba, the sonnes of Goza, the sonnes of Ozul, the sonnes of Simona, the sonnes of Atra, & sonnes of Hastem, & sonnes of Asia, & sonnes of Manai, & sonnes of Masin, & sonnes of Accusa, & sonnes of Agista, & sonnes of Azui, & sonnes of Sanon, the sonnes of Phasalon, the sonnes of Necda, the sonnes of Susa, the sonnes of Cared, & sonnes of Barcus, the sonnes of Sarea, & sonnes of Cofsi, & sonnes of Masit, & sonnes of Agista, the sonnes of Pedoni Salomon his sonnes, the sonnes of Asophot, the sonnes of Phazida, the sonnes of Celi, & sonnes of Dedon, the sonnes of Gaddahel, the sonnes of Zaphus, & sonnes of Aggia, the sonnes of Sacharet, & sonnes of Sabath, the sonnes of Saroneth, & sonnes of Masit, & sonnes of Ania, & sonnes of Sasus, & sonnes of Adus, & sonnes of Suba, & sonnes of Eura, & sonnes of Rahotis, the sonnes of Phasphat, & sonnes of Malmion. All these ministered in the Sanctuary, & were seruantes of Salomon: euen iij. C. and lxxij.

D These folowing are they, & were vp fro Chelmellat Thelarsa (whose prynces were Carmela & Careth) & might not shewe forth their cities & kyreddes, how they were of Israel: The sonnes of Dalarus, & sonnes of Tubi, & sonnes of Nechodaicus. Of & prestes & executed & office of & presthode, & were not founde: The sonnes of Obia, & sonnes of Achis, the sonnes of Addin, which married one of & daughters of Phargeleu, & were named, after him. The writinge of & same kyndred was sought in & register of their generacion, but it was not founde: & therefore were they forbyddē to execute & office of & presthode. Vnto these sayde Nehemias and Astharas, & they shulde haue no porcion in & Sanctuary, till there rose vp an hie prest, & were well instructe in the playne clearnes & truerh. Of all Israel (besyde seruantes & maydens) there were xliij. C. & xl. Now were there of seruantes & maydens, viij. C. & xxxvj. Of syngingemē & synginge women there were ij. C. & lxxv. Foure hundred & xxxv. Camels. Seuenthousande & xxxvj. horses. Two hundredthousande & xlv. Mules. Fyue thousande and xxxv. Asses.

Their heades also and the rulers in the trybes, when they came to Jerusalem, & wol

The v. Chap. Fo. v.

de buylde & sett vp & tēple of God againe in his place, they gaue (after their abylice) vnto the tēple, to & treasure & to & seruyce of the Sanctuary, xij. M. poundes of golde, v. thousande of syluer, & an hundredth prestes garments. And so dwelt the prestes & the Leuites, & the people & wente out to Jerusalem & in the countre there aboute, the syngers also & the porters, every one of Israel in his owne lande.

So when the seuenth moneth came, and when the childre of Israel were every man at his busines, they came all with one cōsent in to the court, which was before & east doore. And there stode Jesua the sonne of Josedec and his brethien & prestes, & Zorobabel the sonne of Salathiel and his brethien, settinge vp an altier, to offere brient sacrifices vpon it, as it is written in & lawe of Moses.

There came people also of other countre es, and the heithen out of all londes set vp the altier in his place, and offred sacrifices & brientofferynges vnto the LORD in the mornynge. And so they helde the feast of tabernacles, as it is commaunded in the lawe. And daylie offred they as acordinge was, and made the sacrifices appoynted, the offeringes also of the Sabbathes and of the new Moones, and all holy feastes. And all they that vowed offerynges vnto the LORD, beganne at the new Moone of & seuerth moneth to offere vnto God, for the temple of the LORD was not yet buylde. And they gaue vnto the Masons and Carpenters, money, meate & drynke with chearfulnesse. Vnto them of Sydon also and Tyre they gaue carres, & they shulde cary Cedie trees from Libanus to be iastes and beames, and that they shulde make shippes in the haven of Joppa, acordinge as it was appoynted and ordeyned, by Cyrus kynge of the Persians.

And in the seconde yeare they came in to the temple of God at Jerusalem. In the seconde moneth beganne Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and their brethien the prestes and Leuites, and all they that were come vnto Jerusalem out of the captiuyte of Babilon, & layed the foundation of the temple, in the new Moone of the seconde moneth in the seconde yeare & they were come in to Jery and Jerusalem. And they appoynted the Leuites (that were about xx. yeare olde) vnto the seruyce of the LORD: so Jesua and his sonnes and his brethien all the Leuites stode together, and perfourmed the lawe & ordinaunce in the house of the LORD.

Leul. 24. a

Leul. 27. f

Leul. 27. b

Eccle. 49. d and e

S

The iij. booke of Esdras.

And the prestes stode and had their garments & trompettes, & the Levites, the sonnes of Asaph had Cymbals, geuyng thankes, and prayes vnto the LORD, accordinge as Dauid the kynge of Israel had ordeyned. And the songe that they dyd synge vnto the LORD, was after this maner: O synge vnto the LORD, for he is gracious, and his goodnes vpon Israel endureth for euer. And all the people blew out with trompettes, and synge with loude voyce, praysynge the LORD together in the rearinge vp of the house of the LORD. There came also from amonge the prestes and Levites the rulers and elders, accordinge to the trybes and kynreds (soch as had sene the house afore) to the buyldinge of this temple with greate crye and greate mournynge, many also with trompettes and greate ioye: In so much, that the trompettes might not wel be herde for the wepyng and mournynge. For the comon people blew goodly vpon the trompettes.

Then came the enemies of the trybes of Juda and Ben Jamin, to knowe what that troppetynge and noyse of shawmes might be. And they perceaued yf it was they which were come agayne out of captiuite, & wolde buylde the temple a new vnto the LORD God of Israel. So they wente to Zorobabel and Jesua and to the rulers of the villages, & sayde vnto them: Shal we buylde with you also? for we like wyse haue herde youre LORD, & we walke after the same maner, from the dayes of Asbazar the kynge of Assiria, which brought vs hither. Then Zorobabel and Jesua and the rulers of the villages of Israel sayde vnto them: It is not mete, that ye shulde buylde the temple of oure God with vs: we oure selues alone wil buylde vnto the LORD, like as Cyrus the kynge of the Persians hath commaunded vs.

But the heithen in the londe layed them selues against those that were in Jewry, helde vp the buyldinge from them, layed wayte vpon them pruely, stopped soch as brought eny thinge to them, forbad them to buylde, & hyndered those that made the passage, that the buyldinge shulde not be fynished: & this continued so longe as kynge Cyrus lyued: & so they put of the buyldinge for the space of two yere, vntill yf raigne of kynge Darius.

The VI. Chapter.

At the stondinge, in the seconde yere of the raigne of Darius, Aggeus & Zachary the sonne of Abdo prophesied vpon them in Jewry and Jerusalem, in

The vi. Chap.

the name of the God of Israel. Then Zorobabel the sonne of Salathiel and Jesua the sonne of Josedec stode vp, and beganne to buylde the house of the LORD at Jerusalem, when the prophetes of the LORD helped them.

At the same tyme came Sysennes the vnder shreue in Syria and Phenices, with the landlordes and his companyons, and sayde vnto them: Who hath bydden & commaunded you to buylde the house? to make the rofe and all other thinges agayne? And who are the workemen, that buylde them? Nevertheless the elders of the Jewes had soch grace of the LORD, that they wolde not be lett (though they were prouoked thereto) but buylde on still, vntill the tyme that kynge Darius were certified therof, and an answer receaued from him. The letter that these men sent vnto kynge Darius, was after this maner:

Sysennes the vnder shreue in Syria and Phenices, and the landlordes with their companyons, which are head rulers in Syria and Phenices, sende their salutacion vnto Darius the kynge. We certifie oure lorde the kynge, that we came in to the londe of Jewry, & wente to Jerusalem: where we founde them buyldinge the greate house of God and the temple, with greate costly fre stone and with goodly tymbre for the walles: yee they make greate haist with the worke, & helpe one another, and it goeth forth prosperously in their handes, and with greate diligence & worship is it made. Then axed we the elders, who had commaunded them to make vp the house and the buyldinge: and this we dyd, to yf inter that we might certifie the perfectly, and wryte vnto the, the names of those yf were yf rulers of the worke. So they gaue vs this answer: we are the seruautes of the LORD, which made heauen and earth: & as for this house, it hath bene buylde and set vp afore tyme by the greate and mightie kynge of Israel. But when oure fathers prouoked God vnto wraich, & synned agaynst the God of Israel, he gaue the ouer in to the power of Nabuchodonosor kynge of Babilon the kynge of the Caldees, which brake downe yf house and brent it, and caried awaye the people prisoners vnto Babilon.

Nevertheless, in the first yere that kynge Cyrus reigned at Babilon, Cyrus the kynge wrote and commaunded to buylde vp this house agayne: and all the ornamentes that Nabuchodonosor caried awaye from Jerusalem vnto Babilon, and appropriated vnto

Agg. 1. c.

B

1. Reg. 6. a

4. Re 24. and 25. 1. c. 19. 38.

C

1. Eld. 5. c

The iij. boke of Esdras.

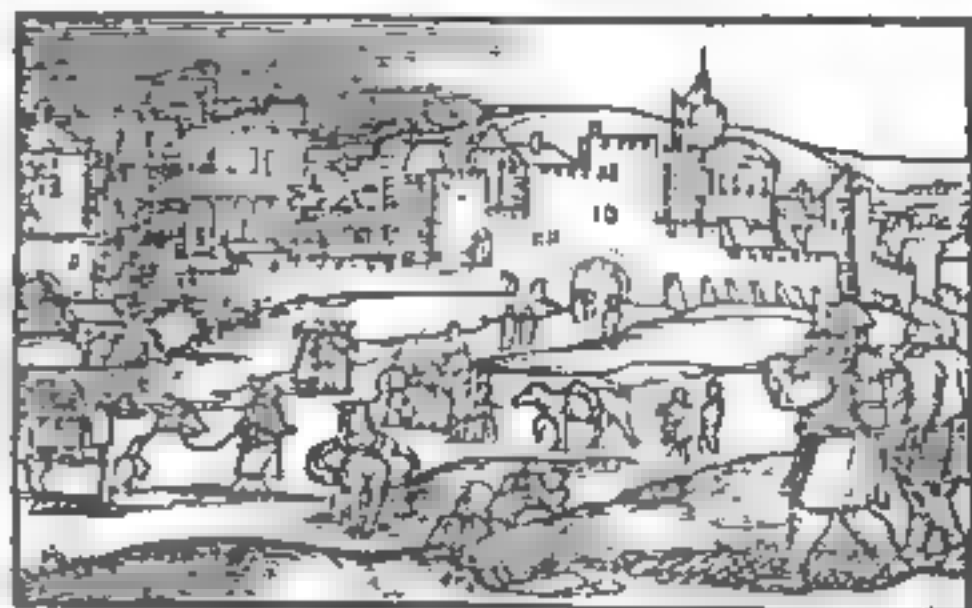
his owne temple: those brought Cyrus forth agayne, and delyuered them to Zorobabel ⁊ to Salmanasar the vndershene, commaunding them, ⁊ they shulde brynge those same ornaments agayne to Jerusalem into y^e temple, ⁊ to begynne from y^e tyme forth, to buylde the temple agayne in his owne place. The Salmanasar layed the foundation of y^e LORDES house at Jerusalem, and ever sence have they buylde, ⁊ yet is it not ended. And therefore (O Kyng) yf thou thynkest it good, let it be sought in the Lybraries ⁊ rolles of Kyng Cyrus: yf it be founde the, that it is done wth the counsell and cōsent of Kyng Cyrus, and yf oure lorde y^e Kyng be so mynded, let him wyte vnto vs therof.

D Then cōmaunded kyng Darius, to seeke in the Lybraries: and so at Egbathanis in a litle cite in Media there was founde soch a wrytinge: In the first yere of the raigne of Cyrus, the same kyng Cyrus cōmaunded, y^e the house of the LORDE at Jerusalem shulde be buylde agayne (⁊ odoures to be made there continually vnto the LORDE) whose heyth shalbe ten cubites, y^e bredth ix. cubites ⁊ iij. square wth thre hewen stones, wth a losfe of tymbre of the same countre, yee wth a new losfe, ⁊ the expenses therof to be geuen of y^e house of kyng Cyrus. And the ornaments of golde ⁊ syluer, y^e Nabuchodonosor toke out of the house of the LORDE at Jerusalem, shalbe set agayne in the temple at Jerusalem, where they were afore. Sysennes also the vndershene in Syria and Phenices, y^e prynces and their companyons, and the other y^e be head rulers in Syria and Phenices, shall not medle ner haue eny thinge to do with that place.

E Cyrus haue cōmaunded also, that they shal buylde the house of the LORDE whole vp: ⁊ haue ordeyned them, to helpe those y^e be come out of captiuyte, tyll the house of the LORDE be fynished: ⁊ out of the trybute and tarynge that is yearly raysed vp in Syria and Phenices, diligently to geue them a certayne summe, to the offerynge of the LORDE: and the same to be delyuered vnto Zorobabel the officer: that he therewithall maye ordeyne oren, rammes, lambes, ⁊ come, salt, wyne and oyle, and that continually every yere: after the expences which the prestes that be at Jerusalem, shew to be made daylie: this shalbe geuen vnto them without delaye, that they maye offer sacrifices daylie to the hiest God, for the kyng and for his seruantes, and to praye for their lyues. Let it be proclaimed also on every syde, that who

The viij. Chap. Ho. vi.

so ever breaketh or despyseth this cōmaundement of y^e Kyng, shalbe hanged vpon a gallow (made of his owne good) ⁊ all his goodes shalbe seasoned vnto y^e Kyng. The LORDE therfore (whose name is there called vpon) rote out and destroye all y^e Kynges and people, that undertake by violence to hynder the same, or to deale vncurteously wth the house of the LORDE at Jerusalem. ⁊ Darius the kyng haue ordeyned, that these thinges shalbe done with all diligence.



The VII. Chapter.

Then Sysennes y^e vndershene in Celosyua and Phenices, and the other landloides with their companyons, obeyed the thinges that kyng Darius had ordered, were diligent in the holy workes, ⁊ were fellow helpers with the olde rulers of the Jewes. And so the worke of the Sanctuary wente forth and prospered, whan Aggeus and Zachary prophecied. And they performed all thinges thorow the cōmaundement of the LORDE God of Israel, and after the denyce of Cyrus, Darius, and Artaxerxes kynges of Persia.

And thus was oure house fynished, vnto the xxiij. daye of the moneth Adbar in y^e viij. yere of kyng Darius. And the children of Israel the prestes ⁊ the Levites, ⁊ the other that were come out of captiuyte, ⁊ soch as were ioyned vnto them, dyd acordinge as it is wrytten in the boke of Moyses. And in the dedicacion of the temple they offred an hundred oxen, an C. rammes, iij. C. lambes, ⁊ xij. goates for the synnes of all the people of Israel, after y^e nombre of the trybes of Israel. The prestes also ⁊ the Levites stode arayed in the prestly garmetes, after y^e trybes, ouer all y^e workes of the LORDE God of Israel, acordinge to y^e boke of Moyses, and the porters by all the doores.

And the children of Israel (wth those y^e were come out of captiuyte) helde the Passouer the xiiij. daye of the first moneth, whan the prestes and the Levites were sanctified.

The iij. booke of Esdras.

They that came out of captiuyte, were not all sanctified together: but the Levites were all sanctified together. And so all they that came out of captiuyte, kyled the easter lambe, for their brethre, for the prestes & for themselves. And the childre of Israel y^e came out of captiuyte, & escaped fro all y^e abhominacions of the heithē, sought the LORDE, and kept the feast of unleuened bred viij. daies longe, eatinge & drynkynge & were mery before the LORDE: y^e the LORDE had turned the deuyce of the kynge of Assiria, & comforted their handes to the workes of y^e LORDE God of Israel.

The viii. Chapter.

After him, whan Artaxerxes the kynge of y^e Persias raigned, there wēte vnto him Esdras the sonne of Saraias, the sonne of Azarias, the sonne of Helchia, y^e sonne of Sallū, the sonne of Sadoc, y^e sonne of Achitob, the sonne of Amarias, y^e sonne of Azarias, the sonne of Boccus, y^e sonne of Abisū, y^e sonne of Phineas, the sonne of Eleazar, y^e sonne of Aaron y^e first prest. This Esdras wēte vp from Babilon (for he had good vnderstandinge in y^e lawe of Moyses, y^e was genē of the LORDE God of Israel, to be taught & done in dede.) And y^e kynge fauoured him, & byd him greate worshippe and honoure, after all his desyres. There wente vp with him also certayne of y^e children of Israel, of the prestes, of y^e Levites, of the syngers, porters, and mynisters of y^e temple at Jerusalem.

In the viij. yeare of the raigne of kynge Artaxerxes, in the v. moneth, y^e is in the viij. yeare of the raigne, they wente from Babilon in the newmoone of the v. moneth, & came the hye waye to Jerusalem after his commaundement, like as the LORDE had prospered their iourney. For in these Esdras gat greate instrucciō, y^e he shulde leaue none of y^e thinges behynde, which were in y^e lawe & cōmaundementes of God. And he taught whole Israel all righteousnes & iudgment.

Then came the Secretaries of kynge Artaxerxes, & deliuered y^e wrytinges (y^e were come fro Artaxerxes the kynge) to Esdras the prest & reder of the lawe of the LORDE: And this is y^e cōpye of y^e letter: Kynge Artaxerxes sendeth his gretinge vnto Esdras the prest & reder of the lawe of y^e LORDE: Of frendshipe & good will I haue ordeyned and charged, yf there be eny of the Jewes, of y^e prestes & Levites in my realme, which desyret h & is contēt to go wth the vnto Jerusalem, y^e he maye do it. Therefore yf eny be mynded

The viij. Chap.

to beare the cōpany, let thē come together, & go wth the (like as I am contēt & my vij. frendes my cōncelers:) to se what they do at Jerusalem & in Jewry, & kepe y^e thinges acordinge as thou hast in y^e lawe of the LORDE: & to bringe the gistes vnto God the LORDE of Israel, y^e I & my frendes haue promysed to Jerusalem, & all the syluer & golde y^e is in y^e countre of Babilon, vnto y^e LORDE to Jerusalem, wth the thinge y^e is geuē for the people in the LORDE S temple at Jerusalem: See that the same syluer & golde maye be gathered, and open, rammes, shepe & goates and other that belōge to these thinges: and that they maye offer sacrifices vnto the LORDE, vpon the auter of the LORDE, which is at Jerusalem.

And what so ener thou & thy brethre wyl do wth the syluer & golde, y^e do after y^e mynde, & after the cōmaundement of the LORDE thy God: & like wyse wth all the holy vessels, y^e are geuē the for the seruyce of the house of the LORDE thy God: & other thinges what soeuer is necessary for the to the worke of the temple, y^e shalbe geuē the of the kynges treasure: & loke what thou with thy brethre wilt do with the golde and syluer, that do after y^e wil of the LORDE. And I kynge Artaxerxes haue commaunded the keepers of y^e treasures in Syria and Phenices, that what soeuer Esdras the prest and reder of the lawe of the LORDE doth wryte, it shalbe geuen him: tyll an C. talentes of syluer, and of golde in lyke maner: Of come also an C. measures, and tyll an hūdrith vessels of wyne, and other plenteous thinges without nombre. Let all thinges be done after the lawe of y^e hyest God, that the wraith of God aryse not in the realme of the kynge and of his sonnes. I commande you also, that ye requyre no taxinge ner tribute of the prestes, Levites, syngers, and mynisters of the temple, ner of the wryters: and that no man haue auctorite to medle eny thinge against them. As for the (O Esdras) set thou iudges and arbiters in the whole lande of Syria and Phenices, after the wysdome of God: and lerne all soch as are ignorant in the lawe of God thy LORDE, and let all them that offende agaynst the lawe, be punyshed: whether it be with death, with payne, to be condemned in money, or to be banyshe.

Then sayde Esdras y^e wryter: Blessed be y^e God of oure fathers, that hath geuen so good a mynde and wyll in to the hert of the kynge, to magnifie his house y^e is at Jerusalem, and hath made me to be accepted in the

The iij. boke of Esdras

sight of y^e kynge, of his counsell, of his frendes and of his nobles. And so I was steadfast in my mynde, accordinge as the LORDE my God helped me, and I chose out men of Israel, to go vp with me. And these are the heades (after their kynreds & houses of their fathers) that wente vp with me from Babylon, out of the kyngdome of Artaxerxes: Of the sonnes of Phares, Gersonus. Of y^e sonnes of Siemarith, Amenus. Of the sonnes of Daud, Accus, the sonne of Cecilia.

Of the sonnes of Phares, Zachary: and with him there turned agayne an hundred and fiftie men. Of the sonnes of the captayne of Moabylon, Zarai, and with him ij. C. and l. men. Of the sonnes of Zachnes, Jechonias Zecholi, and with him ij. C. and l. men. Of the sonnes of Salamaasias, Gotholie, and lxx. with him. Of the sonnes of Zaphacia, Zarias Miheli, and with him lxxx. Of the sonnes of Job, Abdias Jeheli, and with him ij. C. and xij. men. Of the sonnes of Bania, Salimoth the sonne of Josaphia, and with him an C. and lx. men. Of the sonnes of Beer, Zachary Bebei, and with him ij. C. and viij. men. Of the sonnes of Ezead, Johannes Ezechan, and with him Cx. men. Of the sonnes of Adonicā those that were the last, and these are their names: Eliphalam y^e sonne of Gebel and Semeias, & with him lxx. men. All these called I together by the water Thia, where we pitched oure tentes thre dayes, and there I mustered them.

As for the sonnes of the prestes and Leuites, I founde none there. Then sent I vnto Eleazar, & Eccelom, and Masman, & Malobam, and Enaathan, and Samea, and Joribimathan, Eunagan, Zachary, Mosollamū (these were the leders and men of experience) & I sent them worde, that they shulde come vnto Lobdeus, which was by the place of the treasury, & commaunded them that they shulde speake vnto Lobdeus and to his brethien & to those that were in the treasury, to sende vs soch mē, as might execute the prestes office in the house of the LORDE oure God. And w^{ch} the mightie hāde of oure LORDE God, they brought vnto vs mē of good experience, from amonge the sonnes of Moosilius, the sonne of Levi, y^e sonne of Israel, Sebebeiam & the sonnes & his brethre Asbin & Anim, of whom there were xviij. From amonge the children of the sonnes of Cananeus, & their sonnes were xx. men. And of them y^e serued in the temple, whom Daud had ordeyned, and the pryncipall men that ministered for the worke vnto the Leuites in the

The viij. Chap. Fo. vij.

temple, ij. C. and xx. men: whose names are all tokened vp in wytyng.

Then commaunded I a fastynge vnto y^e yonge men before the LORDE, y^e I might desyre of him a prosperous iourney & a good waye for vs, yee for vs, for oure children and for the catell, because of the layenges awayte: & I durst not requyre of the kynge men of horse & of fote, to conueye vs safely agaynst oure enemies, for we had sayde vnto the kynge, that y^e power of the LORDE oure God shulde be with them, that sette him to their whole hert. And therfore we besought God oure LORDE earnestly because of these thinges, and he was mercifull vnto vs, and herde oure prayer. And I separated from amonge y^e rulers of the people, & from y^e prestes of y^e temple xij. men, & Sebeia & Asania, & ten men of their brethien with them. And I weied the golde & the syluer & all y^e prestly ornamētes of the house of o^r God, which the kynge & his counsell, & his prynces & whole Israel had geue. And whan I had weied it, I gaue the an C. talētes in syluer, an C. talētes of syluer vessell, an C. talētes of golde, & of golde vessell seue tymes twentie, and vessels of other metall (yee of good metall) xij. glisteringe as the golde, & saide vnto the: ye also are holy vnto the LORDE, & the vessels are holy, & the golde & the syluer is promised vnto the LORDE the God of o^r fathers. Be diligent now & kepe it, vntill the tyme y^e ye deliuer it to the rulers of the people, to y^e prestes, to the Leuites & to y^e pryncipall mē of the cities of Israel in Jerusalem, & in the chambie of the house of oure God.

So y^e prestes & the Leuites which receaued of me the golde, the syluer & the vessell, brought it to Jerusalem into the temple of the LORDE. And from Thia we brake vp the xij. daye of the first moneth, tyll we came to Jerusalem. And whan the thirde daye was past, the weied golde & syluer was deliuered in y^e house of the LORDE the fourth daye, vnto Marimoth the sonne of Joi the prest, & w^{ch} him was Eleazar y^e sonne of Phineas, and with the were Josabbus y^e sonne of Jesnet, Medias & the sonne of Banus, & certayne of the Leuites to the nombre & to the waighe: & the waight of them was writte vp the same tyme. As for those that were come out of captiuite, they offred sacrifice vnto the LORDE the God of Israel: enē xij. oxen for all Israel, lxxxvi. rammes, lxxij. shepe, xij. goates for synne, xij. kyne for a thankofferinge, all to the sacrifice of the LORDE. And y^e kinges cōmission deliuered they vnto y^e steward

The iij. boke of Esdras.

bes and debytes of the kynge, and to the vnder shewes in Celosynia and Phemces.

1. Esd. 9. a

Now whan these thinges were done, the rulers came vnto me, and sayde: The generation of Israel, the prynces, y prestes and Levites, the straunge people and indwellers of the londe, haue not put awaye their vncleynesse, from the Cananites, Hethites, Pherecites, from the Moabites, Egipcians z Edomites. For both they and their sonnes haue mengled themselves with the daughters of them, z the holy sede is mixte with the outlandish heithen, z sens the begynnynge of their raigne haue the rulers and heades bene partakers of their wickednesse.

As soone as I had herde these thinges, immediately I rent my holy garmentes, and pulled out y hayre of my heade z my beerd, z sat me downe sorowfull z heuy. So all they that were moued therowthe worde of the God of Israel, came vnto me: and I sat still full of heuines vntill the euenynge sacrifice.

Then stode I vp fro fastinge, hauynge rente clothes z the holy garnet, kneled downe vpon my knees, helde out my handes vnto y **S** LORDE, z sayde: O LORDE, I am confounded z ashamed before thy face, for oure synnes are become many vpon oure heades, z o' wickednesses are exalted vnto the heane: for sens y tyme of o' fathers we are in greate sinne vnto this daye. And for the synnes of vs z o' fathers, we w' oure brethren z w' oure prestes haue bene deliuered vnto the kynges of the earth, in to the swerde, z in to captiuite, z became a spoyle with confucion z shame vnto this daie. And now O LORDE God, how greate is the mercy y we haue gottē of the: in y thou hast lest vs a rote z a name in the place of thy Sanctuary, to discover oure light in the house of y LORDE o' God, z geue vs meate at all tymes of o' ministracion. And whan we were in captiuite, we were not forsaken of the LORDE oure God: but he made the kynges of persia gracions z fanourable vnto vs, so y they gaue vs vytayles z meate, yee z leue to buylde vp the tēple of oure LORDE God agayne, to repayre the wasted places of Sion, and to dwell in Jewry z Jerusalem. And now O LORDE, what shall we saye, hauynge all these thinges in possession? For we haue broken thy cōmaundementes, which thou gavest vnto vs by the handes of thy seruauntes the prophetes, sayenge: The londe y ye go vnto, z y is geuen you for an heretage to haue in possession, is defyled with the vncleynes z fylthynges of the heithen, z with their abhominacion

The ix. Chap.

have they polluted it altogether. Therefore shal ye not ioyn your daughters vnto their sonnes, ner marry yo' sonnes vnto their daughters: Moreover, ye shall neuer set to make peace w' them, y ye maye increase z eat the best in the lande, z y ye maye denyde y inheritaunce of the lande vnto yo' children for evermore. As for the thinge y now happeneth vnto vs, it cometh all for o' wicked workes z greate synnes. yet hast thou geuen vs soch a rote, y we are come agayne in to o' ewne londe: and we are so wicked, y we haue broke thy statutes z cōmaundementes agayne, z mengled o' selues w' the vncleynes of the outlandish heithen. O LORDE, art thou angry with vs? wilt thou rote vs cleane out? y oure rote z name remayne nemore? O LORDE God of Israel, thou art true, for oure rote endureth yet vnto this present daye. And behold, now are we before y in o' synnes, now can we not stonde before the in them.

And whan Esdras with this prayer had knowleged the synne, wepinge, z lyēge flatt vpon the grounde before the tēple, there gathered vnto him from Jerusalem a greate multitude of men z women, of yonge men z maydens, for there was a very greate wepinge and meurnynge in the cōgregation. So whan Jechonias the sonne Jeheli one of the children of Israel cried, he sayde vnto Esdras: we haue synned agaynst the LORDE, because we haue married outlandish women of the heithē. Now art thou ouer all Israel. We wil sweare an ooth therfore vnto y LORDE, y we shal put awaye all o' wyues which we haue take of the heithē, w' their childre: like as it is appoynted the by o' fore elders. Stonde vp then, open thou it and declare it playnely vnto vs acordige to the lawe of y LORDE: for the matter belongeth vnto y, z we wyll helpe the, quyte thy self manly. So Esdras arose, and toke an ooth of the rulers of y prestes z of y Levites z of all Israel, to do after these thinges, and they sware.

The IX. Chapter.

Then Esdras stode vp from the cūrte of the tēple without, z wente in to the chāber of Jonathas the sonne of Hasabub, z remayned there, z ate no meate ner dronke drynke, for the multitude of the wickednes of the people. And there was made a proclamacion in all Jewry z at Jerusalem, for all soch as were gathered at Jerusalem, for all soch as were gathered at Jerusalem out of captiuite, y who so ever came not to Jerusalem within two or thre dayes (acordinge to the iudgment of the olde lordes of counsell) his goodes shulde be taken from

Deut 7. a
and 12. d

1. Esd. 10. a

1. Esd. 10. b

The iij. boke of Esdras

him, & he excluded from the cōgregation of the captiuite. And in thie dayes were all they of the trybe of Juda & Ben Jamin gathered together at Jerusalem, the xx. daye of y^e ix. moneth. And y^e whole multitude sat t^rē blinge in the courte of the temple, for it was wynter. So Esdras arose vp, & sayde vnto them: ye haue done vnrighteously, in that ye haue taken outlandish wyues to mariage, & so to increase the synnes of Israel. And now knowlege the same, & geue prayse vnto the LORDE God of oure fathers, & perfourme his wil, departinge from the heithen of the londe, & from the outlandish wyues. Then cried the whole multitude with loude voyce, & sayde: like as thou hast spokē, so wil we do. But for so moch as the people are many, & y^e wynter here, we maie not stōde without y^e house: agayne, this worke is not a thinge, y^e can be fynished in a daye or two, for we be many y^e haue synned in these thinges: O the netherfore, y^e the rulers of the multitude and all they that dwell with vs, and as many as haue outlandish wyues, the prestes also and iudges of euery place, maye stonde in the tyme appoynted, tyll they lowse vp the wrath of the LORDE in this busynes.

Then Jonathas the sonne of Ezei, & Ozi as and Thecam receaued y^e charge of this matter, & Bozoramus, & Leius and Sabatheus helped the therto. After this, all they stode vp y^e were come out of captiuite. And Esdras the prest chose vnto him the pryncipall men from amonge the sachers accordinge to their names, & in the new moone of the tenth moneth they sat together, to examen this matter. And so the matter was a determininge (concernynge the men y^e had outlandish wyues) vntill the new moone of the first moneth. And of the prestes y^e had mixte the selues wth outlandish wyues, there were founde: Of the sonnes of Jesu the sonne of Josede & his brethren, Mazeas, Eleazer, Joribus & Joadens, which offred them selues to put awaye their wyues, & to offre a ramme for their ignoraunce. And of the sonnes of Semmeri, Masseas, & Elses & Jeelech Azarias. Of y^e sonnes of Josera, Limosias, Zismaen, Nathanea, Jussio, Jeddus, & Talsas. And of the Levites, Josabbus, Semeis and Colnis, Caletas, Sactreas, Colnas and Eliomas. Of the syngers of the Sactuary, Elarib, Zactarus. Of the porters, Sallumus & Tolbanes. And of Israel, of the children of Soro, Osi & Xenias, & Geddias, & Melchias, Michelus, Eleazarns, Jemebias & Banas. And of the childre of Jolaman, Chan-

The ix. Chap. Fo. viij.

as, Zachary, Jezrelus, Jobbins, Erimoth & Elias. And of y^e sonnes of Jathaim, Eliadas, Liasamus, & Jochias, Larimoth, Sabdis & Tebedias. And of y^e sonnes of Zebes, Johanes Amanias, Zabbias, & Emeus. And of the sonnes of Bannus, Olammus, Maluchus, Jeddus, Jasub, Asabus & Jerimoth. And of y^e sonnes of Addin, Naatus & Moosias & Calcus & Raanas Maasuas, Marthachias, Besel, Bannus, and Manasses.

And of the sonnes of Naue, Nones, Afeas, Melchias, Sameas, Suno, Ben Jamin, Malchus & Marras. And of the sonnes of Asom, Carianeus, Mathathias, Bannus, Eliphalach, Manasses, Semei. Of the sonnes of Bannus, Jeremy, Moedias, Abamas, Johel, Baness, Pelias, Jona, Marimoth, Eliasib, Mathaneus, Eliasib, Ouzas, Dielus, Smedius, Zambus & Joseph. Of y^e sonnes of Nobens, Jdelus, Mathathias, Sabadus, Zecheda, Sedmi, Jesseus, & Banas. All these had takē outlādish wemē to mariage, & they put the awaye wth their childre.

The prestes & Levites, & all they y^e were of Israel, dwelt at Jerusalem & thorow out all y^e londe, in the new moone of the seventh moneth, & the childre of Israel were in their dwellynge. And y^e whole multitude came together vpon y^e floore at y^e east syde of the holy porte of y^e tēple. And they spake vnto Esdras y^e hie prest & reder, y^e he wolde brynge y^e lawe of Moses, which was geue of y^e LORDE God of Israel. So Esdras the hie prest brought the lawe vnto the whole multitude, to man and woman, & to all prestes, y^e they might heare the lawe, in the new moone of the seventh moneth. And he red in y^e floore y^e is before y^e holy porte of y^e tēple, from the mornynge early vntill the evenynge, before men & women. And they applied their mynde all vnto the lawe.

And Esdras the prest & reder of y^e lawe stode vp vpon a scassfolde of wodde, which was made therfore: & vpon his right hande there stode by him Mathathias, Samus, Ananias, Azarias, Orias, Ozechias, & Balsamus: Vpon his lefte hāde stode Galdeus, Misael, Malachias, Abuschas, Sabus, Tiabadias, & Zachary. Then toke Esdras y^e booke before the whole multitude, for he was y^e pryncipall and had in most hono^r of the all. And whā he had red out y^e lawe, they stode all straight vp vpon their fete. So Esdras praysed the LORDE the most hye God, the Almighty God of hoostes. And all y^e people answered, Amen: & helde vp their hādes, fell downe flat vpon the earth, & praysed y^e

a. Esd. 10. d

D
a. Esd. 9. a

E

The iiii. boke of Esdras.

LORDE: Jesus, Benias, Sarebias, Jaddimus, Accubus, Sabbathens, Calithes, Azarias, Joradus, Anamas, & philias the Leuites which taught the lawe of the LORDE, & red the lawe of the LORDE in the cōgregacion, & every man sett those before y vnderstode the lawe. Then spake Acharathes vnto Esdras the hye prest & reder, & to the Leuites y taught the multitude, sayenge: This daye is holy vnto the LORDE: & all they y had herde the lawe, wepte. So Esdras sayde: Departe yo^r waye then, & eate the best, & drynke the sweetest, & sende giftes vnto them y haue nothinge: for this daye is holy vnto the LORDE, and be not ye sory. Then wente they their waye euerychone, ate and dronke and were mery, & sent rewardes vnto the y had nothinge, y they also might eate with gladnesse: for they were exceedingly reioysed, thow the wordes that were red vnto them in the lawe: And so they were all gathered together at Jerusalem to helde the feast, acordinge to the couenaunt of y LORDE God of Israel.

The ende of the thirde boke of Esdras.

The IIII boke of Esdras.

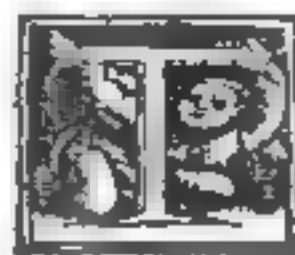
What this boke conteyneth.

- Chap. I.** God reproveth the people for their unthankfulness, and rehearseth vnto them his owne lounge mercy, that he maye bunge the agayne: yf they wyl not amende, he wil chose another people.
- Chap. II.** The Synagoge cōplayneth vnto his children The callinge of the Zethen.
- Chap. III.** Esdras sheweth of the excellent woordes of God, done vnto the people, and hath a frendly contencion with God: because he suffereth the Babilomans to haue the dominion ouer them, where as they yet are sinners also.
- Chap. IIII.** The angel rebueth Esdras, for takinge inhāde to seke out the grounde of Gods iudgment, and instructerh him with sayre similitudes.
- Chap. V.** A communicaciō of Esdras and the angel together.
- Chap. VI.** The angel enfourmeth Esdras, and answereth him to his questions.
- Chap. VII.** The angel sheweth Esdras many secrete matters, and thinges for to come.
- Chap. VIII.** Esdras prayeth for the people, that God wyll rather loke vpon his owne lounge mercy and the godlynes of few, the vpon the wycked synnes of many.
- Chap. IX.** Tokens of the tyme and punishment for to come. Visions are shewed vnto Esdras.
- Chap. X.** A communicacion betwixte Esdras, and the woman that appeared vnto him.

The first. Chap.

- Chap. XI. XII. XIII.** Of certayne visions and the interpretations therof.
- Chap. XIII.** God appeareth vnto Esdras in the bush, talketh with him, and cōmaundeth him what he shal doo.
- Chap. XV.** God sheweth Esdras the punishment that he wyl sende vpon the synfull people, and cōmaundeth him to tell them the same.
- Chap. XVI.** Punishment vpon the Zethen, and how the people of God shal behaue them selues therein.

The first Chapter.



The seconde boke of y prophet Esdras: (y sonne of Saraias, the sonne of Azarias, y sonne of Helchia, y some of Sallū, the sonne of Sadoc, the sonne of Achitob, the sonne of Amerias, the sonne of Azarias, the sonne of Maraioth, the sonne of Sarabias, the sonne of Vzi, the sonne of Boccus, the sonne of Abisu, the sonne of phineas, the sonne of Eleazar, the sonne of Aaron, of the trybe of Levi) which was prisoner in the lande of the Meedes, in the raigne of Artaxerxes kynge of Persia.

And the worde of the LORDE came vnto me, sayenge: Go thy waye & shew my people their synfull dedes, & their children their wickednesses, which they haue done agaynst me, that they maye tell their childers childre the same: for the synnes of their fathers are increased in them. And why? they haue forgotten me, & haue offred vnto straunge goddes. Am not I euen he, that brought them out of the lande of Egippte, from the house of bondage? But they haue prouoked me vnto wrath, & despyed my counsels. Pull thou out then the hayre of thy heade, and cast all euell ouer them, for they haue not bene obedient vnto my lawe.

It is a people without lernynge & nourture. How longe shal I forbear them, vnto whom I haue done so moch good? Many kynges haue I destroyed for their sakes: Pharaō whis seruantes and all his power haue I smytten downe and slayne: All y nations haue I destroyed and roted out before them, and in y east haue I brought two landes and people to naught, euen Tyre & Sydon, and haue slayne all their enemies. Speake thou therfore vnto them, sayenge: Thus sayeth the LORDE: I led you thorow the see, and haue geuen you sure stretes sence the begymynge. I gaue you Moses to be youre captayne, and Aaron to be the prest: I gaue you light in a piler of fyre, & greate wōders haue I done amōge you: yet haue ye forgotten me, sayeth the LORDE.

2

1. Esd. 7. 2
2. Esd. 8. 2

2. Esd. 7. 2

3

Exo. 14. f

Nu. 21. d
Iosu. 8
10. 6. 12.

Exo. 14. f

Exo. 5. b
Nu. 11. 2
Exo. 11. d

The iij. boke of Esdras

E Thus sayeth the allmightie **LORDE**: I gave you quales to eate, and tentes for yourre succoure: Neuertheles ye murmured, and ascribed not yf victory of youre enemies vnto my name: yee this same daie do ye yet murmure. Where are the benefites, that I haue done for you? Whan ye were hongrie in the wilbernes, dyd ye not crie vnto me: Why hast thou brought vs in to this wilbernes, to kill vs? It had bene better for vs, to haue serued yf Egipcians, then to dye in this wilbernesse. The had I pitie vpon youre mourninges, and gave you Manna to eate. Ye ate angels foode. Whā ye were thyrstie, dyd not I hew yf hardstone, & caused water ynough to flowe thereout? For the heate, I covered you with yf leaues of the trees. A good pleasaunt fatt londe gaue I you: I cast out the Cananites, the Pheresites and Philistynes before you. What shal I do more for you, saith the **LORDE**.

D Thus sayeth the Allmightie **LORDE**: Whan ye were in the wilbernes, in the water of the Amorites, beyng a thyrst & blasphemynge my name, I gaue you not fyre for youre blasphemies, but cast a tre in co yf water, and made the ryuer swete. What shall I do vnto the, O Jacob? Thou Juda woldest not obeye me. I wil turne me to another people, & vnto those will I geue my name, that they maye kepe my statutes. Seinge ye haue forsake me, I wil forsake you also. Whan ye desyre me to be gracious vnto you, I shal haue no mercy vpon you. Whan ye call vpo me, I wil not heare you. For ye haue defyled youre hādes with bloude, and youre fete are swift to comytt manslaughter. Ye haue not forsaken me (in a maner) but youre owne selues, sayeth the **LORDE**.

E Thus sayeth the Allmightie **LORDE**: haue I not prayed you, as a father his sonnes, as a mother hir daughters, and as a noisse hir yonge babes, that ye wolde be my people, and I shulde be youre God: that ye wolde be my children, and I shulde be youre owne father? I gathered you together, as an henne gathereth hir chickens vnder hir wynges. But now what shal I do vnto you? I shal cast you out fro my face. Whan ye offere vnto me, I shal turne my face from you: for youre solempne feast dayes, youre newmoones and youre circumcisions haue I forsaken. I sent vnto you my seruantes the prophetes, whom ye haue taken and slayne, and torne their bodies in peces, whose bloude I wyll requyre of youre handes, sayeth the **LORDE**.

The ij. Chap. Ho. ix.

E Thus sayeth the Allmightie **LORDE**: I yourre house must be desolate. I wil cast you out as the wynde both yf strawe: youre children shal not be frute full, for they haue despy sed my commaundement, and done yf thinge yf is euell before me. Yourre houses wil I geue vnto a people yf shal come, and they yf neuer herde me, shal beleue in me: & they vnto whō I neuer shewed token, shal do the thinge yf I comaunde the. They haue sene no prophetes, yet shal they call their synnes to remembrance, and knowlege the. I repute me vnto the grace, that I wil do for the people which is to come, whose children reioyse in gladnes: & though they haue not sene me wth bodily eyes, yet in spiete they beleue the thinge that I saye. And now brother, beholde what greates worshipec, and se yf people that cometh from the east, vnto whom I wyll geue the dukedome of Abraham, Isaac and Jacob, of Oseas, Amos, and Micheas, of Joel, Abdy, Jonas, Naum and Abacuc, of Sophony, Aggeus, Zachary and Malachy, which is called also an angel (or messanger) of the **LORDE**.

The ij. Chapter.

E Thus sayeth the **LORDE**: I brought this people out of bondage, I gaue the my comaundementes by my seruantes yf prophetes, whom they wolde not heare, but despy sed my counsels. The mother that bare them, sayeth vnto them: Go youre waye ye children, for I am a wyddow & forsaken: I brought you vp with gladnesse, but with sorow and heynies haue I lost you: for ye haue synned before the **LORDE** yf God, and done yf thinge that is euell before him. But what shall I now do vnto you? I am a wyddow and forsaken: go youre waye (o my children) and are mercy of the **LORDE**. As for me O father, I call vpon the for a wytnesse ouer the mother of these childre, which wolde not kepe my couenaunt: yf thou brynge them to cofucion, and their mother to a spoyle, that she beare no more. Let their names be scatred abroad amonge the heithen, let them be put out of the earth, for they haue thought scorn of my couenaunt.

Go vnto the Assur, thou that hydest the vnrighteous by the. Thou wicked people, remembre what I dyd vnto Sodom and Gomorre, whose land is turned to pitch and asphes. Euen so also wyll I do vnto all them, that heare me not, sayeth the Allmightie **LORDE**. Thus sayeth the **LORDE** vnto Esdras: Tell my people, yf I will geue them the kyngdome of Jerusalem, which I wol-

B iij

Esa. 61. a
Rom. 10. 6

Esa. 41. d
Luc. 11. c
Matt. 9. b

A

B

Gen. 19. c

The iij. booke of Esdras.

be haue geuen vnto Israel. Their glory also wyl I take vnto me, and geue them the everlastyng tabernacles, which I had prepared for those.

The tre of life shalbe vnto them a swete smellynge oymment: they shal nether labour ne be weery. Go ye youre waye, & ye shall receaue it. Praye for yo^r selues a few dayes, that they maye dwell therein. Now is the kyngdome prepared for you, therfore watch. Take heaue and earth to wytnesse, for I haue broken the euell in peces, and created the good, for I lyue sayeth y^e LORDE. Mother embrace thy childien, and brynge them vp with gladnes: make their fete as fast as a piler, for I haue chosen the, sayeth the LORDE.

C And those that be deed wyl I raise vp agayne from their places, and brynge them out of y^e graues, for I haue knowne my name in Israel. Feare not thou mother of the childien, for I haue chosen the, sayeth the LORDE. And for thy helpe I shal sende the my seruantes Esay and Jeremy, after whose counsell I haue sanctified & prepared for the, xij. trees with dyuerse frutes, and as many welles flowinge with mylk and hony, & seuen mountaynes, wher vpon there grewe roses and lilies, wherein I wyl fyll my childien with ioye. Execute iustice for the wyddowe, be iudge for the fatherlesse: geue to y^e poore: defende the cofortlesse: clothe the naked: heale the wounded and sick: laugh not a lame man to scorne: defende the crepell, and let the blinde come in to y^e sight of my clarites. Keep the olde & yonge within thy walles: where so euer thou fyndest the dred, take them, and burye them, and I shal geue the the first place in my resurreccion. Holde still (O my people) and take y^e rest, for thy quyetnes is come. Feed thy childien O thou good noyse, stablish their fete: As for the seruantes whom I haue geuen the, there shal not one of them perishe, for I wyl sette the from thy nombre, vexe not thy self.

For when the daye of trouble and heynenes cometh, other shal wepe and be sorowfull, but thou shalt be merry and plenteous. The heithen shalbe gelous, but they shalbe able to do nothyng agaynst the, sayeth the LORDE. My handes shal cover the, so that thy childien shal not se the fyre euerlastinge. Be ioyfull O thou mother with thy childie, for I wyl deliuer the, sayeth the LORDE. Remembre thy deed childie, for I shal brynge them out of the earth, and shew mercy vnto them, for I am mercifull, sayeth the LORDE Almightye.

The ij. Chap.

Embrace thy childie, vntyll I come and shew mercy vnto them, for my welles runne ouer, and my grace shal not fayle. I Esdras receaued a charge of the LORDE vpon the mount Oreb, that I shulde go vnto Israel. But when I came vnto the, they set me at naught, and despysed the commaundement of y^e LORDE. And therfore I saye vnto you O ye heithen, that heare and vnderstonde: Loke for youre shepherde, he shal geue you euerlastinge rest: for he is nye at hande, that shal come in the ende of the worlde. Be ready to the rewarde of the kyngdome, for the euerlastinge light shal shyne vpon you for euermore. Sle the shadowe of this worlde, receaue the ioyfulness of youre glory. I testifie my sauoure openly: O receaue the gift y^e is geuen you, and be glad, geuyng thanks vnto him, that hath called you to the heauenly kyngdome. Arise vp, and stonde fast: beholde the nombre of those that be sealed in the feast of the LORDE, which are departed from the shadowe of the worlde, and haue receaued glorious garmetes of the LORDE. Take thy nombre O Sion, and shutt vp thy purified, which haue fulfilled the lawe of the LORDE. The nombre of thy childien whom thou longedest for, is fulfilled: beseeke the power of the LORDE, that thy people which haue bene called from the begynnynge, maye be halowed.

I Esdras sawe vpon the mount Sien a greate people, whom I coud not nombre, & they all praysed the LORDE with songes of thankesgeuyng. And in the myddst of the there was a yonge man of an hye stature, more excellent then all they, and vpon euery one of their heades he sett a crowne, and was euer hygher and hygher, which I marvelled at greatly. So I axed y^e angell, & sayde: Syr, what are these? He answered and sayde vnto me: These be they, that haue put of the mortall clothinge and put on the immortall, and haue testified & knowleged the name of God. Now are they crowned, and receaue the rewarde.

Then sayde I vnto the angell: what yonge personne is it, that crowneth them, & geueth them the palmes in their handes? So he answered and sayde vnto me: It is y^e sonne of God, whom they haue knowleged in the worlde. Then beganne I greatly to commend them, that stode so stiffly for the name of the LORDE. And so the angell sayde vnto me: Go thy waye, and tell my people, what maner of thynges and how greate wonders of the LORDE thy God, thou hast sene.

The iij. booke of Esdras.

The III. Chapter.

In the thirtie yeare of the fall of the cite, I was at Babilon & laye troubled vpon my bed, & my thoughtes came vpon ouer my hert: for I sawe y^e desolacion of Sion, & the plenteous wealth of them y^e dwelt at Babilon: & my spiete was sore moored, so that I begane to speake fearfull wordes to the most hiest, and sayde: O LORDE LORDE, thou spakest at the begynnyng, whan thou plantedst y^e earth (and that thy self alone) and gauest commaundment vnto y^e people, and a body vnto Adam, which was a creature of thy handes, and hast breched in him the breth of life: and so he lyued before the, and thou leddest him in to paradise, which garde of pleasure thy right hande had planted, or euer the earth was made. And vnto him thou gauest commaundment to loue y^e waye, which he transgressed, & immediately thou appoyntedest death in him, and in his generacions. Of him came nacions, trybes, people & kynnedes out of nombre. And euery people walked after their owne wil, and byd nyce thinges before the: and as for thy commaundementes, they despyed them.

But in processe of tyme thou broughtest the water floude, vpon those that dwelt in the worlde, and destroydest them. And like as the death was in Adam, so was the water floude also in these. Where theles one of them thou ledest: namely, Noe with his household, of whom come all righteous men. And it happened that, whan they y^e dwelt vpon the earth, beganne to multiplie, and had gotten many children, and were a greete people, they beganne to be more vngodly then the first.

Now whan they all lyued so wickedly before the, thou didest chosethe a man from amonge them, whose name was Abram. Him thou louedest, and vnto him only thou shewdest thy wyll, and maydest an euertlasting couenaunt with him, promysinge him, that thou woldest neuer forsake his sede. And vnto him thou gauest Isaac, vnto Isaac also thou gauest Jacob and Esau. As for Jacob thou didest chosethim, and put backe Esau. And so Jacob became a greete multitude.

And it happened that whā thou leddest his sede out of Egypte, thou broughtest the vpon to the mount Sion, bowinge downe the heauens, settinge fast the earth, mouyng the grounde, makynge the depthes to shake, and troublynge the worlde: And thy glo-

The iij. Chap. Ho. r.

ry wente thorow foure portes of fyre, and earth quakes, and wyndes and colde: that thou mightest geue the lawe vnto the sede of Jacob, and diligence vnto the generacion of Israel.

And yet tokest thou not awaye from the that wicked hert, that thy lawe mighte brynge forth frute in them. For the first Adam bore a wicked hert, transgressed, and was euer come, and so be all they y^e are borne of him. Thus remayned weaknes with the lawe in the hert of the people, with the wickednesse of the rote: so that the good departed awaye, and the euell abode still. So the tymes passed awaye, and the yeares were brought to an ende. Then didest thou raise the vp a seruant called David, whom thou commaundedst to buylde a cite vnto thy name, and to offere vpon incense and sacrifice vnto thetherin. This was done now many yeares.

Then the inhabiteurs of the cite forsoke the, and in all thinges dyd euē as Adam and all his generacions had done: for they also had a wicked hert. And so thou gauest thy cite ouer in to the handes of thine enemies. Are they of Babilon then better and more righteous then thy people, y^e they shal therefore haue the domynion of Sion? For whan I came there, and sawe their vngodlynes, and so greate wickednesse, that it coude not be nombred: yee whan my soule sawe so many euell doers (in y^e xxx. yeare) my hert sayled me, for I sawe, how thou suffrest them in soch vngodlynes, and sparest y^e wicked doers: but thine owne people hast thou roted out, and preserued thine enemies, & this hast thou not shewed me.

I cannot perceaue how this happeneth. Do they of Babilon then better, then they of Sion? Or is there eny other people, y^e knoweth the, sauynge the people of Israel? Or what generacion hath so beleued y^e couenautes, as Jacob? And yet their rewarde appeareth not, and their labo hath no frute. For I haue gone here and there thorow the heithē, & I se, y^e they be ryche & wealthy, & thynke not vpon y^e commaundementes. Weye thou therefore oure wickednesse now in y^e balaunce, and theirs also that dwell in the worlde, and so shal thy name be nowhere founde but in Israel. Or where is there a people vpon earth, y^e hath not synned before the? Or what people hath so kepte thy commaundementes? Thou shalt fynde, that Israel by name hath kepte thy preceptes, but not the other people and heithen.

The III. Chapter.

B iij

The iiij. booke of Esdras

Unto the angell that was sent vnto me (whose name was Uriel) gave me answer, and sayde: Thy hert hath takē too much vpon it in this worlde, and thou thinkest to comprehendē the waye of the hysst. Then sayde I: yee my lord. And he answered me, and sayde: I am sent to shewe the thre wayes, and to sett forth thre symilitudes before the: wherof yf thou canst declare me one, I wil shewe the also the waye, that thou desirest to se, and I shal shewe the from whence the wicked hert cometh. And I sayde: tell on my LORDE. Then sayde he vnto me: Go thy waye, weye me the weight of the fyre, or measure me the blast of the wynde, or call me agayne the daye that is past. Then answered I and sayde: What man borne is able to do that? Why requyrest thou soch of me? And he sayde vnto me: If I shulde axe the, how depe dwellinges are in the see? Or how greate water springes are vpon y firmamēt? Or how greate water sprynges are in the begynnynge of the depe? Or which are the outgoinges of Paradise? Peraduenture thou woldest saye vnto me: I neuer wente downe yet in to y depe ner hell, nether dyd I ever clymme vp in to heauen. Nevertheless now haue I axed the but onely of fyre and wynde and of the daye, where thou hast trauayled, and from the which thou canst not be separated: and yet canst thou geue me no answer of them.

He sayde morouer vnto me: Thine owne thinges, and soch as are growne vp with y, canst thou not knowe: how shulde thy vessel then be able to cōprehendē the waye of the hysst, and now outwardly in the corrupte worlde, to vnderstōde the corrupcion y is euident in my sight? Thē sayde I vnto him: It were better that we were not at all, thē that we shulde lyue in wickednesse, and to suffer, and not to knowe wherfore. He answered me, and sayde: I wēte in a wod, and the trees toke soch a deuycce and sayde: Come let vs go, and fight agaynst the see, that it maye departe awaye before vs, and that we maye make vs yet more woddes.

The floudes of the see also in lyke maner toke this deuycce, and sayde: Come, let vs go vp, and fight agaynst the trees of the wod, that we maye make oure londe the wyder. The thought and deuycce of the wod was but vayne and nothinge worth, for the fyre came, and consumed the wod: The thought of the floudes of the see came likewise to naught also, for the sonde stode vp and stopped them.

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If thou were iudge now betwyxe these two, whom woldest thou iustifie, or whom woldest thou cōdemne? I answered and sayde: Verely it is a foolish thought that they both haue deuysed. For the grounde is geuen vnto the wod, and the see also hath his place to beare his floudes. Then answered he me and sayde: Thou hast geuen a right iudgment, why iudgest thou not thy self also? For like as the grounde is geuen vnto the wod, and the see to his floudes: enen so they that dwell vpon earth, maye vnderstōde nothinge, but that which is vpon earth: and he that dwelleth aboue the heauens, maye onely vnderstōde the thinges, that are aboue the heauens. Then answered I and sayde: I beseeke the LORDE, let me haue vnderstōdinge: for it was not my mynde to be curious of thy hye thinges, but of soch as we daylie medle with all: namely, wherfore that Israel is blasphemed of the heithen, and for what cause the people (whom thou euer hast loved) is geuen ouer, to be punished of vngodly nacids, and why the lawe of oure fathers is brought to naught, and the wrytten couenautes come to none effecte, and we passe awaye out of the worlde as the greshopers, and oure life is a very feare, and we are not worthy to optayne mercy. What wyl he do then vnto his name, which is called vpon ouer vs? Of these thinges haue I axed question.

Then answered he me and sayde: The more thou searchest, the more thou shalt marvel, for the worlde hasteth fast to passe awaye, and can not comprehendē the thinges, that are promysed for the righteous in tyme to come, for this worlde is full of vnrightheousnesse and weatnes.

But as concernynge the thinges wherof thou axest me, I wyl tell the. The euell is sowne, but the destruccions therof is not yet come. If the euell now that is sowne, be not turned vpsyde downe, and yf the place where y euell is sowne, passe not awaye, then can not the thinge come y is sowne with y good. For the come of euell seede hath bene sowne in the hert of man from the begynnynge, and how moch vngodlynes hath he brought vp vnto this tyme: and how moch shal he yet brynge forth, vntyll he come in to the barne?

Pondre now by thy self, whā y come of euell seede is cutt downe, how greate a barne shal it fylle? I answered and sayde: How and whā shal these thinges come to passe? Wherfore are y yeares few and euell? And he answered me, sayēge: Hast not thou too much vpon the hysst, for thy haistynes to be aboue him

Es. 55. c
Ioh. 3. c
1. Cor. 13. b

1. Ioh. 5. c

Iud. 9. b
1. Par. 25. c

13

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is but in vayne, thou makest to moch a doo. Dyd not þe soules also of the righteous are question of these thinges in their holynes, sayenge: How longe shal I hope of this fashion? Whan cometh the frute of my barne, and my rewarde? And vpo this Jeremiel the archangel gaue them answere, and sayde: Euē whan the nombre of the sedes is fylled in you: for he hath weyed the worlde in the balance: in measure and nombre hath he measured the tyme, and moueth it not, vntyll the same measure be fulfilled. Then answered I and sayde: O LORDE LORDE, now are we all full of synne, and for oure sake peradventure it is not, that the barne of the righteous shal not be fylled, because of the synnes of the that dwell vpon earth.

apoc. 6. b

S So he answered me, and sayde: Go y waye to a woman with childe, and are her, when she hath fulfilled hir ix. monethes, yf hir childe shal be borne, yf byrth eny longer within her. The sayde I: No LORDE, that can she not. And he sayde vnto me: In hell the secreete places of soules are like þe priuie chamber of a woman. For like as a woman that traualleth, maketh haist, whan the tyme and necessity of the byrth is at hande: Euē so doth she haist to deliuer it that is committed vnto her. Loke what thou desyrest to se, it shal be shewed the from the begynnyng. Then answered I and sayde: If I haue founde fauoure in thy sight, and yf it be possible, and yf I be mete therfore, shewe me then, whether there be more to come than is past, or more past than is for to come. What is past, I knowe: but what is for to come, I knowe not.

G And he saide vnto me: Stonde vp vpo y right syde, and I shal expounde the symilitude vnto the. So I stode, and beholde, an whote burnyng onē wente over before me: and it happened þe whan the flamme was gone by, the smoke had the vpper hande. After this the re wente over before me a watery cloude, and sent downe moch rayne w a storme: and whan the stormy rayne was past, the droppes remained still. Then sayde he vnto me: like as the rayne is more than the droppes, and as the fyre exceedeth the smoke, even so þe measure of the thinges that are past, hath the vpper hande. Then wente the droppes and the smoke aboue: and I prayed and sayde: Maye I lyue (thynkest thou) vntyll that tyme? Or what shal happen in those dayes? He answered me, and sayde: As for the tokes wherof thou axest me, I maye tell the of the in a parte: but as touchinge y life, I maye

The v. Chap. Ho. xi.

not shewe the, for I am not sent therfore.

The V. Chapter.

Wherthelesse, as concernyng the tokens, mark this: Beholde, the dayes shal come, that they which dwell vpon earth, shalbe takē in a greete nombre, and the waye of the trueth shalbe hyd, and the lōde shalbe baren from saich: but iniquyte shal haue the vpper hande, like as thou hast sene now, and as thou hast herde lōge ago. And the lōde that thou seist now to haue rule, shalt thou shortly se waist. But yf God graunte the to lyue, thou shalt se after þe thirde trompet, that the Sonne shal sodenly shyne agayne in the night, and the Moone thre tymes in the daye, and bloude shal droppe out of wodde, and the stone shal geue his voyce, and the people shalbe iniquyte: and even he shal rule, whom they hope not that dwell vpon earth, and the soules shal flye, and the Sodomitysh see shal cast out his fish, and make a noyse in the night, which many shal not knowe, but they shal all heare the voyce therof.

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Mat. 24. 2

There shalbe a confusion also in many places, and the fyre shal be oft sent agayne, and the wyld beasts shal go their waye, and men struous women shal beare monsters, and sale waters shalbe founde in the swete: one scende shal fight agaynst another: then shal all wyte and vnderstandinge be hyd and put asyde in to their secreete places, and shalbe sought of many, and yet not be founde: then shal vnto righteousness and voluptuousnes haue the vpperhande vpon earth. One lande also shal be another, and saye: Is righteousness gone thorow the? And it shal saye: No. At the same tyme shal men hope, but nothinge optayne: they shal labour, but their wayes shal not prospere.

22

To shewe the soch tokens I haue lene, and yf thou wilt praye agayne, and wepe as now, and fast seven dayes, thou shalt heare yet greater thinges. Then I awaked, and a fearfulness wente thorow all my body, and my mynde was feble and carefull, so that I almost swowned withall. So the angell that was come to talke with me, held me, comforted me, and sett me vp vpon my fete.

And in the seconde night it happened, þe Salathiel the capayne of the people came vnto me, sayenge: Where hast thou bene? and why is thy countenance so heny? Knowest thou not, þe Israel is committed vnto the, in the lōde of their captynyte? Vp then, and eate, and forsake vs not, as the shepherds

23

Some re-
de my life

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that leaneth his flock in the handes of wicked wolues. Then sayde I vnto him: Go thy waye from me, and come not nye me: & he herde it, and as I sayde, so wete he his waye from me. And so I fasted seuen dayes, mournynge and wepyng, like as Oriell the angell commaunded me. And after seuen dayes it happened, that I thoughtes of my hert were very greuous vnto me agayne, & my soule receaued I sperte of vnderstandynge, & I begane to talke wth the most hyest agayne, and sayde: O LORDE LORDE, of euery wode of I earth & of all the trees therof, thou hast chosen I one onely vynyarde: and of all londes of the whole wolde thou hast chosen the one pytt: and of all floures of the grounde thou hast chosen the one lylie: and of all the depthes of the see thou hast fylled the one ryner: and of all builded cities thou hast halowed Sion vnto thy self: and of all I soules that are created, thou hast named the one doue: and of all the catell I are made, thou hast prouyded I one shepe: & amonge all I multitudes of folkes thou hast gotten the one people, and vnto this people whom thou louedest, thou gauest a lawe, I is proued of all.

D And now O LORDE, why hast thou geue this one people ouer vnto many? & vpon the one rote thou hast prepared other, and why hast thou scatred I one onely people amonge many? which treade the downe, yee which haue euer withstonde I promyses, & neuer beleued I couenautes? And though thou werest enemye vnto I people, yet shuldest thou punysh the wth thine owne handes. Now whā I had spokē these wordes, the angell I came to me I might afore, was set vnto me, & sayde vnto me: Heare me, & herke to I thinge I I saye, & I shal tell I more. And I sayed: Speake on my LORDE. The sayde he vnto me: Thou art sore vexed & troubled for Israels sake. Lenest thou I people better, then him I made them? And I sayde: To LORDE, but of very grefe & cōpassion haue I spokē. For my reynes payne me euery houre, because I wolde haue experience of the waye of the most hyest, and to seeke out parte of his iudgment. And he sayde vnto me: that thou mayest not. And I sayde: wherfore LORDE? Where vnto was I berne then? Or why was not my mothers childebed then my grane? So had I not sene the mysery and trouble of Jacob, and the traualle of my people of Israel.

E And he sayde vnto me: Tobie me I thinges, I are not yet come: gather me together I drioppes, that are scatred abroad: make me I floures grene agayne, I are wythered: opē

The v. Chap.

me the thinge that is closed: and bringe me forth the wyndes, that are shutt vp: Shewe me the ymage of a voyce, and then shal I declare the the thinge, that thou labourest to knowe. And I sayde: O LORDE LORDE, who maye knowe these thinges, but he that hath not his dwellynge wth me? As for me, I am vnwyse: how maye I the speake of the se thinges, wherof thouarest me? The sayde he vnto me: like as thou canst do none of the se thinges I I haue spoken of, Euen so canst thou not synde out my iudgment, or in the ende the lone that I haue promysed vnto my people. And I sayde: Beholde O LORDE, yet art thou nye vnto them that haue no ende: and what shal they do that haue bene before me, or we that be now, or they that shal come after vs? And he sayde vnto me: I wyl lyften my iudgment vnto a ryng. Like as there is no slacknesse of the last, euen so is there no swiftnesse of the first. So I answered & sayde: Coudest thou not make those (that haue bene made, and that be now, and that are for to come) in one, that thou mightest shewe thy iudgment the sooner?

Then answered he me and sayde: The creature maye not haist about the maker, neither maye the wolde holdethē at once, that shal be created.

And I sayde: How hast thou sayde then vnto thy seruant, that thou lyuynge maker hast made the creature lyuynge at once, & the creature bare it: enē so might it now also beare them that be present, at once. And he sayde vnto me: Are the childebed of a womā, and saye vnto her: If thou bungest forth childre, why doest thou it not together, but one after another? Praye her therfore, to brynge forth ten children at once. And I sayde: she can not, but must do it one after another.

Then sayde he vnto me: Euen so haue I geuen a childebed vnto the earth, for those that be sowne vpon it by proesse of tyme.

For like as a yonge childe maye not brynge forth the thinges that belonge to the aged, euen so haue I ordned the wolde which I made.

And I axed and sayde: Seynge thou hast now geue me a waye, I wyl speake before I: for oure mother of who thou hast tolde me, is yet yonge, & now she draweth nye vnto age. He answered me & sayde: Are a woman that beareth children, & she shal tell the. Saye vnto her: wherfore are not they (whom thou hast now brought forth) like those that were before the, but lesse of stature? And she shal answer the: They I be borne in the youth

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of strenght, are of one fashion: and they that are borne in the tyme of age (whan the childes bedd fayleth) are othe wyse. Considre now thy self, how that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye, as the creatures which now begynne to be olde, and haue passed ouer the strenght of youth. Then sayde I: L O R D E I beseeke the, yf I haue founde fauoure in thy sight, shewe thy seruunt, by whom doest thou vyset thy creature?

The VI. Chapter.

Ald he sayde vnto me: In the begynnyng whan the grounde was made, before the worlde stode, or euer yf wyndes blew, before it thondred and lightened, or euer the foundations of Paradise were layed, before the fayre floures were sene, or euer the moueable powers were stablished, before yf innumerable multitudes of angels were gathered together, or euer yf highnesses of yf ayre were lifted vp, afore yf measures of the firmament were named, or euer yf chymneys in Sion were hote, and or the presente yeares were sought out, and or euer the inuencions of them yf now synne, were put asyde, before they were sealed that now gather faith for a treasure: then dyd I considre and pondre all these thinges, and they all were made thorow me, and thorow none other: by me also they be ended, and by none other.

Then answered I and sayde: which shal be the partyng asunder of the tymes? Or whan shal be the ende of the first, and the begynnyng of it that foloweth? And he sayde vnto me: From Abraham vnto Isaac, whan Jacob and Esau were borne of him, Jacobs hande helde first the heele of Esau: for Esau is the ende of this worlde, and Jacob is the begynnyng of it that foloweth. The hande of man betwixte the heele and the hande. Other question (Esdras) art thou not.

I answered then and sayde: O L O R D E, yf I haue founde fauoure in thy sight, I beseeke the, shewe thy seruunt the ende of thy tokens, wherof thou shewdest me parte the last night. So he answered and sayde vnto me: Stode vp vpon thy fete, and heare the perfecte voyce and sounde. There shal come a greete mocion, but yf place where thou stoddest shal not be moued. And therfore whan thou hearest the wordes, be not afrayed: for of the ende shal the worde and foundation of yf earth be vnderstonde. And why? the worde therof trembleth and qua-

The vi. Chap. Fo. xij.

kereth, for it knoweth, that it must be chaunged at the ende. And it happened, that whan I had herde it, I stode vp vpon my fete and hertened: and beholde, there was a voyce yf spake, and the sounde of it was like the sounde of many waters, and it sayde. Beholde, yf dayes come, yf I wyl begynne to drawe nye, and to vyset them that dwell vpon earth, and wyl begynne to make inquisicion of them, what they be yf haue hurte equyte wvnrigh-teousnes, and whan the lowe estate of Sion shalbe fulfylled: and whan the worlde, that shal vanish awaye, shalbe ouersealed, then wyl I do these tokens.

The booke shalbe opened before the firmament, and they shal se all together, and the children of a yeare olde shal speake wv their voyces: the womē with childe shal brynge forth vntymely children of thre or foure monethes olde, and they shal lyue, and be raysed vp: and sodely shal the sowne places appere as the vnsowne, the full store houses shal sodenly be founde emptie, and the trompett shal geue a sounde, which whan everyman heareth, they shalbe haistely afrayed. At that tyme shal frendes fight one agaynst another like enemies, and the earth shal stonde in feare with them.

The sprynges of the welles shal stonde styll, and in thre houres they shal not renne. Who so euer remayneth from all these thingen that I haue tolde the, shal escape, and se my saluacion, and the ende of youre worlde. And the men that are receaued, shal se it, they that haue not tasted deatch fro their byrth: and the hert of the indwellers shalbe chaunged, and turned into another meanyng: for euell shalbe put out, and disceare shalbe quenched. As for faith, it shal flourish, corrupcion shalbe ouercome: and the truthe, which hath bene so longe without frute, shalbe declared.

And it happened whan he talked wv me, that I looked demurely vpon him, before whan I stode, and these wordes sayde he vnto me: I am come to shewe yf, the tyme of yf night for to come.

As thou wilt praye yet more, and fast seue dayes agayne, I shal tel the more thinges, and greater then before: for thy voyce is herde before the hyest: for why? the Mightie hath sene thy righteous dealyng, he hath sene al so thy chastite, which thou hast had ever sence thy youth: and therfore hath he sent me to shewe the all these thinges, and to saye vnto the: Be of good comfort, and feare not, and haist not with yf tymes that are past to

C

Mat. 10. 8
Mich. 7. 8

D

The iij. boke of Esdras

thynte vayne thinges, and make no haist of the latter tymes.

And it happened after this, **I** wepte agayne, and fasted seven dayes in like maner, that I might fulfill the thre weekes, which he tolde me. In the eight night was my hert wexed wiche in me agayne, and I beganne to speake before the **h**eyest: for my spiete was greatly set on fyre, and my soule was in distresse, and I sayde: **O** **LORDE**, thou spakest vnto thy creature from the begynnyng (even the first daye) and saydest: Let heauen and earth be made, and thy worde was a perfecte worke. And then was there the spiete, and the darcknesses were yet on euery syde, and silence: there was no mans voyce as yet from the. Then commaundedst thou a fayre light to come forth out of thy treasures, that thy worke might appeare and be seene.

Gen. 1. a

E Upon the seconde daye thou maydest the spiete of the firmament, and commaundedst it to parte asunder & to make a deuysion betwixt the waters, that the one parte might remayne above, and the other beneth. Upon the thirde daye thou broughtest to passe, **I** the waters were gathered in the seventh parte of the earth: Six partes hast thou dried vp, and kepte them, to the intent **I** men might some and occupie husbandrie therein. As soone as thy worde wente forth, the worke was made. For immediatly there was greace innumerable frute, & many dyuerse pleasures & desyres of temptacion, floures of chaungeable colour and smell, and this was done the thirde daye.

Deu. 4. c

Upon the fourth daye thou commaundedst that the Sonne shulde geue his shyne, and **I** Moone his light: the starres bidest thou sett in ordie, and ganest them a charge, to do seruyce euen vnto man, that was for to be made. Vpon the fift daye thou saydest vnto the seventh parte (where the waters were gathered) that they shulde brynge forth diuerse beastes, foules and fishes. And so it came to passe, that the domine water and without soule, brought forth luyng beastes at the commaundment of God, that all people might praysse thy wonderous workes. Then bidest thou preserve two soules, **y** one thou caldest Enoch and the other Lemiatan, and bidest separate the one from the other: for the seventh parte (namely, where the water was gathered together) might not holde them both. Vnto Enoch thou ganest one parte, which was dried vp the thirde daye, that he shulde dwell in the same parte, wherein are a thousande hilles. But vnto Lemiatan thou

S

The vii. Chap.

ganest the seventh parte, namely the moyst, and hast kepte him to deuoure what thou wylt, and when.

Vpon the sixte daye thou ganest commaundment vnto the earth, that before the it shulde brynge forth beastes, catell and all **I** crepe, & (besydes this) Adam also, whom thou maydest lorde of all thy creatures: **O** f him come we all, and the people also, whom thou hast chosen specially vnto thy self. All this haue I sayde now and spoken before the, that I might shewe, how that the worlde is made for oure sakes. As for the other people which also come of Adam, thou hast sayde that they are nothings, but be like a sperle, and hast likened the abundaunce of them vnto a droppe (that falleth) from the rose of the house.

And now (**O** **LORDE**) the **h**eyth which haue euer bene reputed as nothings, haue begonne to be lordes ouer vs, and to deuoure vs: but we thy people (whom thou hast called **y** first borne, thy only begotten, and thy feruent lover) are geuen in to their handes and power. **I** f the worlde now be made for oure sakes, why haue we not the inheritaunce in possession with the worlde? How longe shal this endure?

The VII. Chapter.

When it happened after that I had spoken out these wordes, there was sent vnto me an angell (which had bene by me also the nightes afore) and he sayde vnto me: Vpon Esdras, and heare the wordes that I am come to tell the. And I sayde: speake on **LORDE** my God. **T**he sayde he vnto me: The see is sett in a wyde place, **I** it might be depe and greate: but the intraunce is narrow and small like a ryuer. For who wolde go in to the see, to loke vpon it, and to rule it? **I** f he wente not thorow the narrow, how might he come in to the brode?

I tem, another. A cite is buylded and sett vpon a brode felde, and is full of all goodes: the intraunce is narrow and sodane, like as **y** f there were a fyre at the right hande, and a depe water at the left, and as it were onely one strate path betwixt the both, so small, that there coude but one man go there.

I f this cite now were geuen to an heye, & he neuer wente thorow this parlous waye, how wolde he receaue his inheritaunce? And I sayde: It is so, **LORDE**. Then sayde he: Euen so is Israel also a porcion. And why? for their sakes haue I made the worlde: & when Adam trasgressed my statutes, then was **I** thinge indged that was done. Then were **I** intraunces of the worlde made narrow, full

A

The iij. boke of Esdras

of sorow and cranayle: They are but few & euell, full of pavel and labour. For the in traunces of the fore wolde were wyde and sure, and brought immortall frute.

B If they now which are entred in to this wolde, maye not comprehendese straye and vayne thinges, moch lesse maye they comprehend and vnderstonde the secrete thinges: Why disquietest thou thy self then, seynge thou art but a corruptible mā: And what woldest thou knowe, where as thou art but mortall: And why hast thou not receaved in to thine hert the thinge that is for to come, but that is present?

Deut. 2. 2 The sayde J: O LORDE LORDE, thou hast ordened in thy lawe, that the righteous shulde inheret these thinges, but that the vnfaithfull and vngodly shulde perishe. Neuertheles the righteous shall suffre straye thinges, and hope for wyde: for they that haue lyued vngodly & suffred straye thinges, shal not se the wyde.

And he saide vnto me: There is no iudge aboue God, and none that hath vnderston- dinge aboue the hyest. For there be many & perishe, because they despyse y lawe of God that is sett before them. For God hath geuen straye commandement to soch as come, that they knowe what they do, and how they shulde lyue: and yf they kepte this, they shulde not be punyshe.

Neuertheles they were not obedient vnto him, but spake agaynst him: ymagined vayne thinges, & purposed to synne, and say- demorouer, that there was no God, & that God regarded it not. His wayes haue they not knowne, his lawe haue they despyed, & denyed his promyses: in his statutes & ordi- naunces haue they not bene faithfull & sted- fast, and haue not perfourmed his workes.

C And therfore Esdras, vnto the full, plen- ty: and to the emptye, emptynesse. Beholde, the tyme shal come, & these tokens which I haue tolde the, shal come to passe, & the bry- de shal appeare: & the earth & now passeth awaye, shalbe shewed: & whoso ever is deli- uered from y foresayde euels, shal se my wo- ders. For my sonne Jesus shal be openly de- clared, wth those & be wth him: & they & remay- ne, shal be mery in foure hundred yeares.

After these same yeares shall my sonne Chust dye, and ail men that haue life: and y wolde shalbe turned in to the olde sylence seven dayes, like as in the fore iudgmentes, so that no man shal remayne. And after se- uen dayes, the wolde that yet awaketh not, shalbe rayled vp, & shal dye corrupte. And

The viij. Chap. Ho. xij.

the earth shal restore those that haue slepte in her, and so shall the dust those that dwell in sylence, and the secrete places shal deliuer those that be committed vnto them. And y most hyest shal be openly declared vpon the seate of iudgment, & all misery shal vanysh awaye, and lōge suffringe shalbe gathered together. But the iudgment shal contynue, y truethe shal remayne, and faith shal waie strōge, the worke shal folowe, and the rewar- de shal be shewed, the righteousnesses shal watch, and the vnrighteousneses shal bea- re no rule.

Then sayde J: Abraham prayed first for the Sodomites, & Moses for the fathers & synned in the wyldernes, & he & came a ster- him for Israel, in y tyme of Achas and Sa- muel: and David for y destruccion, and Sa- lomon for them that came in to the Sanc- tuary, & Helias for those that receaved ray- ne, and for the deed, that he might lyue: and Ezechias for y people in the tyme of Senna- cherib: & dyuerse other in like maner, which haue prayed for many.

Eue so now, seynge y corrupte is growne vp, and wickednes increased, and the righ- teous haue prayed for the vngodly, wherfo- re shal it not be so now also?

He answered me, and sayde: This present wolde is not y ende, there remayneth moch honoure in it, therfore haue they prayed for the weake. But the daye of dome shalbe the ende of this tyme, and y begynnyng of the immortalite for to come, wherin all corrup- cion vanysheth, all voluptuousnes is lowsed, all myssbeleue taken awaye, righteousness growne, and the verite spronge vp. Then shall no man be able to saue him that is de- stroyed, ner to oppresse him & hath gottē y victory. I answered the, & sayde: This is my first & last sayenge: & it had bene better, not to haue geuen the earth vnto Adam: or els whan it was geue him, to kepe him that he shulde not synne. For what profit is it for men now in this present tyme to lyue in heu- nes, & after death to loke for punysment? O thou Adā, what hast thou done? For though it was thou & synned, thou art not fallē alo- ne, but we all & come of the. For what pro- fit is it vnto vs, yf there be promysed vs an immortall tyme, where as we meble wth dead- ly workes: & that there is promysed vs an e- uerlastinge hope, where as we of selues are euell & vayne: & y there are layed vp for vs dwelllynges of health & fredome, where as we haue lyued euell: and that the worships of y hyest is kepte to defende them, which

Gen. 12. d
Exo. 31. c
2. Re. 24. b
2. Par. 6. c
2. Re. 17. a
4. Re. 18.
and 19.

E

C

The iij. boke of Esdras.

haue led a pacient life, where as we haue walked in y most wicked wayes of all: and that there shalbe shewed a paradysse, whose frute endureth for euer, wherein is freidome and medycyne, where as we shal not go in: for we haue walked in vnplesaunt places: And that the faces of them which haue absteyned, shal shyne aboue the starres, where as oure faces shalbe black and darcke: For whyle we lyued and dyd vnrighrecusly, we considered not, that we shulde suffre therfore after death?

S The answered he me, and sayde: This is the consideracion & thought of the barrayl, which man hath vpon earth: that yf he be ouercome, he shal suffre as thou hast sayde. But yf he gett the victory, he shal receaue the thinge that I saye. For this is the life, wherof Moses spake vnto the people, whyle he lyued, sayenge: Chose the life, that thou mayest lyue. Neuertheles they beleued him not, nether the prophetes a fter h. m. No nor me which haue spoken vnto them, that heuynes shulde not reach vnto them to their destruction, like as ioye is for to come ouer those, that haue suffred the selues to be enfourmed in saluacion.

I answered then & sayde: I knowe L O R D E, that the hyst is mercysfull, in y he hath mercy vpon them, which are not yet in the worlde, and vpon these also that walke in his lawe: and that he is pacient and longe sufferinge towarde those that haue synned in their workes: and that he is liberrall to geue where as it requyeth: and that he is of greate mercy, for he multiplieth his louynge kyndnesses towarde those that are present, and that are past, and to them which are for to come. For yf he multiplie not his mercies, the worlde shal not be made lyuynge, with those that dwell therein: He geueth also, for yf he gaue not of his goodnesse, that they which haue done euell, might be eased, the ten thousande parte of men shulde not be made lyuynge. And yf the iudge forgane not those y he healed with his worde, and yf he wolde destroye y multitude that stryuet, there shulde be very few left in an innu-
merable multitude.

The VIII. Chapter.

Ald he answered me, sayenge: The most hyest made this worlde for many, but the worlde to come for few. I wyl tell the a symilitude, Esdras: As whan thouapest the earth, it shal saye vnto the, that it geueth moch mould, wherof erthen vessels are made, but litle of it y golde cōmeth of.

The viij. Chap.

Euen so is it with the worke of this worlde. There be many created, but few shall be preferred. Then answered I & sayde: Then swalowe vp the witt (thou soule) and deuoure the vnderstandinge, for thou art agreed to herten and to geue eare, and wyllinge to prophete: for thou hast no longer space geuen the, but only to lyue. O L O R D E, wile thou not geue thy seruant leue, y we maye praye before the, and that thou mayest geue sede vnto oure hert, and buylde oure vnderstandinge, that there maye come frute of it: and that every one which is corrupte, and beareth the state and place of a man, maye lyue?

For thou art alone, and we all are one workmanshipe of thy handes, like as thou hast sayde, and like as the body is fashioned now in the childebed, and thou geueth the members, and thy creature is preferred in fyre and water: & ix. monethes doth thy worke suffre thy creature, which is fashioned in her: but the thinge that preserveth and it y is preserved, shal both be kepte together: & whan tyme is, the childebedd deliuereth y thinge, that is kepte and growne in her.

For thou hast commaunded the brestes to geue mylke vnto the frute, that the thinge which is created and fashioned, maye be nourished for a tyme: and then thou dispest and ordrest it with thy mercy, bryngest it vp with thy righteousnes, nurturtest it in thy lawe, and refourmest it with thy vnderstandinge, mortifiest it as thy creature, and makest it lyuynge as thy worke. Seinge then that thou destroyest him, which wth so greete labours is created and fashioned thorow thy commaundement, thou couldest lyghtly ordene also, that the thinge which is made, might be preferred.

And this I speake now of all men in generall, as thou knowest: but of thy people, for whose sake I am sory: and of thy inheritance, for whose cause I mourne: and of Israel, for whom I am wofull: and for Jacob, for whose sake I am grieved: therefore begynne I to praye before the, for my self and for them, for I se the fall of vs, even of vs, that dwell vpon earth. But I haue herde the swiftnes of the iudge, which is to come: therefore heare my voyce, and vnderstode my wordes, and I shal speake before the.

This is the begynnynge of the wordes of Esdras, before he was receaued: O L O R D E, thou that dwellest in euerlastynge nesse, whose eyes are lift vp in the ayre, whose si-
le is excedinge hye, whose glory and maiest-

Matt. 10. b
and 21. b

The iij. boke of Esdras

ty maye not be comprehēded, before whom the hoostes of heauen stonde with trembling, whose keepinge is turned in winde and fyre, whose worde is true, whose talkynge is stedfast, whose commaundement is stronge, whose ordynaunce is fearfull, whose lorde dryeth vp the depthes, whose wrath melteth the mountaynes to melt awaye, & whose tructh beareth wytnes: O heare y prayer of thy seruante, and march with thine eares the petition of thy creature.

For whyle I lyue, I wil speake: and so loe geas I haue vnderstonde, I will answer. O loke not vpon the synnes of thy people, which serue y in the tructh. Haue no respect vnto the wicked studies of the Zeythen, but to the desyre of those that kepethy testimonies with sorowes. Think not vpon those that haue walked faynedly before the, but vpon them, which with wyll haue knowne thy feare.

Let it not be chy wyll to destroye them, which haue had beastly maners, but to loke vpon them that haue clearly taught thy lawe. Take thou no indignacion at them, which are worse then bestes: but loue them, that allwaye put their trust in y righteousness and glory: for we and oure fathers haue all the same sicknes and disease, but because of oure synnes thou shalt be called mercifull.

D For yf thou hast mercy vpon vs, thou shalt be called mercifull, where as we haue no workes of righteousness: for y righteous which haue layed vp many good workes together, shall out of their dedes receaue rewarde. For what is man, that thou shuldest take displeasure at him? Or what is the corruptible mortall generacion, that thou shuldest be so rough toward him?

For of a tructh there is no man amonge them that be boine, but he hath dealt wickedly: and amonge the faithfull there is none, which hath not done amysse. For in this (O L O R D E) thy righteousness & thy goodnes shall be praysed and declared, yf thou be mercifull vnto them, which are not rych in good workes.

Then answered he me and sayde: Some thinges hast thou spoken a right, and accordinge vnto thy wordes it shal be. For I wil not verely cosidre the worke of them, which haue synned before death, before the iudgment, before destruccio, but I wyll reioyse ouer the worke and thought of y righteous. I wil remembre also the pilgramege, the holymakynge and the rewarde. Like as I ha-

The viij. Chap. Fo. xiiij.

ue spoken now, so shall it come to passe. For as the husband man soweth much sēde vpon the grounde, and planteth many trees, and yett allwaye the thinge that is sowne or planted is not all kepte safe, nether doth it all take rote: Euen so is it of them that are sowne in the worlde, they shal not all be preserued.

I answered then & sayde: If I haue founde grace, then let me speake. Like as the husbande mans sēde perisheth, yf it receaue not rayne in due season, or yf there come to much rayne vpon it: Euen so perisheth man also, which is created with thy handes, and is like vnto thine owne ymage and to thy self, for whose sake thou hast made all thinges, and lictened him vnto the husbande mans sēde. Be not wroth at vs (O L O R D E) but spare thy people, and haue mercy vpon thine owne inheritance: O be mercifull vnto thy creature.

Then answered he me and sayde: Thinges present are for the present, and thinges to come for soch as be to come. For thou wastest yett much, seynge thou mayest loue my creature aboue me: I haue oft times drawne nye vnto the, but neuer to the vnrighteous. In this also thou art maruelous before the Zeyst, in that thou hast humbled thy self, as it becommeth the, and hast not regarded thine owne self, y thou art had in soch honoure amonge the righteous. Therefore shal greate wretchednes and mysery come vpon them, that in the latter tyme shal dwell in y worlde, for they haue walked in greate pryde.

But vnderstonde thou for thy self, and sette out glory for soch as be like the: for vnto you is paradysse opened, the tre of life is planted, the tyme to come is prepared, plenteousnes made ready: a cite is builded for you, and a rest is prepared, yee perfecte goodnes and wysdome. The rote of euell is marked from you, the weaknes and moth is hyd from you, & into hell flyeth corrupcion in forgetfulnes. Sorowes are vanyshed awaye, and in the ende is shewed the treasure of immortallite. And therefore are thou no more questions, concerninge the multitude of them that perish. For they haue taken libertie, despysed the Zeyst, thought some of his lawe, and forsaken his wayes.

Morouer, they haue troben downe his righteous, and sayde in their hert, that there is no God, yee and that wittingly, for they dye. For like as the thinge that I haue spoken of is made ready for you: Euen so is thyrist and payne prepared for them. For it was not his wil that man shulde come to naught: but

1. Re. 8. g
2. Par. 6. f
3. Ioh. 1. b

Gen. 4. 2

Psalm. 11. a

The iij. boke of Esdras.

they which be created, haue defyled the name of him that made them, and are vnthanfull vnto him, which prepared life for them. And therfore is my iudgment now at hande. These thinges haue I not shewed vnto all men, but vnto few: namely, vnto the, and to soch as be like the.

Then answered I and sayde: Beholde O LORD, now hast thou shewed me the multitude of the tokens, which thou wilt begynne to do at the last: but at what tyme and whan, thou hast not shewed me.

The IX. Chapter.

He answered me then and saide: I tell thee thou the tyme diligently in it self, whan thou seest that one parte of the tokens come to passe, which I haue tolde yf before: so shalt thou vnderstande, that it is the very same tyme, wherin the thyest wil be gynnynge to vylite the worlde, which he made. And whan there shalbe some earthquake and vprore of the people in the worlde, then shalt thou well vnderstande, that the most thyest spake of those thinges, from the dayes that were before the, euen from the begynnynge.

For like as all that is made in the worlde, hath a begynnynge and ende, and the ende is manifest: Euen so the tymes also of the thyest haue playne begynnynge in wonders and signes, and the ende in workynge and in tokens. And every one that shalt be saved, and shall be able to escape by his workes & by faith (wherin ye haue beleued) shall be preserved from the saide perils, and shall see my sauicure in my londe and within my borders, for I haue halowed me from the worlde. Then shall they be in carefulnesse, which now haue abused my waies: and they that haue cast them out despytefully, shall dwell in paynes.

For soch as in their life haue receaved benefites, and haue not knowen me, and they that haue abhorred my lawe, whyle they had yet fredome, and whan they had yet open roome of amendinge and conuersion, & vnderstode not, but despyed it: yf same must knowe it after death in payne. And therfore be thou nomore carefull, how the vngedly shalbe punyshed, & how the righteous shalbe saued, and whose the worlde is, and for whom the worlde, and whan it is. Then answered I and sayde: I haue talked before & now I speake, and wyl speake also hereafter, that there be many moo of them which perishe, then shal be saued, like as the floude is greater then the droppe.

The ix. Chap.

And he answered me, sayenge: like as the felde is, so is also the seede: as the floures be, so are the colours also: soch as the workman is, soch is also yf worke: and as the husbandman is himself, so is his husbandrye also, for it was the tyme of the worlde. And whan I prepared for them that are now, or euer the worlde was made, wher in they shulde dwell, then was there no man that withstode me. Now whan every one was, and the maker also in the worlde which is now prepared, and the moneth that ceaseth not, and the lawe which is vnsearcheable, their maners were corrupte. So I considered the worlde, and beholde, there was perill, because of yf thoughtes that were come in to it. And I saue, and spared the greatly, and haue kepte me a wynebery of the grapes, and a plancke from amonge many generacions. Let the multitude perish the, which are growne vp in vayne, and let my grape & wynebery be kepte: euen my plancke: for with greates labour haue I made it vp.

Nevertheless yf thou wilt take vpon the yet seven dayes mo (but thou shalt not fast in them) go thy waye then in to yf felde of floures, where no house is buylded, and eat one ly of the floures of the felde, taist not flesh, drinke no wine, but eat floures onely. Praye vnto the thyest continually, so will I come, and talke with the.

So I wente my waye and came in to the felde which is called Ardath (like as he commaunded me) and there I sat amonge yf floures, and ate of the herbes of the felde, and yf meate of the same satisfied me. After seven dayes I sat vpon the grasse, & my heart was vexed within me like as afore: and I opened my mouth, and beganne to talke before the thyest, and saide: O LORD, thou yf shewest thy self vnto vs, thou hast declared and opened thy self vnto oure fathers in the wyldernes, in a place where no man dwelleth, in a baren place, whan they came out of Egypte, and thou spakest, sayenge: Heare me O Israel, and marke my wordes thou seede of Jacob. Beholde, I sowe my lawe in you, and it shal brynge frute in you, & ye shalbe honoured in it for euer. For oure fathers which receaved the lawe, kepte it not, and obserued not thy ordinance and statutes, & the frute of yf lawe was not declared: for it mighte not, for whyt it was thine. For they that receaved it, perished, because they kepte not yf thinge that was sowne in them.

It is a custome whan the ground receaueth seede, or the see a shipp, or a vessell meate

Exo. 19. d
and 24. a
Deut. 4. b

Deut. 32. f

Elz 40.2
2. Tim. 2.2

and drynke, that, whan it perisheth or is broken wherin a thinge is sowne, or wherin eny thinge is put: the thinges also perishe & are broken, which are sowne or putt therein. But vnto vs it hath not happened so: for we & haue receaved the lawe, perish in synne, and oure hert also which receaved the lawe: not withstandinge the lawe perisheth not, but remayneth in his labour.

4. El. 10. d

And whan I considered these thinges in my hert after this maner, I looked aboute me with myne eyes, and vpon the right syde I sawe a woman, which mourned sore, made greate lamentacion, and wepte with loude voyce: hir clothes were rent in peces, & she had asshes vpon hir heade.

I The let I my thoughtes go, & I was in, & turned me vnto her, & sayde: wherfore wepest thou? why art thou so sory & discomforted? And she sayde vnto me: Syr, let me bewaile my self & take yet more sorowe: for I am sore vexed in my mynde, & brought very lowe. And I saide vnto her: what ayleth y? Or who hath done eny thinge to y? & tell me. She sayde: I haue bene vnfrutefull and barren, and haue had an husband thirtie yeares. And these xxx. yeares I do no thinge els daye and night and all houres, but make my prayer to y. & yest. After thirtie yeares God herde me thy hand mayden, looked vpon my misery, considred my trouble, and gaue me a sonne, and I was glad of him, so was my husband also and all my neighbours, and we gaue greate honoure vnto y. Mightie. And I nourished him with greate trauayle. So whan he grewe vp, & came to the tyme, that he shulde haue a wife, I made a feast.

The X. Chapter.

21 **W**id it happened that whan my sonne wente in to his chamber, he fell downe, and dyed: the ouerhrew we all the lightes, and all my neighbours rose vp to comforte me. The toke I my rest vnto the secōde daye at night: & whan they had all rested, & they might comforte me, I rested also, and rose vp by night, and fled, and am come hither in to this felde, as thou seist: and am purposed not to come in the cite, but to remayne here, and nether to eate ner drynke, but continually to mourne and to fast, vntill I dye.

Then let I my meditations and thoughtes fall, that I was in, and spake to her in displeasure: Thou foolish woman, seist thou not oure heynnes and mournynge, and what happeneth vnto vs? how Sion & mother is all wo full and sory, and how she is cleane brought downe and in misery? seinge we be

all now in heynnes, & make oure mone (for we be all sorowfull.) As for the heynnes that thou takest, it is but for one sonne. Demaunde the earth, and she shal tell the, that it is she which ought (by reason) to mourne, for the fall of so many that growe vpon her. For from the begynnynge all men are borne of her, & other shal come: and beholde, they walke almost all into destruccion, and many of them shal be roted out.

Who shulde then (by reason) make more mournynge, then she, that hath lost so greate a multitude? and not thou, which art sory but for one. But yf thou woldest saye vnto me: My mournynge is not like the mournynge of the earth, for I haue lost the frute of my body, which I bare with heynnes: as for the earth, acordinge to the ordynance of y earth onely, so that many are gone awaye in her, as it is come to passe: Then saye I vnto the: like as thou hast borne with trauayle & sorowe, enen so the earth also from the begynnynge geueth hir frute vnto man, for him & made her. And therfore withholde thy sorowe and heynnes by thy self, and loke what happeneth vnto y, beare it strongly. For yf thou iudgest the march & ende of God to be righteous and good, and receavest his counsell in tyme, thou shalt be commended therein. So thy waye then in to the cite to thy husbande.

B

Heb 12.2

And she sayde vnto me: that wyll I not do, I will not go in to the cite, but heare will I dye. So I commoned more with her, and sayde: Do not so, but be couceled, and folowe me: for how many falles hath Sion? Be of good comforte because of the sorowe of Jerusalem. For thou seist that oure Sanctuary is layed waist, oure altier broken, oure temple destroyed, oure playenge of instrumentes and synging layed downe, the thankesgeuynge put to sylence, & myrth is vanished awaye, the light of oure candelstick is quenched, y Arke of the couenaunt is take from vs, all oure holy thinges are defyled, and the name that is called vpon our vs, is dishonoured, oure children are put to shame, oure prestes are brent, oure Levites are caried awaye in to captiuyte, oure virgins are defyled, and oure wyues raryshed, oure righteous men spoyled, and oure childre destroyed, oure yongemen are brought in bōdage, and oure stronge worthies are become weake: and Sion (which seale is y greates of all) is low sed vp from hir worshipe: for she is deliuered in to the handes of them that hate vs.

And therfore shake of y greate heynnes, C

C iij

The iij. boke of Esdras.

and putt awaye the multitude of sorowes: that the Mightie maye be mercyfull vnto the, and that the hyest maye geue the rest from y^e labour and traualle. And it happened, that whan I was talkynge with her, hir face dyd shyne & glyster, so that I was afrayed of her, and mused what it might be. And immediatly she cast out a greete voyce, very fearfull, so that y^e earth shoke at the noyse of the woman: and I looked, and beholde, the woman appeared vnto me nemeze: but there was a cite buylded, and a place was shewed from the grounde and foundation.

4.Es.4.a Then was I afrayed, and cried with loude voyce, and sayde: where is Daniel the angel, which came to me at the first? For he hath caused me to come in many considerations and hye thoughtes, and myne ende is turned to corrupcion, and my prayer to rebuke. And as I was speakynge these wordes, he came vnto me, and looked vpon me, and I laye as one that had bene deed, and myne vnderstandinge was altered, and he toke me by the right hande, and comforted me, and set me vp vpon my fete, and sayde vnto me: what ayleth the? and why is thine vnderstandinge vexed? and the vnderstandinge of thy hert, and wherfore art thou sory? And I sayde: Because thou hast forsaken me: and 4.Es.9.a I have done a cordinge vnto thy wordes, I wente into the felde, and there haue I sene D things, that I am not able to expresse. He saide vnto me: Stode vp and be manly, and I shal geue the exortacion.

Then sayde I: Speake onto me my LORD, forsake me not, lest I dye in vayne: for I haue sene that I knewe not, & herde that I do not knowe. Or shall my vnderstandynge be disceaue, and my mynde? But now I beseeke the, that thou wilt shewe thy seruauit of this wonder. He answered me the and sayde: heare me, and I shal enfourme the, and tell the wherfore thou art afrayed, for the hyest hath opened many secreete thynges vnto the.

He hath sene that thy waye is right, and that thou takest sorowe continually for thy people, and makest greete lamentacion for Sion: and therfore vnderstonde the vision which thou sawest a litle while agoo after this maner: Thou sawest a woman mourninge, and thou hast comforted her: Neuer theles now seist thou the licfnes of the woman nomore, but thou thoughtest there was a cite buylded: and like as she tolde the of the fall of her sonne, so is this the answer:

The xi. Chap.

The woman whom thou sawest, is Sion: and where as she tolde the, that she hath bene thirtie yeares vnfructfull and baren, those are the xxx. yeares, wherin there was no offeringe made in her.

But after xxx. yeares Salomon buylded her, and offred, and then bare the baren a sonne. And where as she tolde the, that she nourished him with labour, that was the dwellinge of Jerusalem. But where as the sonne dyed in hir chamber, that is the fall of Jerusalem. And thou sawest hir licfnesse, how she mourned for hir sonne: and what els happened vnto her, I haue shewed y^e. And now God seyth, that thou art sory in thy mynde, and suffrest from y^e hert for her: and so hath he shewed the hir clearnesse, and the faynes of hir bewtye.

And therfore I had the remayne in the felde, where no house is buylded. For I knewe y^e the hyest wolde shew this vnto the, therfore I commaunded the to go into the felde, where no foundation ner buyldinge is. For in the place wherethe hyest wyll shewe his cite, there shall be no mans buyldinge. And therfore feare not, and let not thine hert be afrayed, but go thy waye in, and se the glorious and fayre buyldinge, and how greete it is, and how greete thou thinkest it after the measure of thine eyes, & then shalt thou heare as moch as thine eares maye comprehend. For thou art blessid aboue many other, and art called with the hyest, as y^e few. But tomorrow at night thou shalt remayne here, and so shal y^e hyest shewe the visions of hye thynges, which he wyll do vnto them that dwell vpon earth in y^e last dayes. So I slepte the same night like as he comaunded me.

The XI. Chapter.

2 Then sawe I a dreame: and beholde, there came vp from y^e see an Aegle, which had xij. wynges and thre heades: And I sawe, and beholde, he spred his wynges ouer all the earth, and all the wyndes of the ayre blew in them, and so they were put together agayne. And I behelde, and out of his fethers there grew other litle contrary fethers: the heades rested, the head in the myddest was greater then the other, yet rested it with the residue.

Morouer I sawe, that the Aegle flew wth his wynges, and raigned vpon earth, & ouer all them that dwell vpon the earth: and I sawe y^e all thynges vnder heaven were subiecte vnto him, and no man spake against him, no nor one creature vpon earth. I sawe also that the Aegle stode vp vpon his clawes, &

B gaue a sounde wth his fethers, & a voyce saye
ge after this maner: watch not all together,
slepe euery mā in his owne place, & watch for
a tyme, but let the heades be preserued at the
last. Nevertheless I sawe, & the voyce wente
not out of his heades, but from the myddest
of his body. And I nombred his contrary fe-
thers, & beholde, there were eight of them.
And I looked, & beholde, vpon the right syde
there arose one fether, & raigned ouer all the
earth. And it happened, & whan it raigned,
the ende of it came, & the place therof appea-
red nomore. So the nexte folowinge stode
vp, & raigned, & had a greate tyme: & it hap-
pened, & whan it raigned, the ende of it ca-
me also like as the first, so that it appeared
nomore.

Then came there a voyce vnto it, & sayde:
heare thou & hast kepte in the earth so longe,
this I saye vnto the, before thou begynnest
to appeare nomore: There shal none after &
atteyne vnto thy tyme. Then arose the thir-
de, & raigned as the other afore, & appeared
nomore also. So wrote it with all the residue
one after another, so & euery one raigned, &
thē appeared nomore. Thē I looked, & behol-
de, in processe of tyme the fethers & folowed
were set vp vpon the right syde, & they might
rule also: and some of thē ruled, but within a
while they appeared nomore: for some of thē
were set vp, but ruled not. After this I lo-
ked, & beholde, & xij. fethers appeared nomore,
and the two wynges: & there was nomore
vpon the Eagles body, but two heades that
rested, & sixe fethers. Then sawe I also, & the
sixe fethers were parted in two, & remained
vnder the heade, & was vpon the right syde,
for the foure continued in their place. So I
looked, and beholde, they that were vnder the
wynges, thought to set vp them selues, and
to haue the rule. Then was there one set vp,
but shortly it appeared nomore, and the se-
conde were sooner awaye then the first. And
I behelde, and lo, the two thought also by
thē selues to raigne: & whā they so thought,
beholde, there waked one of the heades that
were at rest, namely, it that was in the myd-
dest, for that was the greater of the two hea-
des. And then I sawe, that the two heades
were fylled wth him, and the heade was
turned wth them & were by him, & ate vp &
two vnder wynges, & wolde haue raigned.

B But this heade put & whole earth in fea-
re, and bare rule in it, ouer all those & dwelt
vpon earth with much labour, and he had
the gouernaunce of the worlde, ouer all the
fowles, that haue bene. After this I looked,

and beholde, the heade that was in the mid-
dest, suddenly appeared nomore, like as & wynges:
then came the two heades, which ruled
vpon earth, & ouer these that dwelt therein.
And I behelde, & lo, the heade vpon the right
side, deuoured it that was vpon the left syde.
And I herde a voyce, which sayde vnto me:
loke before the, and conside the thinge that
thou seist. Then I sawe, and beholde, as it
were a lyon that roareth, rennyng hasty-
ly out of & wod, and he sent out a mans voy-
ce vnto the Eagle, and sayde: heare thou, I
wyl talke wth the, and the & yest shal saye
vnto the: Is it not thou that hast the victo-
ry of the foure bestes, whom I made to raig-
ne vpon earth and in my worlde, and that &
ende of their times might come thorow the?

And the fourth came, and ouerwonne all
the bestes that were past, and had power o-
uer the worlde wth greate fearfulness, and
ouer the whole compasse of the earth to the
most wicked labour, and so longe time dwelt
he vpon the earth wth disceate, & the earth
hast thou iudged not wth crueth. For thou
hast troubled the meke, thou hast hurte the
peaceable and quyet, thou hast loued lyers,
and destroyed the dwellynge of them that
brought forth frute, and hast cast downe the
walles of such as dyd the no harme. Therfore
is thy wrongeous dealinge and blasphemy
come vp vnto the & yest, and thy pryde vnto
the Almighty. The & yest also hath looked vpon
the proude tymes, and beholde, they are en-
ded, and their abominacions are fulfilled.
And therefore appeare nomore thou Eagle,
and thy horrible wynges, and thy wicked fe-
thers, and thy vngacious heades, and thy
synfull clawes, and all thy vayne body: that
the earth maye be refreshed, and come aga-
yne to herself, whan she is deliuered from thy
violence, and that she maye hope for & iudg-
ment and mercy of him that made her.

The XII. Chapter.

And it happened whā & Lyd spake the
se wordes vnto & Eagle, & & heade & aso-
re had & vpperhade, appeared nomore:
neither dyd & foure wynges appeare any
more, & came to hī, & were sett vp to raigne, &
their kyngdome was small & full of vproure.

And I sawe, & beholde, they appeared no
more, & & whole body of & Eagle was brēt, &
the earth was in greate feare. Then awaked
I out of the trance of my mynde, and from
greate feare, and sayde vnto my spiete: Lo,
this hast thou geuen me, in & thou searchest
out the wayes of the & yest: lo, yet am I wea-
ry in my minde, and very weake in my spiete.

The iij. boke of Esdras

and litle strength is there in me, for the greate feare that I receaued this night. Therefore wil I now beseeke the hysst, & he wyl comforte me vnto the ende, & I sayde: **LORDE LORDE**

B yf I haue founde grace before thy sight, and yf I am iustified with y before many other, & yf my prayer be come vp before thy face, comforte me then, and shewe me thy seruant the interpretacion & playne differēce of this horrible sight, that thou mayest perfectly comforte my soule: for thou hast iudged me worthy, to shewe me y last of tymes.

Dan 7. And he sayde vnto me: this is the interpretacion of this sight, The Aegle whom thou sawest come vp from the see, is the Kingdome which was sene in the vision of thy brother Daniel, but it was not expounded vnto him, for now I declare it vnto the.

C Beholde, the dayes come, that there shal ryse vp a Kingdome vpon earth, and it shal be feared aboue all the Kingdomes y were before it. In the same Kingdome shal xij. Kinges raigne, one after another. For the secōde shal begynne to raigne, and shal haue more tyme thē the other, & this do y xij. wynges signifie, which thou sawest. As for the voyce that spake, and that thou sawest go out from the heades but not from y body, it betokeneth, that after the tyme of that Kingdome there shall aryse greate stryuynges, and it shal stonde in parell of fallynge: neuertheles it shal not yet fall, but shal be set in to his beginnyng. And y eght underwynges which thou sawest haue vnto y wynges of hē, betokene, y in hē there shal aryse eght Kinges, whose tyme shal be but small, & their yeares swifte, & two of them shal beare. But whan the myddest tyme cometh, there shal be foure kepte in the tyme, whan his tyme begynneth to come that it maye be ended, but two shal be kepte vnto y ende.

And where as thou sawest this heades resting, this is the interpretacion: In his last shal the hysst rayse vp thre Kingdomes, and call many agayne into thē, & they shal haue the dominion of the earth, and of those that dwell therein, with moch laboure aboue all those y were before thē. Therefore are they called y heades of the Aegle: for it is they y shal bringe forth his wickednes agayne, & y shal perfourme & fynish his last. And where as thou sawest, that y greate heade appeared nomore, it signifieth, that one of them shal dye vpon his bed, & yet with payne, for the two that remaine, shal be slayne with the swerde. For the swerde of the one shal denoure the other, but at the last shal he fall thorow the swer-

The xij. Chap.

de himself.

D And where as thou sawest two underwynges vpon the heade that is on the right syde, it signifieth, that it is they, whō the hysst hath kepte vnto their ende: this is a small Kingdome, & full of trouble. The Lyon whō thou sawest rysinge vp out of the wodd and roaringe, and speakinge vnto the Aegle, and rebukinge him for his vnrightheousnesse, is the wynde, which the hysst hath kepte for them and for their wickednesse vnto the ende: he shal reprove them, and rente them asunder before them. For he shal sett them lyinge before the iudgment, and shal rebuke them: for the residue of my people shal he deliuer with trouble, those y be preserved ouer myne endes: and he shal make them ioyfull vntyll the commynge of the daye of iudgment, wherof I haue spoken vnto the from the begynnyng. This is the dreame that thou sawest, and this is the interpretacion. Thou only hast bene mete to knowe the secreete of the hysst.

Therefore wyte all these thinges y thou hast sene in a booke, and hyde them, and teach thē the wyse in the people, whose hertes thou knowest maye comprehend and kepe these secretes. But wayte thou here y self yet seven dayes moore, that it maye be shewed the, what so euer it pleaseth the hysst to declare vnto the, and with that he wente his waye.

E And whan all the people perceaued, y the seven dayes were past, & I not come agayne in to y cite, they gathered them all together from the least vnto the most, & came vnto me, and sayde: what haue we offended the? and what euell haue we done agaynst the, y thou forsakest vs, & syttest here in this place? For of all people thou only art left vs, as a griape of the vyne, and as a candell in a darcke place, and as an haven & shippe preserved from y tēpest. Haue we not els aduersite ynough, but thou must forsake vs? Were it not better for vs, that we had bene brient with Sion? For we are no better, then they y dyed there: and they wepte w loude voyce. Then answered I thē & sayde: Be of good comforte O Israel, & be not heny thou house of Jacob: for y hysst hath you in remēbraunce, & y Nightie hath not forgottē you in tētaciō. As for me, I haue not forsakē you, nether am I departed from you: but am come in to this place to praye, because of y mysery of Israel, that I might seeke mercy for y lowe estate of yō Sactuary. And now go yō waye home every mā, and after these dayes wyl I come vnto you. So the people wete their waye in to the cite,

like as I commaunded them: but I remayned still in the felde seven dayes, as þe angell bad me, and I ate onely of the floures of the felde, and had my meate of the herbes in those dayes.

The XIII. Chapter.

After it happened after the seven dayes, þe I dreamed a dreame by night. And beholde, there arose a wynde from the see, that it moued all the floudes therof. And I looked, and beholde, the man was stronge and increased with the cloudes of heauen: and whan he turned his countenance to consider, all the thinges trembled that were sene vnder him: and whan the voyce wente out of his mouth, all they brent that herde him, like as the earth whan it feleth the fyre.

After these I sawe, and beholde, there was gathered together a multitude of men out of nombre from the foure wyndes of the heauē, to fight agaynst þe man, that came out from þe see. And I looked, and beholde, he graued himself a greete mountayne, and flew vp vpon it. But I wolde haue sene the border or place, wherout the hill was grauen, and I coude not.

I sawe after these, þe all they which came to fight agaynst him, were sore afayed, and yet durst they fight. Nevertheless whan he sawe the fearnesse and violence of the people, he nether lift vp his hande ner helde swerde, ner eny weapen: but onely (as I sawe) he sent out of his mouth as it had bene a blast of fyre, and out of his lippes þe wynde of the flamme: and out of his tōge he cast out sparkes and stormes, and they were all myrte together: the blast of fyre, the wynde of the flames, and þe greete storme, and fell with a rushe vpon þe people, which was prepared to fight and brenne the vp everychone: so that of the innumerable multitude there was nothinge sene, but onely dust and smoke. Whan I sawe this, I was afayed.

Afterwarde sawe I the same man come downe from the mountayne, and callinge vnto him another peaceable people: and there came moche people vnto him: some were glad some were sorry, some of them were bounde, so that they were caried and brought forth.

Then was I full thorow greete feare, and I awaked, and sayde: thou hast shewed þe seruauunt all þe wordes fro þe begynnyng, and hast counted me worthy, y thou mightest receaue my prayer: shewe me now yet the interpreta- cion of this dreame. For thus I consider in my vnderstandinge: Wo vnto them that shal be left in those dayes, and moche more wo vnto the

that are not left behynde: for they that were not left, were in heuynes.

Now vnderstonde I þe thinges that are layed vp in the latter dayes, which shal happen vnto them, and to those that are not left behynde. Therefore are they come in to greete parells, and many necessities, like as these dreames declare. Yet is it easier, þe he which suffreth hurte, come in these, then to passe awaye as a cloude out of the worlde, and now to se þe thinges þe shal happen in y last.

Then answered he me, and sayde: The interpretation of the sight shal I shewe the, and I will open vnto the, the thinge þe thou hast requyred. For thou hast spoken of them that are left behynde, and this is the interpretation. He that taketh awaye the parell in that tyme, hath kepte himself. They that be fallen in to harme, are soch as haue workes and saith vnto the Most mightie. Knowe this therefore, that they which be left behynde, are more blessed, then they that be deed. This is the meanyng of the vision. Where as thou sawest a man commynge vp from the depe of the see, y same is he whom God the hyst hath kepte a greete season, which by his owne self shal deliuer his creature, and he shal ordre the that are left behynde. And where as thou sawest, þe out of his mouth there came a blast of wynde, fyre and storme, and how þe he lift vp nether swerde ner weapen, but þe the russhinge in of him destroyed the whole multitude, þe came to fight agaynst him: it signifieth, that the dayes come, whan God wyll deliuer the þe are vpon earth, and in a traunce of mynde shal he come vpon the, and dwell in the earth. And one shal undertake to fight agaynst another, one cite agaynst another, one place agaynst another, one people agaynst another, and one realme agaynst another. Whan this cometh to passe, then shal the tokens come, that I shewed the before: and the shal my sonne be declared, whos thou sawest clymme vp as a mā. And whan all y people heare his voyce, every man shal in their owne lōde leaue the battayll, and they haue one agaynst another, and an innumerable multitude shal be gathered together, as they that be willinge to come and to overcome him by fightinge. But he shal stōde vpon the toppe of the mount Sion. Nevertheless Sion shal come, and shal be shewed, beyng prepared and buylded for all men, like as thou sawest the hill grauen forth without eny handes. But my sonne shal rebuke the people þe are come for their wickednes, with the tempest, and for their euell ymaginations: and

Mar. 14. 2

D

The iij. boke of Esdras

their paynes wherewith they shal be punysshed, are lickened vnto the flamme: and with out eny labour shal he destroye them, euen by the lawe, which is cōpared vnto the fyre.

E And where as thou sawest, that he gathered another peaceable people vnto hi: those are the ten trybes, which were caried awaye presoners out of their owne londe, in the tyme of Oseas the kynge, whom Salmanasar the kynge of Assiria toke prisoner, and caried them ouer y water, and so came they in to another londe.

Exo. 14. 2
Iosu. 1. d
But they gaue them this counsell, y they shulde leaue the multitude of the heithē, and to go forth in to a farther countre, where neuer man kynde dwelt: that they might there kepe their statutes, which they neuer kepe in their owne lande. And so they entred in at the narrow passages of the water of Euphrates, and God shewed tokens for thē, and helde styll the floude tyll they were passed ouer: for thorow that countre there was a greate waye, namely of a yere and an half iourney, for the same region is called Asarech. Then dwelt they there vnto the latter tyme: and when they come forth agayne, y hyst shall holde styll the sprynges of the streame agayne, that they maye go thorow, therfore sawest thou the multitude with peace. And they that be left behynde of thy people, are those that be founde within my border. Now whan he destroyeth the multitude that is gathered together, he shal defende his people that remayne, and then shal he shew them greate wonders.

S Then sayde I: O LORDE LORDE, shew me this: wherfore haue I sene the man commynge vp from the depe of the see?

1. Reg. 5.
Prour. 7. 8
And he sayde vnto me: Like as thou cast nether seeke out ner knowe these chinges that are in the depe of the see, euen so maiest thou not se my sonne, or those that be with him, but in the tyme of the daye. This is the interpretation of the dreame which thou sawest, therfore thou onely art here lightened: for thou hast forsaken thine owne lawe, and applied thy diligence vnto myne, and sought it. Thy life hast thou ordred in wysdome, and hast called vnderstondinge thy mother, and therfore haue I shewed the y treasure of the hyst. After thre dayes I wil shew the more, and talke with the at more large, yee heuy and wonderous chinges wyl I declare vnto the.

Then wente I forth in to y felde, geuynge prayse and thankes greatly vnto God, because of his wonders which he dyd in tyme, and

The xiiij. Chap.

because he governeth the same, and soch as is in tyme, and there I satt thre dayes.

The XIII. Chapter.

S Pon the thirde daye I satt vnder an oke tre, then came there a voyce vnto me out of the bush, z sayde: Esdras, Esdras. And I sayde: here I am LORDE, and stode vp vpon my fete. The spak he vnto me: In the bush dyd I appeare vnto Moyses, z talked w him, whā my people serued in Egypte, and I sent him, and led my people out of Egypte, z brought him vpo y mount Sion, where I helde him by me a longe season, and tolde him my wonderous workes, and shewed him y secretes of the tymes, and the ende, and commaunded him, sayēge: These wordes shalt thou declare, z not hyde thē. And now I saye vnto the, that thou laye vp in thine hert the dreames that thou hast sene, and the interpretations which I haue shewed the: for thou shalt be receaued of all, thou shalt be turned and remayne w my counsell, and with soch as be like the, vntyll y tymes be ended. For the worlde hath lost his youth, and the tymes begynne to waxe olde. For the tyme is deuyled in to twolue partes, and ten partes of it are gone all ready, and half of the: enthe parte: yet remayneth there that, which is after y half of y tenth parte.

B Therfore prepare and ordre thy house, and reforme thy people: comforte soch of them as be in trouble: and tell now of the destruction: let go from them mortall thoughtes: cast awaye the burchens of man: put of the weak nature: laye vp in some place y thoughtes that are most heuy vnto the, and haist the to flye from these tymes: for soch euell z wickednesse as thou hast now sene happē, shal they do yet moch worse. For the weaker that the worlde and the tyme is, the more shal synne z wickednesse increase, in them that dwell vpo earth. For the truth is fled farre awaye, z lesynge is hard at hande. For now haisteth the vision to come, that thou hast sene.

E Then answered I and sayde: Beholde LORDE, I wyl go as thou hast commaunded me, and reforme the people which are present. But they y shal be borne afterwarde, who wyl exhort or rebuke thē? Thus the worlde is set in darcknes, and they y dwell therein, are without light: for thy lawe is kyndled, because no man knoweth the chinges that are done of the, or that shalbe done. If I haue founde grace before the, sende the holy goost in to me, and I shall wyte all that hath bene done in the worlde sence the begynnynge,

21

Exo. 1. 5

22

Mat. 24. 2
1. Ioh. 3. 5

The iij. boke of Esdras.

which was wrytten in thy lawe, that men maye fynde the path, and that they which wyl lyue in the latter dayes, maye lyue.

And he answered me, sayenge: Go y waye, gather thy people together, & saye vnto the, that they seke the not for xl. dayes, but loke thou gather the many bore trees, and take with the Sarea, Dabua, Selemia, Echanus and Asial, these fyue, which are ready to wryte swiftly, and come hither, and I shal light a candle of vnderstondinge in thine hert, which shal not be put out, tyll the thynges be performed which thou shalt begynne to wryte. And then shalt thou declare some thynges openly vnto the perfecte, and some thynges shalt thou shew secretly vnto y wyse. Tomorow this houre shalt thou begynne to wryte.

D Then wote I forth (as he commaunded me) and gathered all y people together, and sayde: Heare these wordes o Israel: Our fathers from the begynnyng were straunges in Egypte, from whence they were deliuered, and receaued the lawe of life, which they kepte not, which ye also haue trasgressed after the. Then was this londe and the londe of Sion parted amoge you by the lot to possesse. But yō fathers and ye yō selues also haue done vnrighteousnes, & haue not kepte the wayes which the hyst comāunded you. And for so much as he is a righteous iudge, he toke from you in tyme the thyng that had geuen you. And now are ye here and yō brethren amoge you. Therfore ys so be that ye wil subdue yō owne vnderstandinge, and resourne youre hert, ye shal be kepte alieue, & after death shal ye opeyne mercy. For after death shal the iudgment come, whan we shal lyue agayne: and then shal the names of the righteous be manifest, and y names of the vngodly with their woikes shal be declared. Let no mā therfore come now vnto me, ner aye eny question at me these xl. dayes.

E So I toke the fyue men (as he commaunded me) and we wente in to the felde, and remayned there. The next daye a voyce called me sayenge: Esdras, Open thy mouth, & drynke that I geue the. The opened I my mouth, & beholde, he reached me a full cuppe, which was full of water, but the colde of it was like fyre. And I toke it and dranke. And whā I had dronken it, my hert had vnderstondinge, and wysdome grew in my brest: for my spiete was kepte in remembraunce, and my mouth was opened and shut nomore. The hyst gaue vnderstondinge vnto the fyue men, y they wote y hie thynges of the night, which they vnderstode not. But in the night

The xv. Chap. Ho. xviij.

they ate bried: as for me, I spake in the daye, and helde not my tonge by night. In xl. dayes, they wote two hundred & foure boke.

And it happened whā the xl. dayes were fulfilled, that the hyst spake, sayenge: The first that thou hast wrytten, speake openly, y the worthy and vnworthy maye rede it. But kepe y lxx. last, y thou mayest shew it enely to such as be wyse amonge thy people. For in them is the sprynge of vnderstondinge, the fountayne of wysdome, and the streame of knowlege. And I dyd so.

The XV. Chapter.

B Beholde, speake thou in the eares of my people the wordes of prophecie, which I wyl put in y mouth, saith the LORDE: and cause them to be wrytten in a letter, for it is the trouth. Feare not the ymaginacions against y, let not y vnfaichfulnes of them trouble the, that speake agaynst the. For all the vnfaichfull shal dye in their vnfaichfulnes. Beholde saith the LORDE, I wil brynge plagues vpon the worlde: y swerde, hunger, death and destruction, for wickednes hath the vpper hande in all y earth, and their shamefull woikes are fulfilled.

Therfore saith the LORDE: I wil holde my tonge nomore vnto their wickednesse, which they do so vngodly: nether wil I suffre them in the thynges, that they deale with all so wickedly. Beholde, the innocent bloude of the troubled crieth vnto me, and the seules of the righteous complayne cōtynually: and therfore saith the LORDE, I wil surely auge, and receaue vnto me all the innocēt bloude from amonge them.

Beholde, my people, is led as a flock of shepe to be slayne, I wil not suffre them now to dwell in Egypte, but wyl brynge them out with a mightie hande and a stretched out arme, and smyte it with plagues as a foie, and wyl destroye all the londe off it. Egypte shal mourne, and the foundations of it shal be smytten with the plague and punysshment, y God shal brynge vpon it.

They that tyll y grounde, shal mourne, for their sides shal be destroyed thow the blastyng and hale, and an horrible starre. No worth y worlde and them that dwell therein, for y swerde & their destruccions draweth nyer & one people shal stode vp to fight against another, & swerdes in their handes. For me shal be vnstedfast, and seme shal do violence vnto other: they shal not regarde their kynge and prynces, the wayes of their doinges and handlinges in their power. A man shal desyre to go in to the cite, & shal not be able. For be

Apo. 6. b
and 19. a

Psal. 43. 6
Rom 8. c
1. Co. 4. b

Eze. 1. a
Apo 10. b

The iij. boke of Esdras

cause of their pryde yf cities shalbe brought in feare, yf houses shal shake, and men shalbe afayed. A man shal haue no pitie vpon his neighbour, but one shal prouoke another vnto battayll, to spoyle their goodes because of the hunger of bread, and because of the greace trouble.

B Beholde, I gather & call together all the kynges of yf earth which are from the vprynginge, from the south, from the east and Libanus to turne vnto them, and restore the thinges that they haue geue them. Like as they do yet this daye vnto my chosen, so wil I do also, and recōpense thē in their bosome. Thus sayeth yf LORDE God: My right hande shal not spare yf synners, and my swerde shal not ceasse ouer them, that shed the innocēt bloude vpon earth. The feare is gone out frō his wrath, and hath cōsumed the foundations of the earth, and the synners like the strawe that is kindled. Wo worth them that synne, and kepe not my commaundementes, saith the LORDE. I wil not spare them. So youre waye ye children from violence, defyle not my Sanctuary: for the LORDE knoweth all thē that synne agaynst him, and therfore deliuereth he them vnto death and destrucciō: for now are the plagies come vpon the worlde, & ye shal remayne in thē. For God shal not deliuer you, because ye haue synned agaynst him.

B Beholde, an horrible vision cometh frō the east, where generacions of Dragons shal come out, and the people of the Arabes with many charettes, and the multitude of them shalbe as the wynde vpon earth, that all they which heare them ragynge in their wrath, maye feare and be afayed: and as the wyld boies out of yf wod, so shal they go out, and with greace power shal they come, and stonde fightinge with thē, and shal waiste the porcion of the londe of the Assirians.

And then shal the Dragons haue the vpper hande, not remembringe their byrth, and shal turne aboute swerdinge together in greace power, to persecute them. But these shalbe afayed, and kepe sylence at their power, and shal fle: and one out of the londe of the Assirians shal besegethē, and consume one of thē, and in their hoost shal be feare and drede, and strife amonge their kynges.

S Beholde cloudes from the east, and from the north vnto the south, and they are very horrible to loke vpon, full of wrath and storme. They shal smyte one vpon another, and they shal smyte at yf greace starre vpon earth and their starre, and the bloude shalbe from

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the swerde vnto the bely, and the smoke of mā vnto yf Camels lytter: And there shalbe greace fearfulness and tremblinge vpon earth, and they that se the wrath, shal be afayed, and a tremblinge shal come vpon them.

And then shal there come greace raynes from yf south and from the north, and parte from the west, and from the stormy wynde from the east, and shal sytte them vp agayne, & the cloude which herayfed vp in wrath, and the starre to cause feare toward yf east and west wynde, shalbe destroyed, & the greace cloudes shalbe lift vp, and yf mightie cloudes full of wrath, and the starre, that they maye make all the earth afayed and thē yf dwell therein, and that they maye poure out ouer all places an horrible starre, fyre and hale and flyenge swerdes, and many waters: yf all felde maye be full, and all ryuers, & they shal breake downe the cities & walles, mountaynes & hylles, all trees, wod, and the grasce of the medowes, and all their frute. And they shal go stedfast vnto Babilon, and make her afayed, they shal come to her and besege her: the starre and all wrath shal they poure out vpon her.

Then shal the dust and smoke go vp vnto the heauen, and all they that be aboute her, shal bewaile her: and they that remayne vnder her, shal do seruyce vnto them that haue put her in feare. And thou Asia yf cōfortest thyself also vpon the hope of Babilon, and art a worshippe of hir personne: Wo be vnto the thou wretch, because thou hast made thyself like vnto her, & hast dected yf daughters i whordome, that they might tryumphe and please thy louers, which haue allwaye desyred to cōmytte whordome wth the: thou hast folowed the abhominable cite in all hir workes and inventions.

Therfore sayeth God: I wil sende plagies vpon the, wyddowhede, pouerte, hōger, warres, and pestilence, to waiste thy houses with destruction and death, and the glory of thy power shalbe dried vp as a floure, whan yf heate aryseth yf is sent ouer the. Thou shalt be sicke as a poore wife that is plagued & beate of women: so yf the mightie and louers shal not be able to receaue the. Wolde I so hate the saith the LORDE: If thou haddest not allwaye slayne my chosen, exaltinge the stroke of thy handes, and sayde ouer their death, whan thou wast dronke: set forth the betwye of thy countenance.

The rewarde of thy whordome shalbe recompensed the in thy bosome, therfore shalt thou receaue *rewarde.

*Some saye, no rewarde.

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3 Like as thou hast done vnto my chosen (sayeth the LORD) even so shal God do vnto the, and shal deliuer the in to the plage. Thy childre shal dye of hunger, & thou shalt fall thorow y^e swerde. Thy cities shalbe broken downe, & all thine shal perish wth the swerde in y^e felde. They y^e be in y^e mostaynes shal dye of hunger, & eate their owne flesh, & drinke their owne blode for very hōger of bread & chylst of water. Thou unhappie shalt come thorow the see, & receaue plagés agayne.

In the passage they shall cast downe the flayne cite, & shal rote out one parte of y^e londe, & cōsume the porcion of thy glory. They shal treade the downe like stubble, & they shal be thy fyre and shal consume the: thy cities and thy londe, thy wod & thy frute full trees shal they burne vp with the fyre. Thy childien shal they cary awaye captyne, and loke what thou hast, they shal spoyle it, and marre the beutie of thy face.

The XVI. Chapter.

21 **W** vnto the Babilon & Asia, wo vnto y^e Egypte & Syria: gyde yo^r selues wth clothes of sack & hayre, and mourne for youre childre, be sory, for yo^r destruction is at hande. A swerde is sent vpon you, & who wil turne it backe? A fyre is kyndled amōge you, & who wil quench it? Plages are sent vnto you, & what is he that wil dryue them awaye? Maye eny man dryue awaye an hōgrie lyon in the wod? Or maye eny mā quench the fyre in the stubble, whan it hath begonne to burne? Maye one turne agayne the arrowe, y^e is shot of a stronge archer? The mightie LORD sendeth the plagés, & what is he that wil dryue them awaye? The fyre is kyndled & gone forth in his wrath, & what is he that wil quench it? He shall cast lightenynges, & who shal not feare? He shal thonder, and who shal not be afrayed? The LORD shal threaten, & who shal not vterly be beaten to poulder at his presence? The earth quaketh, & the foundations therof: y^e see aryseth vp wth waves from the depe, and the floudes of it are unquyete, & the fishes therof also before the LORD, & before the gloey of his power. For stronge is his right hande that holdeth the bowe. his arrowes that he shutech, are sharpe, & shall not misse, whan they begynne to be shot in to y^e endes of the woulde.

22 Beholde, y^e plagés are sent, & shal not turne agayne, tyll they come vpon earth. The fyre is kyndled, & shal not be put out, tyll it consume the foundations of the earth. Like as an arrowe which is shot of a mightie ar-

The xvi. Chap. Ho. xix.

cher, returneth not backward, even so y^e plagés y^e shal be sent vpon earth, shal not turne agayne. Wo is me, wo is me, who wil deliuer me in these dayes? The begynnyng of sorowes & greace mourninge: the begynnyng of deth & greace death: the begynnyng of warres, & the powers shal stonde in feare: the begynnyng of euels, & they shal tremble euery one. What shal I do in these thinges, whan the plagés come? Beholde, hōger and plage, trouble & anguysh are sent, as scourges for amendement. But for all these thinges they shal not turne frō their wickednesses, ner be allwaye myndefull of y^e scourges.

Beholde, vitayles shalbe so good cheape vpon earth, y^e they shal chynke th^e m selues to be in good case: and even then shal myschefe growe vpoⁿ earth, warres, deth & greace disquietnes. For many of them that dwell vpoⁿ earth shal perish of hōger, & the other that escape the hōger, shal the swerde destroye: & the deed shalbe cast out as donge, & there shalbe no man to cōforte them. For y^e earth shalbe waisted, & the cities shalbe cast downe: there shalbe no man left to tyll y^e earth & to sowe it. The trees shal geue frute, & who shal p^lucke thē of & gather them? The grapes shal be ripe, & who shal treade thē? For all places shalbe desolate of mē, so that one man shal desyre to se another, or to heare his voyce. For of one whole cite there shalbe ten left, & two in the felde, which shal hyde thē selues in the thicke busshes, & in the clyffes of stones: like as whan there remaine thre or foure olyues vpon the olyue tre, or as whan a vynyarde is gathered, there are left some grapes, of them that diligētly soughe thorow the vynyarde.

Even so in those dayes there shalbe thre or foure left, for thē y^e search their houses wth the swerde. And the earth shalbe left waiste, & the feldes therof shal waxe olde: and hir wayes and all hir pathes shal growe full of thornes, because no man shal trauallye there thorow. The daughters shal mourne, hauinge no brydegromes: the women shal make lamentacion, hauinge no husblandes, their daughters shal mourne, hauinge no helpe of their brydegrome. In the warres shal they be destroyed, & their husblandes shal perish of hunger. O ye scruautes of the LORD, heare these thinges, & marck thē. Beholde, the worde of the LORD, O receaue it: beholde, the plagés drawe nye, & are not slack in tarienge. Like as a trauallynge woman, which after y^e ix. moneth brygeth forth a sonne, whan the houre of the byrth is come, an

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houre two or thre afore that the paynes come vpo hir body, & whan the childe cometh to the byrth, they tary not the twynclinge of an eye: Eue so shall not y plagis be slack to come vpon earth, & the worlde shal mourne, & sorowes shal come vpo it enen crysyde.

E O my people, heare my worde, make you redy to the battayll: & in all euell be euen as pylgryms vpon earth. He y selleth, let him be as he that flyeth his waye: & he y byerth, as one that wil lese. Who so occupieth marchaundies, as he that wynneth not: & he that buyldeth, as he that shall not dwell therein: he that soweth, as one y shal not reape: he that twysteth the vynyarde, as he that shal not gather the grapes: they that mary, as they that shal get no child: en: & they y marry not, as the wyddowes: & therfore they y laboure, labo^r in vayne. For straungers shal reape their frutes, & spoyle their goodes, euery throwe their houses, & take their childre captiue, for in captiuyte & honger shal they get children. And they that occupie their marchaundies wth robbery, how longe decke they their cities, their houses, their possi^sions & personnes: the more wil I punyssh them for their synnes, sayeth the LORDE. Like as an whore enuyeth an honest woman, so shall righteousness hate iniquyte, whan she decketh hir self, and shall accuse her to hir face, whan he cometh that defendeth, which shal make inquisici^on for all synne vpo earth. And therfore be not ye like there vnto, ner to the workes therof: for or euer it be longe, iniquyte shalbe taken awaye out of the earth, and righteousness shal raigne amonge you.

S Let not the synner saye, that he hath not synned: for coles of fyre shal burne vpon his heade, which saith before the LORDE God & his glory: I haue not synned. Beholde, the LORDE knoweth all y workes of men, their ymaginacions, their thoughtes & their heretes. For he spake but the worde: let the earth be made, & it was made: let the heaue be made, & it was made. In his worde were y starres made, & he knoweth the nombre of them. He searcheth the grounde of the depe, & the treasures therof: he hath measured the see, & what it conceyneth. He hath shut the see in the myddest of the waters, and wth his worde hath he hanged the earth vpon the waters. He spredeth out the heauen like a vowe, vpon the waters hath he founded it. In the deserte and drye wyldernes hath he made sprynges of water, and poles vpo the toppe of the mountaynes, y the floudes might poure downe from y stony rockes to water

The xvi. Chap.

the earth. He made man, and put his hert in the myddest of y body, and gaue him breth, life and vnderstandinge, yee and the spere of y Allmightie God, which made all thinges, and hath searched the groude of all the secretes of the earth.

He knoweth youre ymaginacions & inu^encions, and what ye thynke whan ye synne, & wolde hyde youre synnes. Therfore hath y LORDE searched and sought out all yo^r workes, and he shal leuaye you all. And whan yo^r synnes are brought forth, ye shalbe ashamed before men, and youre owne synnes shal be youre accusers in that daye. What wil ye do? O: how wil ye hyde youre synnes before God and his angels? Beholde, God himself is the iudge, feare him, leaue of from youre synnes, and forget youre vnrighteousneses, and medle nomore with them: so shal God lede you forth, and deliuer you from all trouble. For beholde, the heate of a greete multitude is kyndled ouer you, and they shal take awaye certayne of you, and fede the yble wth Idols: and they that cōsent vnto them, shal be had in derision, laughed to scorne, & trodden vnder fote.

For vnto the places there shalbe a place, and in the next cities a greete insurreccion vpon those that feare y LORDE. They shal be like mad men, they shal spare no man: they shal spoyle and waist soch as feare the LORDE, their goodes shal they take from them, and shute them out of their houses. Then shal it be knowne who are my chosen, & they shalbe tryed as the golde in the fyre. Heare O ye my beloued, saith the LORDE: beholde, the dayes of trouble are at honde, but I wil deliuer you from the same. Be not ye afraid, dispayre not, for God is youre cap tayne.

Who so kepeth my cōmandementes and preceptes (sayeth the LORDE God) let not youre synnes weye you downe, & let not youre vnrighteousneses be lift vp. Wo be vnto the that are subdued vnto their synnes, and tangled in their wickedneses: like as a

felde is hedged in with busshes,
and the path therof coue
red with thornes, y
no man maye
trauayle
the
row: and so is he taken, and cast
in the fyre, and brent.

The ende of the iiii. boke
of Esdras.

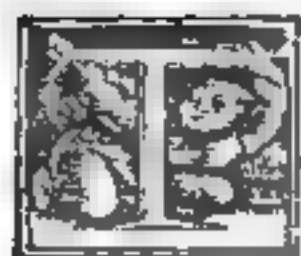
The booke of Tobias.

What this booke conteyneth.

- Chap. I. Of the kyned, life and godly conuer-
sacion of Tobias.
- Chap. II. The lounge compassion that Tobias
sheweth in buryenge the deed, for the which cau-
se he is hated and persecuted. God nurroureth
him with blindnes. His wyfe castrerth him in
the reth.
- Chap. III. Tobias prayeth hertely vnto God,
for the trouble and captiuyte of himself and
the people of Sara the daughter of Raguel.
- Chap. IIII. Tobias reacheth his sonne in the fea-
re of God.
- Chap. V. The sonne obeyeth the father, and go-
eth his carade. God prouydeth mercifully for
him, and sendeth his angell to be his gyde.
- Chap. VI. In their iourney they take a fish,
wherof the angell commaundeth him to ke-
pe the hert, the gall and the leuer, and telleth
him wherto it is good.
- Chap. VII. They come to Raguel, which recea-
ueth them lounyngly, and marieth his daugh-
ter Sara vnto Tobias.
- Chap. VIII. Tobias goinge to bed with his wyfe,
ordreth him self as the angell bad him, and so
both he and his wyfe are preserued from euell.
- Chap. IX. Tobias sendeth the angell vnto Ga-
belus for the money.
- Chap. X. Tobias father and mother lōge sore
for his commynge. And Raguel seynge that
he can kepe him no longer, sendeth him awaie
with his wife.
- Chap. XI. They retorne home, and are welcom-
med toyfully. Olde Tobias hath his sight a-
gayne. They reioyse altogether, and geue than-
kes vnto God.
- Chap. XII. The father and the sonne wolde say-
ne rewarde the angell. He wil haue nothinge
but sheweth them what he is.
- Chap. XIII. Tobias the elder prayserth God, & ex-
orteth other mē, to be thankfull vnto him.
- Chap. XIII. Tobias beyng now olde, prophetherth
the destruccō of Ninue, and the prosperous
health of Israel. The sonne forsaketh the sin-
full cite, as his father bad him, & goeth to his
father in lawe.

The first Chapter.

21



Tobias was of the trybe and
cite of Nephtali, which lyeth
in the hye countrees of Gali-
le aboue Naason the waye to
warde the west, hauynge the
cite of Sephet vpon the left syde.

4 Re. 17. 2

Though he was taken prisioner in the
dayes of Salmanasar kynge of the Assi-
rians, neuertheles beyng in captiuyte, he for-
soke not y waye of truerth: In so moch that
what so euer he might gett, he parted it dai-

The first. Chap. Ho. xx.

lie with his felowprisoners & biethren, that
were of his kynred. And though he were
yonger the all in the trybe of Nephtali, yet
dyd not he behane himself chuldesly in his
workes. And whan all the other wente to y
goldē calues, which Jeroboam the kynge of
Israel had made, he himself alone fled all
their companies, and gat him to Jerusalem
vnto the temple of the LORDE, and there
worshipped y LORDE God of Israel, saith
fully offeringe all his first frutes and tithes,
so that in the thirde ycare he ministred all
the tithes vnto the straungers and conuer-
tes. These and soch like thinges dyd he acor-
dinge to the lawe of God, whan he was yet
but yonge.

1. Re. 12. d

Exo. 22. d
And 23. c
Deut. 12. a
18. 2. 25. a

But whan he was a man, he toke out of
his owne trybe a wyfe called Anna, and of
her he begat a sonne, whom he called after
his owne name, and taught him from his
youth vp, to feare God, and to restraine from
all synne.

B
Nu. 16. c

Now whan he with his wife, his sonne
and with all his kynred was come in capti-
uite vnto Ninue, what tyme as they all ate
of the meates of the cheichē, he kepe his sou-
le, and was neuer despyled in their meates.
And for so moch as he was myndefull of the
LORDE in all his hert, God gaue him fauor
re in the presence of Salmanasar the kyn-
ge, which gaue him power to go where he
wolde, and so had he liberte to do what him
list.

Gen. 41. f
Iudit. 12. a

Iere. 40. a

So wente Tobias vnto all them that we-
re in prision, and comforted them, and gaue
them wholsome exortacions. And whan he
came to Rages a cite of the Medes, hauyn-
ge tentacles of syluer (of y thinges wher
with the kynge had honoured him) and sawe
amonge a greete company of people of his
kynred, one Gabelus (which was of his ow-
ne trybe) beyng in necessite, he gaue him the
sayde weight of syluer vnder an handwri-
tinge.

C
Matt. 25. c

Some
reader:
tentacle
tes of
golde.

After a longe season whan Salmanasar
the kynge was deed, and Sennacherib his
sonne reigned in his steade, which hated the
childien of Israel, Tobias wente dayly thro-
row out all his kynred, and comforted them,
and gaue of his goodes to enery one of the,
as moch as he might: he fed the hongrie, clo-
thed the naked, and buried the deed and slai-
ne, and that diligently.

And a han Sennacherib the kynge came
agayne and fled out of Jewry (what tyme
as God punyshed him for his blasphemie) &
in his wrath slew many of the childien of Is-

D
4 Re. 19. g

D 4

The booke of Tobias.

4. Elc. 2. c rael, Tobias buried their bodies. But whan it was tolde the kynge, he commaunded to slaye him, and toke awaye all his goodes. Neuertheles Tobias with his sonne & with his wife fled his waye, and was hyd naked, for there were many that loued him. But after xlv. dayes the kynge was slayne of his owne sonnes. Then came Tobias againe to his house, and all his goodes were restored vnto him.

The II. Chapter.

After these thinges vpon a solempne daye of the LORDE Tobias made a good feast in his house, & sayde vnto his sonne: Go y waye & brynge hither some of oure trybe, such as feare God, that they maye make mery with vs. And whā he was gone, he came agayne, and tolde his father, that one of the children of Israel laye slayne vpon the sirete. And immediatly he leape from his table, lest the feast, came fastinge to the deed coarfe, toke him & bare him pruely in to his house, & whan the Sonne was downe, he might safely burye him. And whā he had hyd the coarfe, he ate his meate with mournynge and feare, remembryng y wortes, that the LORDE sayeth by the prophet Amos: your hye feastes shalbe turned to sorowe and heynnes.

Amos 6
1. Mac. 1. b

But whan y Sonne was downe, he wente his waye & buried h. m. Then all his neighbours reprobued him, sayenge: It is not lōge, sens it was commaunded to slaye the because of this matter, and hast scarce escaped the danger of death, and buriest thou the dead againe? Neuertheles Tobias fearinge God more then the kynge, toke the bodies of the slayne, hyd them in his house, & buried them at mydnight.

Tobi. 1. d

C It happened vpo a daye, that he had buried y deed, & was weery, came home, & layed him downe by the wall & slepte. And whyle he was a slepe, there fell downe vpo his eyes warme donge out of the swalowes nest, so y he was blynde. This tentacion dyd God suffre to happen vnto him, that they which came after, might haue an example of his paciēce, like as of holy Job. For in somoch as he ever feared God from his yowth vp, & kepte his commandementes, he was not heuy agāst God, that the plague of blyndnes chaūsed vnto him, but remayned stedfast in the feare of God, and thanked God all the dayes of his life.

Gen 22
and. 13. 3
Job 9 8
and 11 2

D For like as blessed Job was had in derision of kynge, even so was he laughed to scorne of his elders & kynsselkes, which say-

The iij. Chap.

be vnto him: where is thy hope, for y which thou hast done allmes and buried the deed? But Tobias rebuked the, & spake: Saye not so, for we are the children of holy men, & loke for the life, which God shal geue vnto them, that neuer turne their beleue from him. Anna his wife wente daylie to the weewynge worke, & loke what lyuinge she coude get w^t the labo^r of hir handes, she brought it. And it happened y she toke a kyd and brought it heme.

Iob 4 2

Tobi. 2. 2

Eph. 4. c

And whan hir husband herd it crie, he sayde: leke y it be not stollen, restore it agayne to the owners: for it is not lausfull for vs, to eat or to touch eny thinge of the ft. Then was his wife angrie, and sayde: For is thy hope become vayne openly, & thy allmes dedes are manifest. With these & such like wordes dyd she cast him in the tethe.

Deu. 22. 9

Iob 1. b

The III. Chapter.

Then Tobias toke it heuely, & w^t teares begaime to make his prayer, sayenge: O LORDE, thou art righteous, & all thy iudgmētes are true, yee all y wayes are mercy, faithfulness & iudgmēt. And now O LORDE be mynde full of me, & take no vengeance of my synnes, nether remembre my mysdedes ner y mysdedes of my elders. For we haue not bene obediēt vnto y cōmaundmētes, therfore are we spoyled, brought in to captiuyte, in to death, in to derision & shame vnto all nacions, amōge whō thou hast scattered vs. And now O LORDE, y iudgmentes are greete, for we haue not done acordinge to y cōmannmentes, nether haue we walked in necētly before y. And now O LORDE, deale with me acordinge to thy wil, & cōmaunde my spire to be reccaūded in peace, for more expediet were it for me to dye, the to lyue.

2

1 Gal. 2. b

At the same tyme it happened, that Sara the daughter of Raguel at Ages a cite of y Medes was flaundred of one of hir fathers hant maydes, namely, that she shulde haue had seuen husbādes, which as soone as they were gone in vnto hir, were slayne of the deuell called Asmedeus. The fore whan she reprobued the mayden for hir faulte, she answerde her, sayenge: God let vs neuer se sonne ner daughter of the more vpon earth, thou kyl'ler of thy husbādes. Wile thou slay me also, as thou hast slayne seuen men? At this voyce wote Sara into an hye chamber of hir house, and thre dayes and thre nightes she nether ate ner drōke, but cōtynued in prayer, and besought God with teares, that he wolde deliuer her from this rebuke.

3

The booke of Tobias.

The iiij. Chap. Ho. xxi.

E Upon the thirde daye it chanced, that whan she had made an ende of hir prayer, she prayſed the LORDE, ſayenge: Blessed be thy name O God of our fathers, which whan thou art wretched, ſheweſt mercy, and in the tyme of trouble thou forgeveſt the ſynnes of them, that call vpon the. Vnto the LORDE turne I my face, vnto the liſt I vp myne eyes. I beſeke yf O LORDE, looſe me out of the bondes of this rebuke, or els take me utterly awaye fro of yf earth. Thou knoweſt LORDE, that I neuer had deſyre vnto man, and that I haue kepte my ſoule cleane from all vnclenly luſt. I haue not kepte company with thoſe that paſſe their tyme in ſporte, nether haue I made my ſelf partaker with them that walke in lighte behauiour. Neuertheles an huſbande haue I conſented to take, not for my pleaſure, but in thy feare.

Now peradventure either I haue bene unworthy of them, or els were they vnmercifull for me, for thou happily haſt kepte me to another huſband. For why? thy counsell is not in yf power of man. But who ſo euer loueth the and ſerueth the a righte, is ſure, that yf his life be tempted and proued, it ſtandeth in the tryenge: and yf he endure in paciẽce, he ſhal haue a reward and be hylie crowned: and yf he be in trouble, that God (no doute) ſhal deliuer him: and yf his life be in chaſtitynge, that he ſhall haue leue to come vnto thy mercy.

For thou haſt no pleaſure in oure dampnation: and why? after a ſort thou makeſt yf wether ſayre and ſtill: after wepinge and heuynes thou geueſt greates ioye. Thy name O God of Iſrael, be prayſed for ever. At the ſame tyme were both their prayers herde in the ſight of the maieſty of the hyeſt God. And Raphael the holy angel of the LORDE was ſent to helpe the both, whoſe prayers came together before God.

The III. Chapter.

When Tobias thought his prayer to be herde, that he might dye, he called vnto him his ſonne Tobias, and ſayde vnto him: My ſonne, heare the wordes of my mouth, and laye the in thine hert as a foundation. Whan God taketh awaye my ſoule, burye thou my body, and holde thy mother in honour all the dayes of hir life. For thou oughteſt to remembre, what and how greates parcels ſhe ſuffred for yf in hir wōbe. And whā ſhe alſo hath fulfilled the tyme of hir life, burye her beſyde me. Haue God in thy thought all the dayes of thy liſe, and beware,

leſt at eny tyme thou conſent vnto ſynne, and leſt thou let ſlippe the commaundementes of the LORDE oure God. Rom. 6.b

Geue allmes of thy goodes, and turne neuer thy face from the poore: and ſo ſhal it come to paſſe, that the face of the LORDE ſhal not be turned awaye from the. Be mercifull after yf power. Yf thou haſt moch, geue plentifully: yf thou haſt litle, do thy diligence, gladly to geue of that litle. For ſo gathereth thou thy ſelf a good reward in the daye of neceſſite. For allmes deliuereth fro death, and ſuff. eth not the ſoule to come in darcknes. A greates comforte is allmes before the hye God, vnto all them that do it. Some reader: * fro all ſynne & from death. 1. Tell 4. a

My ſonne, kepe the well from all whoerdomme, and (beſyde thy wiſe) ſe that no faute be knowne of the. Let neuer pryde haue rule in thy mynde ner in thy worde, for in pryde be- ganne all deſtruction. Gen. 3. a

Who ſo euer worketh eny thinge for the, immediatly geue him his hyre, and loke that thy hyred ſervantce wagies remayne not by the ouer night. Loke that thou neuer do vnto another man, the thinge that thou woldeſt not another mā ſhulde do vnto the. Take thy bried with the hongrie and poore, and couer the naked with thy clothes. Set thy bried and wyne vpon the buryall of the righteous, and do not thou eate and drynke ther of with the ſynners. Be euer counsellat yf wiſe. Deu. 24. c

Be allwaye thankfull vnto God, and be ſeke him, that he will ordre thy wayes, and that what ſo euer thou deuylſeſt or takeſt in hande, it maye remayne in him. I certifie the alſo my ſonne, that (whan thou waſt yet but a bab) I deliuered ten talentes of ſyluer vnto Gabelus, at Rages a cite of the Medes, and his handwritinge haue I by me. And therefore ſeke ſome meanes, how thou mayeſt come by him, and receaue of him yf ſayde weight of ſyluer, and geue him his handwritynge agayne. Matt. 7. a

My ſonne, be not a frayed: trueth it is, we lede here a poore liſe: but greates good ſhall we haue, yf we feare God, and departe from all ſynne, and do well. Luc. 14. b

The V. Chapter.

Then answered Tobias his father, and ſayde: father, all that thou haſt commaunded me, wil I do, and that diligently. But how I ſhal requyre this money, I can not tell. Nether doth he knowe me, ner I him. What token ſhal I geue him? And as for the waye thither, I neuer knew it. Then Tobias. c

D iij

Esa. 8. d
and. 40. b
and 46. b

Exo. 20. b
Eccli. 7. c

Rom. 8. d

The booke of Tobias.

his father answered him, and sayde: I haue his handwritinge by me, which whan thou shewest him, immediatly he shall paye the. But go thy waye now, & get the some faithfull man to go with y for an hyre, that thou mayest receaue y money, whyle I am yet lyuyng.

B Then wente Tobias out, & vpon the strete he founde a fayre yonge man stondinge, gyded vp, and as it were one ready to take his iourney. And he knew not that it was an angell of God, but saluted him, and sayde: From whence art thou, thou good yonge man? He answered: Of the children of Israel.

And Tobias sayde vnto him: I knowest thou the waye, that ledeth vnto the countre of y Medes? He answered: I knowe it well, and all those stretes haue I gone oft tymes, and haue lodged with oure brother Gabelus, that dwelleth in Rages a cite of y Medes, which lyeth vpon the mount Egabehama. Tobias sayde vnto him: I praye the, tarry for me, tyll I haue tolde my father these thinges. Then wote Tobias in, and tolde his father all. At y which his father marueled, & prayed, that he wolde come in vnto him.

C Now whan the angell came in, he saluted him, and sayde: ioye be with the for euermore. And olde Tobias saide: what ioye can I haue, that syt here in darcknes, & se not the light of heauen? The yonge man sayde vnto him: Be of good cheare, God shal helpe the shortly. And Tobias sayde vnto him: Canst thou brynge my sonne to Gabelus, vnto the cite of Rages in Media? And whan thou comiest agayne, I shal paye the thy hyre. And the angell sayde vnto him: I shal lede thy sonne, and brynge him to the agayne. Then Tobias answered him: Tell me I praye the, of what house, or of what trybe art thou?

The angell Raphael sayde vnto him: Arrest thou after the kynred of an hyrlinge, or sekest thou a gyde for thy sonne to go with him? But that I make the not carefull, I am Azarias the sonne of greate Hananias. And Tobias answered: Thou art come of a greate kynred, but I praye y, be not displeased, that I desired to knowe thy kynred. The angell sayde vnto him: Thy sonne shal I lede forth safely, and brynge him whole to the agayne.

D Then answered Tobias, and sayde: well, go on youre waye, and God be in youre iourney, and his angell beare you company. So whan they had prepared all thinges, & they

The vi. Chap.

wolde take with them in their iourney, Tobias bad his father & his mother fare well, and they wente on their waye both together. Now whan they were gone, his mother beganne to wepe, and sayde: The staffe of oure age hast thou taken awaye, and sent him from vs. Tob. 10. R

Wolde God that money had neuer bene, for the which thou hast sent him awaye. If we had bene content w^o o^r pouerte, this had bene greate riches vnto vs, that we saue oure soules here. Then sayde Tobias vnto her: wepe not, cure sonne shal come to vs agayne safe and sounde, & thine eyes shal se him. For I trust, that y good angell of God shal beare him company, and ordre well all the thinges that he doeth: so that he shal come to vs agayne with ioye. At these wordes his mother left off fro wepyng, & helde hir tongue.

The VI. Chapter.

S O Tobias wente on his waye, and a dogg folowed him, and y first night they abode by the water of Tigris. Then wente he out to wash his fete, and beholde, there came forth an horrible fish to deuoure him. Of whom Tobias was afrayed, and cried with a loude voyce, sayenge: LORDE, he cometh vpon me. And the angell sayde vnto him: Take him by the cheeke blade, and diuice him to the. And he dyd so, and drew him vps the londe, and the fish beganne to leape at his fete. A

Then sayde the angell vnto him: Take out the bewels of this fish, and as for the hert, the gall and the leuer, kepe them by the. For these thinges are necessary and good for me dicynne. Tobias dyd so, and roasted the fish, and they toke him with them in their iourney: the residue they salted, as moch as was sufficient for them, till they came to Rages. Then Tobias axed the angell, and sayde vnto him: I praye y brother Azarias, tell me, wher to are these thinges good of the fish, that thou hast bydden me kepe? B

The angell answered him and sayde: If thou layest a pece of the hert vpon the coales, the smoke therof dryneth awaye all manner of euell spices, whether it be from man or from woman, so that from thence forth y same shal come nomore vnto them. The gall is good to anoynte or to stroke y eyes withall, wher as there is eny blemish in them, so shal they be whole.

And Tobias sayde vnto him: where wilt thou that we remaine? The angell answered and saide: There is a nye kinsman of thine, one Raguel by name, which hath a daughter C Nu. 26. R

The booke of Tobias.

called Sara, & hath nether sonne ner daughter but her. All his good belōgeth vnto the, and thou must marry his daughter: and therefore desyre her at her father, and he shal geue her the to wife. Then answered Tobias & sayde: As I vnderstonde, she hath bene married vnto seven husbādes, and they all are deed: and I haue herde saye, that the deuell flew them. I am afrayed therfore, lest soch thinges happen vnto me also: which yf it came to passe (seinge I am the onely sonne of my father and my mother) I shulde brynge the in their age wth sorow to their graues.

D Then sayde y^e angell Raphael vnto him: Heare me, and I will tell the, what they be of whom the deuell hath power. Namely, they that receaue mariage of soch a fashiō, that they shut God out from the and from their hert, and geue them selues to their owne lust, even as it were an horse and Meele, which haue no vnderstandinge: vpon sech hath y^e deuell power. But whan thou takest her, and art come in to the chamber, withholde thy self from her thre dayes, and geue thy diligence vnto nothinge but vnto prayer with her.

1. tell. 4. b
Psal. 31. b

Tobi. 3. b

And in the first night rost the leuer of the fish, and the deuell shal be driuen awaye. The secōde night shalt thou be recreued in to the company of the holy patriarkes. The thirde night shalt thou opteyne the blessinge of God, so that whole children shal be borne of you. After the thirde night take the mayden in the feare of God, and more for the desyre of children, then for any fleshly lust: that in the seide of Abraham thou mayest optayne the blessinge in children.

The VII. Chapter.

A Then wente they in to Raguel, which receaued them ioyfully. And whan Raguel looked vpon Tobias, he sayde vnto Anna his wife: How like is this yonge man vnto my sisters sonne. And whan he had spoken this, he saide: whence be ye good brethrien? They saide: Of the trybe of Ephraim, out of the captiuyte of Ninue. Then sayde Raguel vnto them: Knowe ye my brother Tobias? They saide: yee, we knowe him well. And whan he had spoken moche good of him, the angell sayde vnto Raguel: Tobias of whom thou axest, is this yonge mā's father. Then Raguel bowed him self downe, and wepte, toke him aboute the necke and kysed him, and sayde: Gods blessinge haue thou my sonne, for thou art the sonne of a good vertuous man. And Anna his wyfe and Sara his daughter wepte also.

Tobi. 3. b

The viij. Chap. Fo. xxij.

Now whā they had talked together, Raguel bad kyll a wether, and to make a feast. And whā he prayed the to sytt downe to dyner, Tobias sayde: I wil nether eate ner drinke here this daye, excepte then first graunte me my peticion, & promise me to geue me thy daughter Sara. Whan Raguel herde this, he was astomyed, for he knew, what had happened vnto the other seven men, that wēte in vnto her: and he beganne to feare that it shulde chaunce vnto him also in like manner.

And whyle he stode so in doute, and gaue the yonge man no answer, the angell sayde vnto him: Feare not to geue him thy daughter, for vnto this man that feareth God, belōgeth thy daughter to wife, therfore might none other haue her.

The sayde Raguel: I doute not, but God hath accepted my prayers and teares in his sight: and I trust he caused you to come vnto me for the same intent, that this daughter of myne might be married in hir owne kynred, accordinge to the lawe of Moses. And now dowte thou not, but I wil geue her vnto the: So he toke the righthande of his daughter, and gaue her in to the righthande of Tobias, and sayde: The God of Abraham, the God of Isaac and the God of Jacob be with you, ioyne you together, and fulfill his blessinge in you. And they toke a letter and made a wytyng of the mariage. And then made they mery, and praysed God. And Raguel called Anna his wife vnto him, and bad her prepare another chamber, and thither he brought Sara his daughter, and she wepte. Then sayde he vnto her: Be of good cheere my daughter, the LORD of heauen geue the ioye, for the heuynesse that thou hast suffred.

Nu. 35. c
Tob. 6. c

The VIII. Chapter.

Now after y^e they had supped, they brought the yonge man in to her. The thought Tobias vpon the wordes of the angell, and toke out of his bagg a pece of the leuer of the fish, and layed it vpon the hote coales. So the angell Raphael toke holde of the deuell, and sent him awaye, and bounde him in the wyldernes of the hyer Egypte. The spake Tobias vnto the virgin, and sayde: Up Sara, let vs make oure prayer vnto God to daye, tomorrow, and overmorrow: for these thre nightes wil we reconcile oure selues with God: and whan the thirde holy night is past, we shall ioyne together in y^e bewtye of mariage. For we are the

1. Cor. 7. 3

The booke of Tobias

childien of holymen, and we maye not come together as the heithen, & knowe not God.

Tob. 6. d Then stode they vp both together, and besought God earnestly, & he wolde preserue them. And Tobias sayde: O LORDE God of our fathers, prayse be thou of heauē & earth of the see, welles, & floudes, & of all the creatures that be therein. Thou maydest Adam of the mould of the earth, & gavest him Eua for an helper. And now LORDE thou knowest that it is not because of voluptuousnes, that I take this sister of myne to wyfe, but onely for the loue of childen, in whom thy name be blessed for ever. And Sara sayde: haue mercy vpon vs (O LORDE) haue mercy vpon vs, and let vs both come whole and sounde to a good age.

C And aboute the cocke crowe, it happened, that Raguel called his seruantes, and they wete with him, to make a graue. For he sayde: it is chaunced vnto him peradventure, as it dyd vnto the other seven men, that wente in vnto her. Now whā they had made the graue, Raguel came agayne to his wyfe, and sayde vnto her: sende one of thy maydes, to loke yf he be deed, that I maye burye him afore it be light daye.

So she sent a mayden to se, which whan she came in to the chamber, she founde them whole and sounde, slepyng together. And so she came agayne, & brought good tydings.

D Then Raguel and Anna his wife prayse d LORDE, and sayde: prayse be thou O LORDE God of Israel, for it is not happened vnto vs, as we thought. For thou hast dealt mercifully with vs, and put awaye from vs the enemye that persecuted vs, and hast shewed mercy vnto yonder two beloued. O LORDE, cause the to magnifie the more perfectly, and to offre the the sacrifice of thy prayse, and of their health: that all people maye knowe, & thou onely art God in all the earth.

E And immediatly Raguel commaunded his seruantes, to fyll the graue, that they had made, with earth, afore it was light: and bade his wife prepare a feast, & to make ready all thinges that were necessary for meate, to such as wente by y waye. He caused two fatt kyne also and foure wethers to be slayne, & meates to be prepared for all his neighbours and frendes.

And Raguel charged Tobias, to remaine with him two weekes. As for all the good & he had, he gaue Tobias y one half of it, and made this wrytinge, that the half which remained, shulde fall vnto Tobias after their death.

The IX. Chapter.

The ix. Chap.

Then Tobias called vnto him the angel, whom he thought to haue bene a man, and sayde vnto him. Brother Azarias, I praye the herke vnto my wordes: If I shulde geue myselfe to be y seruant, I shal not deserue y prouydence. Neuertheles I beseeke the, that thou wylt take the beastes and the seruantes, and go vnto Gabelus in Rages the cite of the Medes, and deliuer him his handwrytinge, and receaue the money of him, and praye him to come to my marriage. For thou knowest thyself, that my father telleth y dayes: and yf I tary one daye to longe, he wyl be sory in his mynde. Now seist thou how earnestly Raguel hath requyred me, so that I can not saye him nay.

Then toke Raphael foure of Raguels seruantes, and two Camels, & wente vnto Rages the cite of the Medes: and whan he had founde Gabelus, he gaue him his handwrytinge, & receaued all y money. He tolde him also of Tobias & some of Toby, how all thinges had happened, & caused him to come to him to y marriage. Now whan he came in to the house of Raguel, he founde Tobias sittynge at y table: & he leape vp, & they kysed one another, and Gabelus wepte, and prayse d God, and sayde: the blessinge of the God of Israel haue thou, for thou art the sonne of a right vertuous & iust man, & of one y feareth God, & geueth greate almes. And blessinge haue y wife, and y elders, that ye maye se y children, and youre childers childre, vnto the thirde and fourth generaciō, and that youre seede maye be blessed of y God of Israel, which reigneth worlde without ende. And whan they all had sayde Amen, they wente to the feast, but with the feare of the LORDE helde they the feast of the marriage.

The X. Chapter.

Now whyle yōge Tobias made lōge taryenge by reason of y marriage, his father was full of care and heuynes, and thought: what shulde be the cause, that my sonnetarieth so longe? Or why shulde he be kepte so longe there? Peradventure Gabelus is deed, and no man wyl geue him the money. Thus begāne he to be very sorowfull, he & Anna his wife with him, & beganne to wepe both together, because their sonne was not come agayne vnto them at the daye appointed. As for his mother, she wepte with discomfortable teares, and sayde: Wo is me, my sonne: Oh what ayled vs to sende the awaye into a straunge countre, thou light of our eyes, thou staff of our age, thou comforte of our life, thou hope of our generaciō?

The booke of Tobias.

Seinge all y thinges that we haue are one ly in the, we shulde not haue sent the awaye from vs.

B Then Tobias comforted her, and sayde: holde thy tonge, and be not discomfited, oure sonne is whole and sounde: the man y we sent him withall, is faithfull ynough. Neuer theles she might in no wyse be cōforted: but daylie wente out, looked aboute, and wente aboute all the stretes, wherby she thought he shulde come againe: that (yf it were possible) she might se him cōmyng a farre of.

But Raguel saide vnto his sonne i lawe: O tary here, and I shall sende a messenger vnto thy father Tobias, to tell him y thou art in good health. Tobias sayde vnto him: I am sure, that my father and my mother counte enery daye, and that their hertes are fory.

C So whan Raguel prayed Tobias w many wordes, & he wolde in no wyse heare him, he delyuered Sara vnto him, & the half parte of all his good: in seruauntes and hand-maydes, in shepe, in camels, and in kyne and moch money, and so sent him awaye from him with peace and ioye, and sayde: The holy angell of the LORDE be with you in your iourney, and bryng you seith safe & sounde, that ye maye synde all thinges in good case with youre elders, and that myne eyes maye se youre children, afoie I dye.

So the elders embraced their daughter, kysed her, and let her go, exortinge her to honoure hir father and moether in lawe, to loue hir husbände, to rule well his hussholde, to kepe his house in good ordre, and to shew his self faultlesse.

The XL Chapter.

Now as they were goinge homeward againe, vpon y xi. daye they came to Charra, which lyeth in the half waye towarde Nin.ue. And the angell sayde: Brother Tobias, thou knowest how thou hast left thy father: therefore yf it please the, we two wyll go before, and let the hussholde with thy wife and y catell come soft & sayrly after vs. And whan Tobias was content that they shulde go before, Raphael sayde vnto him: Take of the gall of the fish with the, for it shal be necessary. So Tobias toke of the gall, and they wente their waye. But Anna the mother of Tobias sat daylie by the waye syde vpon y toppe of an hill, from whence she might se farre aboute her.

B And whyle she was waytinge there for his cōmyng, she looked a farre of, and anone

The xi. Chap. Ho. xxiij.

she perceaued his sonne cōmyng. and ranne and tolde his husbände, sayenge: beholde, thy sonne commeth. And Raphael sayde vnto Tobias: As soone as thou cōmest in to the house, immediatly worshipe the LORDE thy God, and geue thankes vnto him: then go to thy father, and kysse him, & strake his eyes ouer w the gall of y fish, that thou hast brought with the. For be sure, that his eyes shal straight waye be opened, and thy father shal se the light of heauen, and shal reioyse at the sight of the. Then the dogg that had bene with them in their iourney, rāne before, and came as a messenger, and wagged with his taylor for gladnesse.

So y blynde father arose, and beganne to remie, and stembled with his fete, and gaue a seruaunt his hande, ranne to meete his sonne, receaued him, and kysed him, he and his wife, and beganne to wepe for ioye.

Now whan they had worshipped & thanked God, they sat downe. Then toke Tobias of the fishes gall, and anoynted his fathers eyes: and taried half an heure, and then beganne the blemyshe to go out of his eyes, like as it had bene the whyte skynne of an egge: which Tobias toke and drew from his eyes, and immediatly he receaued his sight.

Then they praysed God, he and his wife, and all they that knew him. And Tobias sayde: O LORDE God of Israel, I geue the prayse and thankes, for thou hast chastened me, and made me whole. And lo, now do I se my sonne Tobias. After seven dayes came Sara his sonnes wife also whole and sounde with all y housholde and catell, with camels and moch money of his wyues, and with the money that he had receaued of Gabelus: and he tolde his father and his mother all the benefites, which God had done for him, by the man that led him. Achior also and Tlatath Tobias sister sonnes came and were glad, & reioysed with him, by reason of all the good that God had shewed vnto him.

And so for y space of seven dayes they made mery, and were right ioyfull euerych one.

The XII. Chapter.

Then Tobias called his sonne vnto him & sayde: What maye we geue this holy man, that wente with the? Tobias answered his father and sayde: Father, what rewarde shal we geue him? Or what thinge can deserue his benefites? He hath bene my gyde, and brought me safe agayne: he receaued the money from Gabelus, he

The booke of Tobias

caused me to get my wife, he droue the euell spiete from her, he hath bene occasiō of gladnesse to his father and mother: he deliuered me, that I was not deuoured of the fish, he hath made the to see the light of heauen, yee we all haue receaued greate good of him. How shulde we worthely deserue these thinges vnto him? But I praye the my father, that thou wilt desyre him, yf happie he wil voutsafe, to take with him the half of all that we haue brought.

B So the father and the sonne called him, to see him asyde, and beganne to praye him, that he wolde be content to take in good worth, the half parte of all that they had brought. Then sayde he secretly vnto them: Prayse ye God of heauen, and geue thankes vnto him before all men lyuynge, for he hath shewed his mercy vnto vs. It is good to hyde the Kynges secretes, but to shew and to prayse ye workes of God, it is an honorable thinge. Prayer is good with fastynge, and to geue almes is better, then to hoorde vptreasures of golde. For almes deliuereth from death, clenseth synne, and causeth to synde euerlastinge life. But they that do synne and vnrightheadnes, are ye enemies of their owne soules.

C Wherfore I tell you the trueth, and wyll hyde nothynge from you. Whan thou praydest with teares, and burydest the deed, and lefcest thy dyner, and hyddest the deed in thy house vpon the daye tyme, that thou mightest burye them in the night, I offred thy prayer before the LORDE. And because thou wast accepte and beloued of God, it was necessary, that tentacion shulde trye the. And now hath the LORDE sent me to heale the, and to deliuer Sara ye sonnes wyfe from the euell spiete. For I am Raphael an angell, one of the seuen that stonde before God.

D Whā they herde this, they were soie afraied, and trembled, and fell downe vpon their faces vnto the ground. Then sayde the angell: Peace be with you, feare not. Where as I haue bene wth you, it is the will of God, geue prayse and thankes vnto him.

E Non thought that I dyd eate and drinke with you, but I vse meate that is invisible, and drynke that can not be sente of men.

Now therfore is ye tyme that I must turne agayne, vnto him that sent me: but be ye thankfull vnto God, and tell out all his wonderous workes.

And whan he had spoken these wordes, he was taken awaye out of their sight, so ye they sawe him nomore. Then fell they downe flat vpon their faces by the space of thre

The xiiij. Chap.

houres, and praysed God: and whan they rose vp, they tolde all his wonderous workes.

Then XIII. Chapter.

Then olde Tobias opened his mouth, and praysed the LORDE and sayde: Greate art thou O LORDE for evermore, and thy Kyngdome wolde without ende: for thou scourgest and healest, thou leddest vnto hell, and bryngeest out agayne, and there is none ye maye escape thy hande. O geue thankes vnto ye LORDE ye children, of Israel, and prayse him in the sight of the heiche. For amonge the heichen which knowe him not hath he scatred you, to the intent that ye shulde shew forth his marvelous workes: and cause them for to knowe, that there is none other God allmightie but he. He hath chastened vs for oure mysdedes, and for his owne mercy sake shal he saue vs.

Considre then, how he hath dealt wth you, and prayse him with feare and drede, and magnifie the euerlastinge Kyng in ye workes.

I wil prayse him enen in the londe of my captiuite, for he hath shewed his maiesty vnto a synfull people. Turne you therfore O ye synners, and do righteousness before God, and be ye sure, that he wyl shew his mercy vpon you. As for me and my soule, we wil reioyse in God. O prayse the LORDE all ye his chosen, holde the dayes of gladnesse, and be thankfull vnto him. O Jerusalem thou cite of God, the LORDE hath punished the for the workes of thine owne handes. O prayse the LORDE in thy good thinges, and geue thankes to the euerlastinge God, that he maye builde vphis tabernacle agayne in ye, that he maye call agayne vnto the, all such as be in captiuite, and that thou mayest haue ioye for evermore. With a sayre light shalt thou shyne, and all ye endes of ye wolde shal honoure the. The people shal come vnto the from farre, they shal brynge giftes, and worshippe ye LORDE in the, and thy londe shal they haue for a Sanctuary, for they shal call vpon the grea te name in the.

Cursed shal they be that despysse the, and all they that blasphemethe, shal be condepned: but blessed shal they be, ye buylde the vp. As for the, thou shalt reioyse in ye childre, for they all shal be blessed, and gathered together vnto the LORDE. Blessed are they all ye lone ye, and be glad of thy peace. Prayse thou the LORDE O my soule, for the LORDE oure God hath deliuered his cite Jerusalem from all hir troubles. I wil counthe myself happie, yf my sede remaine to see ye cleaunes of Jerusalem.

Somere
de vnto
you.

Tob. 4. b
Dani. 4. d

Tob. 3. a

Prou. 3. b

Gen. 18. a
and 19. a
Iud. 11. c

Deut. 32. f
1. Reg. 1. b
Sap. 18. c

1. Para. 6. 1

Luc 1. 4

1. Reg. 1. b
M. 1. 2. 3
Acto 1. 3

C

The booke of Tobias.

Apo 21. c The gates of Jerusalem shalbe buylded with Saphyre and Smaragde, and all the cōpase of hir walles with precious stones. All hir stretes shalbe paved wth whyte marble stone, and in all hir stretes shal Alleluya be sung. Praise be y^e LORDE, which hath exalted her, & his Kyngdome maye be vpon her for evermore, Amen. And so Tobias made an ende of his talkyng.

The XIII. Chapter.

After that Tobias had gotte his sight agayne, he lyued two and xl. yeres, & sawe his childers children. Now whan he was an hundred and two yere olde, he dyed, & was buried honorably in Ninive. For whan he was sire and sistre yeares of age, he lost the sight of his eyes, and whā he was thre score yere olde, he gat his sight agayne. The residue of his life led he in ioye, and increased well in the feare of God, & departed in peace.

But in y^e houre of his death he called vnto him his sonne Tobias, & seven yonge spirit galdes his sonnes children, and sayde vnto them: The destruccion of Ninive is at hande, for the worde of the LORDE can not fayle, and oure bretheren that are scatred out of the lande of Israel, shal come thither agayne. And the whole lande of it that hath bene waiste, shalbe fylled: and the house of God that was bient in it, shalbe buylded againe, & all soch as feare God shal retorne thither: the heithen also shal forsake their Idols, & come to Jerusalem, and dwell th^{er}, and all the Kynges of the earth shalbe glad of her, and worshippe the LORDE God of Israel.

C And therfore my children, heare youre father: Serue the LORDE in faithfulness, sette after his will, and do the thinge that pleaseth him. Commaunde youre children & they do right, geue almes, be myndefull of God, and euer to be thankfull vnto him in truely and with all their power. Heare me therfore my childre, and abyde not here: but in what daye so euer ye haue buried youre mother besyde me, gett you from hence. For I se, that the wickednes of it shal brynge it to destruccion and ende.

D After y^e death of his mother, Tobias departed awaye from Ninive, with his wife and children, and with his childers children, & came agayne to his father and mother in lawe, and founde them whole and in a good age, and toke the care of the. And he closed their eyes, and was heyre vnto all Raguels goodes, and sawe the fift generation and childers childre. And whan he was xcij. yea-

The xiiij. Chap. Fo. xxiij.

re of age, he dyed in the feare of the LORDE, and his kynnsfolkes buried him. And all his posterite continued in a good life, and holy conuersacion: so that they were loued & accepted both of God and men, and of all the people of the lande.

The ende of the booke of Tobias.

The booke of Judith.

What this booke conteyneth.

- Chap. I.** Of the noble cite Agbathanis. Of Nabuchodonosor the Kyng of the Assyrians, of his victory and power.
- Chap. II.** The unsaciableness that Nabuchodonosor had to taigne of his hoost & tyrāny.
- Chap. III.** Dyuerse Kynges and prynces yelde them selues for feare the tyranny of Holofernes and pryde of the Kyng.
- Chap. IIII.** The Jewes are afrayed and carefull for Jerusalem and the temple, make their londe strōge, prepare them selues to the battayle, call vpon God, and Eliachim the prest comforteth them.
- Chap. V.** Holofernes taketh indignacion at the children of Israel, because they go aboute to defende them selues. Achior beareth wytnesse to the truely.
- Chap. VI.** Achior for tellynge the truely is takē, and deliuered vnto the people of the Jewes: vnto whom he telleth all the matter, which mooueth the people to crye vpon God.
- Chap. VII.** Holofernes layeth sege to Bethulia. The children of Israel crye vpon God. Holofernes taketh the water from them, so that they in the cite haue greates thyrst, and are vnpacient. Osias comforteth them, and appoynteth fyue dayes to the grace of God.
- Chap. VIII.** Judith reponeth the elders that sette a tyme to the mercy of God: she exorteth the people to amēdemēt & to prayer, rehearseth the benefites of God, and telleth them hir denyce.
- Chap. IX.** Judith goeth in to hir oratory, and prayeth feruently vnto God, for the deliuerance of hir people.
- Chap. X.** Judith decketh herself of the best fashio, taketh hir mayde with her, & goeth forth by night in to Holofernes tent.
- Chap. XI.** Judith telleth Holofernes the cause of hir cōmyng, which pleaseth him well.
- Chap. XII.** Holofernes commaundeth to intreaue hir well, and geueth hir liberty to go in and out to hir prayer, maketh a greatesupper, bydeth hir to it, and is drunken.

The booke of Judith

Chap. XIII. Judith seeth oportune, prayeth vnto God for strenght, smytereth of the heade of Olofernes, and bryngeth it in to the cite, where the people reioyse and prayse God.

Chap. XIII. Olofernes heade is shewed vpon the walles, the children of Israel fall vpon their enemies, which take their flight. Achior cometh in to the nombre of the people of God.

Chap. XV. Olofernes hoost are out of their wyrtes after his death, the Israelites folowe vpon the, the other cities of Israel helpe them, they wyne greate spoyle, & comede Judith.

Chap. XVI. Judith syngeth prayse vnto the LORD. The people come together vnto Ierusalem to geue thankes and prayse vnto the LORD how Judith made hit ende.

The first Chapter.

Arphaxat the kynge of the Medes subdued many people vnto his dominion, & buylded a noble ströge cite, which he called Ecbathanis. The walles of it made he of fre stone, foure squared, seuētie cubites hye, and thirtie cubites brode. He made towres therevpon of an hundreth cubites hye. But vpon the foure corners every syde was twentie fore brode. He made the portes in the heith, like as the towres. This kynge trusted in his mightie hoost, & in his glorious charetes.

So in y twelfe years of his raigne it hapened, that Nabuchodonosor y kynge of the Assyrians (which raigned in the greate cite of Ninive) fought agaynst Arphaxat, and overcame hi in y greate felde called Ragau, lesyde Euphrates and Tigris and Tadalon in the fildes of Erioch the kynge of the Elites.

Then was the kyngdome of Nabuchodonosor exalted, and his hert was lift vp: and he sent vnto all them that dwelt in Celiicia, in Damascen, in Libanus, and vnto the heithen that dwelt in Carmel and Cedar, and to soch as dwelt in Galile in the greate felde of Esdras, to all them that were in Samaria, and beyonde the water of Jordane vnto Ierusalem and the whole londe of Jesse vnto the mountaynes of Ethiopia. Vnto all the se byd Nabuchodonosor the kynge of y Assyrians sende messaungers. But they all w ere consent wolde not agree vnto him, and sent the messaungers agayne empte, and put the awaye without honoure. Then Nabuchodonosor the kynge toke indignaciō at all these londes, and sware by his trone & by his kyngdome, that he wolde be auenged of all these countrees.

The II. Chapter.

In the xiiij. yeare of kynge Nabuchodonosor, vpon the xxij. daye of y first moneth, it was denyssed in the courte

The ij. Chap.

of Nabuchodonosor y kynge of the Assyria, that he wolde defende himself. So he called vnto him all y elders, all his captaynes and men of warre, and shewed them his secreete counsell, and tolde them, that his purpose was, to brynge the whole earth vnder his dominion. Now whan they were all content with this sayenge, Nabuchodonosor the kynge called Olofernes the chiefe captaine of his warres and saide vnto him: Go thy waye forth agaynst all the kyngdomes of the west and specially agaynst those that haue despy sed my commaundement. Thou shalt spare no realme, all stronge cities shalt thou brynge in subieccion vnto me.

Then Olofernes cal'ed together all the captaynes & rulers of all the power in Assyria, and mustred the souldyers vnto the hoost (like as the kynge commaunded him) namely, an hundreth and twetye thousande fightinge men vpon foce, and twelue thousande archers vpon horsebacke. All his ordinaunce sent he before with an innumerable multitude of camels, so that the hoost was well prouyded for with oren, and small catell, and y without nombre. He caused come to be prepared out of all Syria for his hoost. Much golde and syluer also toke he out of the kynges house. So he toke his iourney, he and all his hoost, with charettes, hoismen, and archers: of whom there were so many, that they couered the grounde of the lande, like the gres-hoppers.

And whan he was gone past the borders of the Assyrians, he came towarde the greate mountaynes of Ange, which lye vpon the left syde of Celiicia: and so he wente vp in to all their castels, and wanne enery ströge holde. As for y welchy cite of Melothus, he brake it downe, & spoyled all the childre of Tharsis and the Ismaelites, which laye towarde the wylbernes and vpon the south syde of y londe of Chelon. He wente euer Euphrates also, and came in to Mesopotamia, and brake downe all the hye cities that were there, from the broke of Mambretyll a man come to the see: and he toke the borders in from Celiicia vnto the coastes of Japhet towarde the south. He caried awaye all the Madianites, and spoyled all their goedes: & who so ever withstode him, he slew them with the swerde. After this he wente berne in to the felde of Damascen in the tyme of harvest, and brent vp all the corne and all the trees, and caused the vynes to be cutt downe. And the feare of him fell vpon all them that dwelt in y earth

The III. Chapter.

A **S**o the kynges & prynces of all cities & londes sent their Embassitours: namely, they of Syria and Mesopotamia, Syria Sobal & Lybia & Celicia, which came to Holofernes, & sayde: Let thy wiath ceasse towarde vs: It is better for vs to serue the greates kyng Nabuchodonosor with our lynes, and to be subiecte vnto the, then that we shulde dye and be slayne, and receaue greater hurte. All our cities and possessions, all mountaynes and hilles, all felde, greace and small catell, shepe, goates, horses, and camels, all our goodes and householdes, be in thy power, vnder thy subiection be it altogether. We our selues also and our children wylbe thyne owne, come vnto vs a peccable lorde, and vse our seruyce at thy pleasure.

B Then came Holofernes downe from the mountaynes with horsemen & greace power, and conquered all stronge fenced cities, and all that dwelt in the londe. And out of all cities he toke stronge men, & such as were mete for y warre, to helpe him. There came soch a feare also vpon those countrees, that the dwellers of all the cities, the prynces and rulers & the people together, were forth to meet him as he came, & receaued him honorably with garlandes & torches, with daunces, tabrettes and pipes.

C Nevertheless though they dyd this, yet might they not swage his rigorous stomack: but he destroyed their cities, & hewed downe their woddes. For Nabuchodonosor the kyng had commaunded him, that he shulde rote out all the goddes of the londe: to y intent that he onely might be called and taken for God, of the nacions which Holofernes with his power brought vnder him. So wente he thorow Syria Sobal, and thorow all Appamia, and all Mesopotamia, came to the Idumeans in the lode of Gabaa and Sepropoli, and toke their cities, and remayned there thirtie dayes, wherein he caused all the whole multitude of his hoost to be gathered together.

The III. Chapter.

A **W**hen the children of Israel y dwelt in Jewry herde this, they were sore afrayed of him. There came soch tremblinge also and feare vpon them, that they sorowed he shulde do vnto the cite of Jerusalem and the temple of the LORDE, as he had done to other cities & their temples. So they sent in to all Samaria rounde aboute vnto Jericho, toke in and occupied all the toppes of the mountaynes, made fast the

townes with walles, and prepared come for them agaynst the battayll.

Eliachim also y prest wrote vnto all the that dwelt towarde Efdrelon (which lyeth ouer agaynst y greace felde by Dotha Im) & vnto all those by whom men might haue passage vnto them, that they shulde take in the wayes of the mountaynes, & herby the remight be enywaye and passage to Jerusalem, & y they shulde holde diligent watch, where eny strate waye was betwixte y mountaynes. And the children of Israel dyd, as Eliachim the prest of the LORDE had commaunded them. And all the people, cried earnestly, and humbled their soules with fastinges and prayers, they and their wyues. The prestes put on hayrie clothes, and layed the yonge babes before the temple of the LORDE, and couered the aulter of the LORDE with an hayrie clothe. And with one acorde cried they vnto the LORDE God of Israel, that their children shulde not be geuen into a pray, and their wyues into a spoyle, y their cities shulde not be layed waist, & y their Sanctuary shulde not be vnhalowed, and so they to be a shame and rebuke vnto the heithen.

Then Eliachim the hye prest of the LORDE wente rounde aboute all Israel, and spake vnto them, sayenge: Be ye sure, y the LORDE wil heare youre petitions, yf ye cotynne stedfast in fastinges and prayers in y sight of the LORDE. Remembre Moses the seruante of the LORDE, which ouerthrew y Amalechites (that trusted in their might & power, in their hoost, in their shildes, in their charrettes & horsmen) not with weapons, but with holy prayers. Euen so shal all the enemies of Israel be, yf ye contynue in this worke, that ye haue begonne. So vpon this exortacion they contynued in prayer before the LORDE: In so moch that they which offred brient sacrifices vnto the LORDE, offred the offunges vnto y LORDE, beyng arayed in hayrie clothes, and had asshes vpon their heades. And they all besought God from their whole hert, y he wolde vyset his people of Israel.

The V. Chapter.

A **W**hen worde came to Holofernes the prynce of the warres of the Assyriās, y the childre of Israel prepared themselves to make resistance, & how they had stopped the wayes betwixte the mountaynes. Then was he excedinge wroth, & called all the prynces of Moab, & the captaines of Ammon, & sayde vnto them: Tell me, what

Eccl. 1. 15

Exo. 17. 6

The booke of Iudith.

The v. Chap.

people is this, y^e keperch in the mountaynes? Or what maner of cities are they? What is their power? Or what maner of hoost haue they? Who is their capteyne? And why do they despise vs (more then all those that dwell in the east) and come not forth to meete vs, y^e they might receaue vs with peace?

Then Achior the capteyne of all the Ammonites answered, and sayde: Syr, yf it please the to heare me, I wil tell the truerh before the concernynge this people that dwell in the mountaynes, and there shal no lye go out of my mouth.

This people is of the generacion of the Caldees, they dwelt first in Mesopotamia, for they wolde not folowe y^e goddes of their fathers that were in the londe of the Caldees, z so forsoke they the customes of their fore fathers (which had many goddes) and worshipped one God, that made heauē and earth: which also commaunded them that they shulde go from thence, and dwell at Haran. Now whan there came a verch in to y^e whole londe, they wente downe to Egipte, z there they dwelt foure hundred yeares, in y^e which they multiplied so greatly, that their hoost might not be nombred. And whan the kynge of Egipte oppressid them, and subdued the in buyldinge of his cities with ma^{te} kynge of claye z brack, they cried vnto God their LORDE, which punyshed the whole londe of Egipte with dyuerse plagues.

Now whan the kynge of Egipte let the go their waye, z the plague ceased, z then followed after the, to take the, z to bringe the agayne in to his seruyce, whyle they were flyenge awaye, the God of heauē opened y^e see, so y^e the waters stode fast vpon both the sydes as a wall, z these wente thorow the botome of the see drye shod, In the which place whā an innumerable people of the Egiptians followed vpon them, they were so ouerwhelmed with the waters, that there remayned not one, to tell the that came after, how it happened.

So whan this people was passed therow the reed see, they came in to the wildernes of the mount Synai, where neuer man might dwell afore, z where the sonne of mā had neuer rested. There were y^e hytter waters made swete for the, that they might drynke, z xl. yeares had they meate from heauē. Where so ever they wente (without bowe z arrowe, without butler or swerde) their God fought for the, z caused the to haue the victory. Yee no man was able to hurte this people, except it were so, y^e they departed vnfaichfully

from y^e worshippinge of the LORDE their God. But as oft as they worshipped eny other besydet heir God, he gaue them ouer to be spoyled, to be slayne, z to be put to confusion. Neuertheles as oft as they were sory for departynge from the worshiipe of their God, the same God of heauen gaue them power z strenght to withstode their enemies.

Moreover they slew the kynge of the Canaanites, Jebusites, Pherezites, Ehitites, Euites z Amorites, z all y^e mightie in Hesebon, z toke their lodes z cities in possession: and so longe as they synned not in y^e sight of their God, it were well with them, for their God hateth vnrightheousnesse. For in tymes past whan they wente out of y^e waye, which God had geuen them, y^e they shulde walke in it, they were destroyed in dyuerse battayles of many nacions, z many of them were caried awaye prisoners into a straunge countre. But now lately they haue turned the selues agayne vnto the LORDE their God, z are come together agayne out of the countrees where they were scattered abrode: and thus haue they coquered these mountaynes z dwell therein: z as for Jerusalem where their Sanctuary is, they haue it agayne in possession.

And therefore my lord, make diligēt inquisition, yf this people haue done wickednesse in the sight of their God, then let vs go vp agaynst them, for doubtles their God shal deliuer them into thy handes, z subdue them vnto y^e power. But yf this people haue not displeased their God, we shal not be able to withstande them, for their God shal defende the, z so shal we be a shame to all y^e worlde.

Now whan Achior had spoken out these wordes, all the prynces of Holofernes were wroth, z thought to slaye him, z sayde one to another: what is he this, which darre saie, y^e y^e childre of Israel are able to withstode Nabuchodonosor the kynge z his hoost? where as they are an vnwarned people, without strenght or vnderstodunge of y^e fettes of warre? That Achior therefore maye knowe, y^e he hath disceined vs, we wil go vp in to y^e mountaynes: z whan the mightie men of the are taken, he also shal be stucke with the swerde, y^e all people maye knowe, that Nabuchodonosor is the God of the earth, and that there is none other without him.

The VI. Chapter.

Whan they had lest of speakinge, Holofernes toke sere indignacion, z sayde vnto Achior. For so moch as thou hast prophesied vnto vs, sayenge that the people of Israel shal be defended of their

Iudith. 2. 2

Gen. 21. 2
Iosu. 13

4. Reas. 2

1. Efd. 1. 2

3

Iudith. 6. 6

Iudith. 5. 5

Iudith. 2. 2

Iudith. 11. 2

Gen. 11. 2

Gen. 41. 2
and 46. 2
Exod. 11. 2
and 12. 2
Galat. 3. 2

Exod. 1. 2
and 5. 2

Exo. 12. 2
and 14. 2

Exo. 15. 2
Exo. 16. 2
Deut. 8. 2

The booke of Iudith.

I God, I will shew the, that there is no God but Nabuchodonosor. For when we slay them all as one man, thou also shalt perish with them thorow the swerde of the Assirians, & all Israel shall be destroyed with the, & thou shalt see, that Nabuchodonosor is the LORD of the whole earth. Thou shalt the swerde of my knyghthode go thorow yf sydes, & thou shalt fall downe straight amonge the wounded of Israel, & shalt not come to thy self agayne, but be utterly destroyed with the. But yf thou thynkest thy prophecy to be true, why dost thou then chaunge thy colour? why art thou afayed? Thynkest thou that my wordes are not able to be performed? But that thou mayest knowe, that thou shalt see these thinges with the, beholde, from this houre forth wyll I sende the vnto yonder people, that when the punishment of my swerde (which they haue worthely deserved) falleth vpon them, thou mayest be punished with them.

So Holofernes commaunded his seruantes to take Achior, & to cary him vnto Bethulia, and to deliuer him in to the handes of the children of Israel. Then Holofernes seruantes toke him, & were thorow the playne felde. But when they drew nye vnto the mountaynes, the slynge casters came out agaynst them: Nevertheless they gat them away by the syde of the mountayne, & bounde Achior hand & fote to a tre, & so left him bounde with wythies, & turned agayne vnto their loide.

Now withstandinge the children of Israel wente downe fro Bethulia, came vnto him, lowsed him, brought him to Bethulia, set him in the myddest of the people, and asked him what the matter was, that the Assirians had left him bounde.

E Osias the sonne of Micha of the trybe of Symeon, & Charnum (which is also called Gothoniell) were the principall rulers at the same tyme. Now when Achior stode in the myddest of the Senators, & before the all, he tolde them, what answer he gaue Holofernes, to the thinge that he asked him, and how Holofernes people wolde haue slayne him for so sayenge, & how Holofernes himself was wroth, & commaunded him for the same cause to be deliuered vnto yf Israelites: that when he overcame the childre of Israel he might commaunde Achior also to be put to death with dyuerse tormentes, because he sayde: the God of heauen is their defender.

And when Achior had playnely tolde out all these thinges, all the people fell downe

The vii. Chap. Ifo. xxvi.

vpon their faces, prayinge the LORD, and poured on: their prayers together vnto the LORD, with a generall complaynte & wepyng, & sayde: O LORD God of heauen & earth, beholde their pryde, & loke vpon ourre lowlynnes, & considre how it standeth with thy sayntes, & make it to be knowne, yf thou forsakest not those, which holde them fast by the, & how yf thou bringest the lowe, yf presume of the seanes, & make their boast in their owne strength. So when the wepinge and prayer of the people (which they had made the whole daye longe) was ended, they coforted Achior, sayenge: the God of oure fathers, whose power & strength thou hast praysed, shall so rewarde the, yf thou shalt rather see their destruccion. When yf LORD of God then shall geue his seruantes this libertie, God be with the also amonge vs: so yf it please yf, thou wylthynne mayest dwell w vs.

Now when Osias had ended the counsell, he toke him in to his house, and made a greate supper, called all the elders to it, & so they refreshed them selues after the fastinge. And afterwarde was all the people called together, which made their prayers all the night longe in the congregacion, and besought the God of Israel for helpe.

The VII. Chapter.

The next daye Holofernes commaunded his hoost, to go vp agaynst Bethulia. There were an C. & xx. thousande figheinge men on fote, & two & twentie thousande horsmen, besyde the preparinge of them yf were womne, & came to them on euery syde out of the countrees & cities which he had takē. All these prepared them selues vnto the battayll agaynst the Israelites, and came on by the hyll syde, vnto the topp that looketh ouer agaynst Dothaim, from the place which is called Belma, vnto Chelmon yf lyeth towarde Esdrelon.

Now when the childre of Israel sawe so greate a multitude of the Assirians, they fell downe flat vpon yf grounde, strowed asches vpon their heades, & prayed w one a corde, yf the God of Israel wolde shew his mercy vpon his people. And so they toke their weapons, & sat betwixt the mountaynes in yf narrow place, & kepte the waye daye & night. But whyle Holofernes was goinge aboute, he founde the water sprunge, which from the south syde was conveyed in to the cite by a condyre: this commaunded he to be directe another waye, & to cut their condite in sunder. There were welles also not farre from the walles, which they used secretly, more for

The booke of Iudith.

pleasure then for necessity.

E Then wente the Ammonites & the Moabites vnto Holofernes, and sayde: The children of Israel trust nether in speare ner arrowe, but haue taken in, and kepte the mountaynes and hilles. That thou mayest overcome them therfore without y^e strykyng of any battayll, sett me to kepe the welles, that they drawe no water out of them: so shalt thou destroye the without swerde, or at the least they shall be so feble, that they must be fayne to geue ouer the cite, which they thinke not able to be wōne, for so moch as it lieth in the moūtaines. These wordes pleased Holofernes well and all his men of warre, and he set an hundred men at euery well reunde aboute.

Judit. 16. a

Exo. 17. a

D And whan this watch had endured twenety dayes, the Cisternes and all that had water, fayled them that dwelt in the cite of Bethulia, so that in y^e whole cite they had not drynke ynough for one daye, for the people had water geuen them daylie in a measure. Then came the men and women, yonge personnes and children all vnto Osias, and sayde all with one voyce: God be iudge betwixte vs and the, for thou hast dealt euell with vs: thou woldest not speake peaceably with the kynge of the Assirians, therfore hath God solde vs in their handes, and there is no man to helpe vs, where as we are brought downe before their eyes in thirst and greate destruction. Therfore gather now together all the people that be in the cite, that we maye all yelde oure selues wyllingly vnto y^e people of Holofernes: for better it is y^e we be captiue and prayse the LORD with oure lyues, then to be slayne and perishe, and to be laughd to scorne & shamed of euery man whan we se oure wyues and children dye before oure eyes. We take heauen & earth this daye to recorde, and the God of oure fathers (which punyssheth vs accordinge to the deservynge of oure synnes) and geue you warnynge, y^e ye geue vp the cite now in to y^e power of Holofernes hoost, that oure ende maye be shorte with the swerde, which els shal endure longe for wante of water and for thirst.

Whan they had spokē out these wordes, there was a greate wepyng and howlyng in the whole congregacion, and that of euery man, and they cryed an whole houre longe vnto God with one voice, sayenge: we haue synned with oure fathers, we haue done amysse, we haue dealt wickedly. Thou y^e art gracious, haue mercy vpon vs, punyssh oure vnrightheousnes with thine owne scour

Psal. 105. a

The viij. Chap.

ge, and geue not those ouer that knowlege the, vnto a people which knoweth the not, lest they saye amonge the heithen: where is their God?

Psal. 111. b

And whan they were so weery with this crienge and wepyng, that they helde their tungen, Osias stode vp with watrye eyes, and sayde: O take good hertes vnto you (deare brethren) and be of good cheare, and let vs wayte yet these fyue dayes for mercy of the LORD: peradventure he shal cut awaye his indignacion, and geue glory vnto his name. But yf he helpe vs not whan these fyue dayes are past, we shall do as ye haue sayde.

Judit. 9. b

The viij. Chapter.

It happened whan these wordes came to the eares of Iudith a wydow, which was the daughter of Merari, the sonne of Jor, the sonne of Joseph, the sonne of Osias, the sonne of Elai, y^e sonne of Jannoi, the sonne of Jedeon, the sonne of Raphoi, the sonne of Achitob, the sonne of Melchia, the sonne of Euan, y^e sonne of Nathania, the sonne of Salathiel, y^e sonne of Symeon, the sonne of Ruben. And hir husbände was called Manasses, which dyed in the dayes of the barlye harvest. For whyle he was byndinge y^e sheeues together in the felde, the heate came vpon his heade, and he dyed at Bethulia his cite, and there was he buried beside his fathers. Now was Iudith his desolate wyddow thre yeaeres & six monethes. And in the hyer partes of hir house she made hirself a preuy chambere, where she dwelt, beyng closed in with hir maydes. She ware a smock of hayre, and fasted all the dayes of hir life, excepte the Sabbathes, and new moones & the solempne dayes that the people of Israel kepte. She was a very fayre and beutyfull personne. Hir husbände also had left her greate riches, a plentiful householde, greate vnmeneable possessions and many catel. This Iudith was a woman of a very good repute with euery one, for she feared the LORD greatly, and there was no body that speake an euell worde of her.

J

B

Whan this Iudith herde, how Osias had promised the people, that after the fyfthe daye he wolde geue vp y^e cite vnto the Assirians, she sent for the elders Chambr and Charmin: and whan they came to her, she sayde: what thinge is this, wherein Osias hath consented, y^e yf God helpe not within fyue dayes, he wil geue ouer the cite to the Assirians? What are ye, that ye tempte the

Judit. 7. b

The boke of Judith.

LORDE: This denyce optayneth no mercy of God, but prouoketh him vnto wrath and displeasure. Wyl ye set the mercy of y^e LORDE a tyme, z appoynte him a daye after you re wyll?

C Nevertheless for so moch as the LORDE is pacient, let vs rather amende oure selues, pouringe out teares, and besetynge him of grace. For God threateneth not as a mā, neither wyll he be prouoked vnto wrath as the children of men. And therfore let vs hertely fall downe before him, and serue him with a meke spiete, and with wepyng eyes saye vnto the LORDE, that he deale with vs accordinge to his owne wyll and mercy: that like as oure hert is now vexed, z brought lowe thorow the pryde of them, it maye so be comforted thorow his grace: in so moch as we folowe not the synnes of oure fathers, which forsake their God, z worshipped other goddes: for the which synne they perished with the swerde, were spoyled z brought to shame of all their enemies. As for vs, we knowe none other God but onely him, for whose cause let vs cary with mekenesse. He shall requyre and make inquisition for oure bloude, from the vexacions of oure enemies: he shal brynge downe all the heithen, that rise vp agaynst vs, and put them to dishonoure, eue the LORDE oure God.

D Therfore deare brethren, seinge ye are the honorable and elders in the people of God, vnto whom all y^e people haue respecte, and vpon whom the life of the people stondesth, lift vp their hertes with youre exortacion, y^e they maye call to remembraunce, how oure fathers also in tymes past were tempted, y^e they might be proued, yf they worshipped their God a right. They ought to remembre, how oure father Abraham beinge tempted, and tryed thorow many tribulacions, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, and all they that pleased God, beinge tryed thorow many troubles, were founde stedfast in faith. Agayne, they that receaued not their tentacions with the feare of God, but put the selues forth with vnpaciency and murmuringe agaynst God, perished of the destroyer, and were slayne of serpentes. And therfore shulden not we undertake to be auenged, for the thinge that is done vnto vs: but to consider, that all these punysshmentes are farre lesse then oure synnes z mysdedes: Belcynge also, that this correccion cometh vnto vs (as to the seruautes of God) for amendment, and not for oure destruccion.

The ix. Chap. Ho. xxvij.

Then sayde Osias z the elders vnto Judith: All that thou speakest, is true, and no mā can reprove y^e wordes. Praye thou for vs now therfore vnto God, for thou art an holy womā, and fearest God. And Judith sayde vnto them: Seynge ye knowe, that my wordes are of God, then proue my counsell and deuice, yf it be of God: and beseeke God, that he wyll brynge my counsell to a good ende.

Thus haue I denyed: Ye shal stode this night before the porte, and I wyll go forth with Abia my mayde: Praye ye therfore vnto God, that he wyl graciously remembre his people of Israel within fyue daies, as ye haue sayde. As for the thinge that I go in hande withall, are ye no questions of it, tyll I open it vnto you myself: do ye nothinge els, but praye vnto the LORDE youre God for me. Then Osias the pryncce of the people of Iuda sayde vnto her: Go thy waye in peace, the LORDE be with the, that we maye be auenged of oure enemies, And so they wente from her agayne.

The IX. Chapter.

Now whā they were gone their way, Judith wente into hir oratory, put on an hayrie smock, strowed ashes vpon hir heade, fell downe before the LORDE, and cryed vnto him, sayenge: O LORDE God of my father Symeon, which gauest him a swerde for a defence agaynst the enemies, that used violence and wilfulnes, and that rauyshed y^e virgin and put her to dishonesty. Thou that gauest their wines in to a praye, and their daughters in to captiuite, and all their praye for a spoyle vnto thy seruautes, which bare a zeale vnto the, helpe me wyddow, O LORDE my God, I beseeke y^e. For thou hast done all thinges from the begynnynge, and loke what thou hast taken in hande and denyed, it came euer to passe. For all thy wayes are prepared, z thy iudgmentes are done in thy everlastinge fore knowlege. O loke now vpon the armyes of the Assirians, like as it was thy pleasure somtyme to loke vpon the hoost of the Egipcians, whan they beyngeweapened, persecuted thy seruautes, z put their trust in their charettes, horsmen, and in the multitude of their men of warre. But thou lokest vpon their hoost, castinge a thicke darcknes before them: and whan they came in to the depe, the waters overwhelmed them.

Eue so LORDE let it go with these, that trust in y^e power and multitude of their men

Iere. 18. a
and. 25. a

Judic. 3. b
4. a. 6. a

Deut. 31. e

Deu 8. a
2. Par. 32. f

Gen 17. a
and 22. a

Gen 28. b
Pro 1. b
Heb. 12. a

Nu 11. a
and 21. a
1. Cor. 10. a

Rom. 8. d

1. cor. 14. d
1. Ioh. 4. a
1. Tell. 5. c

Judic 10. b

Gen. 24. d

Exo. 14. c

The booke of Judith.

Psal. 45. b of warre, in their charrettes, arrows & speares, and knowen not, that thou onely art our God, which destroyest warres from the begynnyng, and that thou art the **LORDE**. O lift vp thine arme now like as euer from y begynnyng, and in thy power brynge their power to naught, cause their might to fall in thy wrath. They make their boast, y they wyl vnhalowe and defyle thy Sanctuary, and to waiste the tabernacle of y name, and to cast downe the horne of thine altier with their swerde. Brynge to passe (**O LORDE**) y the pryde of the enemye maye be cut downe with his owne swerde: that he maie be taken with the snare of his eyes in me, and y thou mayest synce him with the lippes of my loue. O geue me a stedfast mynde, that I maye despyse him and his strengch, and that I maye destroye him.

C This shal brynge thy name an euerlasting remembraunce, yf the hande of a woman ouerthrowe him. For thy power (**O LORDE**) stondech not in y power of men, nether hast thou eny pleasure in the strengch of horses. There was neuer proude personne that pleased the, but in the prayer of the humble and meke hath thy pleasure bene euermore.

Eccle. 10. a O thou God of the heauens, thou maker of the waters, and **LORDE** of all creatures, heare me poore woman, callynge vpon the, and puttyng my trust in thy mercy. Remembre thy couenaunt **O LORDE**, and my nister wordes in my mouth, & stablysh this deuycce in my hert, that thy house maye continue still in holynes, and that all the heithen maye knowe and vnderstode, that thou art God, and that there is none other but thou.

The X. Chapter.

Judith whan she had lest of cryenge vnto the **LORDE**, she rose vp from the place, where she had lyen flat before the **LORDE**, and called hir mayde, wente downe in to hir house, layed y hayrie cloth from her, put of the garmentes of hir widowhode, washed hir body, anoynted hir self with precious thinges of swete sauoure, broyded and placed hir hayrie, sett an hooe vpon hir heade, and put on soch apparell as belongeth vnto gladnesse, slippers vpon hir fete, armelettes, spanges, earynges, synger rynges, and deckte herself with all hir best araye.

The **LORDE** gaue her also a speciall beneye and faynesse (for all this decking of hir self was not done for eny voluptuousnesse

The x. Chap.

and pleasure of the flesh, but of a right discrecion and vertue, therfore dyd the **LORDE** increase hir bewtye) so y she was exceedinge amiable and wel fauoured in all mens eyes. She gaue hir mayde also a bottell of wyne, a pot with oyle, pottage, cakes, bried & chese, and wente hir waye.

B Now whan she came to the porte of the cite, she founde Ofias and the elders of the cite waitinge there. Which whan they sawe her, they were astonnyed, & marueled greatly at her bewty, neuertheles they axed no question at her, but let her go, sayenge: The God of our fathers geue y his grace, and with his power persourne all the deuycce of thy hert: that Jerusalem maye reioyse ouer the, and that thy name maye be in the nombre of the holy & righteous. And all they y were there, sayde wth one voyce: so be it, so be it. Judith made hir prayer vnto y **LORDE**, & wente out at y porte, she & hir mayde.

And as she was goinge downe the mountayne, it happened that aboute the sprynge of the daye, the spyces of y Assirians met wth her, and toke her, sayenge: whence comest thou? Or whither goest thou? She answered: I am a daughter of y Hebrues, and am fled from them, for I knowe, that they shal be geue vnto you to be spoyled: because they thought scome to yelde the selues vnto you, that they might fynde mercy in youre sight. Therfore haue I denyed by my self after this maner: I wyll go before the prynce Holofernes, and tell him all their secretes, and wyll shew him, how he maye come by them, and wyne them, so that not one man of his hoost shall perish.

And whan these men had herde hir wordes, & considered hir fayre face, they were astonnyed (for they wondred at hir excellent bewtye) & sayde vnto her: Thou hast saued y life by fyndinge out this deuycce, y thou woldest come downe to o^r lorde: & be thou sure, that whā thou comest vnto him, he shal intreate the well, & thou shalt please him at y hert. So they brought her in to Holofernes paulyon, and tolde him of her. Now whan she came in before him, immediatly he was overcome & taken with hir bewtye. Then saide his seruantes: who wolde despyse y people of y Jewes, y haue so fayre womē? Shal we not by reason fight against the for the se? So whā Judith sawe Holofernes syttinge in a canapye, y was wrought of purple, sylke, golde, Smaragde and precious stones, she looked fast vpo him, & fell downe vpo the earth. And Holofernes seruantes toke hir vp

The booke of Judith.

agayne, at their lordes commaundement.

The XL. Chapter.

A Then sayde Holofernes vnto her: Be of good chere, and feare not in thine hert, for I neuer hurte man, that wol de serue Nabuchodonosor the Kyng. As for thy people, yf they had not despyed me, I shulde not haue lift vp a speare agaynst the. But tell me now, what is the cause & thou art departed from them, and wherfore art thou come vnto vs?

And Judith sayde vnto him: Syr, vnderstonde the wordes of thy handmayden: for yf thou wilt do after & wordes of thy handmayden, the LORDE shall brynge thyn matter to a prosperous effecte. As truly as Nabuchodonosor a lorde of the londe lyueth, & as truly as his power lyueth, which is in the to the punysshment of all men that go wronge, all men shall not onely be subdued vnto him thorow the, but all the bestes also of & felde. For all people speake of thy prouident curye, and it hath euer bene reported, how thou onely art good and mightie in all his kyngdome, and thy discrecion is commended in all londes.

Judith. 5. a. The thinge is manifest also, that Achior spake, and it is wel knowne, what thou commaundedst to do vnto him. For this is plaine and of a suretye, that oure God is so wroth with vs (by the reason of oure synnes) that he hath shewed by his prophetes vnto the people, how that for their synnes he wyl deliuer them ouer vnto the enemye. And for so much as the children of Israel knowe that they haue so displeased their God, they are sore afrayed of the. They suffre greate hunger also, & for wante of water, they are deed now in a maner. Morouer, they are appoynted to slaye all their catell, that they maye drynke the bloude of them: and are purposed to spende all the holy ornamentes of their God (which he hath forbyddē the to touch) for come, wyne and oyle. Seinge now that they do these thinges, it is a playne case, & they must nedes be destroyed. Which whan I thy handmayden perceaued, I fled from them, and the LORDE hath sent me vnto &, to shew the these thinges. For I thy handmayden worshipec God even here now besyde the, and thy handmayden shal go forth, and I wil make my prayer vnto God, and he shal tell me, whan he wyl rewarde the their synne: then shal I come and shew the, & brynge the thorow the myddest of Jerusalem, so that thou shalt haue all & people of Israel, as the shepe without a shepherde: there shal

The xij. Chap. Ho. xxvij.

not so moch as one dogg bark agaynst the, for these thinges are shewed me by the prouidence of God: and for so moch as God is displeased with them, he hath sent me to tell the the same.

These wordes pleased Holofernes and all his seruantes, which marueled at the wysdome of her, and sayde one to another: there is not soch a woman vpon earth, in lewtye and discrecion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sent the hither before thy people, that thou mayest geue them in to oure handes. And for so moch as & promyse is good, yf thy God perfourme it vnto me, he shall be my God also, and thou shalt be excellent and greate in the courte of Nabuchodonosor, and thy name shalbe spoken of in all the londe.

The XLII. Chapter.

Then commaunded he her to go in, where his treasure laye, and charged that she shulde haue hyr dwellinge there, and appoynted, what shulde be geuen her fro his table. Judith answered him, and sayde: As for the meate that thou hast commaunded to geue me, I maye not eate of it as now (lest I displease my God) but wyl eate of soch as I haue brought with me. Then sayde Holofernes vnto her: As the se thinges that thou hast brought with the sayle, what shal we do vnto the? And Judith sayde: As truly as thou lyuest my lorde, thy hande mayden shal not spende all this, tyll God haue brought to passe in my hande, the thinges that I haue deuysed.

So his seruantes brought her in to the tent, where as he had appointed. And as she was goinge in, she desyred that she might haue leue to go forth by night & before daye, to hir prayer and to make intercession vnto the LORDE. Then commaunded Holofernes his chamberlaynes, that she shulde go out and in at hir pleasure, to praye vnto hir God those thre dayes.

And so in the night season she wote forth into the valley of Bethulia, and washed herself in the wellwater. Then wente she vp, and besought the LORDE God of Israel that he wolde prosper hir waye, for the deliuerance of his people. And so she wente in, and remayned cleane in hir tent, till she toke hir meate in the euenynge.

Vpon & fourth daye it happened, & Holofernes made a cosily supper vnto his seruantes, and sayde vnto Vagao his chamberlay-

The booke of Judith.

ne: So y waye, and counsell this hebinesse, that she maye be wyllynge to consent to kepe company with me. For it were a shame vnto all the Assirians, that a woman shulde so laugh a man to scorne, that she were come from him vnnedled withall.

Then wente Vagao vnto Judith, and sayde: Let not the good daughter be afrayed, to come in to my lord, that she maye be honoured before him, that she maye eate and drynke wyne, and be mery with him. Vnto whom Judith answered: Who am I, that I shulde saye my lordenaye? what so euer is good before his eyes, I shal do it: and loke what is his pleasure, that shal I thinke well done, as long as I lyue.

D So she stode vp, and deckte herself with hir apparell, and wente in, and stode before him. And Holofernes hert was whole moued, so that he bient in desyre towarde her. And Holofernes sayde vnto her: drynke now and syt downe, and be mery, for thou hast founde fauoure before me. Then sayde Judith: Syr, I wil drynke, for my mynde is meryer to daye, then euer it was in all my life. And she toke and ate and dranke before him, the thinges that hir mayden had prepared for her. And Holofernes was mery w her, and dranke more wyne, then euer he dyd afore in his life.

The XIII. Chapter.

A **W**hen it was late in the night, his seruantes made haist, every mā to his lodginge. And Vagao shutt the chamber doores, and wente his waye, for they were all overladen with wyne. So was Judith alone in the chamber. As for Holofernes, he laye vpon the bed all droncken, and of very dronkenies fell a slepe.

Then commaunded Judith hir mayden, to stode without before the dore, and to wayte. And Judith stode before the bed, makinge hir prayer with teares, and moued hir lippes secretly, and sayde. Strengthen me O LORDE God of Israel, and haue respecte vnto the workes of my handes in this houre, that thou mayest set vp thy cite of Jerusalem, like as thou hast promysed: O graunte that by the I maye persourne the thinge, which I haue denyed thorow the beleue that I haue in the.

B And when she had spoken this, she wente to the bedsteade, and lowsed the swerde that hanged vpon it, and drew it out. Then toke she holde of the hairie lockes of his hea-

The xiiij. Chap.

de, and sayde: Strengthen me O LORDE God in this houre, and with that, she gaue him two strokes vpon the neck, and smote of his heade. Then toke she the canapy awaye, and rolled the deed body asyde. Immediately she gat her forth, and delyuered the head of Holofernes vnto hir mayden, and bad hir put it in hir walett.

And so these two wente forth together after their custome, as though they wolde praye, and so passed by the hoost, and came thorow the valley vnto the porte of the cite. And Judith cried a farre of vnto y watchmen vpon the walles: Open the gates (sayde she) for God is with vs, which hath shewed his power in Israel. And when they herde hir voyce, they called the elders of the cite together. And they came all to mete her, litle & greate, yonge & olde, for they thought not that she shulde haue come so soone. So they lighted candels, and gathered aboute hir euerychone: but she wente vp in to an hye place, and caused sylence to be proclaimed.

When everyman now helde his tonge, **C** Judith sayde: O prayse the LORDE oure God, for he hath not despyed, ner forsaken them, that put their trust in him: and in me his honde mayden he hath persourmed his mercy, which he promysed vnto the house of Israel: yee in my hāde this same night hath he slayne the enemy of his people.

And with that she toke forth the heade of Holofernes out of the walett, and shewed it them, sayenge: Beholde the heade of Holofernes the captayne of the Assirians, and this is the canapy, wherein he laye in his dronkenies: where the LORDE oure God hath slayne him by the hande of a woman.

But as truly as the LORDE lyneth, his angell hath kepte me, goinge thither, remainynge there, and commynge hither agayne from thence. And the LORDE hath not suffred me his handmayden to be defyled, but without eny fylthynges of synne hath he brought me agayne vnto you: & y with greate victory, so that I am escaped, and ye delyuered. O geue thankes vnto him euerychone, for he is gracious, and his mercy endureth for euer.

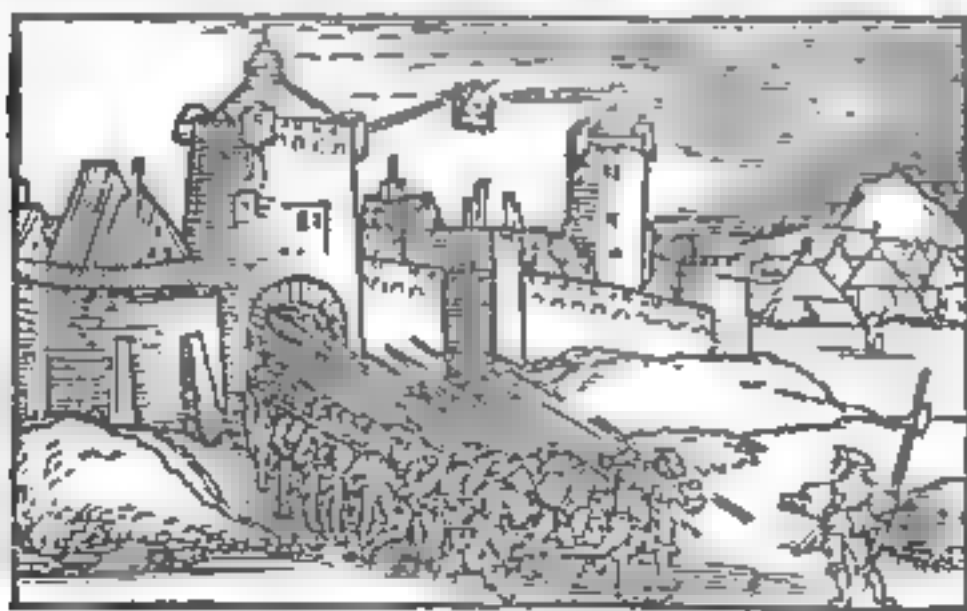
So they praysed the LORDE alltogether, and gaue thākes vnto him. And to her they sayde: The LORDE hath blessed the in his power, for thorow the he hath brought oure enemies to naught.

And Ozias y chefe ruler of the people of Israel, sayde vnto her: Blessed art thou of the LORDE the hyc God, aboue all women vpon earth.

The booke of Judith.

Blessed be the **LORDE** the maker of hea-
uen and earth, which hath gyded þ a right
to wounde and to synye of the heade of the
captayne of oure enemies. For this daye he
hath made thy name so honorable, that thy
praysse shall neuer come out of the mouth of
me, which shall all waye remembre þ power
of the **LORDE**: seinge thou hast not spared
thyne owne self, but put the in ieoperdy, consi-
deringe the anguyshe and trouble of thy peo-
ple, and so hast helped their fall before God
of **LORDE**. And all the people sayde: Amen,
Amen.

J Achior also was called, & he came. Then
sayde Judith vnto him: The God of Israel
vnto whō thou gauest wytnes, that he wol-
de be auenged of his enemies, even he hath
this night thorow my hande synyete of the
head of all the vnfaithfull. And that thou
mayest se that it so is, beholde, this is þ hea-
de of Holofernes, which in his presumptu-
ous pryde despyed the God of the people of
Israel, and threatened þ with destruction,
sayenge: whan the people of Israel is take,
I shall cause the also to be stricke with the
sverde. Whan Achior sawe Holofernes hea-
de he fell downe vpon his face to the groun-
de for very anguyshe & feare. so þ he sworne
withall. But after that he was come agay-
ne to himself, he fell downe before her & pray-
sed her, sayenge: Blessed art thou of thy God
in all the tabernacles of Jacob: for all the
people that heare of thy name, shall prayse
the God of Israel because of the.



The XIII. Chapter.

J Judith saide vnto all the people: Bre-
thren heare me, Strete vp this hea-
de vpon oure walles, and whan the
Sonne aryseth, take eueryman his weapen,
and fall out violently: not as though ye wol-
de go besyde them, but to renne vpon them
with violence. Whan the spyes in the tētes
se this, they shall of necessity be cōpelled to
fle backward, and to rayse vp their captay-
ne to the battayll. So whā their captaynes

The xiiij. Chap. Fo. xxix.

come in to Holofernes panylion, and fynde
the deed body wrapped in the bloude, fear-
fulnes shall fall vpon them: and whan ye
perceave that they fle, folowe them with-
out all care, for God shall deliuer them vnto
yon, to be destroyed.

Then Achior seyng the power of God
which he had shewed vnto the people of Is-
rael, fell of from his heithenish beleue, and
put his trust in God, and let him self be cir-
cumcided: and so was he nombred amonge
the people of Israel, he and all his posterite
vnto this daye.

Now as soone as it was daye, they strick-
te vp Holofernes heade vpon the walles,
and euery man toke his weapen, and so they
wente out with an horrible crye. Whan the
spyas sawe that, they ranne vnto Holofer-
nes tent. And they that were within the tēt,
came before his chamber, and made a greate
russheinge to wake him vp, because they
thought with the noyse to haue raised him.
For there durst not one of the Assirians knoe
ke, go in, ner to open.

But whan the captaynes and prynces
and all the chiefe in the kynge of the Assiri-
ans hoost came together, they saide vnto the
chamberlaynes: Go youre waye in, and wa-
ke him vp, for the mysse are crepte out of their
holes, and darre prouoke vs vnto battayll.

Then wente Vagao in to his chamber,
stode before the bed, and clapped with his
handes, for he thought he had bene slepyng
with Judith.

But whā he had hertened perfectly with
his eares, and coude perceave no sterynge,
he wente nyer to the bed, and lifte it vp, and
then sawe he the deed body of Holofernes ly-
enge there without a heade, weltered in his
bloude vpon the earth. Then cried he with
loude voyce, and with wepyng rent his clo-
thes, and wente in to Judiths tent, and found
de her not: And so he leapte out vnto the peo-
ple, and sayde: one womā of þ Jewes, hath
brought all Nabuchodonosors people to sha-
me. For lo, Holofernes lyeth vpo the greun-
de, and hath no heade.

Whan the chiefe of the assirians hoost her-
de that, they rente their clothes, and there
fell an intollerable feare and tremblinge vpo
them, so þ they: myndes were sore afrayed.
And there was an excedynge greate crye
in the whole hoost.

The XV. Chapter.

Now whan all the hoost herde that

1. Re. 14. b
C

The booke of Judith

Holofernes was headed, their mynde and counsell seel from them: and soch a feare came vpon them, that they undertooke to defende themselves by flyenge away: one spake not to another, but hang'd downe their heades, lest all behynde them, and made haist to escape from the Hebrewes: for they herde, that they were haistinge to come after with their weapons, and so they fled by the wayes of the feloes, and thorow all the fore pathes of the dales.

And whan 3 children of Israel sawe that they fled, they folowed vpon them, and wente downe with trōpettes, blowinge and makinge a greate crie after thē. As for the Assirians, they had no ordie, and kepte not themselves together, but fled their waye. Nevertheless the children of Israel fell vpon them with one company and ordie, and discomfited as many as they might gett. And Osias sent messengers vnto all the cities and countrees of Israel.

B So all the regions and every cite sent out their best men after them in harnesse, & smote them with the swerde, tyll they came to 3 utmost parte of their borders. And whether that were in Bethul. a came into the tentes of the Assirians, and toke all that they which were fled, had left behynde them, and so they founde greate good. And they that came agayne to Bethulia from the battayll, toke with them soch thinges as had bene theirs: there was no nobie of the catell, and of all costly Jewels, so that from the lowest vnto the hiest, they were all made riche of the spoyles of them. And Joachim the hye prest at Jerusalem, came to Bethulia with all the elders, that they might se Judith.

E Now whan she came out vnto them, they beganne all to prayse her with one voyce, sayinge: thou worshippe of the cite of Jerusalem, thou ioye of Israel, thou hono of oure people, thou hast done manly, and thy heart is comforted, because thou hast loved cleynnes and chastyte, & hast knowne no man but thine owne husbande: therefore hath the hande of the LORDE comforted the, and blessed shalt thou be forever. And all people sayde: so be it, so be it.

In thirtie dayes coude the people of Israel scarce gather vp the spoyles of the Assirians. But all that belonged vnto Holofernes, and had bene his specially, (whether it were of golde, of syluer, precious stones, clethinge and all ornaments) they gaue it vnto Judith. And all the people reioysed, both men, maydens, and yonge people, with pipes

The xvi. Chap.

and harpes.

The XVI. Chapter.

Then sang Judith this songe vnto the LORDE: Begynne vnto the LORDE vpon the tabrettes, singe vnto the LORDE vpon the cymbals. O synge vnto him a new songe of thankesgeuyng, beioyfull and call vpon his name. It is the LORDE that destroyeth warres, euen the LORDE is his name. Which hath pitched his tentes in the myddest of his people, that he might deliuer vs from the hande of all oure enemies. Assur came out of the mountaynes in the multitude of his strength. His people stopped the water brokes, and their horses covered the valleys. He purposed to haue breet vp my londe, and to slaye my yongemen with the swerde.

He wolde haue carryed awaye my children and virgins into captiuyte, but the almighty LORDE hurte him, and delyned him into the handes of a woman, which brought him to confusion. For their mightie was not destroyed of the yonge men. It was not the sonnes of Eitan that slew him, neither haue the greate giannes sett themselves agaynst him: but Judith the daughter of Merari & hir fayre bewtye hath discomfited him, and brought him to naught. For she layed a waie hir widdowes garment, and put on the apparell of gladnesse in the reioysinge of the children of Israel. She anoynted hir face, and bounde vp hir hayre in an hooe, to begyle him. Hir slippers rauyshe his eyes, hir bewtye captynated his mynde, with the sweete smere she of his neck. The Persians were astonnyed at hir stedfastnesse, and the Medes at hir boldnes. Then howled the armyes of 3 Assirians, when my symple appeared, drey of chyrise. The sonnes of the daughters haue pearced them thorew, and slayne them as fugityue childre: they peryshe in the battayll, for the very feare of the LORDE my God. Let vs synge a songe of thankesgeuyng vnto the LORDE, a new songe of prayse wyl we synge vnto oure God. LORDE, LORDE, thou art a greate God, mightie in power, whom no man maye ouerceme. All thy creatures shal de serue the, for thou spakest but the worde, & they were made: thou sente thy sperte, & they were created, and no man maye withstonde thy voyce. The mountaynes shal moue from the foundations with the waters, the stony rockes shal melt before the like ware. But they that feare the, shal be greate with 3 in all thinges. Wo vnto the people that ryse vp agaynst my generacion, for the almighty

2

Psal. 45. b

Judit. 7. c

3

Judit. 10. a

Judit. 10. d

C

Gen. 1. a
Psal 32. a
Psal. 103. d

The booke of Judith.

LORDE wyll auenge him self of them, & in the daye of iudgmet wyl he vyset them. For he shall geue fyre & wormes in to their flesh, that they maye burne and fele it for evermore.

a. Re. 9. b
Judith. 13. b

D After this it happened, that after the victory all the people came to Jerusalem, to geue prayse and thankes vnto the LORDE. And whā they were purified, they offred all their brent sacrifices and their promised offerynges. And Judith offred all Holofernes weapons, and all the Jewels, that y people had geue her, and the canapy that she toke from his bed, and hanged them vp vnto the LORDE. The people was ioyfull, as the vse is: & this ioye by reason of the victory, with Judith, endured thie monethes.

Gen. 30. b

So after these dayes every man wente home agayne, and Judith was in greate reputation at Bethulia, and right honorably taken in all the londe of Israel. Vnto hir vertue also was chastite ioyned, so y after hir husbonde Manasses dyed, she neuer knew man all the dayes of hir life. Vpon the hye solempne dayes she wente out with greate worship. She dwelt in hir husbandes house an hundred and fyne yeare, & left hir honde mayden fre, and dyed, and was buried besyde hir husbande in Bethulia. And all the people mourned for her seven dayes. So longe as she lyled, there was none that troubled Israel, and many yeares also after hir death.

The daye wherein this victory was gotten, was solemply holden, and rekened of the Jewes in the nombre of the holy dayes, and is yet greatly holden of the Jewes euersence, vnto this daye.

The ende of the booke of Judith.

The chapters in the booke of Hester, which are not founde in the text of the Hebrew, but in the Greke and Latyn.

The XI. Chapter after the Latyn.

In this chapter is describied the dreame of Mardocheus.



Mardocheus the sonne of Jair, the sonne of Semei, y sonne of Cisei of y crybe of Ben Jamin a Jew: which had his dwell

The xij. Chap. Ho. xxx.

lyng in Susis, a man of greate reputaciō, & excellent amonge all them that were in the kynges courte (Neuerthelesse he was one of the prisoners, whom Nabuchodonosor the kyng of Babilō had caried a waye from Jerusalem vnto Babilon w Jechonias the kyng of Juda.) In the seconde yeare of the raig ne of greate Artaxerxes in the first daye of y moneth Nisan, had this Mardocheus soch a dreame: he thought he herde a greate tēpest, horrible thonderclappes, erthquakes, & greate vpro in y londe: & y he sawe two greate dragons, ready to fight one agaisf another. Their crye was greate. At the which roaringe and crye all heithen were vp, to fight agaynst y righteous people. And y same daye was full of darcknes & very vncleare, full of trouble & anguysh, yee a greate fearfulness was there in all the londe. The righteous were amased, for they feared y plage & euell y was deuysed ouer thē, & were at a poynte w them selues to dye. So they cried vnto God, and while they were cryenge, the litle well grew in to a greater ryuer & in to many waters. And with y it was daye, & the sonne rose vp agayne. And y lowly were exalted, and deuoured the glorious and proude.

4 Reg. 14 d
Ierc. 24. a

B

Now whan Mardocheus had sene this dreame, he awoke, and mused stedfastly in his hert, what God wolde do: and so he desyred to knowe all the matter, and his mynde was there vpon vntyll the night.

The XII. Chapter.

In this chapter is declared, how Mardocheus uttereth the treason of the two seruantes agaynst the kyng, and therefore doth the kyng reward him.

In the same tyme dwelt Mardocheus with Bagatha and Thares the kynges chamberlaynes and porters of the palace. But whan he herde their deuyce, and had diligently considered their ymaginacions, he perceaued that they wente aboute, to laye their cruell handes vpon the kyng Artaxerxes: and so he certified the kyng therof. Then caused the kyng to examen y two gelded with tormentes. And whan they had granted it, they were put to death.

Hest. 2. d
and 5. a

This the kyng caused to be put in y Cronicles for an euerlastinge remembraunce, and Mardocheus wrote vp the same matter. So the kyng commaunded, that Mardocheus shulde do seruyce in the courte, and for this faithfulness of his, he gave him a reward. But Aman the sonne of Amadath the Agagite, which was holden in greate honoure and reputacion in the kynges courte,

B

2

Hester 2. a

The booke of Hester

undertooke to hurte Mardocheus & his people, because of the two chamberlaynes that were put to death.

The XIII. Chapter.

The copie of the commaundement, which King Artaxerxes (by the enrisinge of Amā) sent out in to all countrees, for the destruction of the Jewes. The prayer of Mardocheus.

2
Hest. 1. a
and 16. a

The greates kynge Artaxerxes which raigneth from India vnto Ethiopia, ouer an hundred and seven and twētye londes, sendeth his frendly salutation vnto all the prynces and debytes of the countrees, which be subiecte vnto his deminion. Whan I was made lorde ouer many people, and had subdued the whole earth vnto my dominion, my mynde was not with crueltye and wronge to exalte myself by the reason of my power: but purposed to equyte allwaye and gentylnes, to gouernethose that be vnder my iurisdiction, and wholly to set them in a peaceable life, and thereby to brynge my Kingdome vnto tranquylite, that men might safely go thorow on every syde, and to renue peace agayne, which all men desyre. Now whan I axed my councelers, how these thinges might be brought to a good ende, there was one by vs, excellēt in wysdome, whose good wyll, tyneth & faithfulness hath oft bene shewed & proued (which was also a pryncipall & next vnto me) Amā by name, which certified vs, how in all lodes there was crepte in a rebellious folke, & made statutes & lawes agaynst all other people, & haue allwaye despysed the proclaimed commaundementes of kynge: and how that for this cause it were not to be suffred, that such rule shulde continue by you & not to be put downe. Semge now we perceane the same, that this people alone are contrary vnto euery man, vsynge straunge and other maner of lawes, & withstandinge oure statutes and doinges, and go aboute to stablish shrewd matters, that oure Kingdome shulde neuer come to good estate and stedfastnes: Therfore haue we commaunded, that all they that are appoynted in wrytinge and shewed vnto you by Aman (which is ordered and set ouer all oure busynesse, and the most pryncipall next vnto the kynge, and in maner as a father) shal with their wiues & children be destroyed and rotd out with the swerde of their enemies and aduersaries: & there shalbe no mercy shewed, & no man spared. And this shalbe done the xiiij. daye of the moneth called Adar of this yere, that they which of olde (and now also) haue ener bene rebellious, maye in one daye with violence be

The xiiij. Chap.

thrust downe in to the hell, to the intent that after this maner, oure empyre maye haue peace and tranquylite.

But Mardocheus thought vpon all the workes and noble actes of the LORD, & made his prayer vnto him, sayenge: O LORD, thou valeaunt and almighty kynge (for all thinges are in thy power, and yf thou wilt helpe and delyuer Israel, there is no mā that can withstode ner lett the: for thou hast made heauen & earth, and what wonderous thinge so euer is vnder the heauen: thou art LORD of all thinges, and there is no man, that can resist the LORD) Thou knowest all thinges, thou wotest LORD, that it was neither of malice, ner presumption, ner for eny desyre of glory, that I wolde not bowe downe myself ner worshipe yonder proude presumptuous Aman (for I wolde haue bene content, and with good wyll, yf it might haue done Israel eny good, to haue kyst eue his footes) but that I dyd it, because I wolde not lett the honoure of a mā in the steade of the glorye of God, and because I wolde worshipe none but onely the my LORD. And this haue I done in no pryde ner presumption.

And therfore O LORD then God and Kinge, haue mercy vpon thy people for they ymagyn how they maye bunge vnto naught, yee their mynde and desyre is to destroye and to enerthrowe the people, that hath euer bene thine inheritaunce of olde. O despise not thy porciō, which thou hast delyuered & brought out of Egypte for thine owne self. Heare my prayer, and be mercifull vnto my people, who then hast chesen for an heretage vnto thyself. Turne oure complaynte and sorow in to ioye, that we maye lyue O LORD, and prayse thy name. O LORD, suffre not y mouths of them that praise the, to be destroyed.

All the people of Israel in like maner cried as earnestly as they coude vnto the LORD, for their death and destruction stode before their eyes.

The XIII. Chapter.

Of the sorowe, complaynte and prayer of queene Hester.

Queene Hester also beyng in the battayll of death, resorted vnto the LORD, layed awaye hir gloriouse apparell, and put on the garmētes that serued for sighinge and mournynge. In the steade of precious oyntment, she scatred ashes and dōge vpon hir heade: and as for hir body, she humbled it, and brought it very lowe. All the places where she was wont to haue ioye asofore, those fylled she with haye, & she placē

The booke of Hester.

out himself. She prayed also vnto the LORDE God of Israel with these wordes:

Deut. 4. c
and 7. d

O my LORDE, thou onely art oure kynge, helpe me desolate womā, which haue no helper but y, for my misery and destruction is harde at my hande. Fro my youth vp I haue herde out of the kynred of my facher, that thou tokest Israel from amonge all people (and so haue oure fathers of their fore elders) that they shulde be thy perpetuall inheritance, and loke what thou didest promise the, thou hast made it good vnto the.

1ere. 11. c

Now well LORDE, we haue synned before the, therefore hast thou geuen vs in to the hādes of oure enemies, because we worshipped their goddes. LORDE thou art righteous. Neuertheles it satisfieth the not, that we are in bytter and heny captiuyte and oppressed amonge them, but thou hast layed their hondes vpon the hondes of their goddes: so that they begynne to take awaye, the thinge that thou with thy mouth hast ordeined and appoynted: to destroye thyne inheritance, to shut and to stoppe y mouthes of them that prayse the, to quēch the glory and worshippe of thy house and thine aulter, and to open the mouthes of the heithen, y they maye prayse the power z vertue of the goddes, and to magnifie the fleshy kynge for ever.

Exo. 4. c
1ere. 1. a

O LORDE, geue not thy cepter vnto the that be nothinge, lest they laugh vs to scorne in oure misery and fall: but turne their vauyce vpo them selues, and punysh him, that hath begonne the same ouer vs, and set him to an example. Thinke vpon vs O LORDE, and shew thy self in y tyme of oure distress and of oure trouble. Strengthen me O thou kynge of goddes, thou LORDE of all power, geue me an eloquent and pleasaunt speach in my mouth before the Lyon. Turne his hert in to y hate of oure enemye, to destroye him, and all soch as consent vnto him. But deliuer vs with thy hande, and helpe me desolate woman, which haue no defence ner helper but onely y LORDE thou knowest all thinges, thou wotest that I loue not the glory and worshippe of the vnrighteous, and that I hate and abhorre the bed of the vncircumcyded and of all heithen.

Thou knowest and wotest my necessity, y I hate the token of my piecmyence z worshippe, which I beare vpon my heade, what tyme as I must shew my self and be sene, z that I abhorre it as an vncleane cloth, and that I weere it not whā I am quyet and alone by my self. Thou knowest also that I

The xv. Chap. Ho. xxxi.

thy honde mayden haue not eaten at Amāns table, and that I haue had no pleasure ner delyte in the kynges feast, that I haue not dronke the drynk offerings, and that I thy honde mayden haue had no ioye sens y daie that I was brought hither vnto this daie: but onely in the O LORDE. O thou God of Abrahā, O thou mightie God aboue all, heare the voyce of them, that haue none other hope, and deliuer vs out of the hande of y wicked, z deliuer me out of my feare.

The XV. Chapter.

Quene Hester appeareth before the kynge, with an heny hert for the trouble of hir people, and God turneth the kynges hert.

It d vpon y thirde daie it happened, **A** that Hester layd awaye y mournynge garmētes, and put on hir glouous apparell, and decke herself goodly (after that she had called vpon God, which is the beholder z Sauoure of all thinges) toke two maydes w her: vpon the one she leaned herself, as one y was tender: the other folowed her, and bare the trayne of hir vesture. The shyne of hir bewtye made hir face rose colour red. The similitude of hir face was chearfull and amiable, but hir hert was sorowfull for greate feare. She wente in thorow all the doores, and stode before the kynge. The kynge sat vpon the trone of his kingdome, and was clothed in his goodly araye, all of golde, and sett w precious stones, and he was very terryble. He lift vp his face, that shone in the clearnes, and looked grynly vpon her. Then fell the Quene downe, was pale and faynt, leaned hir self vpon the heade of the mayde that wente with her.

Neuertheles God turned y kynges mynde, **B** that he was gentle, that he leape out of his seate for feare, and gat her in his armes, z helde hir vp tyll she came to herself agayne. He gaue her louynge wordes also, z sayde vnto her: Hester, what is the matter? I am y brother, be of good cheare, thou shalt not dye: for oure commaundement toucheth the comons, not the. Come nye. And with that he helde vp his golden wande, and layed it vpon hir neck, and embraced her frendly, and sayde: talke with me. The sayde she: I sawe the (Olorde) as an angell of God, z my hert was troubled for feare of thy maiesty and clearnesse. For excellent and wonderfull art thou (Olorde) and thy face is full of amyte. But as she was thus speakynge vnto him, she fell downe agayne for fayntnes: for the

2
Hester. 3. d

3
Prou. 31. d

Gen. 37. b
2. Re. 19. e

The booke of Hester.

which cause the kynge was a frayed, and all his seruantes comforted her.

The XVI. Chapter.

A cōpye of the commaundement, which King Artaxerxes caused to be proclaimed in all the countrees of his domynion, for the wealth of the Jewes.

A The greate kynge Artaxerxes, which raigneth fro India vnto Ethiopia, ouer an hundred and xxvij. londes, sendeth vnto the prynces & rulers of the same londes, soch as loue him, his frendly salutation. There be many, that for the sondrye friendshipes and benefites which are diuersly done vnto them for their worshippe, be ever y more proude and hye mynded, and undertake not onely to hurte our subiectes (for plentiful benefites maye they not suffre, and be gynn to ymagin some thinge agaynst those that do them good, and take not onely all vnto fulnes awaye from men) but in pryde and presumption (as they that be runnyde full and vnto full for the good detes) they go about to escape the iudgment of God, yf seych all thinges, which (iudgment hateth & punyssheth all wickednes. It happeneth of also, yf they which be set in office by the hyer power, and vnto whom the busynes and causes of the subiectes are comytted to be handled, were proude, and defyle the selues with sheddyng of innocent bloude, which bringeth them to intollerable hurte. Which also with false and disceitfull wordes and with lyenge tales, disceane and betraye the innocent goodnes of prynces.

Now is it profitable and good, that we take heede, make search therafter, and consider, not onely what hath happened vnto vs of olde, but the shamefull, vn honest, and noy some thinges, that the debites haue now taken in hande before our eyes: and thereby to beware in tyme to come, that we maye make the kyngdome quyet & peaceable for all men, and that wenght some tyme drawe it to a chaunge: and as for yf thinge that now is present before our eyes, to withstande it, and to put it downe, after the most frendly maner.

Hester 1. a What tyme now as Aman the sonne of Amadathu yf Macedonyn (a straunger verely of the Persians bloude, and farre from our goodnes) was come in amonge vs as an aleaunt, and had optayned the friendship that we beare toward all people, so that he was called our father, and had in hye honoure of euery man, as the next and prynci-

The xvi. Chap.

pal vnto the kynge, he coude not forbear him self from his pryde, hath undertaken not onely to robbe vs of the kyngdome, but of oure life.

With manyfolde disceate also hath he besyred to destroye Mardochus our helper and preseruer, which hath done vs good in all thinges: and innocent Hester the like partaker of our kyngdome, with all hir people. For his mynde was (whan he had takē them out of the waye, and robbed vs of them) by this meanes to translate the kyngdome of the Persians vnto the of Macedonia. But we fynde, that the Jewes (which were accused of yf wicked, yf they might be destroyed) are no euell doers, but vse reasonable & right lawes, and that they be the children of the most hye luyng God, by whom the kyngdome of vs and our progenitours hath bene well ordred hither to. Wherefore, as for the letters and commaundementes, that were put forth by Aman the sonne of Amadathu, ye shal do well, yf ye holde them of none effect: for he that set them vp and inuented the, hangerh at Susis before the porte, with all his kinred, and God (which hath all thinges in his power) hath rewarded him after his deservynge.

And vpon this ye shal publish and set vp the copy of this letter in all places, that the Jewes maye frely and without hinderaunce holde them selues after their owne statutes, and that they maye be helped, and that vpon yf xij. daye of yf xij. moneth Adar they maye be auenged of them, which in the tyme of their anguysh and trouble wolde haue oppressed the. For the God that governeth all thinges, hath turned to ioye, the daye wher in yf chosen people shulde haue perished.

Moreover, amonge the hye solmpne dayes that ye haue, ye shal holde this daye also w all gladnesse: hat now and in tyme to come, this daye maye be a remembraunce to good, for all soch as loue the prosperite of the Persians: but a remembraunce of destruction to those that be sedicious vnto vs.

All cities and lodes that do not this, shal horribly perishe and be destroyed w the swerde and fyre, and shal not onely be

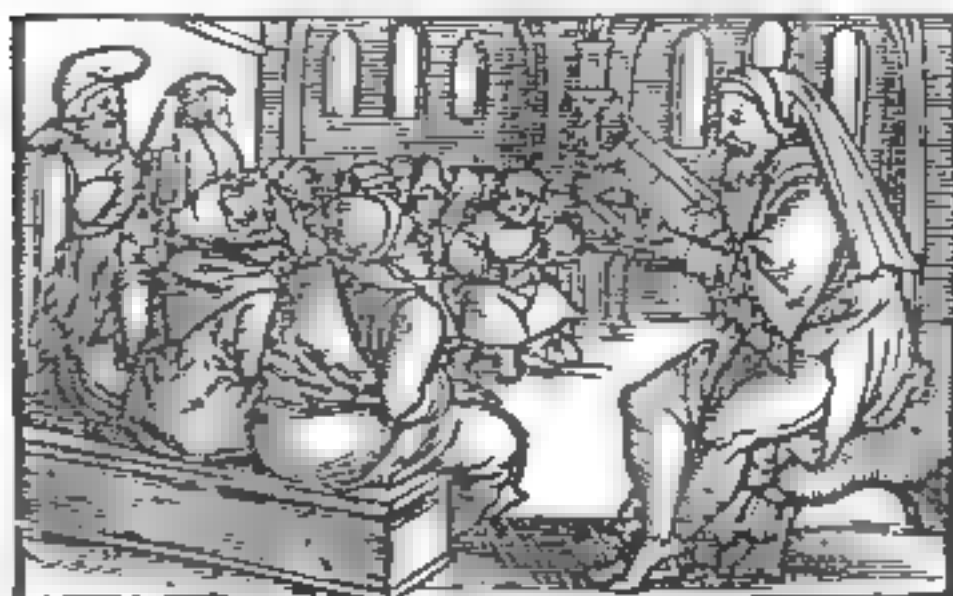
nomore inhabited of men,
but be abhorred also
of yf wilde beastes & foules.

The boke of Wysdome.

What this boke conceynerh.

- Chap. I.** An exortaciō for iudges and rulers to loue wysdome. The spere of wysdome hateth falsede, dissimulacion and Apocryfie, rebuketh vnrighteousnesse and abhorreth wicked doers.
- Chap. II.** The ymaginaciōs and thoughtes of the vngodly, how they geue the felues ouer vnto synne, and persecute all vertue and trueth.
- Chap. III.** The felicity and health of godly people, though they be put here to trouble and heynesse: Agayne, what sorow shall happen to the vngodly and their children.
- Chap. IIII.** To lyue chaste & godly withall, is commendable. A dispraise of the wicked. The honoure of verteous age. The shamefull death of the vngodly.
- Chap. V.** How the iust men shal stōde against the wicked, that haue put them here to trouble & what sorowe shall come vpon the vngodly. Agayne, what ioye shal happen to the righteous, which haue God himself for their defence.
- Chap. VI.** An exortacion vnto soch as be in rule and auctorite, to receaue wysdome A commendacion of wysdome.
- Chap. VII.** All men haue life in trasce in to the worlde: yet who so calleth vpon God for wysdome, shal haue his desyre The profit that cometh by wysdome passeth all other thinges.
- Chap. VIII.** Wysdome shulde be receaued in youth. He that marieth himself vnto her, shall optayne loue of God and men.
- Chap. IX.** A prayer vnto God for the gift of wysdome.
- Chap. X.** What profit and good came by wysdome in the old tyme.
- Chap. XI.** How wysdome ledeth the righteous, & how the vngodly are punyshed thorow the mightie hande of God.
- Chap. XII.** God is mercifull and suffreth longe, to the intent that synners shulde amende.
- Chap. XIII.** Wayne are they that haue not the knowlege of the luyngge God, but turne vnto to the creatures: vnhappie are they that honoure ymages.
- Chap. XIII.** The worshippings of ymages. The power of God Punyshment of them that make ymages, and of soch as worshipe them. How ymages came vp first. The honouringe of ymages is the cause, begynnynge, and ende of all myschefe.
- Chap. XV.** The faithfull haue respecte vnto God and not vnto ymages.
- Chap. XVI.** God punysheth the wicked, but defendeth the godly, & that by greate wonders.
- Chap. XVII.** Of the greate darknesse in Egipte, and blindnesse of the vngodly.
- Chap. XVIII.** How God destroyed the first borne of Egipte. Gods people ate the easterlambe ioyfully, the Egiptians mourne, God punysheth the synners in the wilderness, Moses intreateth for the people.
- Chap. XIX.** Like as the wicked are ever synninge more and more, so doth the wrath of God neuer ceasse, tyll they be destroyed. Of them that were punyshed in the tyme of Loth.

The first. Chap. Ho. xxxij.



The first Chapter.



Set youre affeccion vpo wysdome, ye that be iudges of the earth. Haue a good opinion of the LORDE, & seke him in the synglenesse of hert. For he will be fōnde of them that tempte him not, and appeareth vnto soch as put their trust in him. As for frowarde thoughtes, they separate from God, but vertue (yf it be allowed) refourmeth & vnwyse. And why? wysdome shall not entre in to a frowarde soule, ner dwell in the body that is subdued vnto synne. For the holy goost abhorreth fayned nurture, & with draweth himself fro y thoughtes that are without vnderstandinge: & where wickednes hath the vpper hāde, he flieth from thence. For the spere of wysdome is lonyng, gentle and gracious, and wil haue no pleasure in him that speaketh euell with his lippes. For God is a witnesse of his reynes, a true searcher out of his hert, and an hearer of his tonge. For the spere of y LORDE fylleth the rounde compass of the worlde, and y same that vpholdeh all thinges, hath knowlege also of the voyce.

Therefore he that speaketh vnrighteous thinges, can not be hydd, nether maye he escape the iudgmēt of reprove. And why? iniquificion shal be made for the thoughtes of the vngodly, and the reporte of his wordes shal come vnto God, so that his wickednes shal be punyshed. For the eare of gelousy heareth all thinges, and the noyse of the grudginges shal not be hydd. Therefore beware of murmuringe, which is no thinge worth, and refrayne youre tonge from flānder. For there is no worde so darck and secrete, that it shall go for naught: and the mouth that speaketh lyes, slayeth the soule.

O seke not youre owne death in y erroure of youre life, destroye not youre selues thorow the workes of youre awne handes. For God hath not made death, nether hath he pleasure in the destruction of the luyngge.

S ii

2
1. Reg. 3. 2
Psal. 2. 5

2. Par. 15. 2

Galat. 3. 6

Esaie 5. 2
Iere. 23. 4
Acto. 7. 6

3
1. Re. 2. 2
Marc. 6. 8
Heb. 4. 12

Luce 12. 2

4
Deut. 4. 6

The boke of Wysdome.

For he created all thinges, that they might haue their beyng: yee all the people of the earth hath he made that they shulde haue health, that there shulde be no destruccion in them, and that the kyngdome of hell shulde not be vpon earth (for righteousnesse is euerlasting and immortall, but vnrightheousnesse bringeth death.) Nevertheless, the vngodly call her vnto them both w' wordes & workes, & whyle they thinke to haue a frende of her, they come to naught: for the vngodly that are confederate with her and take hir parte, are worthy of death.

The II. Chapter.

And yf vngodly talke & ymagin thus amonge themselves (but not right:) The tyme of oure life is but shorte & tedious, & when a man is once gone, he hath nomore ioye ner pleasure, nether knowe we eny man yf turneth agayne from death: for we are borne of naught, & we shal be hereafter as though we had neuer bene. For oure breth is as a smoke in oure nostrils, & yf wordes as a sparck to moue oure herte. As for o' body, it shalbe very asshes yf are quēched, & o' soule shal vanish as yf soft ayre. Oure life shal passe awaye as yf trace of a cloude, & come to naught as yf myst yf is dryū awaye w' the beames of yf Sonne, & put downe w' the heate therof. Oure name also shalbe forgotten by litle & litle, & no man shal haue oure workes in remembraunce.

For o' tyme is a very shadow yf passeth awaye, & after o' ende there is no returnyng, for it is fast sealed, so yf no mā cometh agayne. Come on therfore, let vs enioye yf pleasures yf there are, & let vs soone vse yf creature like as in youth. We wil fyll oure selues w' good wyne & oyntment, there shal no floure of the tyme go by vs. We wil crowne o' selues w' roses afore they be wythered. There shal be no fayre medowe, but o' lust shal go thorow it. Let every one of you be partaker of oure voluptuousnes. Let vs leane some to ken of o' pleasure in every place, for yf is oure porcion, els gett we nothinge. Let vs oppress the poore righteous, let vs not spare the wyddowe ner olde man, let vs not regard yf heades yf are gray for age. Let yf lane of vnrightheousnesse be oure auctorite, for yf thinge yf is feble is nothinge worth. Therfore let vs defraude the righteous, & why he is not for o' profit, yee he is cleane contrary to o' doinges. He cheketh vs for offendynge agaynst yf lawe, & slaundrieth vs as transgressours of all nurto'. He maketh his boost to haue yf knowlege of God, yee he calleth him

The iij. Chap.

self Gods sonne. He is the bewrayer of oure thoughtes: It greuerh vs also to loke vpon him, for his lyfe is not lyke other mens, his wayes are of another fashon. He counteth vs but vayne personnes, he w' draweth him self from o' wayes as from fylthynges: he commendeth greatly yf latter ende of the iust, & maketh his boast yf God is his father. Let vs se then yf his wordes be true, let vs proue what shal come vpon him: so shal we knowe what ende he shal haue. For yf he be yf true sonne of God, he will receaue him & deliuer him from the handes of his enemies. Let vs examen him with despitfull rebuke and tormentinge, that we maye knowe his dignite & proue his paciēce. Let vs condemne him with the most shamefull death: for like as he hath spoken, so shal he be rewarded.

Such thinges do the vngodly ymagin, & go astraye, for their owne wickednes hath blynded them. As for the miseries of God, they vnderstonderhem not: they nether hope for the rewarde of righteousnesse, ner regarde the worshippe that holy soules shal haue. For God created man to be vndestroyed, yee after the ymage of his awne liknesse made he him. Nevertheless thorow enuy of the deuell came death into the worlde, and they that holde of his syde, do as he doth.

The III. Chapter.

Whether the soules of yf righteous are in yf hande of God, & yf payne of death shal not touch the. In yf sight of the vniuersite they appere to dye, & their ende is takē for very destruccion. The waye of the righteous is iudged to be vtter destruccion, but they are in rest. And though they suffre payne before men, yet is their hope full of immortallite. They are punished but in fewe thinges, neuerthelesse in many thinges shal they be well rewarded. For God proueth them, & syndeeth the mere for himself: yee as the golde in the fonnace both he trye them, & receaueth them as a brent offeringe, and when yf tyme cometh they shalbe lofed vpon.

The righteous shal shyne as the sparkes yf renne thorow the rede busshes. They shal iudge the naciōs, & haue dominion ouer yf people, & their LORD shal raigne for euer. They yf put their trust in him, shal vnderstonde the trouth, & sech as be faithfull, wil agree vnto him in loue: for his chesen shal haue giftes & peace. But the vngodly shalbe punished acordyng to their awne ymaginaciōs, for they haue despysed the righteous, & forsaken the LORD.

Who so despyseth wysdome & nurto', he

Ioh. 7. a
Esa. 53. a

D
Psal. 22. a
Matt. 27. c

Iere. 17. d

Gen. 1. x
Gen. 1. a

Ioh. 4. d

26
Deut. 19. a
Exo. 5. b
Heb. 11. f

1 Pet. 1. c
Rom. 8. c
2. Cor. 5. a

3
Matt. 13. e
1 Cor. 15. e
Matt. 19. c
1. Cor. 5. a

Matt. 25. d

Iob 7. a
Mat. 22. b
1. Cor. 15. d

1. Par. 30. c
Esa. 22. b
and 30. c
Sap. 5. b

The boke of Wysdome.

is unhappie, and as for the hope of soch, it is but vayne, their labours vnfrutefull, and their workes vnprofitable. Their wyues are vndiscrete, and their childre most vngodly. Their creature is cursed. Blessed is rather y baren & vndefyled, which hath not knowne the synfull bedd: she shall haue frute in the rewarde of the holy soules. And blessed is y gelded, which wth his handes hath wrought no vnrighteousnesse, ner ymagined wicked thinges agaynst God. For vnto him shal be g^uen y speciall gift of faith, and the most acceptable porcion in y temple of God. For glorious is the frute of good labour, & the rote of wysdome shall neuer fade awaye. As for y childre of aduocaters, they shal come to an ende & the seide of an vnrighteous bedd shal be roted out. And though they lyue longe, yet shal they be nothinge regarded, & their last age shalbe without honoure. If they dye haistely, they haue no hope, nether shal they be sp^onto in the daye of knowlege. For horrible is the death and ende of the vnrighteous. The III. Chapter.

Whow fayre is a chaste generacion wth vertue: The memorall therof is immortal, for it is knowne wth God and men. When it is present, m^e take ex^ople thereat: and yf it go awaye, yet they desyre it. It is allwaie crowned & holden in hono^r, & wynneth y rewarde of the vndefyled battayll. But the multitude of vngodly childre is vnprofitable, and the thinges y are planted wth whordome, shal take no deperote, ner laye eny fast foundation. Though they be grene in the braunches for a tyme, yet shal they be shak^e wth the wynde: for they stonde not fast, & thorow the vehemence of the wynde they shalbe roted out. For the vnperfected braunches shalbe broken, their frute shalbe vnprofitable & sower to eat, yee mete for nothinge. And why? all the children y are borne of the wicked, must beare recorde of the wickednesse agaynst their fathers & mothers, when they be axed. But though the righteous be ouertaken wth death, yet shal he be in rest.

Age is an honorable thinge: neuertheles it stondeth not only in the lenth of tyme, ner in the multitude of yeares: but a mans wysdome is the graye hayre, and an vndefyled li fe is the olde age. He pleased God, & was beloued of him: so that where as he lyued am^oge synners, he traⁿslated him. Yee sodely was he taken awaye, to the intent y wickednesse shulde not alter his vnderstodinge, & y hypocrisye shulde not beayle his soule. For y craftie bewitchinge of lyes make good thinges darck, y vnstedfastnesse also & wickednes of

The v. Chap. Fo. xxxiiij.

voluptuous desyre, turne asyde y vnderstodinge of y symple. Though he was soone deed, yet fulfilled he moch tyme. For his soule pleased God, therfore haisted he to take him awaye fr^o amonge y wicked. This the people se, & vnderstonde it not: they laye not vp soch thinges in their hertes, how y y louynge fau^r & mercy of God is vp^o his saintes, & y he hath respecte vnto his chosen.

Thus y righteous y is deed, cōdemneth the vngodly which are lyminge: & y youth y is soone brought to an ende, y longelife of y vnrighteous. For they se y ende of y wysse, but they vnderstode not what God hath deuysed for him, & wherfore y LORDE hath taken him awaie. And why? they se him & despise him, therfore shal God also laugh the to scorne: So y they the selues shal dye here after (but without hono^r) yee in shame amonge y deed for euermore. For without eny voyce shal he burst those y be p^ust vp, & remoue the fr^o y foundations, so y they shalbe laied waist vnto the hyst. They shal mourne, and their memorall shal perishe. So they beynge a frayd shall remembre their synnes, and their owne wickednesse shal bewrayeth^e.

The V. Chapter.

When shal y righteous stonde in grea te stedfastnesse agaynst soch as haue dealt extremely wth the, & take awaye their labours. When they se it, they shalbe vexed wth horrible feare, & shal wonder at the haistynesse of y sodane health: groninge for very distresse of mynde, & shal saye within them selues (hauynge inwarde sorow, and mournynge for very anguyshe of mynde):

These are they, whom we somtyme had in derision, & iested vp^o. We foolcs thoughte their life very madnesse, & their ende to be wth out honoure. But lo, how they are counted amonge the children of God, & their porcion is amonge the sayntes. Therfore we haue erred from the waye of truerth, y light of righteousnesse hath not shyned vnto vs, and the Sone of vnderstodinge rose not vp vp^o vs. We haue weered o^r selues in y waye of wickednesse & destruccion. Tedious wayes haue we gone: but as for the waye of the LORDE, we haue not knowne it.

What good hath o^r pryde done vnto vs? Or, what profit hath the pompe of riches brought vs? All those thinges are passed awaye like a shadowe, & as a messaunger rennyng before: as a shippe y passeth ouer the waves of the water, which whan it is gone by, the trace therof can not be founde, nether y path of it in the floudes. Or as a byrde y flyeth thorow y ayre, & no man can se

Esa. 56. b

D

A

Iere 17. b
Mal 1. a
Mat. 7. c

B

Heb. 11. a

C

A

Mat. 19. e

Sap. 1. a

B

1. Par. 10. e
Sap. 1. b

Pro. 10. b

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eny token where she is flowne, but only heareth the noyse of hir wynges, beatinge the light wynde, partingethe ayre thorow the vehemēce of hir goinge, & flyeth on shatynge hir wynges, where as afterwarde no token of hir waye can be founde. Or like as whē an arrowe is shotte at a mark, it parteth the ayre, which immediatly cometh together agayne, so that a man can not knowe where it wente thorow. Euen so we in like maner as soone as we were borne, beganne immediatly to drawe to oure ende: & haue shewed no token of vertue, but are consumed in oure owne wickednesse.

C Such wordes shal they that haue synned, speake in the hell: for the hope of the vngodly is like a drye chistell floure (or dust) that is blowne awaye wth the wynde: like as thynne scumme is scattered abroad wth the storme: like as is smoke which is dispersed here & there wth the wynde, & as is remembraunce of a strainger fearieth for adaiē, & chē departeth.

Ioh 8. a
Psal 1. b
Pro 10. d
and 11. a
Iac. 1. b

Psal 19. a

Eph 4. b

But is righteous shal lyue for euermore: their rewarde also is wth the LORDE, & their remembraunce wth the L^YEST. Therfore shal they receaue a glorious kyngdome & a beautifull crowne of the LORDS hande: for wth his right hande shal he couer chē, & wth his owne arme shal he defende chē. His gelousy also shal take awaye the harnessse, & he shal wapē is creature to be auēged of is enemies. He shal put on righteousness for a brest plate, & take sure iudgment in steade of an helmet. The invincible shyld of equite shal he take, his cruell wrath shal he sharpe for a speare, & the whole compasse of the worlde shal fight with him agaynst the vnwyse.

D Thē shal the thonder boltes go out of is lightnings, & come out of the rayne bowe of the cloudes to the place apoynted: out of the hard stony indignacion there shal fall thicke hailes, & is water of is see shal be wretched agaynst chē, & the floudes shal renne roughly together. A great mightie wynde shal stode vp agaynst them, & a storme shal scatter chē abroad. Thus the vnrighteous dealinge of chē shal bringe all the lōde to a wyldernes, & wickednes shal ouerthrowe the dwellinges of the mightie. The VI. Chapter.

2
Eccl 9. d

Rom 11. a

Wysdome is better then strength, & a mā of vnderstandinge is more worth thē one is stronge. Heare therfore (O ye kynges) & vnderstonde: O lerne ye is iudges of the endes of the earth. Wee are ye is rule is multitudes, & delite in much people. For the power is geue you of the LORDE, & the strength from the L^YEST: which shal trie yō workes and search out yō ymaginaciōs: How that ye beynge officers of his kyngdome

The vi. Chap.

me, haue not executed true iudgment, haue not kepte the lawe of righteousness, ner walke after his will. Horribly & that right soone shall he appeare vnto you: for an harde iudgment shal they haue is beare rule. Mercy is graūted vnto the symple, but they that be in auctorite shalbe sore punysshed. For God which is L O R D E ouer all, shal excepte no mans personne, nerher shal he stande in awe of eny mans greatnesse: for he hath made is small and greace, & careth for all alyke. But the mightie shal haue is sorer punysshment.

2
Eccl 10. c

Vnto you therfore (O ye kynges) do I speake, is ye maye lerne wysdome and not go amysse: for they is kepe righteousness shalbe righteously iudged: and they is are lerned in righteous thinges, shal finde to make answer. Wherefore set yō lust vpon my wordes, & lo neche, so shal ye come by nure. Wysdome is a noble thinge, & neuer saydeth awaie: yee she is easely sente of chē that loue her, & founde of soch as seke her. She preuēteth them is desyre her, is she maye first shewe herself vnto chē. Who is awaketh vnto her by tymes, shal haue no great trauayle, for he shal fynde her syttinge ready at his doores. To thinke vpon her, is perfecte vnderstandinge: & who so watcheth for her, shalbe safe, & that soone. For she goeth aboute, sekynge soch as are meete for her, sheweth her self cherefully vnto them in their goynges, & meteth them wth all diligence. For is vnfained desyre of reformation is hir begynnynge: to care for nure is loue, and loue is the keepinge of hir lawes. Now the keepinge of is lawes is perfeccion & an vncorrupte life, & an vncorrupte life maketh a man familiar wth God. And so the desyre of wysdome ledeth to is kyngdome euerslastinge. If yō delyte be chē in royall seates & cepters (O ye kynges of the people) set youre lust vpon wysdome, is ye maye raigne for euermore. O loue the light of wysdome, all ye is be rulers of the people. As for wysdome, what she is, and how she came vp, I wil tell you, and will not hyde the misteries of God from you: but wil seke her out from is begynnynge of the natiuite, and bringe the knowledge of her in to light, and wil not kepe back the trueth. Neither will I haue to do wth consu mynge enuye, for soch a man shal not be partaker of wysdome. But the multitude of the wyse is the welfare of the worlde, and a wyse kyng is the vpholdinge of the people. O receaue nourture then thorow my wordes, and it shal do you good. The VII. Chap.

Rom 13. b

2
Num 27. c
2. Re. 14. c
1. Re 3. a

Inysself also am a mortall man, like as all other, & am come of is earthy generaciō of him is was first made, & in my mothers wōbe was I fashioned to be

2

Iob 10. a. b

The boke of Wysdome.

flesh: In the tyme of ten monethes was I brought together in bleude thorow the seide of man, & the comodious appetite of slepe. Whan I was borne, I receaued like a yre as other men, & fell vpon the earth (which is my nature) crienge & wepinge at the first, as all other do. I was wrapped in swadlinge clothes, & brought vpw greute cares. For there is no kinge þ̄ hath had eny other begynnynge of byrth. All men then haue one inuauence vnto life, & one goinge out in like maner.

Iob 1. c
1. Tim 6. b

Wherfore I desyred, and vnderstandinge was geue me: I called, & the spiete of wysdome came in to me. I set more by her thē by kingdomes & royall scates, & counted riches nothinge in cōparison of her. As for precious stone I compared it not vnto her: for all golde is but grauell vnto her, & syluer shalbe counted but claye before hir sight. I loued her aboue wel fare & beutie, & purposed to take her for my light, for hir shyne can not be quenched. All good thinges came to me w her, & innumerable riches thorow hir hādes. I was glad in thē all, for this wysdome wēte before me, & I knew not þ̄ she is the mother of all good thinges. Now as I myself lerned vnfaynedly, so do I make other men partakers of her, & hyde her riches from no man: for she is an infinite treasure vnto men, which who so vse, become partakers of the loue & frendshipe of God, and are accepted vnto him for the gistes of wysdome.

Iob 18. b

1 Re 7. b
Matt 6. d

Sap 1. a

God hath graunted me to talke wysly, & conueniēly to hādle the thinges þ̄ he hath graciously lent me. For it is he, þ̄ ledeth vnto wysdome, & teacheth to vse wysdome a right. In his hāde are we & o wordes: yee all o wysdome, o vnderstandinge & knowlege of all o workes. For he hath geue me þ̄ true sciēce of these thinges: so that I knowe how þ̄ worlde was made, & the powers of þ̄ elemētes: þ̄ begynnynge, endinge & myddest of þ̄ tymes: how the tymes alter, how one goeth after another, and how they are fulfilled: þ̄ course of the yeaere: the ordinaunces of the starres: the natures & kindes of beastes: the furiousnesse of beastes: the power of þ̄ wyndes: the ymaginacions of mē: the deuersities of yonge plantes: the vertues of rootes, & all soch thinges as are secrete & not loked for, haue I lerned. For the workmaster of all thinges hath taught me wysdome. In hir is þ̄ spiete of vnderstandinge, which is holy, manifeste, one onely, soctyll, curteous, discrete, quyet, vndefyled, playne, swete, louynge the thinge þ̄ is good, sharpe, which forbyddeth not to do well, gētle, kynde, stedfast, sure, fre: hauynge all vertues, circūspecte in all thin-

D

The viij. Chap. Ho. xxxiiij.

ges: receauinge all spietes of vnderstandinge beiege cleane & sharpe. For wysdome is neembler thē all neeble thinges: she goeth thorow & attayneth to all thinges, because of hir clenness. For she is þ̄ bieth of þ̄ power of God, & a pure cleane expessinge of þ̄ clearnes of All-mightie God. Therefore can no vndefyled thinge come in to her: for she is þ̄ bryghtnes of þ̄ everlastige light, & vndefiled mynō of þ̄ maiesty of God, & þ̄ ymage of his goodnesse. And for so moch as she is one, she maie do all thinges: & beinge stedfast herself she renueth all, & amōge þ̄ people cōveyeth she herself in to þ̄ holy soules. She maketh Gods frendes & p̄phetes: for God loueth no mā, but him in whō wysdome dwelleth. For she is more beutyfull then the Sonne, and geueth more light then the starres, and the daye is not to be cōpared vnto her: for vpw þ̄ daye cōmeth night. But wickednesse can not ouer come wysdome, and foolishnes maye not be w her.

Heb. 1. a

E

The VIII. Chapter.

Wysdome reacheth frō one ende to another mightely, & lowigly doth she ordie all thinges. I haue loued her and laboured for her euē fro my youth vp: I dyd my diligēce to mary myself w her, soch loue had I vnto hir beutie. Who so hath þ̄ cōpany of God, cōmēdeth hir nobilyte, yee the LORDE of all thinges himself loueth her. For she is þ̄ scolemastresse of þ̄ nurtō of God, & þ̄ choser out of his workes. As a man wolde desyre riches in this life, what is richer then wysdome, & worketh all thinges? (Thou wilt saye:) vnderstandinge worketh. What is it amōge all thinges, & worketh more thē wysdome? As a man loue vertue & righteousnes, let him labō for wysdome, for she hath greute vertues. And why? she teacheth sobernes & prudence, righteousnes & strēgh, which are soch thinges as mē can haue nothinge more profitable in their life. As a mā desyre moch knowlege, she cā tell þ̄ thinges þ̄ are past, & discerneth thinges for to come: she knoweth þ̄ sotilties of wordes, & cā expōūde darcl'e sentēces. She can tell of tokēs & wōderous thinges, or euer they come to passe, & the endes of all tymes & ages. So I purposed after this maner: I will take her vnto my cōpany, & cōmō lowigly w her: no doute she shal geue me good cōūcell, & speake cōfortably vnto me in my carefulnes & grefe. For hir sake shal I be well and honestly taken amōge the cōmōs & lordes of þ̄ cōūcell. Though I be yonge, yet shal I haue sharpe vnderstandinge: so þ̄ I shal be maruclous in þ̄ sight of greute mē, & þ̄ faces of prynces shal wōder at me. Whā I holde my tōge, they shal byde my leysure

A

A

Iob 19. c

The boke of Wysdome.

whā I speake, they shal loke vpon me: & yf I talke moch, they shal laye their handes vpon their mouth. Moreover, by the meanes of her I shal obtayne immortallite, and leaue behinde me an euerlastinge memoriall, amonge the people that come after me. I shal set my people in ordre, & the nacions shal be subdued vnto me. Horrible tyrantes shal be afrayed, whan they do but heare of me: amonge the multitude I shal be counted good, & mightie in battayll. Whā I come home, I shal fynde rest wth her: for hir cōpany hath no bytternes, & hir fellowship hath no tediousnesse, but myrrour & ioye.

C Now whan I considered these thinges by myself, & pondered them in my hert, how I to be ioyned vnto wysdome is immortallite, & greate pleasure to haue hir frendshipe: how I in the workes of hir handes are infinite riches: how that, who so kepeth company wth her shal be wysse: and that he which talketh with her, shal come to honoure: I wente aboute seekinge, to gett her vnto me. For I was a ladd of a rype wytt, and had a good vnderstandinge.

But whan I grew to more vnderstandinge, I came to an vnde fyled body. Neuertheless whan I perceaued that I coude not kepe myself chaste, excepte God gaue it me (& I was a poynte of wysdome also, to knowe whose gift it was) I stepte vnto the LORDE, and besought him, and with my whole hert I sayde after this maner:

The IX. Chapter.

God of my fathers, & LORDE of mercies, (thou I haue made all thinges wth my worde, & ordeyned maner how thy wysdome, I he shulde haue dominion ouer my creature, which thou haue made: I he shulde ordeine I wolde accordinge to equite & righteousness, & execute iudgment wth a true hert) geue me wysdome, which is euer aboute my seate. & put me not out fro amonge my children: for I thy seruant & sonne of my handmayden, am a feble personne, of a shorte tyme, and to yōge to the vnderstandinge of iudgment and lawes. And though a man be neuer so perfecte amonge the children of men, yet yf thy wysdome be not with him, he shal be nothinge regarded. But thou haue chosen me to be a kynge vnto my people, and the iudge of thy sonnes and daughters.

Thou haue commaunded me to buylde a temple vpon my holy mount, & an altare in the cite wherin thou dwellest: a likenesse of thy holy tabernacle which thou haue prepared fro the begynnyng, and thy wysdome with me, which knoweth my workes: which also was wth me whan thou maydest my worde, & knew

The x. Chap.

what was acceptable in thy sight, & right in thy commaundementes. O sende her out of thy holy heauens and from the trone of thy maiesty, that she maye be with me, & labour with me: that I maye knowe, what is acceptable in thy sight. For she knoweth and vnderstandeth all thinges: and she shal lede me soberly in my workes, and preserue me in hir power. So shal my workes be acceptable, & then shal I gouerne thy people righteously, & be worthy to syt in my fathers seate. For what man is he, that maye knowe the counsell of God? Or, who can thinke what the will of God is? For the thoughtes of mortall men are miserable, & oure forecastes are but vncertayne. And why? a mortall and corruptible body is heuy vnto the soule, and the earthy mansion kepeth downe the vnderstandinge I museth vpon many thinges. Very hardly can we discerne the thinges that are vpon earth, and greates laboure haue we, or we can fynde the thinges which are before oure eyes: Who will then seeke out the groude of the thinges that are done in heauen? Oh LORDE, who can haue knowlege of thy vnderstandinge and meaninge, excepte thou geue wysdome and sende thy holy goost fro aboue: that the wayes of them which are vpon earth maye be reformed: yf men maye lerne my thinges that are pleasaunt vnto the, and be preserued thorow wysdome.

The X. Chapter.

Wysdome preserued my first mā, whō God made a father of the worlde, whā he was created alone, brought him out of his offence, toke him out of the mould of my earth, & gaue him power to rule all thinges. Whan the vnrighteous wente awaye in his wrath from this wysdome, my brother heade perished thorow my wrath of murther. Agayne, whā my water destroyed my whole worlde, wysdome preserued the righteous thorow a poore tre, wherof she was gouerner herself. Moreover whā wickednes had gotten my vpperhande, so I the nacions were puffed vp with pryde, she knewe my righteous, preserued him faultlesse vnto God, and layed vpon sure mercy for his children. She preserued the righteous, whan he fled from the vngodly I perished, what tyme as my fyre fell downe vpon my cities: Like as yet this daye the vnfructfull, waist and smoking lōde geueth testimony of their wickednesse: yee the vntipe and vntymely frutes that growe vpon the trees.

And for a tokē of a remembraunce of the vnfaithfull soule, there standeth a pile of salt. For all soch as regarded not wysdome,

1. Reg. 1. b
Gen. 1

Psalm 115. b

1. Par. 19. b
2. Par. 1. a

Pro. 8. c
Ioh 1. a

Esa. 40. b
Rom. 11. d
1. Cor. 2. b

1. Cor. 6. a

Gen. 1. d
and 2. b

Gen. 4. b
Gen. 5. 7. a

Gen. 11. d

Gen. 19. e

3

The boke of Wysdome.

The xi. Chap. Ho. xxxv.

gat not only this hurte, that they knewe not the thynges which were good, but also left behinde them vnto me, a memoriaill of their foolishnes: so þ in the thynges wherui they synned, they coude not be hydd. But as for soch as take hede vnto wysdome, she shal de lyuer them from sorowe.

C When the righteous fled because of his brothers wrath, wysdome led him the right waye, shewed him þ kyngdome of God, gaue him knowlege of holy thynges, made him riche in his laboures, and brought to passe the thynges that he wente aboute. In þ disceatfulness of soch as defrauded him, she stode by him, & made him ryche. She saued him from the enemies, and defended him from þ disceauers. She made him stronge in battayll, and gaue him the victory, þ he might knowe, how that wysdome is stronger then all thynges. When the righteous was sold, she forsoke him not, but deliuered him fro synners. She wente downe with him in to the dongeon, and sayled him not in the bandes: tyll she had brought him the cepter of þ realme, and power agaynst those that oppressed him. As for them that had accused him, she declared them to be lyers, & brought hym in to perpetuall worshippe.

D She deliuered the righteous people and faultlesse seide, from the nations that oppressed them. She entred in to the senle of the seruaunt of God, and stode by him in wonders and tokens agaynst the horrible kyng. She gaue þ righteous the rewarde of their labours, & led them forth a marvelous waye: on the daye tyme she was a shadowe vnto them, and a light of starres in the night season. She brought them thorow the reed see, and caried them thorow the greete water. She drowned their enemies in the see, and brought them out of the depe. So the righteous toke the spoyle of the vngodly, and praysed thy holy name (o LORD) and magnified thy victorious had with one acorde. For wysdome openeth the mouth of þ dowe, & maketh þ tonges of babes to speake.

The XI. Chapter.
She ordred their workes in the handes of the holy prophet: so þ they wente thorow þ wyldernes þ was not inhabited, & pitched their tetes in þ waiste deserte. They stode agaynst their enemies, & were auenged of their aduersaries. Whā they were thirstie, they called vpo þ, & water was geue them out of þ rok, & their thirst slackened out of þ harde stone. For by þ thynges, where thorow their enemies were punished, were they hel-

ped in their nete. For vnto the enemies thou gauest mas bloude in steade of luyngge water. And where as they had scarcenesse in þ rebuke whan the children were slayne, thou gauest vnto thine awne a plenteous water vnloked for: declaringe by the thyrist þ was at that tyme, how thou woldest bringe thine awne vnto hend, & slaye their aduersaries.

For whan they were tryed & nouriured w fatherly mercy, they knewleged how the vngodly were indged, and punysched there w wrath of God. These hast thou exorted as a father, & proued the: but vnto þ ether thou hast bene a boysteous kyng, layed hard to their charge, & condēned the. Whether they were absent or present, their punyschment was alyke. For their grese was dubble: namely, meuryngge, and þ remēbraunce of thynges past. But whā they perceaued þ their punyschment dyd the good, they thought vpon the LORD, & wondered at þ ende. For at the last they helde moch of him, of whō in þ outcastinge they thought scorn, as of an abiecte. Neuerthelesse þ righteous dyd not so when they were thirstie: but euenlike as þ thoughtes of þ foolish were, so was also their wickednes. Where as certayne mā now (thou eris) dyd worshipec domme serpentes & wayne beestes, thou sendest a multitude of domme beastes vpon them for a vengeance: þ they might knowe, that loke where withall a mā synneth, by the same also shal he be punysched. For vnto thy allmighty hande, that made the world of naught, it was not ripe ssible, to sende amonge them an heape of Beeres, or woode lyds, or cruell beastes of a strainge kynde, soch as are vnkowne, or spoute fyre, or cast out a smeking breth, or shote horrible sparkes out of their eyes: which might not only destroye them with hurtingge, but also kyll them with their horrible sight. See without these beestes might they haue bene slayne with one winde, beyng persecuted of their awne workes, and scattered abroad thorow the breth of thy power.

Neuertheles thou hast ordred all thynges in measure, nobre & weight. For thou hast euer had greete strenght & might, & who maye withstode þ power of thine arme? And why like as þ small thyng þ þ balaynce weyeth, so is þ woulde before þ: yee as a droppe of þ morning dew, that falleth dorne vpon the earth. Thou hast mercy vpon all, for thou hast power of all thynges: and makest the as though thou sawest not the synnes of me, because they shulde amende. For thou lovest all the thynges that are, and hatest none of

B
Deut. 5. 2

C
Sap. 13. 2
Rom 1. 6

Leui 16. d
Sap. 16. a
Ierc 3. c

D

Rom. 8. 2

The boke of Wysdome.

thē whō thou hast made: nether didest thou ordeyne or make eny thinge of euell will.

How might eny thinge endure, yf it wer not y will? Or how coude eny thinge be preserved, excepte it were called of y? But thou sparest all, for all are thine, o LORDE, thou lover of soules.

The XII. Chapter.

ALORDE, how gracious & swete is thy sperte in all thinges: Therfore chastenest thou thē measurably that go wroge, and warnest them, concernynge the thinges wherin they offende: thou speakest vnto them (o LORDE) and exortest thē to leaue their wickednes, and to put their trust in the. As for those olde inhabitants of thy holy londe, thou mightest not awaye with them, for they comyncted abhominable workes agaynst the: as wytechcraft, sorcery and Idolatry: they slew their owne children without mercy: they ate vp mens bowels, and deuoured the bloude: Yee because of soch abhominacions, myssbeleues & offeringes, thou slewest the fathers of the desolate soules by the handes of oure fathers: that y londe which thou lonest aboue all other, might be a dwellinge for the childre of God.

Deut. 9. a
12. d. 18. b

Nevertheless thou sparedest thē also (as mē) & sendest y forerūners of thyne hoost, euē hornettes to destroye thē out by lytle & lytle. Not y thou wast vnable to subdue y vngodly vnto y righteous in battayll, or with cruell beestes, or w one rough worde to destroye thē together: But y mynde was to dryue thē out by lytle & lytle, gevinge thē tyme & place to amende: knowinge well, y it was an vnrightheous nacion & wicked of nature, & y their thought might neuer be altered. For it was a cursyd seede from y begynnyng, & feared no mā: Yet hast thou pardoned their synnes. For who wyl saye vnto the: why hast thou done y? Or who wyl stōde agaynst thy iudgmēt? Or who wil come before y face an auēger of vnrightheous mē? Or who wil blame y, yf y people perish, whō thou hast made? For there is none other God but thou, y carest for all thinges: y thou mayest declare how y y iudgmēt is not vnrigh. There darre nether kīge, ner tyraūt in y sight requyre accōptes of them, whō thou hast destroyed.

Exo. 31. d
Deut. 7. d

1 Pet 3. a

Iob 9. b

For so moch thē as thou art righteous y self, thou ordrest all thīges righteously, & punysshest enē hī y hath not deserved to be punysshed, & takest him for a straūger & an aleaunt in y lōde of y power. For y power is y beginnyng of righteousnes: and because thou art LORDE of all thinges, therfore art thou gra-

The xiiij. Chap.

cious vnto all. Whan men thinke y not to be of a full strength, thou declarest y power: & boldly delyuerest thou them over y knowe y not. But thou LORDE of power iudgest quyetly, and ordrest us with greate worshippe, for thou mayest do as thou wilt.

By soch workes now hast thou taught thy people, that a mā also shulde be wyl and louynge: and hast made thy childre to be of a good hope: for euen when thou iudgest, thou geuest rowme to amende from synnes. For in so moch as thou hast punysshed, and w soch diligence delyuered y enemies of thy seruātes, which were worthy to dye (where thou w thou gauest thē tyme & place of amēdement y they might turne frō their wickednes) w how greate diligence then punysshest thou thine awne childre, vnto whose fathers thou hast sworne & made conenāntes of good promises? So where as thou doest but chasten vs, thou punysshest y enemies dyuerse wayes: to y intēt y whā we punyssh, we shulde remēbre y goodnesse: & whan we y selues are punysshed, to put oure trust in thy mercy.

Wherefore where as men haue lyued ignorantly & vnrightheously, thou hast punysshed thē sore, euē thou w y samethinges that they worshipped. For they wente astraye very longe in y waye of errō, & helde y beestes (which euē their enemies despysed) for goddes, lyuynge as children of no vnderstandinge. Therfore hast thou sent a scornefull punysshment amonge them, as amonge the childre of ignorance. As for soch as wolde not be reformed by those scornes & rebukes, they felt the worthy punysshment of God. For y thinges y they suffred, they bare thē vnpaciētly, beinge not contēt in them but vnrwyllynge. And whan they perysched by y samethinge, that they toke for goddes, they knowleged then, that there was but one true God, whom afore they wolde not knowe: therfore came y ends of their dampnacion vpon them.

3 p 11. c
Rom. 1. c

The XIII. Chapter.

Nyne are all men, which haue not y knowlege of God: as were they that out of the good thinges which are sene, knewe not him, that of himself is everlastinge. Nether toke they so moch regarde of the workes that are made, as to knowe, who was the craftesman of them: but some toke the fyre, some the wynde or ayre, some y course of y starres, some y water, some toke Sonne and Moone, or the lightes of heauen which rule y earth, for goddes. But though they had soch pleasure in their beuty, that they thought them to haue bene goddes:

Rom. 1. b

Deut. 4. c
and. 17. b

The boke of Wysdome.

yet shulde they haue knowne, how moch more sayre he is that made them. For the maker of beuys hath ordered all these thinges. Or yf they marueled at the power and workes of the, they shulde haue perceaued therby, yf he which made these thinges, is mightier then they.

B For by the greatnesse & beuys of the creature, yf maker thereof maye playnely be knowne. Notwithstandinge they are the lesse to be blamed, that sought God & wolde haue founde him, and yet myssed. And why? for so moch as they were abute in his workes and sought after them, it is a tokē, that they regarded and helde moch of his workes yf are sene: howbeit they are not wholly to be excused. For yf their vnderstandinge and knowlege was so greates, yf they coude discern the worlde and yf creatures, why dyd they not rather fynde out yf LORD thereof?

Esa. 44. b
here 10 a

C But unhappie are they, and amenge the deed is their hope, that call the God which are but the workes of mens handes: golde, syluer and the thinge, that is founde out by conyng, the similitude of beastes, or eny wayne stone that hath bene made by hande of olde. Was whan a carpenter cutteth downe a tre out of the wodd, and pareth of the bark of it conyngly: and so with the one parte maketh a vessell to be vsed, and dightheth meate with the residue. As for the other parte that is left, which is profitable for nothinge (for it is a croked pece of wodd and full of knobbes) he carueth it diligently thorow his vanite, and (acordinge to the knowlege of his conyng) he geueth it some proporcion, fashioeneth it after the similitude of a man, or maketh it like some beest, straketh it ouer with reed and paynteth it, and loke what foule spot is in it, he casteth some coloure vpon it. Then maketh he a conuenient tabernacle for it, setteth it in the wall and maketh it fast with yron, prouydinge so for it, lest it happē to fall: for it is well knowne, that it can not helpe it self: And why? it is but an ymage, and must of necessity be helped.

D Then goeth he and effreth of his goodes vnto it for his children and for his wife: he seeketh helpe at it, he arerth counsell at it: he is not ashamed to speake vnto it yf hath no soule: for health, he maketh his petition vnto him that is sicke: for life, he prayeth vnto him that is deed: he calleth vpon him for helpe, that is not able to helpe him self: & to sende him a good iourneye, he prayeth him that maye net go. And in all the thinges yf

The xiiij. Chap. Ee. xxxvi.

he taketh in hande (whether it be to cpayne eny thinge or to worke) he prayeth vnto him that can do maner of good.

The XIII. Chapter.

A Gayne, another mā purposinge to say le & begynne to take his iourney thorow yf raginge see, calleth for helpe vnto a stock, yf is farre weaker, the yf tre yf beareth him. For as for it, couetousnesse of moneye hath feunde it out, & yf craftes mā made it w his conyng. But yf prouydence (O father) governeth all thinges fro yf begynnynge, for thou hast made a waye in yf see, & a sure path in the myddest of yf wares: declaringe therby, yf thou hast power to helpe in all thinges, yee though a man wente to the see without shippe. Cleuerthelesse, yf yf workes of yf wysdome shulde not be vaine, thou hast caused an arke to be made: & therfore do men conmytte their lyues to a small pece of wodd passinge ouer the see in a shippe, & are saued.

Ezo. 14. d

Gen 6. c

Gen. 7. b

For in the oldetyme also whā the proude gyautes perished, he (in whō the hope was lest to increase yf wolde) wete in to the shippe, which was governed thorow thy hande, & so lest sede behinde him vnto yf worlde. For happie is yf tre wherethorow rightcousnes cometh: but cursed is the ymage of wod, yf is made w hādes, yee both it & he yf made it: he, because he made it: & it, because it was called God, where as it is but a frayle thinge. For the vngodly & his vngodlynes are both like abhominable vnto God. Euen so yf worke & he yf made it also shal be punyshed together. Therefore shal there a plague come vpon the ymages of the heithen: for out of the creature of God they are become an abomination, a temptation vnto the soules of men, and a snare for the fete of the vnwyse. And why? the settinge out of ymages is the begynnynge of whordome, and the bringinge vpon of them is the destruction of life. For they were not from the begynnynge, nether shall they continue for euer. The welthy ydilnes of men hath founde them out vpon earth, therfore shal they come shortly to an ende. Whā a father mourned for his sonne yf was taken awaye fro him, he made him an ymage (in all yf haile, of his deed sonne: & so begāne to worshiipe him as God, which was but a deed mā & ordered his seruautes to offre vnto him. Thus by processe of tyme & thorow lōge custome, this errō was kepte as a lawe, & tyrautes cōpelled mē by violēce to honō ymages. As for those yf were so farre of, yf mē might not worshiipe them presently, their picture was brought fro farre (like the ymage of a kyng)

Psal. 7. a

The booke of Wisdom.

whō they woldehonoure) to the intent that with greate diligence they might worshipec him which was farre of, as though he had bene present. Agayne, the syngular conynge of the crafterman gaue the ignoraunt also a greate occasiō to worshipec ymages. For the workman wyllinge to do him a pleasure that sett him a worke, laboured with all his conynge to make the ymage of the best fashion. And so (thorow the bruty of the worke) the comon people was disceaued, in so moch that they toke him now for a God, which a litle afore was but honored as a man. And this was the erroure of mans life, whan men (ether for to serue their owne affeccion, or to do some pleasure vnto Kinges) ascribē vnto stones and stockes the name of God, which ought to be genen vnto no man.

Deut 18 b
Iere 7. a
and 19. a

Moreover, this was not ynough for them that they erred in the knowlege of God: but where as they lyued in the greate warres of ignoraunce, these many and greate plages called they peace. For ether they slewe their awne children and offred them, or dyd sacrifice in the night season, or els helde vnreasonable watches: so that they kepte nether li fe ner marriage cleane: but ether one slewe another to death maliciously, or els greued his neyghboure wth aduoutrie. And thus were all thinges myrte together: bloude, manslaughter, theft, dissimulacion, corrupcion, vnfaithfulnessse, sedicion, periury, disquyetinge of good men, vnchastitie, defylinge of soules, chastynginge of byrth, vnstedfastnesse of marriage, mysordre of aduoutrie and vncleannesse. And why? the honouringe of abhominable ymages, is the cause, the begynnyng and ende of alle euell. For they y^e worshipec Idols, ether they are madd whā they be mery, or prophetic lyes, or lyue vngodly, or els lightly mansweare them selues. For in so moch as their trust is in y^e Idols (which haue nether soule ner vnderstandinge) though they sweare falsely, yet they thinke it shal not hurt them.

Therefore commeth a greate plage vpon them, and that worthely: for they haue an euell opiniō of God, geuinge hede vnto Idols, swearing vniustly to disceane, and dyspyninge righteousnes. For their swearing is no vertue, but a plage of them that synne, and goeth euer with the offence of the vngodly.

The XV. Chapter.

21 O thou (O God) art swete, longe sufferinge and true, and in mercy ordrest thou alle thinges. Though we synne, yet are we thine, for we knowe thy strength. If we synne not, then are we sure,

The xv. Chap.

that thou regardest vs. For to knowe the, is perfecte righteousness: And to knowe y^e righteousness and power, is the rote of immortallite. As for the thinge that men haue founde out thorow theyr euell science, it hath not disceaued vs: as the payntinge of the picture (an vnprofitable labour) and carued ymage, with diuerse colours, whose sight entiseth the ignoraunt: so that he honoureth and loveth the picture of a deed ymage, that hath no soule.

Nevertheless, they that loue soche euell thinges, are worthy of death: they that trust in them, they that make them, they that loue them, and they that honoure them. The potter also taketh & tempereth soft earth, labourereth it, and geueth it the fashion of a vessell, what so euer serueth for oure vse: and so of one pece of claye he maketh some cleane vessell for seruice, and some contrary. But where coenery vessell serueth, that knoweth y^e potter himself. So with his vayne labour he maketh a god of the same claye: this doth euen he, which a litle afore was made of earth himself, and within a litle whyle after (whan he dyeth) turneth to earth agayne.

Notwithstandinge, he careth not y^e more because he shal labo^r ner because his life is shorte: but stryuereth to excell goldsmithes, & syluer smithes & copper smithes, and taketh it for an hono^r to make vayne thinges. For his hert is as ashes, his hope is but vaine earth & his life is more vyle then claye: for so moch as he knoweth not his awne maker, that gaue him his soule to worke, and brethed in him the birch of life. They counte oure life but a pastyme, and oure conuersacion to be butt a market, and that men shulde euer be gettinge, yee and that by euell meanes. Now he y^e of earth maketh frayle vessell and ymages, knoweth himselfe to offende aboue all other.

All the enemies of thy people and y^e holde them in subieccion, are vnwyse, unhappie and exceabinge proude vnto their owne soules: for they iudge all the Idols of the heithē to be goddes, which nether haue ey sight to se, ner noses to smell, ner eares to heare, ner fingers of handes for to grope: & as for their fete, they are to slowe to go. For man made them, and he that hath but a borrowed sprete, fashioned them. But no man can make a God like vnto him: for seinge he is but mortall himself, it is but mortall that he maketh with vnrighteous handes. He himself is better then they whom he worshippinge, for he lyued though he was mortall, but so dyd neuer they. Yee they worshippe beestes also,

Psal. 114. b

The booke of Wysdome.

which are most miserable: for compare thinges that can not fele vnto them, & they are worse then those. Yet is there not one of the se beestes, that with his sight cā beholde eny good thinge, nether haue they geuen prayse ner thankes vnto God.

The XVI. Chapter.

Num. 11. g. **21** Of these and soch other thinges haue they suffred worthy punysshment, & thorow y multitude of beestes are they rored out. Insteade of y which punysshmentes thou hast graciously ordred thine awne people, & geuen them their desyre that they loged for: a new & straunge taist, preparinge them quales to be their meate: to the intent y (by the thinges which were shewed and sent vnto them) they y were so greedy of meate, might be withdrawen euen from the desyre that was necessary. But these within shorte tyme were brought vnto pouerte, and taisted a new meate. For it was requisite y (without eny excuse) destruccion shulde come vpo those which used tyrāny, & to shewe onely vnto the other, how their enemies were destroyed. For whan the cruell woodnesse of the beestes came vpon them, they perished thorow the stinges of the cruell serpentes.

Num. 21. a

But with stōdinge y wiath endured not perpetually, but they were put in feare for a litle season, y they might be reformed, hauinge a token of saluacion, to remembre the cōmaundement of thy lawe. For he y cōuerted, was not healed by the thinge y he sawe, but by THE LORD of all. So in this thou shewdest thine enemies, y it is thou, which delinereest frō all euell. As for thē whan they were bytten w grethoppers and flies, they died, for they were worthy to perish by soch: But nether the teth of dragons ner of venymous wormes ouercame y children, for thy mercy was euer by them & helped thē. Therefore were they punyshed to remēbre thy wordes, but hastely were they healed agayne: lest they shulde fall in to so depe forgetfulness, that they might not vse thy helpe.

Exo. 10. d

Deut. 32. f
a Re. 2 b

CIt was nether herbe ner plaster y restored thē to health, but thy worde (O LORD) which healeth all thinges. It is thou (O LORD) y hast the power of life & death: thou ledest vnto deathes doore, & bringest vp agayne. But man thorow wickednes slayeth his owne soule, & when his spirete goeth forth, it turneth not agayne, nether maye he call agayne y soule y is takē awaye: It is not possible to escape y hande. For y vngodly y wolde not knowe y, were punyshed by y strength of thine arme: w straunge waters, hailes and

Exo. 9. c

The xvij. Chap. Ho. xxxvij.

raynes were they persecuted, & thorow fyre were they cōsumed. For it was a wonderous thinge that fyre might do more then water which quēcheth all thinges: but y wolde is y auēger of the righteous. Some tyme was y fyre so tame, y the beestes which were sent to punysh y vngodly, brient not: & y because they shulde se & knowe, y they were persecuted w the punysshment of God. And somtyme brient the fyre in the water on every syde, y it might destroye y vnrightheous naciō of the earth. Againe, thou hast fed thine awne people w angels fode, & sent thē bried ready from heauē (without their labō) beyng very pleasant & well gusted. And to shewe thy riches & swetnesse vnto thy childre, thou gauest every one their desyre, so y every man might take what liked him best. But the snowe & yse abode the violēce of the fyre, & melted not: y they might knowe, y the fyre burninge in the hale & rayne, destroyed y frute of y enemies: y fyre also forgatt his strength agayne, y y righteous might be nourished. For y creature y serueth y (which art y maker) is feare in punysshinge y vnrightheous, but it is easy & gentle to do good, vnto soch as put their trust in the. Therefore dyd all thinges alter at the same tyme, & were all obediēt vnto thy grace, which is y noyse of all thinges, accordinge to y desyre of thē y had neede therof: y y childre (O LORD) whō thou louest, might knowe, y it is not nature & the growinge of frutes y fedeth mē, but y it is y worde, which preserueth thē y put their trust in the. For loke what might not be destroyed w the fyre, as soone as it was warmed w a litle Sonne beame, it melted: y all men might knowe, y thankes ought to be geuen vnto y before y Sommer yse, & y thou oughtest to be worshipped before y daye sprynge. For y hope of y vnto the full shal melt awaie as the wynter yse, & perishe as water, y is not necessary.

D
Exo. 16. a

12

Deut. 9. a
Matt. 4. a

The XVII. Chapter.

Sreate are thy iudgmētes (O LORD) & thy counsels can not be expressed: therefore men do erre, y wil not be reformed w thy wysdome. For whan the vnrightheous thought to haue thy holy people in subieciō, they were bounde w the bandes of darcknes & longe night, shut vnder y rofe, thinkinge to escape y everlastinge wysdome. And why is they thought to be hyd in y darcknesse of their synnes, they were scatered abroad in y very myddest of the darck. coueringe of forgetfulness, put to horrible feare & wonderously vexed. For the corner where they were, might not kepe them from feare: because y

21
Rom. 11. d

Exo. 10. e

The boke of Wyssdome.

son. He came downe and vexed them: yee many terribble and straunge visions made them afayed.

Exod. 7. b **N**o power of the fyre might geue them light, necher might the cleare flāmes of the starres lightē y horrible night. For there appeared vnto thē a sodane fyre, very dreadeful: At y which (whan they sawe nothunge) they were so afayed, that they thought y thinge which they sawe, to be the more fearfull. Als for the sorcery z enchauntemēt y they used, it came to derisiō, and the proude wysdome was brought to shame. For they y promysed to dryue awaie the fearfulness z drede frō y weake soules, were sicke for feare thē selues, and that w scome. And though none of y wōders feared thē, yet were they afayed at the beestes which came vpon thē, z at y his synge of the serpētes: In so moch that with trēblunge they swowned, z sayde they sawe not y aye, which no mā yet maye escape.

Psal. 45. a **F**or it is an heuy thinge, whā a mans owne consciēce beareth recorde of his wickednes z condēpneth him. And why? a vexed z wounded consciēce, taketh euer cruell thinges in hāde. Fearfulness is nothing: els, but a declaringe y a mā seeketh helpe z defence, to answeere for him self. And loke how meche lesse the hope is within, the more is y vncertaintye of the matter, for the which he is punished. But they y came in y mightie night, slepte y slepe y fell vpo thē frō vnder z frō aboue: somtyme were they afayed thorow y feare of y wonders, z somtyme they were so weake, y they swowned withall: for an hastie z sodane fearfulness came vpon thē. Afterwarde, yf eny of thē had fallē, he was kepte z shutt in prison, but without chaynes. But yf eny dwelt in a vyllage, yf he had bene an hyrd or husbānt man, he suffred intellerable necessity: for they were all bounde with one chayne of darcknesse.

D Whether it were a blasynge wynde, or a sweete songe of y bydes amonge the thicke braunches of the trees, or the vehemence of haistie rūnyng water, or greete noyse of y fallynge downe of stoncs, or the playenge z rūnyng of beestes whō they sawe not, or y mightie noyse of roaryng beestes, or y sownde y answereth a mayne in the hyc monntaynes: it made thē sworne for very feare. For all the earth shyned w cleare light, z no mā was hyndered in his labō. Onely vpon thē there fell a heuy night, an ymage of darcknesse that was to come vpon them. Yee they were vnto them selues the most heuy z horrible darcknesse.

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The XVIII. Chapter.

Neither thes thy sayntes had a very greate light (and the enemies herde their voyce, but they sawe not the figure of them.) And because they suffred not y same thinges, they magnified the: and they y were vexed afore (because they were not hurted new) thanked the, and besought y (o God) y there might be a difference. Therfore had they a burnynge piler of fyre to ledethem in the vnkowne waye, z thou gauest them the Sonne for a fre gife without eny hurte. Reason it was, that they shulde want light z to be put in the prison of darcknes, which kepte thy childre in captiuyte, by whom the vncorrupt light of the lawe of y woulde was fore to be geuen. Whan they thought to slaye the babes of the righteous (one beinge laied out, and yet preserued to be leder vnto the other) then broughtest out the whole multitude of the children, and destroydest these in the mightie water. Of that night were cure fathers certified afore, that they knowinge vnto what oethes they had geuen credēce, might be of good cheare. Thus thy people receaued y health of the righteous, but the vngedly were destroyed. For like as thou hast hurte cure enemies, so hast thou promoted vs whom thou calledest afore. For the righteous children of the good men offred seciely, z ordred the lawe of righteousness vnto vnite: y the iust shulde receaue good and cuell in like maner, singinge prayses vnto y father of all men. Agayne, there was herde an vconuenient voyce of the enemies, z a piteous crye for childre that were bewayled. The master and the seruaūt were punished alike, the meane man and the kynge suffred in like maner. For they all together had innumerable that dyed one death.

Exo. 12. a **N**either were y lyuinge sufficient to bury y deed, for in y twyncklinge of an eye, the noblest nacion of thē was destroyed. Als oft as God helped thē afore, yet wolde it not make thē beleue: but in y destrucciō of y first borne they kneweled, that it was y people of God. For whyle all thinges were still, z whā y night was in y myddest of hir course, thy Almighty worde (o LORDE) leapt downe frō heauē out of y royall trone, as a rough mā of warre, in y myddest of y londe y was destroyed: z y sharpe swerde perfermed y strait cēmaundmēt, stādinge z fyllinge all thinges w death: yee it stode vpo y earth z reached vnto the heauen. Then the sight of the euill dreames vexed them sodenly, and fearfulness came vpon them vnawares.

The boke of Wysdome.

D Then laye there one here, another there half deed half quyk, and shewed the cause of his death. For the visions that vexed the, shewed the these thinges afore: so that they were not ignorant, wherfore they perished.

Num. 16 g The tentacion of death touched the righteous also, and amonge the multitude in the wyldernes there was insurreccion, but thy wiath endured not longe. For the faultlesse man wente in all the haist, and toke the battayll vpon him, brought forth the weape of his ministracion: even prayer and thy celsours of recouilunge, set himself agaynst thy wiath, and so brought the misery to an ende: declaringe therby, that he was thy seruaunt. For he overcame not the multitude with bodely power, ner with weapes of might: but with the worde he subdued him that vexed him, puttinge the in remembrance of the ooch and couenaunt made vnto the fathers. For whan the deed were fallen downe by heapes one vpon another, he stode in the myddest, pacified the wiath, and parted thy waye vnto the luyng. And why in his longe garnēt was all the beuty, and in the foure rowes of the stones was the glory of the fathers graue, and thy maiesy was written in the crowne of his heade. Vnto these the destroyer gaue place, and was afrayed of them: for it was only a tentacion worthy of wiath.

The XIX. Chapter.

2 **W**hy for the vngodly, the wiath came vpo them without mercy vnto the ende. For he knew before what shulde happē vnto them: how that whan they had consented to lett them go, and had sent them out with greute diligence they wolde repent, and folowe vpon them. For whan they were yet mournynge and makinge lamentacion by the graues of the deed, they deuysed another foolishnes: so that they persecuted them in their flugge, whom they had cast out afore thy prayer. Worthy necessity also brought them vnto this ende, for they had cleane forgotten the thinges that happened vnto them afore. But the chunge that was wantynge of their punysshment, was requysite so to be fulfilled vpon them with tormētes: that thy people might haue a marvelous passage thorow, and that these might synde a straunge death.

Exo. 14 a **B** There was enery creature fashioned agayne of the new acordinge to the wyll of their maker, obeyenge thy commaundementes, and thy children might be kepte without hurte. For the cloude ouersadowed their tentes, and the drye earth appeared, where afore was

The xix. Chap. Fo. xxxviij.

water: so that in the reed see there was a waye without impediment, and the greatedepe became a grene felde: wherethorow all thy people wente that were defended with thy hande, seinge thy wonderous and marvelous workes. For as thy horses, so were they fedd, and leapt like lābes, praysinge the (o LORDE) which haddest deliuered them. And why: they were yet myndefull of the thinges, that happened whyle they dwelt in the londe: how the grounde brought forth fyles in steade of cattell, and how thy ryuer scauled with the multitude of frogges in steade of fyfshes.

But at the last they sawe a new creacion of byrdes, what tyme as they were discea-ued with lust, and desyred delicate meates. For whan they were speakinge of their appetite, the quales came vp vnto them from the see, and punysshmentes came vpon thy synners, not without the tokēns which came to passe afore by the vehemēce of thy streames: for they suffred worthely a cordinge to their wickednesses, they dealt so abhominably and churlishly with straungers. Some receaved no vnknowne gesses, some brought thy straungers in to bondage that dyd them good. Besyde all these thinges there were some, that not only receaved no straungers with their wylls, but persecuted those also, and dyd the moch enell, that receaved the gladly. Therefore were they punysshed with blyndnesse, like as they that were couered with sedane darcknesse at the doores of the righteous: so thy every one sought thy inraunce of his doore.

D Thus the elementes turned in to them selues, like as whan one tyme is chaunged vpon an instrument of musick, and yet all the residue kepeth their melody: which maye easely be perceaved, by the sight of the thinges that are cometo passe. The drye lōde was turned in to a watery, and thy thinge that afore swam in the water, wente now vpon the drye grounde. The fyre had power in the water (contrary to his awne vertue) and the water forgatt his awne kynde to quench. Agayne, the flammes of the noysome beastes hurte not the flesh of them that wote with them, nether melted they the yse, which els melteth lightly. In all thinges hast thou promoted thy people (o LORDE) and brought them to honoure: thou hast not despysed them, but allwaye and in all places hast thou stonde by them.

(*)

The ende of the boke of wysdome.

6

Ecclesiasticus called Jesus Syrac

The prologe of Jesus the sonne of Syrac vnto his boke.

Many and greatemē haue declared wyſdome vnto vs out of ʒ lawe, out of y prophetes ʒ out of oher that folowed thē. In the which thinges Iſrael ought to be commended, by the reaſon of doctrine and wyſdome: Therfore they that haue it ʒ reade it, ſhulde not onely thē ſelues be wyſe there thorow, but ſerue other alſo with teachinge and wrytinge.

Aſter that my graund father Jesus had geuen diligent labour to reade the lawe, the prophetes and oher bokes that were left vs of oure fathers, and had wel exerciſed himſelf therein: he purpoſed alſo to wryte ſome thinge of wyſdome and good maners, to the intēt that they which were wyllinge to lerne and to be wyſe, might haue the more vnderſtandin- ge, and be the more apte to lede a good conuerſacion.

Wherfore I exorte you to receaue it louyngly, to reade it with diligence, and to take it in good worth: though oure wordes be not ſo eloquent as the famous oratours. For the thinge that is wrytten in the Hebrue tonge, ſoundeth not ſo well whan it is traſlated in to another ſpeache. Not only this boke of myne, but alſo the lawe, the prophetes, and oher bokes ſounde farre other wyſe, then they do, whan they are ſpoſen in their awne language.

Now in the XXXVIII. yeare whan I came in to Egipte in the tyme of Ptolomy Euer- ges, and continued there all my life, I gat libertie to reade and wryte many good thinges. Wherfore I thought it good and neceſſary, to beſtowe my diligence and trauayle to inter- prete this boke. And conſideringe that I had tyme, I laboured and dyd my beſt to perſourme this boke, and to brynge it vnto light: that the ſtrañgers alſo which are diſpoſed to lerne, might applye them ſelues vnto good maners, ʒ lyue a cordinge to ʒ lawe of ʒ LORDE.

What this boke conteyneth.

- Chap. I. All wyſdome commeth of God, for he onely is wyſe. The frute of Gods feare.
Chap. II. An exortacion vnto patience & to the feare of God.
Chap. III. A doctryne for chyldren, how they ſhulde honour father and mother: & how men ought to be gentle and lowly.
Chap. IIII. Wyſdome lerneth to be mercifull and louynge vnto euery man. What rewarde wyſdome geueth, to them that loucher and ſe- fe her.
Chap. V. Let no man truſt in his riches, let no man leane vpon his owne power, let no man deſpyſe the mercy & longe ſufferynge of God.
Chap. VI. Of true & falſe frendſhippe. An exor- tacion to herken vnto wyſdome.
Chap. VII. Many goodly leſſons and docume- tes.
Chap. VIII. He teacheth to beware of ſtrife, to ſhynke ſcorne of no mā, to avoyde ſuertſhipp, to beware of bianeſſe and cruell people.
Chap. IX. How mē ſhulde behaue them ſelues with their wyues, & how olde frendſhippe ought not to be broken &c. with many other good leſ- ſons.
Chap. X. Of iudges & rulers of the people. How payde ought to be eſchued.
Chap. XI. Many good inſtruccions.
Chap. XII. How and to whom a mā ſhulde do good.
Chap. XIII. How the poore ſhulde kepe himſelf from the riche.
Chap. XIII. The unfaithfulnes and wickednes of rich nygardes. An exortacion to do good & to cleue vnto wyſdome.

- Chap. XV. The profit that commeth of the fea- re of God & of wyſdome, which the wicked will not receaue.
Chap. XVI. The multitude of euell chyldren is not good, for the grace of God is not amonge the vngodly. The patience, mercy, and wyſdo- me of God.
Chap. XVII. How God made man, endewed him with giftes, openynge his wil & lawe vnto him: but choſe Iſrael out of all people.
Chap. XVIII. The wyſdome of God and ordre of his workes, which no man maye comprehend. The dayes of man are ſhorte. God ſuffreth lon- ge, rebuketh and teacheth all ſoch as wil recea- ue nurtoure.
Chap. XIX. Many good leſſons of wyſdome.
Chap. XX. Men ought to geue warnynge, to exorte and to rebuke: but not to be cruell, vio- lent or malicious. Of ſylence, and ſpeakinge, & how to beware of lyes.
Chap. XXI. All maner of synnes ought to be eſ- chued. The difference of the wyſe and fooliſh.
Chap. XXII. A foole wyll not be reſourmed nor rebuked. Be faithfull vnto thy neighbour and frende.
Chap. XXIII. A faithfull prayer vnto God, to pre- ſerue the mouth and tonge from noyſome wor- des and oother, & the hert from euell thoug- tes. How greate abhominacion aduontry is.
Chap. XXIII. A commendacion of wyſdome.
Chap. XXV. There is nothinge better, then an honeſt verteous woman. A gayne, there is no- thinge worſe then an euell, vngodly, & frowar- de woman.
Chap. XXVI. A commendacion and prayſe of a

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good honest woman, and how noysome an euell wyfe is.

Chap. XXVII. Many goodly sentences.

Chap. XXVIII. Men ought not to take vengeance, but every man to forgive his neighbour, & not to beare euell wil ner to stryue. What harme cometh of false tongues & flanderers.

Chap. XXIX. How mē shulde haue compassion and lende vnto their neighbours: and how they that borowe, ought to behaue them selues agayne. Of vnaduyfed suerreshippe. How every man ought to be content with that he hath, and not to be chargesble vnto other.

Chap. XXX. Who so loueth his children, teacheth them, nurturcth them and chasteneth the. Health is a noble gift.

Chap. XXXI. The misery of the euertous. How one shulde behaue him self at the table, and be measurable in meate and drynke. What harme cometh of drynkinge to much wyne.

Chap. XXXII. To be set in rule & dignite, shulde not make a man proude and hie minded, but to feare, to be diligent and faithfull vnto them, that are committed vnto him &c. with other good lessons.

Chap. XXXIII. How God ought to be feared, & his lawe kept. The difference of dayes and of men. The ordyng of children and household.

Chap. XXXIII. The hope of the vngodly is vayne: the righteous shalbe preserved, for he putteth his trust in God, which wil not be reconciled with offeringes, but with an innocent life.

Chap. XXXV. The offeringe that pleaseth God is to kepe his commaundementes, to be thankfull, mercifull, and to ceasse from synne. God is the defender of wyddowes, fatherlesse, and oppressed, and heareth their prayer.

Chap. XXXVI. An earnest prayer vnto God for helpe agaynst the enemies. The prayse of an honest woman.

Chap. XXXVII. Of true & false frendshipe. Good counsell ought to be sought at them, which are vertuous and feare God, but first at God himself. Of wysdome and sobernesse.

Chap. XXXVIII. Physicians and medicyns ought not to be despyed, but vsed as a gift of God: neuertheles God himself is first to be sought in all sickness. Men shulde be measurable in mourninge for the deed, & prepare them selues also vnto death. Every workman ought to be diligent in his labour, and to please God with keepinge his commaundementes.

Chap. XXXIX. Wysdome and the feare of God excell all other thinges. All thinges are made to serue the faithfull.

Chap. XL. The life of man is a battayll. All thinges passe awaie, but the truerth abydeth for euer. The liberall and lounge condicions of the righteous. The vnfaithfullnes and nigardnesse of the vngodly.

Chap. XLI. Death is fearfull vnto the wicked, but a loye vnto the righteous. The cursinge of the vngodly. A good name is a noble thinge. What the thinges be, wherof a man ought to be ashamed.

Chap. XLII. Where one ought not to be ashamed. The care and bringinge vpon of childre. The power and wysdome of God.

Chap. XLII. The beuty of the firmamēt, wherby the power and wysdome of God is knowne, & shulde by right be praised.

Chap. XLIII. A commendacion and prayse of the olde fathers.

Chap. XLV. Of the faithfull worthies, and

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their noble actes. Of the presthode and offeringes. The punishment of the sedicious.

Chap. XLVI. The manlynesse of Josue & Caleb. Of the rulers in Israel, vnto the tyme of faithfull Samuel.

Chap. XLVII. Of Nathan, David and Salomon.

Chap. XLVIII. Of Elyas, Ezechias and Esay.

Chap. XLIX. The actes of good Josias. The decaye of Jerusalem. Of the prophetes and patriarches.

Chap. I. A commendacion of Symeon the sonne of Onias.

Chap. LI. A prayer of Jesus Syrac. Wysdome calleth the ignorant vnto her.



The first Chapter.



Al wysdome cōmeth of God the LORDE, & hath bene euer w him, and is before all tyme. Who hath nombred y sonde of the see, y drop pes of the rayne & the dayes of tyme? Who

hath measured the heyth of heaue, y bredeth of the earth & the depenesse of the see? Who hath sought out the ground of Gods wysdome, which hath bene before all thinges? Wysdome hath bene before all thinges, and the vnderstandinge of prudence from euerlastinge. (Gods worde in the heyth is the well of wysdome, and the everlastinge cōmaundementes are the inraunce of her.) Vnto whom hath y rote of wysdome bene declared? Or who hath knowne hir wyt? Vnto whom hath the doctrine of wysdome bene discovered and shewed? and who hath vnderstande the manyfolde entraunce of her?

There is one: eue the best, the mater of all thinges, y Allmightie, y kynge of power (of whom men ought to stonde greatly in awe) which sytteth vpon his trone, beinge a God of dominion: he hath created her thorow y holy goost: he hath sene her, nombred her, and measured her: he hath poured her out vpon all his workes, and vpon all flesh

W iiij

Al
of God the LORDE, &
hath bene euer w him,
and is before all tyme.
Who hath nombred y
sonde of the see, y drop
pes of the rayne & the
dayes of tyme? Who

Rom. ii. d

accordinge to his gift: he geueth her richely vnto them that loue him. The feare of the LORDE is worshipe and triumphe, gladnesse & a ioyfull crowne. The feare of the LORDE maketh a niery hert, geueth gladnesse, ioye and longe life. Who so feareth the LORDE, it shal go well with him at the last, & in the daye of his death he shal be blessed.

C The loue of God is honorable wysdome: loke vnto whom it appeareth, they loue it, for they se what wondrous thinges it doth. The feare of LORDE is the begynnynge of wysdome, and was made with the faithfull in the mothers wombe: it shal go with the chosen women, and shal be knowne of y^e righteous and faithfull. The feare of the LORDE is y^e right Gods seruyce, that p^{er}serueth and iustifieth the hert, and geueth myrth & gladnesse. Who so feareth the LORDE, shal be happie: and whan he hath nede of comfort, he shal be blessed. To feare God is the wysdome that maketh rich, and bringeth all good with her. She fylleth the whole house with hir giftes, & the garners with her treasure. The feare of the LORDE is the crowne of wysdome, and geueth plenteous peace & health. He hath sene her & nombred her: knowlege and vnderstandinge of wysdome hath he poured out as rayne: and them that helde her fast, hath he brought vnto hono^r.

D The feare of the LORDE is the rote of wysdome, and hir braunches are longe life. (In the treasures of wysdome is vnderstandinge and deuocion of knowlege, but wysdome is abhorred of synners.) The feare of the LORDE dryncth out synne, for he that is without feare, can not be made righteous, & his wilfull boldnes is his owne destruccion. A paciēt man wyl suffre vnto the tyme, and the shal he haue y^e rewarde of ioye. A good vnderstōdinge wil hyde his wordes for a tyme, and many mōs lippes shal speake of his wysdome. In the treasures of wysdome is the declaracion of doctrine, but the synner abhorreth the worshipe of God. My sonne, yf thou desyre wysdome, kepe the commandement, and God shal geue her vnto the: for the feare of the LORDE is wysdome & nurture, he hath pleasure in faith and longynge mekenesse, and he shal fylle the treasures ther of. Be not obstinate and vnfaithfull to the feare of the LORDE, and come not vnto him with a duble hert. Be not an ypocrite in the sight of men, and take good hede what thou speakest. Marck well these thinges, lest then happen to fall and brynge thy soule to dishonoure, and so God discover thy secretes, and

cast the downe in the myddest of the congregacion: because thou woldest not receaue the feare of God, and because thy hert is full of faynednes and disceate.

The ii. Chapter.

My sonne, yf thou wilt come in to y^e seruyce of God, stonde fast in righteousness and feare, & arme thy soule to tentacion: saddle thine hert, and be paciēt: bowe downe thine eare, receaue the wordes of vnderstandinge, and shrencke not awaye, whan thou art encysed. Holde the fast vpon God, ioyne thyself vnto him & suffre, that thy life maye encrease at the last. What so euer happeneth vnto the, receaue it: suffre in beuynesse, and be paciēt in thy trouble. For like as golde and syluer are tryed in the fyre, euen so are acceptable men in the fornace of aduersite. Belene in God, and he shal helpe the: ordre thy waie a right, and put thy trust in him. Holde fast his feare, and growe ther in. O ye y^e feare the LORDE, take sure holde of his mercy: shrencke not awaye frō him, that ye fall not. O ye that feare y^e LORDE, beleue him, and youre rewarde shal not be emptye. O ye that feare y^e LORDE, put y^e re trust in him, & mercy shal come vnto y^e for pleasure. O ye y^e feare y^e LORDE, see y^e lo ne vpo him, & y^e hertes shal be lightened.

Considre the olde generacions of men (o ye children) and marck them well: was there euer eny one confounded, that put his trust in the LORDE? Who euer continued in his feare, and was forsaken? Or whom dyd he euer despise, that called faithfully vpo him? For God is gracious and mercifull, he forgetteth synnes in y^e tyme of trouble, and is a defender for all them y^e seke him in y^e truethe. Wo be vnto him that hath a dubble hert, wicked lippes and euell occupied handes, & to the synner y^e goeth two maner of waies. Wo be vnto them that are lowse of hert, which put not their trust in God, and therfore shal they not be defended of him. Wo be vnto them that haue lost pacience, forsaken the right wayes, and are turned back in to frowarde wayes. What wyl they do, whan the LORDE shal begynne to vyset the?

They that feare y^e LORDE, wil not mistrust his worde: and they that loue him, wyl kepe his commandement. They that feare the LORDE, wyl seke out y^e thinges that are pleasaunt vnto him: and they that loue him, shal fulfill his lawe. They that feare y^e LORDE wil prepare their hertes, and hysble their scules in his sight. (They that feare the LORDE, kepe his commandementes, and wil be

Psal. 110. b
Pro. 9. b

24
Matt. 4. 2
2. Tim. 3. b
2. Pet. 4. b

Sap. 5. 2
Pro. 17. 2

Psal. 90. 2
Esa. 40. 2

10h. 14. b

Rom. 11. b

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Unto the LORDE, patient, tyll they se himself) sayenge: better it is for vs to fall in to the handes of **Y** LORDE, then in to the handes of men: for his mercy is as greate as him self.

The III. Chapter.

The children of wysdome are a cōgregation of the righteous, and their exercise is obedience and loue. Heare me youre father (o my deare children) and do there after, that ye maye be safe. For the LORDE wil haue the father honoured of the children, and loke what a mother commaūdeth hir children to do, he wil haue it kepte. Who so honoureth his father, his synnes shall be forgiven him: and he that honoureth his mother, is like one that gathereth treasure together. Who so honoureth his father, shall haue ioye of his owne children: & whan he maketh his prayer, he shall be herde. He that honoureth his father, shall haue a longe life: & he that is obedient for **Y** LORDES sake, his mother shall haue ioye of him.

He that feareth the LORDE, honoureth his father and mother, and doth them seruyce, as it were vnto the LORDE himself. Honour thy father in dede, in worde and in all patience, that thou mayest haue his blessing: for the blessing of **Y** father buydeth vp the houses of the children, but the mothers curse roteth out the foundations. Reioyse not whan thy father is reprovēd, for it is no honour vnto the, but a shame. For the worshippe of a mans father is his awne worshippe, and where the father is without honour, it is the dishonesty of the sonne. My sonne, make moch of thy father in his age, and greue him not as longe as he lyueth. And yf his vnderstandinge fayle, haue patience wth him, & despyse him not in thy strength. For the good dede that thou shewest vnto thy father, shall not be forgotten: and whan thou thy self wantest, it shall be rewarded the (and for thy mothers offence thou shalt be recompensed with good, yee it shall be founded for the in righteousness) and in the daye of trouble thou shalt be remembered: thy synnes also shall melt awaye, like as the yse in **Y** saye warme wether.

He **Y** forsaketh his father, shall come to shame: & he that despyeth his mother, is cursed of God. My sonne, perfourme **Y** workes wth louynge mekenesse, so shalt thou be loved aboue other men. The greater thou art, the more humble thy self (in all thinges) and thou shalt fynde fauour in the sight of God. For greate power belongeth onely vnto God, & he is honoured of the lowly.

Seke not out the thinges that are aboue thy capacite, and search not the groundes of soch thinges as are to mightie for the: but loke what God hath commaunded the, thinke vpoⁿ that allwaye, and be not curious in many of his workes. For it is not nedefull for the, to se^e thine eyes, **Y** thinges **Y** are secrete. Make not thou to moch search in superfluous thinges, and be not curious in many of his workes: for many thinges are shewed vnto the already, which be aboue **Y** capacite of men. The medlinge with soch hath begyled many a man, and tangled their wyttes in vanite. Now he that loueth parell, shall per^{ish} therein.

An harde herte shall saye euill at **Y** last (an hert that goeth two wayes, shall not prosper: & he that is frowarde of hert, wyll euer be the worse and worse) A wicked hert shall be ladē wth sorowes, and **Y** vngodly sinner wyll heape one synne vpon another. The counsell of the proude hath no health, for **Y** plante of synne shall be roted out in the. The hert of him **Y** hath vnderstandinge, shall perceauē hye thinges, and a good eare wil gladly hearken vnto wysdome. An hert that is wyse & hath vnderstandinge, wyll abstayne from synnes, and increase in the workes of righteousness. Water quencherh burnynge fyre, & mercy reconcyketh synnes. God hath respect vnto him **Y** is thankfull: he thinketh vpon him agaynst the tyme to come: so that whan he falleth, he shall fynde a stronge holde.

The III. Chapter.

My sonne, defraude not the poore of his almes, and turne not awaye thine eyes from him that hath neede. Despise not an hongrie scule, and despye not the poore in his necessite: greue not the hert of him that is helpelesse, and withdraue not the gift from **Y** nedefull. Refuse not the prayer of one that is in trouble, and turne not awaye thy face from the nedy. Cast not thine eyes asyde fro^m **Y** poore, **Y** thou greue him not occasion to speake euill of the. For yf he complayne of **Y** in the bytternes of his soule, his prayer shall be herde: euē he **Y** made him shall heare him. Be curteous vnto **Y** company of the poore, humble thy soule vnto the elder, & bowe downe **Y** heade to a man of worshippe. Let it not greue the to bowe downe thine eare vnto the poore, but paye thy dett, and geue him a frendly answer, and **Y** wth mekenesse.

Deliver him **Y** suffreth wroge fro^m **Y** haue off^r oppressor, & be not faint harted whā thou sittest in iudgmēt. Be merciful vnto **Y** father les as a father, & be in steade of an husbāde

Pro. 25. d
Rom. 12. a

Deut. 4. a
Some re
de + thy
workes.

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Psal. 40. a
Dan. 4. d
Math. 5. a

Deut. 11. a
Mat. 25. c

Gen. 14. b
Exo. 2. b

Ecclesiasticus.

The v. Chap.

unto their mother: so shalt thou be as an obedient sonne of thy yest, and he shal loue the more the mother doth. Wisdometh bretheth life in to hir children, receaueth the y seke her, and wyll go before the in y waye of righteousness. He y loueth her, loueth life: and they y seke her diligently, shal haue greate ioye. They y kepe her, shal haue the heretage of life: for where she entreteth in, there is the blessing of God. They that honoure her, shal be y seruantes of the holy one: and they that loue her, are beloued of God. Who so geueth eare unto her, shal iudge the heith: and he that hath respecte unto her, shal dwell safely.

C He that beleueth her, shal haue her in possession, and his generacion shal endure: for whan he falleth, she shal go with him before all. Feare, drede and tentacion shal she bringe vpon him, and crye him in hir doctrine: tyll she haue so proued him in his thoughtes, that he committe his soule unto her. The shal she stablish him, bringe the right waye unto him, make hi a glad man, shewe him his secretes, and heape vpon him the treasures of knowlege, vnderstandinge and righteousness. But yf he go wronge, she shal forsake him, and geue him ouer in to the handes of his enemye.

D My sonne, make moch of the tyme, eschue the thinge y is euill, and for y life shame not to saye y truely. For there is a shame y bringeth synne, and there is a shame that bringeth worshippe and faub. Accepte no person after thine owne will, that thou be not confounded to thine owne decaye. Be not ashamed of y neghb in his aduersite, and kepe not back y counsell whā it maye do good, nether hyde y wysdome in hir beuty. For in the cōge is wysdome knowne, so is vnderstandinge, knowlege and lernynge in the talkinge of the wyse, and stedfastnesse in y workes of righteousness. In no wise speake agaynst the worde of treuth, but be ashamed of the lyes of thine owne ignorance. Shame not to confesse thine erroure, and submitte not thyself vnto every man because of synne. Withstande not y face of the mightie, and stryue not agaynst the streame. But for the treuth stryue thou vnto death, and God shal fight for the agaynst thine enemies. Be not hasty in thy tonge, nether slack and negligent in thy workes. Be not as a lyon in thine owne house, destroyinge thy housholde folkes, and oppressing them y are vnder the. Let not thine hande be stretched out to receaue, and shutt whan thou shuldest geue.

The V. Chapter.

Trust not vnto thy riches, and saye not: rush, I haue ynough for my life. (For it shal not helpe in the tyme of vengeance and temptacion) Solowe not the lust of thine owne hert in thy strength, and saye not: rush, how shulde I, or who wyl cast me downe because of my workes? for doutles God shal auenge it. And saye not: I haue committed no synnes, butt what euell hath happened me? For the Almightye is a pacient rewarder. Because y synne is geue y, be not therfore without feare, nether heape one synne vpo another. And saye not: rush, the mercy of the LORDE is greate, he shal forgue my synnes, be they neuer so many. For like as he is mercifull, so goeth wrath from him also, and his indignacion cometh downe vpon synners.

Make no tariēge to turne vnto y LORDE, and put not of fro daye to daie: for sodenly shal his wrath come, and in the tyme of vengeance he shal destroye y. Trust not in wicked riches for they shal not helpe in the daye of punishment and wrath. Be not caried aboute to euery wynde, and go not in to euery waye: for so doth the synner that hath a dubble tonge (Stonde fast in y waye of y LORDE) be stedfast in thy vnderstandinge, abyde by y worde, and solowe the worde of peace and righteousness. Be gentle to heare y worde of God, that thou mayest vnderstande it, and make a true answer w wysdome. Be swift to heare, but slowe and pacient in geuinge answer. Yf thou hast vnderstandinge, shappe thy neghb an answer: Yf no, laye thine hande vpo y mouth: lest thou be trapped in an vndiscrete worde, and so cōfounded. Honō and worshippe is in a māns wyse talkinge, but y cōge of y vndiscrete is his awne distrucciō. Be not a pryncy accuser as longe as thou lyvest, and vse no slaunders w thy tonge. For shame and sorrow goeth ouer the these, and an euell name ouer him that is dubble tonged: but he that is a pryncy accuser of other men, shal be hated, envoyed and confounded. Se that thou iustifieth the small and greate alyke.

The VI. Chapter.

Be not y neghbours enemye for y frendes sake: for who so is euell shal be y heyre of rebuke and dishonō, and who so euer beareth envye and a dubble cōge, offendeth. Be not proude in the deuoyce of thine owne vnderstandinge, lest y leanes wyther, and y frate be destroyed, and so thou be left as a drye tre. For a wicked soule destroyeth him that hath it, maketh him to be laughed to scoorne of his enemies, (and bringeth him

Luc. 12. b
Eccli. 10. c

Rom. 7. 2

Eccli. 10. 2

Eccli. 10. 3

Pro. 10. 2

and 10. c

Eze. 7. 9

Soph. 1. c

Iaco. 1. b

Leul. 19. 3

Rom. 12. c

Phil. 2. 2

Act. 20. c

Eccli. 30. b to the porcion of the vngodly.) A swete worde multiplieth frendes, and pacieth the þe be at variaunce, and a thankfull tonge will be plenteous in a good man. Holde friendship pe w many, neuertheles haue but one coun- celer of a thousande.

Deut. 32. b
and 33. b
Mich 7. a
Mat. 10. c
Eccli. 37. a If thou gettest a frende, proue him first, and be not haiste to geue him credence. For some man is a frende but for a tyme, and wyl not abyde in the daye of trouble. And there is some frende that turneth to enemye, and taketh parte agaynst the: and yf he knowe eny hurte by the, he telleth it out. A gayne, some frende is but a companyon at the table, and in the daye of nede he contynucth not. But a sure frende wil be vnto þe euen as thy- ne owne self, and deale faithfully with thy honsholde folke. Yf thou suffre trouble and aduersite, he is with the, and hyderth not him self from the. Departe fro thine enemies, yee and bewarre of thy frendes.

Eccli. 37. d A faithfull frende is a stronge defence: who so findeth soch one, findeth a noble trea- sure. A faithfull frende hath no peare, the weighe of golde and syluer is not to be com- pared to the goodnesse of his faith. A faith- full frende is a medecyne of life, ⁊ they þe fea- re the LORDE, shal synde him. Who so fea- reth the LORDE, shal prospere with frendes: and as he is himself, so shal his frende be also. My sonne, receaue doctryne fro thy youth vp, so shalt thou synde wysdome tyll thou be olde. Go to her as one that ploweth, and soweth, and wayte paciety for hir good fru- tes. For thou shalt haue but litle labour in hir worke, but thou shalt eate of hir frutes right soone. How excedinge sharpe is wis- dome to vlnerned men? an vnstedfast body wyl not remayne in her. Vnto soch she is as it were a twichstone, ⁊ he casteth her from him in all the haist: for wysdome is w him but in name, there be but few þe haue knowle- ge of her. (But with them that knowe her, she abyderth euē vnto þe appearinge of God.)

Mat. 23. c **D** Geue eare (my sonne) receaue my doctry- ne, and refuse not my counsell. Put thy fote in to hir lynces, and take hir yock vpon thy neck: bowe downe thy shulder vnder her, bea- re hir patiently, and be not weery of hir ban- des. Come vnto her with þe whole hert, and kepe hir waves with all thy power. Seke af- ter her, and she shal be shewed the: and whā thou hast her, forsake her not. For at the last thou shalt synde rest in her, and that shal be turned to thy greate ioye. Then shal hir fet- ters be a stronge defence for the, ⁊ hir yock a glorious rayment. For the bewtye of life is

in her, and hir bandes are the coup'inge to- gether of saluacion. See a glorious rayment is it, thou shalt put it on, and the same crow- ne of ioye shalt thou weere.

My sonne, yf thou wilt take hede, thou shalt haue vnderstandinge: and yf thou wilt applye þe mynde, thou shalt be wyse. Yf thou wilt bowe downe thine eare, thou shalt re- ceauē doctryne: and yf thou delyte in hearin- ge, thou shalt be wyse. Stande with þe mul- titude of soch elders as haue vnderstandin- ge, and consente vnto their wysdome with thine hert: that thou mayest heare all godly sermons, and that the worthy sentences esca- pe the not. And yf thou seist a man of discre- te vnderstandinge, gett the soone vnto him, and let thy fote treade vpon the steppes of his doctes. Let thy mynde be vpon the com- mandementes of God, ⁊ be earnestly occu- pied in his lawes: so shal he stablish þe hert, and geue þe wysdome at thine owne desyre.

The VII. Chapter.

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Ecclesiasticus.

mightie hath created. Make not thy boast in the multitude of thy wickednes, but humble thy selfeuen from thine hert: and remember that the wrath shall not be longe in tarringe, and that the vengeance of the flesh of þe vngodly is a very fyre and worme. Be not ouer thy frende for eny good, ner thy faithfull brother for the best golde.

C Departe not from a discrete and good woman, that is fallen vnto the for thy porcion in the feare of the **LORDE**, for y^e gift of hir honesty is aboue golde. Where as thy seruant worketh truly, increate him not euell, ner the hyeling that is faithfull vnto the. Loue a discrete seruaunte as thine owne soule, defraude him not of his libertie, nether leaue him a poore man. If thou haue catell, loke well to them: and yf they be for thy profit, kepe them. If thou haue sonnes, brynge them vp in nurture and lernynge, and holdethem in awe from their youth vp. If thou haue daughters, kepe their beddys, and shew not thy face therefull toward the. Marrye y^e daughter, and so shalt thou perfourme a weightie matter: but geue her to a man of vnderstandinge. If thou haue a wife after thine owne mynde, forsake her not: (but committe not thy selfe to the hatefull.)

Honoure thy father from thy whole herte, and forgette not the sorefull trauaile that thy mother had wth the: remember that thou wast borne thowow them, and how cast thou recompense them the thinges that they haue done for the. Feare the **LORDE** with all y^e soule, and honoure his ministers. Loue thy master with all thy strength, and forsake not his seruauntes. Feare the **LORDE** with all thy

D soule, and honoure his prestes. Geue them their porcion of the first frutes and increase of y^e earth, like as it is commaunded the: geue them y^e shulders, and their appoynted offeringes, and firstlinges. Reach thine hande vnto the poore, that God maye blesse the with plenteousnes. Be liberall vnto all men lyuynge, yet let not but do good euen to them that are deed.

Let not them that wepe be without comforte, but mourne with soch as mourne. Let it not greue the to vsethe sick, for that shal make the to be loued. What so euer thou takest in hande, remember the ende, and thou shalt neuer do amysse.

The VII. Chapter.

Tryue not with a mightie man, lest thou chaunse to fall in to his handes. Make no variāce wth a riche mā, lest he happen to bringe vp an harde quarrell a-

The viij. Chap.

gaynst y^e. For golde and silver hath vndone many a man, yee eue y^e hertes of kynges hath it made to fall. Stryue not wth a mā that is full of wordes, and laye no stickes vpon his fyre. Kepe no company with the vnlearned, lest he geue thy kynred an euell repute. Despyse not a man that turneth himself awaye from synne, and cast him not in the teth withall: but remember y^e we are frayle everychone. Thynte scome of no mā in his olde age, for we waxe olde also. Be not glad of the death of thine enemye, but remember that we must dye all the sorte of vs (and fayne wolde we come in to ioye.) Despyse not the sermons of soch elders as haue vnderstandinge, but acquaintance thy selfe wth the wyse sentences of them: for of them thou shalt lerne wysdome and the doctrine of vnderstandinge, and how to serue greate men without complaynte.

Go not from y^e doctryne of the elders, for they haue lerned it of their fathers. For of them thou shalt lerne vnderstandinge, so y^e thou mayest make answer in y^e tyme of neede. Kyndele not y^e coales of synners, lest thou be brent in the fyre flammes of their synnes. Resist not the face of the blasfemer, that he laye not wayte for thy mouth. Lende not vnto him that is mightier then thyself: If thou lendest him, counte it but lost. Be not suertie aboue y^e power: yf thou be, then thynte surely to paye it. Go not to lawe wth the indige, for he wyl indige accordinge to his owne honoure. Trauayle not by the waye wth him y^e is branelesse, lest he do the euell: for he so loweth his awne wilfulnes, and so shalt thou perishe thowow his folly.

Stryue not with him that is angrie and cruell, and go not with him in to y^e wyldernes: for bloude is nothynge in his sight, and where there is no helpe, he shal murthure y^e. Take no counsell at fooles, for they loue nothynge but the thinges that please themselves. Make no counsell before a straunger, for thou canst not tell what wyl come of it. Ope not thine hert vnto every man, lest he be vnthriftfull to the, and put the to reprose.

The IX. Chapter.

Not gelous ouer y^e wyse of thy bosome, y^e she shew not some shrewed poynte of wicked doctryne vnto the. Geue not the power of thy lyfe vnto a woman, lest she come in y^e strength, and so thou be confounded. Loke not vpon a woman that is desyrous of many men, lest thou fall in to hir snares. Use not the company of a woman that is a player and dauser, and heare hir not, lest thou perishe thowow hir entysynge. Schol

Eccli. 31. a

Gala. 5. a
1 Cor. 13. b

Leu. 19. g

Eccli. 8. c

B

Eccli. 29. a

Gen. 4. b

C
Pro. 22. d
1 Sa. 17. a

Eccli. 9. c
17. a. b

21

Pro 5 a be not a mayde, that thou be not hurt in hir bewtye. Cast not thy mynde vpon harlottes in any maner of thinge, lest thou destroye both thy self and thine heretage. Go not aboute gasinge in every layne of the cite, ne ther wādre thou abroad in the stretes therof.

Matt. 5 c Turne awaye thy face from a beutyfull woman, and loke not vpon the faynesse of other.

23 Many a man hath perished thorow the bewtye of women, for thorew it the desyre is kyndled as it were a fyre. (An aduenterous woman shalbe trodden vnder foote as myre, of every one that goeth by the waye. Many a man wonderinge the bewtye of a straunge woman, haue bene cast out, for hir wordes kyndle as a fyre.) Sytt not wth another mans wyfe by any meanes, lye not wth her vpon the bedd, make no wordes with her at y^e wyne: lest thine hert consent vnto her, & so thou wth thy bloude fall in to destruccion. Forsa ke not an olde frende, for the new shal not be like him.

A new frende is new wine: let him be olde, & thou shalt drynke him wth pleasure. Desyre not y^e honoure and riches of a synner, for thou knowest not what destruccion is for to come vpon him. Welyte not thou in the thinge that the vngodly haue pleasure in: beinge sure, that the vngodly shal not be accepted vntyll their grave.

C Repethe from the man that hath power to slaye, so nedest thou not to be afrayed of death. And yf thou comest vnto him, make no fawte, lest he happen to take awaye thy life. Remembre that thou goest in the myddest of snares, and vpon the bulwoikes of y^e cite. Bewarre of thy neighbour as nye as thou canst, and medle wth soch as be wyse and haue vnderstandinge. Let iust men be thy gestes, let thy myrch be in the feare of God, let the remembraunce of God be in thy mynde, and let all thy talkyng be in the commaundementes of the hyest. In the handes of craftesmen shal the woikes be commended, so shal the prynces of the people in the wysdome of their talkyng. A man full of wordes is perlous in his cite: and he that is temerarious and past shame in his talkyng, is to be abhorred.

Eccle 8. c
and 17. a. b

Re 1

The X. Chapter.

24 Wyse iudge wil ordre his people wth discrecion, and where a man of vnderstandinge beareth rule, there goeth it well. As the iudge of the people is himself, euē so are his officers: and let what maner

Pro. 29 b

of man the ruler of the cite is, soch are they that dwell therin also. An vnwise kinge destroyeth his people, but where they that be in auctorite are men of vnderstandinge, there the cite prospereth.

1. Re. 12. a

The power of the earth is in the hande of God, and whan his tyme is, he shal set a profitable ruler vpon it. In the hande of God is the power of man, and vpon the scribes shal he laye his honoure. Remembre no wronge of thyneighbour, and medle thou wth no vnrighteous woikes. Pryde is hateful before God and men, and all wickednes of the heithen is to be abhorred. Because of vnrighteous dealinge, wronge, blasphemies and diuerse disceate, a realme shal be translated fro one people to another.

Leui. 19. c

Iert. 27. a
Dan. 4. c

25 There is nothinge worse then a curvions man. What prydest thou the, o thou earth and ashes? There is not a more wicked thinge, then to loue moneye. And why? soch one hath his soule to sell: yet is he but fylthie dogge whyle he lyueth.

And though the physician shewe his helpe neuer so longe, yet in conelucion it goeth after this maner: to daye a kynge, to morrow deed. For whan a man dyeth, he is the heyre of serpentes, beastes and womnes. The begynnyng of mans pryde, is to fall awaye from God: and why? his hert is gone from his maker, for pryde is the ougenall of all synne. Who so taketh holde therof, shalbe fylled wth cursinges, and at y^e last it shal ouerthrowe him. Therefore hath the LORDE brought the cōgregacions of the wicked to dishonō, and destroyed them vnto the ende.

God hath destroyed the seates of proude prynces, and sett vp the meke in their steade. God hath wythered the rotes of the proude heithen, and planted the lowly amonge them. God hath ouerthrowne the londes of the heithen, and destroyed them out of the grounde. He hath caused them to wyther awaye, he hath brought them to naught, and made the memoriall of them to cease from out of the earth. (God hath destroyed the name of the proude, and left the name of y^e humble of mynde.) Pryde was not made for man, nether worthfulnes for mens children. The seide of men that feareth God, shalbe brought to honoure: but y^e seide which transgresseth the commaundementes of y^e LORDE shalbe shamed. He y^e is the ruler amonge brethren, is holde in honoure amonge them, and he regardeth soch as feare the LORDE.

Sap. 6. b
Luc. 1. d
14. b. 18. b
Gen. 19. e

The glory of the riche, of the honorable and of the poore is the feare of God.

D

Ecclesiasticus.

Despyse not thou the iust poore man, and magnifie not þy rich vngodly. Greate is the iudge and mightie in hond, yet is there none greater, then he þy feareth God. Vnto þy seruaunt that is discreete, shal the fre do seruyce. He that is wyse and well nurtoured, wyll not grudge whan he is resourued, ⁊ an ignoraunt body shal not come to honoure. Be not proude to do thy worke, and dispare not in the tyme of aduersite. Better is he þy labourer, and hath plenteousnes of all thinges, then he þy is gorgious, and wanteth bred.

E My sonne, kepe thy soule in mekenes, and geue her hir due honoure. Who shal iustifie him, that synneth agaynst himself? Who wil honoure him, that dishonoureth his owne life? The poore is honoured for his faithfulness and truethe, but þy rich is had in reputacio because of his goodes. He that ordireth himself honestly in pouerte, how much more shal he behaue himself honestly in riches? And who so ordireth himself vnhonestly in riches, how much more shal he behaue himself vnhonestly in pouerte?

The XI. Chapter.

The wysdome of him þy is broughte lowe, shal lift vp his heade, and shal make him to syt amonge greate me. Commende not a man in his bewtye, nether despyse a man in his vtter apperaunce. The Bey is but a small beast amonge the foules, yet is hir frute erceadige swete. Be not proude of thy rayment, and exalte not thyself in the daye of thy honoure: for þy workes of the hyst onely are wonderfull: yee glorious, secrete and vnkowne are his workes. Many tyrantes haue bene fayne to syt downe vpon the earth, ⁊ þy vnklyly hath worne þy crowne. Many mightie me haue bene broughte lowe, and the honorable haue bene deliuered in to other mens handes. Condemne no man, be so re thou haue tryed out the matter: and whan thou hast made enquisicion, then resourme righteously. Geue no sentece before thou hast herde the cause, but first let men tell out their sayles.

B Stryue not for a matter that toucheth not thyself, and stonde not in the iudgment of synners. My sonne, medle not with many matters: ⁊ yf thou wilt be riche, thou shalt not gett it: and though thou rennest þy waye afore, yet shalt thou not escape. There is some mā that labourerth, and the more he weeriech himself, the lesse he hath. Agayne, some man is slouthfull, hath nede of helpe, wateth strength, and hath greate ponerte, and Gods eye loketh vpon him to good, setteth him vp

The xi. Chap.

from his lowe estate, and listeth vp his heade: so that many men maruell at him, and geue honoure vnto God. Iob 42. c

Prosperite and aduersite, life and death, pouerte and riches come all of the LORD. Ecc. 1. c
(Wysdome, nurtoure and knowlege of þy lawe are with God: loue and þy wayes of good are with him. Erroure and dardnes are made for synners: and they that exalte themselves in euell, waxe olde in euell.) The gift of God remayneth for the righteous, and his good wyl shal geue prosperite for euer. Some man is rich by lyuynge nygardly, and þy is the porcion of his rewarde, in that he sayeth: now haue I gotten rest, and now wyl I eate and drynke of my goodes myself alone. Ecc. 10. c
And yet he considereth not, that the tyme draweth nye, þy he must leaue all these thinges vnto other men, and dye himself. Sconde thou fast in thy conenaunt, and exercyse thyself therin, and remayne in the worke vnto þy age. Contynue not in the workes of synners, but put thy trust in God, and byde in thine estate: for it is but an easy thinge in þy sight of God, to make a poore man riche, and that suddenly. The blessinge of God haisteth to þy rewarde of the righteous, and maketh his frutes soone to flouish and prospere. Saye not: what helpeth it me? and what shal I haue yf whyle? Agayne, saye not: I haue ynough, how can I wante? Whan thou art in welfaere, forget not aduersite: and whan it goeth not well with the, haue a good hope, that it shal be better. For it is but a small thinge vnto God, in the daye of death to rewarde euery mā accordinge to his wayes. The aduersite of an houre maketh one to forgett all pleasure, and whan a man dyeth, his workes are discovered. Prayse no body before his death, for a man shal be knowne in his children. D

Bringe not euery man in to thine house, for the disceatfull layeth wayte dyuersly. Like as a partrich in a maide, so is the hert of the proude: and like as a spye, that loketh vpon the fall of his neghbo. For he turneth good vnto euell, and flaundireth the chosen. Of one sparck is made a greate fyre, ⁊ an vngodly mā layeth wayte for bloude. Beware of the disceatfull, for he ymagineth wicked thinges, to bringe þy in to a perpetuall shame. Yf thou takest an aleaunt vnto þy, he shal destroye the in vniquietnes, and dryue the from thine owne wayes. E

The XII. Chapter.

Whan thou wilt do good, knowe to whom thou doest it, ⁊ so shalt thou be greatly thanked for thy benefi- A

Pro. 17. B

2. Reg. 11. C

Pro. 11. B

Gen. 41. E
Dan. 6. A

Acto. 12. D

1. Reg. 17. F
Hest. 6. 7

Deut. 11. B
and 17. B
Iosu. 7. C
and 22. C

Pro. 18. B

Mat. 19. C
1. Ti. 6. B

Pro. 10. C

Galat. 6. b
1. Tim. 5. 2

tes. Do good vnto the righteous, and thou shalt fynde greate rewarde: though not of him, yet (no doute) the LORDE him self shall rewarde the. He stōdeth not in a good case, that is allway occupied in euell, & geueth no allmes: for the hyst hateth the synners, and hath mercy vpon them that shew the workes of repētaunce. Geue thou vnto soch as feare God, and receaue not a synner: As for the vngodly and synners, he shall recompense vengeance vnto them, and kepe them to the daye of wrath. Geue thou vnto the good, and receaue not the synner: do well vnto him that is lowly, but geue not to the vngodly. Let not the bierd be geuen him, that he be not mightier then thy self therein. For so shalt thou receaue twyse as moch euell, in all the good that thou doest vnto him: And why? the hyst hateth synners, and shall rewarde vengeance to the vngodly.

B In prosperite a frende shall not be knowne, & in aduersite an enemye shall not be hyd. For whan a mā is in wealth, it greueth his enemies: but in heynes and trouble a man shall knowe his frende. Trust neuer thine enemy, for like as an yron rusteth, so doth his wickednes. And though he make moch croutching and kneeling, yet kepe well thy mynde, and bewarre of him. Sett him not by y, nether let him sytt at thy right hāde: lest he turne him, gett in to thy place, take thy rowme and sette thy seate, and so thou at the last remembre my wordes, and be pricked at my sayenges.

C Bynde not two synnes together, for there shall not one be unpunished. Who wil haue pite of the charmer, that is stynged of y serpent, or of all soch as come nye y beastes? Eue so is it w him y kepeth cōpany with a wicked mā, & lappeth him self in his synnes. For a season wil he hyde w the, but yf thou stōmble, he tarieth not. An enemy is swete in his lippes, he can make many wordes & speake many good thinges: Yee he can wepe w his eies, but in his herte he ymagineth, how to throwe the into the pytte: & yf he maye fynde oportunitie, he wil not be satisfied w bloude. Yf aduersite come vpon the, thou shalt fynde him there first: & though he pteede to do y helpe, yet shall he undermyne y. He shall shake his heade, & clape his handes ouer y for very gladnes, & whyle he maketh many wordes, he shall dysguise his countenance. The XIII. Chapter.

Deut. 7. 2

Who so toucheth pitch, shall be fylled withall: and he that is familiar w y proude, shall clothe himself with

pryde. He taketh a burthen vpon him, that accompanieth a more honorable man then him self. Therefore kepe no familiarite with one that is richer then thy self. How agree the kettel & the pott together? for yf y one be smytten agaynst the other, it shall be brokē. The rich dealeth vnrighteously, & threateneth withall: but y poore beunge oppressed and wrogeously dealt withall, suffreth scarcenesse, & geueth fayre wordes. Yf thou be for his profit, he useth the: but yf thou haue nothinge, he shall forsake the. As long as thou hast eny thinge of thine owne, he shall be a good felowe with the: Yee he shall make the a bare man, and not be sory for the. Yf he haue nede of the, he shall defraude the: & (with a preuy mock) shall he put the in an hope, and geue the all good wordes, and saye: what wāteest thou? Thus shall he shame y in his meate, vntill he haue supped the cleane vp twyse or thryse, and at the last shall he laugh the to scoine. Afterwarde, whan he seyth that thou hast nothinge, he shall forsake the, and shake his heade at the.

Beware, that thou be not disceaued and brought downe in thy simplenesse. (Be not to humble in thy wysdome, lest whan thou art brought lowe, thou be disceaued thow foolisshnes.) Yf thou be called of a nightie man, absent thy self, so shall he call the to him the more oft. Plesse not thou vnto him, that thou be not short out: but go not thou farre of, lest he forgett the. Withdrowe not y self fro his speach, but beleue not his many wordes. For w moch cōmunicacion shall he tempte the, and (w a preuy mock) shall he question y of thy secretes. The vnniercissull mynde of his shall marck y wordes, he shall not spare to do y hurte & to put y in prison. Bewarre, & take good hede to y self, for thou walkest in parell of y ouerthrowinge.

(Now whā thou hearest his wordes, make the as though thou werest in a dreame, & wake vp. Loue God all thy life longe, & call vpon him in thy nede.) Euery beast loueth his life, euen so let euery man loue his neighbour. All flesh wil resorte to their life, and euery man wil kepe company with soch as he is himself. But as y wolfe agreeth with the lambe, so doth the vngodly with y righteous. What felishippe shulde an holy man haue with a dogg? How can the ryche and the poore agree together? The wilde asse is the lyons pray in the wilbernesse, euen so are poore men the meate of the ryche. Like as the proude maye not awaye with lowlynes, euen so doth the riche abhorre the poore. Yf

1. Cor. 6. 6

Ecclesiasticus.

a rich man fall, his frendes sett him vp agayne: but whan the poore falleth, his frendes forsake him. If a rich mā fall in to an error, he hath many helpers: he speaketh proude wordes, and yet men iustifie him.

But yf a poore man go wronge, he is punished: yee though he speake wisely, yet can it haue no place. Whan the riche man speaketh, every body holdeth his tōge: and loke what he sayeth, they prayse it vnto the cloudes. But yf the poore man speake, they saye: What felowe is this? and yf he do amysse, they shal destroye him. Riches are good vnto him that hath no synne in his conscience, and pouerte is a wicked thinge in the mouth of the vngodly. The hert of man chaungeth his countenaunce, whether it be in good or euell. A chearfull countenaunce is a tokē of a good hert, for els is it an harde thinge to knowe the thought.

The XIII. Chapter.

Eccli. 9. c
and 25. c
Iaco. 3. a

Blessed is the man, that hath not fallen with y wordes of his mouth, and is not pricked with the conscience of synne. Happie is he that hath had no heynenes in his mynde, and is not fallen from his hope. It becommeth not a covetous man and a nygarde, to be ryche: and what shulde a nygarde do with golde? He that with all his carefulnes heapeth together vnrightheously, gathereth for other folkes, and another mā shal make good chere with his goodes. He y is wicked vnto him self, how shulde he be good vnto ocher mē? How can soch one haue eny pleasure of his goodes? There is no thinge worse, then whan one disfauoreth himself, and this is a rewarde of his wickednes. If he do eny good, he doeth it not knowinge therof, and agaynst his will, and at the last he declareth his vngraciousnes. A nygarde hath a wicked eye, he turneth away his face, and despyseth his owne soule. A covetous mans eye hath neuer ynough in the porcion of wickednes, vntyll the tyme that he wither awaye, and haue lost his owne soule.

Pro. 27. c
Eccli. 1. a

Eccli. 4. a
Tobi. 4. b
Luc. 16. b

A wicked eye spareth bled, and there is scarcenesse vpon his table. My sonne, do good to y self of y thou hast, and geue y LORDE his due offeringes. Remembre y death tarieth not, and how y the couenunt of the grane is shewed vnto the: (for the couenunt of this worlde shal dye the death.) Do good vnto y frende before thou dye, and accordinge to thy abylyte reach out thine hande, and geue vnto y poore. Be not dispoyned of y good daye, and let not y porcion of y good daye ouerpasse

The xv. Chap.

the. Shalt thou not leaue thy tranayles and labours vnto other men? In the deuydinge of the heretage geue and take, and sanctifie thy soule. Worke thou righteousnes before thy death, for in y hell there is no meate to synde. All flesh shal fade awaye like grasse, and like a flourishinge leaf in a grene tre. Some growe, some are cast downe: euen so is y generation of flesh and bloude: one commeth to an ende, another is borne.

Esa. 40. a
1. Pet. 1. d
Iacob. 1. b

All transitory thinges shal fayle at the last, and the worker therof shal go withall. Every chosen worke shal be iustified, and he y medleth withall, shal haue honoure therein. Blessed is the man y kepech him in wysdome, and exercyseth himself in vnderstandinge, and with discrecion shal he thinke vpon the foreknowledge of God. Which considereth y wayes of wysdome in his hert, hath vnderstandinge in hir secretes, goeth after her (as one that seeketh hir out) and contynneth in hir wayes. He lokech in at hir windowes, and herkeneth at hir doores: he taketh his rest besyde hir house, and festereth his stake in hir walles: he shal pitch his tent nye vnto hir hande, and in his tent shal good thinges rest for euermore: he shal sett his children vnder hir coueringe, and shal dwell vnder hir braunches. Under hir coueringe shal he be defended from the heate, and in hir glory shal he rest.

The XV. Chapter.

What feareth God, wil do good: and who so kepech the lawe, shal optayne wysdome. As an honorable mother shal she mete him, and as a vyrgin shal she receaue him. With y bled of life and vnderstandinge shal she fede him, and geue him the water of wholsome wysdome to drynke. If he be constant in her, he shall not be moued: and yf he holde him fast by her, he shall not come to confucion. She shall brynge him to honoure amonge his neighbours, and in the myddest of the congregacion shal she open his mouth. With the spere of wysdome and vnderstandinge shal she fyll him, and clothe him with the garment of glory. She shal heape the treasure of myrrh and ioye vpon him, and geue him an everlastinge name to heretage. Foolish men wyll not take holde vpon her, but soch as haue vnderstandinge, wil mete her, for she is farre from pryde and disceate. Men that go aboute with lyes, wil not remembre her: (but men of tructh shal be founde in her, euen vnto the beholdinge of God.) Prayse is not semely in the mouth of y vngodly, for he is not sent of y LORDE.

Mat. 4. a
Ioh. 4. b

For of God cometh wysdome, & the pray-
se shall stonde by the wysdome of God, and
shal be plenteous in a faithfull mouth, and
the LORDE shal geue her vnto him.

B Saye not thou: It is the LORDES faulte
that I am gone by, for thou shalt not do y
thinge that God hateth. Saye not thou: he
hath caused me to go wronge, for he hath no
nede of the vngodly. God hateth all abho-
minacion of erreure, & they that feare God
Gen. 1. d
wyl loue no soch. God made man from the
begynnyng, & left him in the hande of his
councell. He gaue him his commaundemen-
tes and preceptes: yf thou wilt obserue the
commaundementes, & kepe acceptable faith-
fulnes for ever, they shal preserue y. He hath
Iere. 23. b
set water and fyre before the, reach out thine
hande vnto which thou wilt. Before man is
life and death, good and euell: loke what him
liketh, shalbe geuen him. For the wysdome
of God is greate and mightie in power, and
Psalm. 138. b
beholdeeth all men continually. The eyes of
the LORDE are vpon them that feare him,
and he knoweth all the workes of man. He
hath commaunded no man to do vngodly, ne-
ther hath he geuen eny man leue to synne.

The XVI. Chapter.

A Lyte not thou in the multitude of
vngodly children, and haue no plea-
sure in them, yf they feare not God.
Trust not thou to their life, and regarde not
their labours: for one sonne y feareth God
is better, the a thousande vngodly. And bet-
ter it is for a man to dye without childre, the
to leaue behynde him soch children as are vn-
godly. For by one y hath vnderstandinge,
maye a whole cite be vpholden, but though
the vngodly be many, yet shal it be waysted
thorow them. Many soch thinges hath my-
ne eye sene, and greater thinges then these
haue I herde with myne eares. In the con-
gregation of the vngodly shal a fyre burne,
Eccl. 1. d
& amonge vnfaithfull people shal the wrath
be kyndled.

B The olde giants optayned no grace for
their synnes, which were destroyed, trustin-
ge to their owne strength. Neither spared he
Gen. 6. a
them, amonge whom Loth was a straunger:
Gen. 19. e
but smote them and abhorred them because
of the pryde of their wordes. He had no pitie
vpō them, but destroyed all the people, that
were so stonde in synne. And for so moch as
Nu. 14. c
he ouersawe not the sixe hundred thousande,
and 16. f
that gathered them selues together in y
hardnesse of their hert: it were marnell yf
one beyng hardnecked, shulde be fre. For
Eccl. 5. a
mercy & wrath is with him: he is both might

tie to forgene, and to poure out displeasure.
Like as his mercy is greate, euē so is his pu-
nyshment also, he iudgeth a man acordinge
to his workes. The vngodly shal not escape
in his spoyle, and the longe pacience of him
that sheweth mercy, shal not byde behynde.
All mercy shall make place vnto every man
acordinge to the deseruynge of his workes,
(and after the vnderstandinge of his pilgre-
mage.)

Say not thou: I wyl hyde my self from
God, for who wyl thinke vpon me from abo-
ue? I shal not be knowne in so greate a hea-
pe of people, for what is my soule amonge
so many creatures? Beholde, the heauen, yee
the heauen of heauens, the depe, the earth
and all that therin is, shall be moued at his
presence: the mountaynes, the hilles and the
foundacions of the earth shal shake for fea-
re, whan God vysiteth them. These thinges
doth no hert vnderstonde, but he vnderstan-
deth every hert, and who vnderstandeth his
wayes? No man seyth his stome, and the
most part of his workes are secreete. Who
wil declare the workes of his righteousnes?
Or who shal be able to abyde them? for the
couenaunt is farre from some, and the cryen-
ge out of men is in the fulfillynge. He that
is humble of hert, thinketh vpon soch thin-
ges: but an vnwyse and erroneous man cas-
teth his mynde vnto foolish thinges.

My sonne, herken thou vnto me, & lerne
vnderstandinge, and marke my wordes with
thine hert: I wyl geue the a sure doctrine, &
planely shal I enstrucke the. God hath sett
his workes in good ordre from the begynnin-
ge, and parte of them hath he sundered from
the other. He hath garnysed his workes
from euerlastinge, and their begynnynge ac-
ordinge to their generacions. None of the
hyndered another, nether was eny of them
dishobedient vnto his worde. After this,
God looked vpō the earth, and fylled it with
his goodes. With all maner of lyuinge beas-
tes hath he covered the grounde, and they
all shalbe turned vnto earth agayne.

The XVII. Chapter.

God slope man of the earth, and tur-
ned him vnto earth agayne. He ga-
ue him the nombre of dayes and cer-
tayne tyme, yee and gaue him power of the
thinges that are vpō earth. He clothed him
with strength, and made him a fter his ow-
ne liknes. He made all fleshe to stonde in awe
of him, so that he had the dominion of all
beastes & foules. He made out of human hel-
per like vnto him self, and gaue them discre-

Ecclesiasticus.

The xviij. Chap.

cion and tonge, eyes and eares, and a hert to vnderstande, and fylled them with instruction & vnderstandinge. He created for them also the knowlege of the spirete, fylled their hert with vnderstandinge, and shewed them good and euell. He sett his eye vpon their hertes, declaringe vnto them his greace and noble workes: (that they shulde prayse his holy name together, reioyse of his wonders, & be tellinge of his noble actes.) Besydes this, he gaue them instruccion, and the lawe of li fe for an heretage. He made an everlastinge couenauit with them, and shewed them his righteousnes & iudgmentes. They sawe his glory with their eyes, and their eares herde the maiesty of his voyce. And he saide vnto them: beware of all vnrightheous thinges. He gaue euery man also a commaundement concernynge his neighbour.

B Their waies are euer before him, and are not hyd from his eyes. He hath sett a ruler vpon euery people, but Israel is y^e LORDES porcion. All their workes are as the Sonne in y^e sight of God, & his eyes are allwaye lo kyng vpon their wayes. All their vnrigh teousneses are manifest vnto him, & all their wickedneses are open in his sight. The mer cy y^e a man sheweth is as it were a pynse to him, and a mans good dede preseructh him as the apple of an eye. At the last shall he awake, & rewarde euery man vpon his hea de as he hath deserved, and shal turne them together in to the nethermost partes of the earth. But vnto them that wyl repent, he hath genē the waye of righteousness. As for such as be weake, he comforteth thē, suffreth them, and sendeth them the porcion of y^e ve rite. O turne then vnto the LORDE, forsake thy synnes, make thy prayer before the LOR DE, do the lesse offence, turne agayne vnto the LORDE, forsake thine vnrightheousnes, be an vtter enemy to abhominacion (lerne to knowe the righteousness and iudgmentes of God, stonde in the porcion that is sett forth for the & in the prayer of the most hye God. Go in to the porcion of the holy worlde, with such as be lyuinge and geue thanks vnto God.)

C Who wil prayse the LORDE in the hell? Abyde not thou in the erreure of the vnged ly, but geue him thākes before death. As for y^e deed, thankfulnessse perisherh from him as nothinge. Geue thou thanks in thy life, yee whyle thou art lyuynge & whole shalt thou geue thanks, and prayse God and reioyse in his mercy. O how greace is the louynge kyndnesse of the LORDE, and his mercifull

goodnes vnto such as turne vnto him? For all thinges maye not be in man: & why? the sonne of man is not immortall, and he hath pleasure in the vanyte of wickednes. What is more cleare thē the Sonne? yet shal it fay le. Or what is more wicked, then the thinge that flesh and bloude hath ymagined? and that same shal be reprobued. The LORDE seyth the power of the hye heauen, and all are but earth and asshes.

The XVIII. Chapter.

God that lyueth for evermore, made all thinges together. God onely is righ teous, & remaineth a victorious kyng for euer. Who shalbe able to expresse the workes of him? Who hath sought out the grounde of his noble actes? Who shal de clare the power of his greatnesse? Or, who will take vpon him to tell out his mercy? As for the wonderous workes of y^e LORDE, there maye nothinge be taken from them, nothin ge maye be put vnto them, nether maye the grounde of them be founde out. But whan a man hath done his best, he must begynne agayne: and whan he thinketh to be come to an ende, he must go agayne to his labour. What is man? Wherto is he worth? What good or euell can he do? If the nombre of a mans dayes be allinost an hundred yeare, it is moche.

Like as the droppes of rayne are vnto y^e see, and as a grauell stone is in comparison of the sonde: so are these few yeares to the dayes euertlastinge. Therfore is y^e LORDE pacient with them, and poureth out his mer cy vpon them. He sawe and perceaued the thoughtes and ymaginacions of their har te, that they were euell: therfore heaped he vp his mercifull goodnes vpon them, and shewed them the waye of righteousness. The mercy that a mā hath, reacheth to his neigh benre: but y^e mercy of God is vpon all flesh. He chasteneth, he teacheth and nourtureth yee euen as a shepherde turneth agayne his flock, so doth he all them that receaue chas tenynge, nourtoure and doctryne. Mercifull is he vnto them, that stonde in awe of his iudgmentes.

My sonne, whan thou doest good, make no grudginge at it: and what so euer thou genest, speake no discomfortable wordes. Shal not the dew coole the heate? Euen so is a worde better then a gift. Is not a frend ly worde a good honest gift? but a gracious man geueth them both. A foolc shal cast a man in the tette, and that roughly, & a gift of the nygarde putterh out y^e eyes. Get the

Exo. 20. 2
Deut. 4. 4
and 9.

Rom. 11. 2
Deut. 4. 6
and 10. 6

Eccli. 29. b

Matt. 25. c

Acto. 1. c

Psal. 6. a
Esa. 38. d

2
Gen. 1. 2

Psal. 105. 2
Eccli. 49. d

Psal. 89. b

2
a. Pet. 2. b

Esa. 66. m

C
Pro. 15. m
and 25. e
Eccli. 30. b

righteousnes before thou come to iudgmēt: **L**erne before thou speake, and go to phisick or euer thou be sick: examen and iudge thy self, before the iudgment come, and so shalt thou synde grace in the sight of God. Humble thy self afore thou be sick, and in tyme of thy disease shewe thy conversacion. Let not to praye allwaye, and stonde not in feare to be reformed vnto death, for the rewarde of God endureth for ever. Before thou prayest, prepare thy soule, and be not as one y^e tempteth God. Thynke vpon the wraichfull indignacion that shalbe at the ende, and the houre of vengeaunce, whā ^{the} ~~the~~ shal turne awaie his face. Whan thou hast ynough, remember the tyme of hunger: and whan thou art rich, thynke vpon the tyme of poverte and scarcenesse.

D From the mornynge vntyll the evenynge the tyme is chaunged, and all soch thynges are soone done in y^e sight of God. A wyse man feareth God in all thinges, and in the dayes of transgression he kepeth him self from synne. A discrete man hath pleasure in wysdome, and he that syndeh her, maketh moch of her. They that haue had vnderstandinge, haue dealt wysely in wordes, haue vnderstonde the truthe and righteousnes, and haue sought out wyse sentēces and iudgmentes. Solowe not thy lustes, but turne y^e from thine owne will. For yf thou geuest thy soule hir desyres, it shal make thine enemies to laugh the to scorne. Take not thy pleasure in greate voluptuousnes, z medle not to moch withall. Make not to greate cheare of the thinge that thou hast worne by avauntage: lest thou fall in to poverte, and haue no thinge in thy purse.

The XIX. Chapter.

A Labourynge man that is geuen vnto dioncennes, shall not be riche: and he that maketh not moch of small thynges, shal fall by litle and litle. Wyne and women make wyse men renagates, and put men of vnderstandinge to reprofe: and he that accompanieth adnouterers shal become a wicked man. Mothes and wormes shal haue him to heretage, yee he shal be sett vp to a greater example, and his soule shalbe rote out of the nombre. He that is haistie to geue credence, is light mynded, and doth agaynst himself. Who so reioyseth in wickednes, shal be punished: he that hateth to be reformed, his life shalbe shortened: and he that abhorreth bablinge of wordes, quencherh wickednes. He that offendeth agaynst his owne soule, shal repent it: and he that reioyseth in

wickednes, shalbe punyshed.)

Rehearse not a wicked and churlish word: betwysse, and thou shalt not be hyndered. Shew thy secretes nether to frende ner foe, z yf thou hast offended, tell it not out. For he shal herken vnto the and marck the: and whan he syndeh oportunyte, he shall hate the. Yf thou hast herde a worde agaynst y^e neighbour, lett it be deed within the: and be sure, thou shalt haue no harme therby. A foolle trauaileth with a worde, like as a woman that is payned with bearinge of childe. Like as an arrowe short in a dogges chye, so is a worde in a foolles hert. Tell thy frende his faute, lest he be ignorant, and saye: I haue not done it, or yf he haue done it, that he do it nomore. Reproue thy neighbour, that he kepe his tonge: and yf he haue spokē, that he saye it nomore.

Tell thy neighbour his faute, for oft tymes an offence is made, and geue not credēce to enery worde. A man falleth somtyme with his tonge, but not with his will. For what is he, y^e hath not offended in his tonge: Geue thy neighbour warnynge, before thou threaten him, and geue place vnto the lawe of the **LORDE**. The feare of God is all wysdome, z he that is a right wyse man kepeth the lawe. As for the doctrine of wickednes, it is no wysdome, and the prouidenes of synners is no good vnderstandinge: it is but wickednesse and abhominacion z a blasphemynge of wysdome. A symple man of small vnderstandinge that feareth God, is better then one that hath moch wysdome, and transgresseth the lawe of the **LORDE**.

A craftye sotell man can be wyse, but he is vnrighteous, and with giftes he wraysteth the open and manifest lawe. A wicked man can behaue himself humbly, and can doute with his heade, and yet is he but a disceamer within. He hyderh his face, and disguyseth it: z because he shulde not be knowne, he preuenteth the.

And though he be so weake that he can do the no harme, yet whan he maye synde oportunyte, he shall do some euell. A man maye be knowne by his face, and one that hath vnderstandinge, maye be perceaued by the loke of his countenaunce. A mans garment, laughter z goynge, declare what he is.

The XX. Chapter.

Some man reproveth his neyghb^{rs} oft tymes, but not in due season: Agayne, some man holdeth his tonge, and he is wyse and discrete. It is moch better to

1. Cor. 11. d

Eccli. 11. d

Rom. 6. b
and 12. b

Gen. 19. g
1. Reg. 11. a

Ios. 22. c

B

Eccli. 22. d
and 27. c

Leuit. 19. d
Matt. 18. b

C

Eccli. 14. a
and 25. b
Iacob. 1. a

D

Matt. 6. b

Eccli. 31. c

A

Eccli. 31. d

Ecclesiasticus.

gene warnynge and to reprove, then to beare well will: for he that knowlegeth him self openly, shalbe preserved from hurt and destruction. Like as whan a chamberlayne thowrow desyre and lust desyleth a mayden, even so is it with him that useth violence and unrighteousnes in y^e lawe: (O how good a thinge is it, a man y^e is reprovied, to shewe openly his repentance: for so shalt thou escape wylfull synne.)

Some man keepeth sylence, and is founde wyse: but he that is not ashamed what he sayeth, is hatefull. Some man holdeth his tongue, because he hath not the understandinge of the language: and some man keepeth sylence, waytinge a comenient tyme. A wyse man wyll holde his tongue tyll he se oportunitie, but a wanton and an undiscrete body shal regarde no tyme. He that useth many wordes, shal hurte his owne soule: and he that taketh auctorite vpon him unrighteously, shalbe hated.

Some man hath oft tymes prosperite in wicked thinges: A gayne, some man getteth moch, and hath harme and losse. There is some gift that is nothinge worth: A gainie, there is some gift, whose rewarde is dubble. Some man getteth a fall for beyng to proude, and some cometh to worshipec from lowe estate. Some man bieth moch for a litle pryce, and must paye for it sevenfolde.

A wyse man with his wordes maketh himself to be loved, but the favours of foolles shalbe poured out. The gift of the unwyse shal do the no good, for his eyes are seven folde. He shal geue litle, & saye he gave moch: he openeth his mouth and crieth out, as it were one that crieth out wyne. To daye he lendeth, to morow he axeth it agayne, and soch a man is to be hated. The foole sayeth: I have no frende, I have no thanke for all my good dedes: yee even they that ate my bred, speake no good of me. O how oft, and of how many shal he be laughed to scorne? He taketh a more perlonis fall by soch wordes, then yf he fell vpon the ground: even so shal the falles of wicked men come haistely. In the mouth of him that is untaught, are many unconuenient and unmete wordes. A wyse sentence shal not be allowed at the mouth of the foole, for he speaketh it not in due season.

Some man synneth not, because he hath not wherewithall, and in his rest he shal be stynged. Some man there is that destroyeth his owne soule with shame, and for an unwyse bodyes sake destroyeth he it, (and with

The xxi. Chap.

acceptinge of personnes shal he vndoos himself.) Some man promisetht his frende a gift for very shame, and getteth an enemye of him for naught. A lye is a wicked shame in a man, yet shall it be ever in the mouth of the unwyse. A thefe is better, then a man that is accustomed to synne, but they both shal haue destruction to heretage. The conditions of lyers are vn honest, and their shame is ever with them.

A wyse man shall brynge himself to honour with his wordes, and he that hath understandinge shall be sett by amonge great men. He that tyllith his londe, shal increase his heape of corne: he that worketh righteousness, shall be exalted, & he that pleaseth great men, shal escape moch euell. Rewar des and giftes blynde the eyes of the wyse, and make him domme, that he can not tell me their fantes. Wyssdome that is hyd, and treasure that is hoorded vp, what profit is in them both? Better is he that keepeth his ignorance secreete, then a man that hydeth his wyssdome.

The XXI. Chapter.

A sonne, yf thou hast synned, do it nomore: but praye for thy foresynnes, that they maye be forgiven the. Gett from synne, even as from a serpent: for yf thou comest to nye her, she wyll bite the. The teeth therof are as the teeth of a lyon, to slaye the soules of men. The wickednes of man is as a sharpe two edged swerde, which maketh soch woundes that they can not be healed.

Stryfe and wrongeous dealinge shall waiste awaye a mans goodes, & thorow pryde a rich house shalbe brought to naught: so the riches of the proude shalbe roted out. The prayer of the poore goeth out of the mouth, and cometh vnto the eares, and his vengeance (or defence) shall come, and y^e haistely. Who so hateth to be resourmed, it is a token of an vngodly personne: but he that feareth God, wyll remembre himself. A mightie man is knowne a farre of by his tongue, but he that hath understandinge, perceaueth that he shal haue a fall.

Who so buyldeth his house with other mens cost, is like one that gathereth stones in wynter. The congregacion of the vngodly is like stubble gathered together, their ende is a flamme of fyre. The waye of the vngodly is sett with stones, but in their ende is hell, darcknes, and paynes. He that keepeth the lawe, wyll holde fast the vnderstan

Ecclesi. 4. a
Ecclesi. 5. a

Ecclesi. 6. a

Ecclesi. 10. c

E

D
Gen. 41. f
Dan. 2. g

Pro. 13. b

Exo. 21. a
Deut. 17. a

Ecclesi. 41. c

A
Ecclesi. 3. a
7. a. 12. c
Psal. 40. a
Luc. 11. c

Exo. 3. b
and 23. c

B
Ecclesi. 10. a

dinge therof, and the ende of the feare of God is wysdome. He that is not wyse, wyll not be taught in good: but the unwyse man aboundeth in wickednes: and where bytternes is, there is no vnderstondinge. The knowlege of the wyse shall flowe like water that renneth ouer, and his counsell is like a fountayne of life.

E The hert of a foole is like a brokē vessell, he can kepe no wysdome. Whan a man of vnderstondinge heareth a wyse worde, he shal commende it, and make moch of it. But yf a voluptuous man heare it, he shall haue no pleasure therein, but cast it behynde his back. The talkynge of a foole is like an heuy burthen by the waye: but to heare a wyse man speake, it is a pleasure. Where a dource is in the congregacion, it is axed at the mouth of the wyse, and they shal pondre his wordes in their hertes. Like as a house that is destroyed, euen so is wysdome vnto a foole: As for the knowlege of the unwyse, it is but darck wordes. Doctryne is vnto him þ hath no vnderstondinge, euen as fetters aboute his fete, and like manicles vpon his right hande. A foole listeth vp his voyce w laughter, but a wyse man shall scarce laugh secretly.

D Lernynge is vnto a wyse man a Jewell of golde, and like an armlett vpo his right arme. A foolish mans foote is soone in his neighbours house, but one that hath experience, shall be ashamed at the personne of the mightie. A foole wyll pepe in at y wyndow in to the house, but he that is well nourtured, wyll stonde without. A foolish man stondest herkenynge at the dore, but he that is wyse, wyll be ashamed.

L The lippes of the unwyse wyll be tellynge foolish thinges, but y wordes of soch as haue vnderstondinge, shalbe weyed in the balance. The hert of fooles is in their mouth, but the mouth of the wyse is in their hert. Whan the vngodly curseth the blasphemur, he curseth his owne soule. A pienty accuser of oother men shal desyle his owne soule, and be hated of everyman: (but he that kepeth his tonge and is discrete, shall come to honoure.)

The XXII. Chapter.

A Slouthfull body is moulded of a stone of clare: he that toucheth him, must wash his handes agayne. A mysnurtured sonne is the dishonoure of the father. A foolish daughter shalbe litle regarded. A wyse daughter is an heretage vnto hir husbande: but she that cometh to dishonesty,

bringeth hir father in heynnes. A daughter that is past shame, dishonoureth both hir father & hir husbande: the vngodly shal regarde her, but they both shal despise her. the playenge of Musick is not mete where heynnes is, euen so is the correccio & doctryne of wysdome euer vnpleasante vnto fooles.

Who so teacheth a foole, is euen as one that gleneth a potsherde together: as one that telleth a taylor to him that heareth him not, and as one that rayseth a mā out of an heuy slepe. Who so telleth a foole of wysdome, is euen as a man, which speaketh to one þ is a slepe. Whā he hath tolde his taylor, he sayeth: what is the matter? Whā one dyeth, lamentacion is made for him, because the light sayleth him: eue so let me mourne ouer a foole, for he wanteth vnderstondinge. Make but litle wepinge because of the deed. for he is come to rest: but the life of the foole is worse then the death. Seven dayes do men mourne for him that is deed, but the lamentacion ouer the unwyse and vngodly shulde endure all the dayes of their life.

Talke not moch with a foole, and go not with him that hath no vnderstondinge. Bewarre of him, lest it turne the to trauayle, & thou shalt not be desyled with his synne. Depart from him, and thou shalt fynde rest, & shalt not be drawē back in to his foolishnes. What is heuyer then leade? And what shulde a foole be called els, but leade? Soke, sale & a lōpe of yron is easier to beare, then an unwyse, foolish, and vngodly man. Like as the band of wodde bounde together in the foundation of the house can not be lowsed, eue so is it with þ hert þ is stablised in þ thought of coucell. The thought of the wyse, shal neither feare ner be offended at any tyme.

Like as a fayre playstred wall in a winter house, & an hye buyldinge, maye not abyde þ wide & storme: eue so is a fooles hert afrayed in his ymaginacion: he feareth at every thinge, and can not endure. He that nyppeth a mans eye, bringeth forth teares: and he that pricketh the hert, bringeth forth þ meanyng & thought. Who so casteth a stone at the byrdes, frayeth them awaye: & he þ blasphemeth his frēde, breaketh þ frēdshipe, though thou drewest a swerde at thy frende, yet displaye not, for thou mayest come agayne to þ frende. If he speake sowerly, feare not, for ye maye be agreed together agayne: excepte it be so that thou blaspheme him, bysdayne him, open his secretes and wounde him traitorously: for all soch thinges shal dryue awaye a frende.

E Be faithfull vnto y^e neghb^r in his pover-
te, that thou mayest reioyse with him also in
his prosperite. Abide stedfast vnto him in y^e
tyme of his trouble, that thou maiest be hey-
res^t him in his heretage. Like as the vapor
and smoke goeth out at the oven before y^e fy-
re, even so euell wordes, rebukes and threate-
nynges go before bloudsheddinge. Be not a-
shamed to defende y^e frende: as for me, I wyl
not hyde my face from him, though he shul-
de do me harme. Who so ever heareth it, shal
beware of him. Who shal set a watch before
my mouth, & a sure seale vpon my lippes, y^e I
fall not wth th^e, & y^e my tonge destroye me not?

Psal. 140

The XXIII. Chapter.

LORDE, father and gouernoure of
my life, leave me not in their ymagi-
naciō & counsell. Oh let me not fall
in soch reprose. Who wyl kepe my thought
with y^e scourge, and the doctryne of wysdō-
me in myne herte: that he spare not myne ig-
norauce, that I fall not with them, lest my
ne ignorances increase, that myne offences
be not many in nombre, and that my synnes
exceede not: lest I fall before myne enemyes,
and so my aduersary reioyse. O LORDE, thou
father & God of my life, leane me not in their
ymaginacion. O let me not haue a proude
loke, but turne awaye all voluptuousnes fro
me. Take fro me the lustes of the body, let not
the desyres of vncleannes take holde vpon
me, and geue me not ouer in to an vnshame-
fast and obstinate mynde.

Hear me (o ye children) I will geue you a
doctryne, how ye shal orde y^e month: who
so kepeth it, shal not perish thorow his lip-
pes, ner be hurt thorow wicked wordes (As
for the synner, he shalbe taken in his owne
vanite: he that is proude and cursed, shal fall
therin.) Let not thy mouth be accustomed
with swearing, for in it there are many fal-
les. Let not the namynge of God be continu-
ally in y^e mouth: for like as a seruaunt which
is oft punysshed can not be without some so-
re, even so what so ever he be y^e sweareth and
nameth God, shal not be cleane purged frō
synne. A man that vseth moch swearing,
shalbe fylled with wickednes, and the plague
shall neuer go from his house. If he begyle
his brother, his faute shalbe vpon him: yf he
knowlege not his synne, he maketh a dubble
offence: and yf he sweare in vayne, he shall
not be founde righteous, for his house shal-
be full of plages.

Exo. 20. b
Eccli. 27. d
Matt. 5. d

Leui. 24. c

The wordes of y^e swearer bringeth death
(God graunte y^e it be not founde in the house
of Jacob.) But they y^e feare God, eschue all

soch and lye not weltringe in synne. Use not
y^e mouth to vn honest and fythye talkynge,
for in it is the worde of synne. Remembre y^e
father and thy mother, w^{hā} thou art set a-
monge greete men: lest God forget y^e in their
sight, and lest thou dotinge in thy custome,
suffere rebuke, and wyshe not to haue bene bo-
ne, and so curse the daye of thy natiuite. The
man that is accustomed with the wordes of
blasphemy, wyl neuer be resourmed all y^e day-
es of his life. To synne crosse is to moch, but
the thirde bringeth wraath and destruccion.
An whote stomack cannot be quenched (euē
like a burnynge fyre) tyll it haue swallowed
vp somchige: euē so an vnchaste mā hath no
rest in his flesh, tyll he haue kyndled a fyre.

Eph. 4. a

1. Re. 16. b

All bried is swete to an whoremonger, he
wyl not leane of, tyll he haue his purpose. A
man that breaketh wedlock, & regardeth not
his soule, but sayeth: Tush, who seyth me? I
am compassed aboute with bardnes, the
walles couer me, no body seyth me: whom
nede I to feare? The chyldest wyl not remem-
bre my synnes. (He vnderstandeth not that
his eyes se all thinges, for all soch feare of mē
dryueth awaye the feare of God from him:
for he feareth onely the eyes of men, and con-
sidereth not that the eyes of the LORDE a-
re clearer then the Sonne, beholdinge all y^e
wayes of men and the grounde of the depe,
and lokynge euen to mens hertes in secrete
places. The LORDE God knewe all thinges
or euer they were made, and after they be
brought to passe also he loketh vpon them
all. The same mā shalbe opely punysshed in
y^e stretes of y^e cite, and shalbe chased abroad
like a yonge horse foale: and whan he thin-
keth lest vpon it, he shalbe take, Thus shal
he be put to shame of fevery man, because he
wolde not vnderstonde the feare of the LOR-
DE. And thus shal it go also wth euery wyfe y^e
leaneth hir husbāde, & getteth enheretance
by a straunge mariage. First, she hath bene
vnfaithfull vnto the lawe of y^e chyldest: Secō-
dly, she hath forsaken hir owne husbāde:
Thirde, she hath played y^e whore in aduon-
try, & gottē hir childrē by another man. She
shalbe brought out of y^e cōgregaciō, and hir
childrē shalbe loosed vpō. Hir childrē shal not
take rote: & as for frute, hir brāches shal bā-
ge forth none. A shamefull reporte shal she
leue behynde her, & hir dishonōr shal not be
put out. And they y^e remayne, shal knowe, y^e
there is nothinge better, thē y^e feare of God: &
y^e there is nothinge sweter, then to take hede
vnto the commaundementes of the LORDE.
A greete wo:shipe is it to folowe y^e LORDE,

12

Isa. 29. c

Leui. 20. b
Deut. 22. c

Exod. 20. c

for longe life shalbe receaved of him.

The XXIII. Chapter.

Wysdome shal praysse herself, & be honoured in God, & reioyse in y myddest of his people: In the cōgregacions of the hyest shal she open hir mouth, & tryumphe in y beholdinge of his power: In y myddest of hir people shal she be exalted, & wondred at in the holy fulnesse: In the multitude of the chosen she shal be commended, & amonge soch as be blessed she shal be praysed, & shal saye: I am come out of the mouth of y hyest, first borne before all creatures. I caused y light & sayleth not, to aryse in the heauen, & covered all the earth as a cloude. My dwellinge is aboue in y heyth, & my seate is in the piler of the cloude. I my self alone haue gone rounde aboute the compasse of heauen, & pearced the grounde of y depe: I haue walked in the floudes of y see, & haue stonde in all landes: my demynion is in euery people and in euery nacion, & with my power haue I troden downe the hertes of all, both hye and lowe.

In all these thinges also I sought rest, & a dwellinge in some inheritance. So y creator of all thinges gaue me a commaundement: & he that made me, appoynted me a tabernacle, and saide vnto me: Let thy dwellinge be in Jacob, and thy inheritance in Israel, & rote thy self amonge my chosen. I was created from the begynninge and before the worlde, & shal not leaue of vnto the worlde to come. In the holy habitacion haue I serued before him, and so was I stablished in Sion. In y holy cite rested, I in like maner, & in Jerusalem was my power. I toke rote in an honourable people, enen in the porcion of y LORDE & in his heretage, & kepte me in y fulnes of the sayntes. I am sett vp an hye like a Cedar vpo Libanus, & as a Cypress tre vpon the mount Hermon: I am exalted like a palme tre in Cadus, & as a rose place in Jericho: As a sayre olyue tre in the felde, & am exalted like as a plantayne tre by the water syde. I haue geuen a smell in the stretes, as y Cynamom and Balme, that hath so good a sauoure: yee a swete odoure haue I geuen, as it were Myrr of the best.

I haue made my dwellinges to smell as it were of rosyn, Galbanum, of Clowes and Incense, & as Libanus whan it is not hewē downe, & mine odoure is as the pure Balme. As the Terebynte haue I stretched out my brawiches, and my braunches are the braunches of honour and lorynge sauoure. As y vyne haue I brought forth frute of a swete

saouore, and my floures are y frute of hono and riches. I am the mother of bewtye, of lo ve, of feare, of knowlege & of holy hope. In me is all grace of life and truerh: In me is all hope of life and vertue. Come vnto me, all ye that be desyrous of me, and fyll youre selues with my frutes: for my spere is sweter then hony, & so is my inheritance more then the hoiry combe: the remembraunce of me endureth for evermore. They that eate me, shal haue the more hunger: and they that drynke me, shal thyrste the more. Who so herkeneth vnto me, shal not come to confucion: and they that worke in me, shal not offende. They that make me to be knowne, shal haue everlastinge life.

All these thinges are the boke of life, the couenaunt of the hyest, and the knowlege of the truerh. Moses commaunded the lawe in the preceptes of righteousness for an heretage vnto the house of Jacob, and comitted y promyses vnto Israel (Out of Dauid his seruante he ordeined to raise vp a most mighty kinge, syttinge in the seate of honoure for euermore.) This fylleth with wysdome like as the floude of Phison, & as y floude of Tigris, whan the new frutes are a growinge.

This bringeth a plenteous vnderstandinge, like Euphrates: & fylleth it vp, as Jordane in the tyme of haruest. This maketh nure to breake forth as the light, & as the water Gi hon in y haruest. The first hath not knowne her perfectly, nomore shal the last seke out y grounde of her. For hir thought is fuller the the see, and hir counsell is profounder then the greates depe.

I wysdome haue cast out floudes. I am as a greates water broke out of y river. I am as the ryuer Doux, and as a water condyte am I come out of the garden of pleasure. I sayde: I wyl water the garden of my yonge plantes, and fyll the frute of my byrth. So my water broke became excedinge greates, and my ryuer appioched vnto the see. For I make doctryne to be vnto all mē as light as the sayre moynynge, and I shal make it to be euer the clearer. (I will pearse thorow all the lower partes of the earth, I wyl loke vpon all soch as be a slepe, and lighten all the that put their trust in the LORDE.) I shal yet poure out doctrine, like as prophesy, and leaue it vnto soch as seke after wysdome, and their generacions shal I neuer sayle, vnto the holy everlastinge worlde. Beholde, how that I haue not laboured for my self only, but for all them y seke after y truerh.

The XXV. Chapter.

Ioh. 14. 2

Exo. 10. 12
and 14. 2

Psal. 111. 5
Act 1. 4

Deut. 4. 2
and 29. 6

D
Iohu 1. 6

Pro 8. c

Exo. 11. 2

Psal. 131. b

Ioh 15. 2

Eccli. 15. 2

2 **T**hree thinges there are, & my sperte fauoureth, which be also a lorde before God and men: The vnyte of brethren, the loue of neighbours, and man & wyfe that agree well together.

Gen. 12. b **Rom. 12. 2** **Ecc. 4. d** **Gen. 18. b** **Three thinges there be which my soule hateth, and I utterly abhorre the life of them: A poore man that is proude. A rich mā that is a lyar, and an olde body that doteth and is vnchaste.**

2 **W**hā thou hast gathered nothynge in thy youth, what wylt thou fynde thē in thine age? **W**how pleasaunt a thynge is it, whā gray headed men are discrete, & whā the elders can geue good counsell? **W**how coly a thynge is wysdome vnto aged men? yee vnderstandynge and counsell is a glorious thynge. The crowne of olde men is to haue moch experience, & & feare of God is their worshippe.

2 **T**here be ix. thinges, which I haue iudged in my hert to be happie, and the tenth wil I tell forth vnto men with my tonge. A man yf whyle he lyueth, hath ioye of his childien, and seith & fall of his enemyes. Well is him, that dwelleth with an houswife of vnderstandinge, and that hath not fallen wiche his tonge, and & hath not bene faine to serue soch as are vnnete for him. Wel is him, & fyndeth a faichfull frende: & wel is him, which talketh of wysdome to an eare & heareth him. **W**how greate is he, & fyndeth wysdome & knowlege? **Y**et is he not aboue him, that feareth the **LORDE**. The feare of God hath sett itself aboue all thinges. Blessed is & man, vnto whō it is graunted to haue the feare of God. **V**nto whō shal he be lickened, & keperth it fast? The feare of God is the begynnynge of his loue, and the begynnynge of faich is to cleue fast vnto it. The heuynes of the hert is all the punysshment, and the wickednes of a woman goeth aboue all. All punysshment & plage is nothynge in comparisō of the plage of the hert, enē so all wickednes is nothynge to the wickednes of a woman.

2 **W**hat so ener happeneth vnto a man, is nothynge in comparisō of it, & his euill wilers do vnto him: and all vengeaunce is nothynge to the vengeaunce of the enemye. There is not a more wicked heade then the heade of the serper, and there is no wrath aboue & wrath of a woman. I wyl rather dwell with a lyon and dragon, then to kepe house with a wicked wyfe. The wickednesse of a woman chaungeth hir face, she shal mossfell hir countenance as it were a Beer, & as a sack shal she shewe it amonge the neighbours. **H**ir husbāde is brought to shame amōge his negh

bouris, & whā he heareth it, it maketh him to sigh. All wickednes is but litle to the wickednes of a woman, & porcion of the vngodly shal fall vpon her.

Like as to clymme vp a sondy waye is to yfete of the aged, enē so is a wise full of wordes to a still quyet man. **L**oke not to narrowly vpon the bewtye of a woman, lest thou be prouoked in desyre towarde her. The wrath of a woman is dishonoure and greate confusio. **I**f a woman gett the mastrie, then is she contrary to hir husbāde. A wicked wyfe maketh a sory hert, an heuy countenance and a deed wounde. **O**f the woman came & begynnynge of synne, and thoro her we all are deed. **G**eue thy water no passage, no not a litle, nether geue a wicked woman hir will. **I**f she walke not after thy hande, she shal confounde the in the sight of thy enemyes. **C**ut her of then from thy flesh, that she do not allwaye abuse the.

The XXVI. Chapter.

2 **A**ppie is the man that hath a vertuous wyfe, for the nobre of his yeares shalbe dubble. **A**n honest woman maketh hir husbāde a ioyfull man, & she shal fyll & yeares of his life in peace. A vertuous woman is a noble gift, which shalbe geuen for a good porcion vnto soch as feare God. **W**hether a man be rich or poore, he maye haue euer a mery hert, & a chearful countenance. **T**here be thre thinges & my hert feareth, and my face is a frayed of the fourth. **T**reason in a cite, a sedicious people, and noysome tonges, all these are heuyer then the death. **B**ut whā one is gelous ouer his wife, it bryngeth payne and sorowe vnto the hert: and a woman that telleth out all thinges, is a scourge of the tonge. **W**hā one hath an euill wife, it is euen as whā an vnlike pare of oxen must drawe together: he that getteth her, getteth a scorpion. **A** drunken woman is a greete plage, for she can not coner hir owne shame.

2 **T**he whordome of a woman maye be knowne in the pryde of hir eyes and evelyblyddes. **I**f thy daughter be not shamefast, holde her straitly, lest she abuse herselfe thoro ouermoch liberte. **B**ewarre of all the dishonesty of hir eyes, and marvell not yf she do agaynst the. **L**ike as one that goeth by the waye and is thyrstie, so shal she open hir mouth, and drynke of euery nexte water that she maye gett.

By every hedge shal she syt her downe, & open hir quyer against every arrowe. **A** louynge wyfe reioyseth hir husbāde, and sedeth

2 **Ecc. 4. 1. b** **2. Reg. 11. and 12. a**

2 **Gen. 3. a** **1. Tim. 3. b**

Ecc. 14. a **and 19. c** **Iaco. 3. a**

26

Iudic 16.

2

Ecc. 4. 1

Pro. 31. c

Ecclesiasticus.

his bones with hit wysdome. A woman of few wordes is a gift of God, and to a well nurtured mynde maye noching be compared.

C An honest and manerly woman is a gyfte above other gyses, and there is no waight to be compared, vnto a mynde that can rule it self. Like as the Sonne whan it aryseth, is an ornament in the hie heauen of **THE** LORD, so is a vertuous wife **THE** bewtye of all hir house. Like as the cleare light is vpon **THE** holy candelstick, so is the bewtye of the face vpon an honest body. Like as the golde pilers are vpon the soffetres of syluer, so are the fayre legges vpon a woman that hath a constant mynde. (Perpetuall are the foundations that be laied vpon a whole stonye rocke, so are **THE** commaundementes of God vpon an holy woman.)

Cant. 4. d

D There be two thinges **THE** greue my heart, and in the thirde is a displeasure come vpon me. Whan an experie man of warre suffreth scarsenes and pouerte, Whan men of vnder standinge and wysdome are not set by: And whan one departeth from righteousnes vnto synne. Who so doth soch, the LORD hath prepared him vnto the swerde. There be two maner of thinges, which me thyncke to be herde and perylous. A marchaunt can not lightly kepe him from wronge, nether a tawerner himself from synne.

The XXVII. Chapter.

A Cause of ponerte haue many one of fended: and he that seeketh to be riche, turneth his eyes asyde. Like as a nalle in the wall sticketh fast betwixte two stones, even so doth synne sticke betwixte **THE** byer and the seller. If he holde him not diligently in **THE** feare of the LORD, his house shall soone be ouerthrowne. Like as whan one sitteth, the fylehynes remayneth in the syue: So, remayneth there some vncleane thinge in the thought of man. The oven proueth the potters vessell, so doth tentacion of trouble trye righteous men. The tre of the felde is knowne by his frute, so is the thought of mans heart knowne by his wordes. Praise no man except thou haue harde him, for a man is knowne by his wordes. If thou folowest righteousnes, thou shalt get her, and put her vpon **THE** as a fayre garment. (And thou shalt dwell with her, and she shall defende thee for ever, and in **THE** daye of knowlege thou shalt fynde stedfastnesse.) The byrdes resorte vnto their like, so doth the trueth turne vnto them that be occupied withall. The lyon way-

Sap. 9. a
1. Pet. 1. b
Matt. 7. b

The xxvii. Chap. Fo. xlviii.

teth for **THE** praye: so do the synnes lurke vpon the wordes of wickednes. The talkinge of him that feareth God, is noching but wysdome: as for a foole, he chaungeth as **THE** Moone. If thou be amonge the vndiscere, kepe thy wordes to a conuenient tyme, but amonge soch as be wysse, speake on hardely. The talkinge of fooles is abhominacion, and their spoite is voluptuousnesse and mysurtonne. Much swearynge maketh the hayre to stande vp, and to stryue with soch, stoppeth the eares.

Ro. 12. h
Col. 4. a

C

Eccle. 23. b

The stryfe of the proude is bloudsheddyng, and their blasphemynge is heuy to heare. Who so discouerech secretes, lesech his credence, and syndeth no frende after his will. Loue thy frende, and bynde thyself in faithfulness with him: but yf thou bewrayest his secretes, thou shalt not get him agayne: For like as the man is that destroyeth his enemye so is he also that dealeth falsly in the frendshipe of his neighbour.

Eccle. 19. b
and 22. d

Like as one that letteth a byrde go out of his honde, can not take her agayne: Euen so thou, yf thou geue ouer thy frende, thou canst not get him agayne: For thou castest not come by him, for he is to farre of. He is vnto thee as a Roob escaped out of the snare, for his soule is wounded. As for woundes, they maye be bounde vp agayne, and an euell worde maye be reconcyled: but who so bewrayeth the secretes of a frende, there is no more hope to be had vnto him.

D

He that wyncketh with the eyes, ymagineth some euell, and no man shal take him from it. Whan thou art present, he shal hyllie commend and prayse thy wordes: but at the last he shall turne his taylor, and flauder thy sayenge. Many thinges haue I hated, but noching so euell, for the LORD himself also abhorreth soch one.

Pro. 10. b

Who so casteth a stone an hie, it shal fall vpon his owne heade: and he that synneth with gyle, woundeth himself. Who so diggeth a pytt, shal fall therein: and he that layeth a snare, shal be taken in it himself. Who so geueth a wicked noysome counsell, it shal come vpon himself, and he shall not knowe from whence. The proude blasphemie and are scornefull, but vengeance lurketh for them as a lyon. They that reioyse at the fall of **THE** righteous, shal be taken in **THE** snare, anguyshe of heart shal consume them before they dye. Anger and rigorousnes are two abhominable thinges, and **THE** vngodly hath them both vpon him.

E
Exo. 21. b

Heb. 7. b
Psal. 7. b
Pro. 16. c
Eccle. 10. a

The XXVIII. Chapter.

Ecclesiasticus.

The xxix. Chap.

Deut. 32. 2
Rom. 12. 17
Mat. 5. 38
Eccl. 3. 1

A that seeketh vengeance, shall fynde vengeance of the LORD, which shall surely kepe him his synnes. Forgeue thy neighbour the hurte that he hath done the, and so shall thy synnes be forgiven the also, when thou prayest. A man that beareth hatred agaynst another, how darre he desire forgiveness of God? He that sheweth no mercy to a man which is like himself, how darre he expect forgiveness of his synnes? If he that is but flesh, beareth hatred and keepeth it, who wyl increate for his synnes? Remember the ende, and let enemye passe, which seeketh death and destruction, and abyde thou in thy commaundementes. Remember thy commaundement, so shalt thou not be rigorous over thy neighbour. Think vpon the couenaunt of thy yest, and forgive thy neighbours ignorance. Bewarre of strife, and thou shalt make thy synnes fewer. For an angry man kindleth variaunce, and the vngodly disquieteth frendes, and putteth discorde amonge them that be at peace. The more wodd there is, the more vehement is the fyre: and the mightier the men be, the greater is the wrath: and the longer the strife endureth, the more it burneth.

Eccl. 3. 1

Prov. 16. 27

Eccl. 3. 1

An haistie brawlinge kindleth a fyre, and an haistie strife sheddeth bloude. If thou blowe the sparke: it shall burne: If thou spytte vpon it, it shall go forth, and both these go out of thy mouth. The slanderer and double tongued is cursed, for many one that be frendes setteth he at variaunce. The thirde tonge hath disquieted many one, and dryuen them from one londe to another. Stronge cities hath it broken downe, and overthrowne the houses of greate men. The thirde tonge hath cast out many an honest woman, and robbed them of their labours. Who so, harkeneth vnto such, shall neuer fynde rest, and neuer dwell safely. The stroke of a rod maketh yedders, but the stroke of the tonge smyteth the bones in sunder. There be many that haue perished with the sward, but many more thorow the tonge.

Wel is him that is kepte fro an euell tonge, and cometh not in the anger therof: which draweth not the yock of such, and is not bounde in the bondes of it. For the yock therof is of yron, and the bonde of it of stele. The death therof is a very euell death: hell were better for one, then such a tonge. But the fyre of it maye not oppresse them that feare God, and the flamme therof maye not burne the. Such as forsake the LORD, shall fall therein: and it shall burne them, and no man shall be able to quench it. It shall fall vpon the as a Lyon,

and deuoure them as a leparde. Thou hedgest thy goodes with thornes: why dost thou not rather make doores and barres for thy mouth? Thou weiest thy golde and syluer: why dost thou not weye thy wordes also vpon the balance? Bewarre, that thou flyde not in thy tonge, and so fall before thine enemies, that laye wayte for the.

The XXIX. Chapter.

Who so wil shewe mercy, let him lende vnto his neighbour: and he that is able, let him kepe the commaundement. Lende vnto thy neighbour in tyme of his nede, and paye thou thy neighbour agayne in due season. Kepe thy worde, and deale faithfully with him, and thou shalt allwaye fynde the thinge which is necessary for the. There haue bene many, that when a thinge was lent them, rekened it to be founde: and made them trauaile and labour, that had helped them. Whyle they receaue any thinge, they kysse the handes of such as geue them, and for their neighbours good they hylle their voyce. But when they shulde paye agayne they kepe it backe, and geue euell wordes, and make many excuses by reason of the tyme: and though he be able, yet geueth he scarce the half agayne, and rekeneth the other to be founde. And yf he withholde not his moneye, yet hath he an enemye of him, and that vnderferued.

Deut. 15. 2
Luc. 6. 34

He payeth him with cursinge and rebuke and geueth him euell wordes for his good dede. There be many one which are not glad for to lende, not because of euell, but they feare to lese the thinge that they lende. Yet haue thou patience with the simple, and withholde not mercy from him. Helpe the poore for the commaundementes sake, and let him not go emptye from the because of his necessity. Lese thy moneye for thy brother and neighbours sake, and burye it not vnder a stone, wher it rusteth and corruppeth. Gather thy treasure after the commaundement of thy yest, and so shall it bunge the more profite the golde. Laye vpon the almes in the hande of the poore, and it shall kepe the from all euell. (A mans almes is as a purse with him, and shall kepe a mans fauoure as the apple of an eye: and afterwarde shall it aryse, and paye every man his rewarde vpon his heade.) It shall fight for the agaynst thine enemies, better then the shylde of a giaunte, or speare of the mightie.

Math. 23. 23
Luc. 11. 41
1. Tim. 6. 17

Dan. 4. 34
Luc. 11. 41
Act. 10. 38
Tob. 4. 5

A good honest man is suertye for his neighbour, but a wicked personne letteth him come to shame. Forget not the frendshipe of

Eccl. 3. 1

thy suertye, for he hath geue his soule for y. The vngodly despyseth y good dede of his suertye, z the vntantfull and ignoraunt lea ueth his suertie in daunger. (Some man promyseth for his neighbour: z whan he hath lost his honesty, he shal forsake him.) Suertishipe hath destroyed many a ryche man, z remoued them as the waves in y see. Migh tie people hath it dryuen awaye, and caused the to wandre in straunge countrees. An vngodly man transgressynge the commaundement of the L O R D E, shal fall in to an euell suertishipe: and though he force himself to get out, yet shal he fall in to iudgment. Helpe thy neighbour out after thy power, and bewarre, y thou thy self fall not in soch dett. The chese thinge that kepeth in the life, is water and bried, clothinge and lodginge, to couer the shame.

Eccli. 19. e

D
Psal. 75. b
1. Tim. 5. b
Heb. 12. a

Better is it to haue a poore lyuynge in a mans owne house, the delicate fayre amoge the straunge. Be it litle or moch y thou hast, holde the contēt withall (z thou shalt not be blamed as a vagabounde:) for a myserable life is it, to go from house to house: and where a mā is fremde, he darre not opē his mouth. Though one be lodged, and haue meate and drynke, yet shall he be taken as unworthy, z heare many bytter rough wordes, namely thus: Go thy waye thou stranger, and prepare a table (for thy self, and fede me also of that thou hast. Awaye thou stranger (so, that he regardeth his honoure nomore) my brother cometh in to my house, z so he telleth him the necessite of his house. These thinges are heuy to a man that hath vnder standinge: namely, the forbyddinge of y house, z that the leder casteth him in the ceth.

The XXX. Chapter.

Pro. 13. c
and. 31. b

Deut. 5. a

Who so loueth his childe, holdeth him still vnder correccion, that he maye haue ioye of him afterwarde (and that he grope not after his neighbours dores.) He y teacheth his sonne, shall haue ioye in him, z nede not be ashamed of him amoge his aquantafice. Who so enfourmed z teacheth his sonne, greueth y enemye, and before his frendes he maye haue ioye of him. Though the father dye, yet is he as though he were not deed: for he hath left one behynde him that is like him. In his life he sawe him, z had ioye in him, z was not sorry in his death, (nether was he ashamed before y enemies.) For he left behinde him an auenger agaynst his enemies, and a good doer vnto the frendes. For the life of childre he shal binde the woundes together, and his

here is greued at every crye. An vntamed horse wylbe harde, and a wanton childe wyl be wylfull. If thou brynge vp thy sonne delicatly, he shal make y a frayed: and yf thou playe with him, he shal brynge the to heuynes. Laugh not with him, lest thou wepe w him also, and lest thy ceth be sett on edge at the last.

Geue him not liberte in his youth, z excuse not his foly. Bow downe his neck whyle he is yonge, hytt him vpon the sydes whyle he is yet but a childe, lest he waxe stubburne, z geue no more force of y (and so shalt thou haue heuynes of soule.) Teach thy childe, z be diligēt therin, lest it be to thy shame. Better is the poore heyng whole z stronge, the a man to be riche, z not to haue his healt. Health and welfare is aboue all golde, and an whole body aboue all treasure. There is no riches aboue a sounde body, z no ioye aboue the ioye of the hert. Death is better then a wretched life, or contynuall sicknes. The good thinges y are put in a close mouth, are like as whan meate is layed vpon y grane.

B
Eccli. 7. c

What good doth the offeringe vnto an Idoll? For he can nether eate, taist ner smell. Eue so is it also with the riche, whom God maketh sette: he seith it with his eyes, z groweth thereafter, and is euen as a gelded man, that lyeth with a vyrgin and sygeth. Geue not ouer thy mynde in to heuynes, z vexe not thy self in thine owne counsell. The ioye z chearfulness of the hert is the life of man, and a mans gladnes is the prolonginge of his dayes. Loue thine owne soule, and comforte thine hert: as for sorow and heuynes, dryne it farte from y, for heuynes hath slayne many a man, and bryngeth no profit. Zele and anger shorten the dayes of the life: carefulness and sorow brynge age before the tyme. Vnto a mery hert every thinge hath a good taist, that he eateth.

C
Deut. 10. a

Pro. 11. d
11. b. 17. d
Eccli. 38. c
Pro. 14. d

a. cor. 7. b

The XXXI. Chapter.

Tanayle and carefulness for riches taketh awaye the slepe, and maketh the flesh to cosume. Whan one lyeth and taketh care, he waketh ener vp, like as greate sicknes breaketh the slepe. The rich hath greate labo^r in gatheringe his riches together, and then with the pleasure of his riches he taketh his rest z is refreshed. But who so laboureth and prospereth not, he is poore: and though he leaue of, yet is he a begger. He that loueth riches, shall not be iustified: and who so foloweth corrupciō, shal haue ynough therof. Many one are come in greate myffortune by the reason of golde, z

A
1. Tim. 6. b

Eccli. 8. a

have founde their destruction before them. It is a tre of fallynge vnto them that offere it vp, and all sode as be foolish fall therein. Blessed is the rich, which is founde without blemyshe, and hath not gone after goide, nor hoped in money and treasures. Where is the re sode one? and we shal commend him, and call him blessed, for greates thynges doth he amonge his people. Who so is tryed, & founde perfecte in sode thynges, shalbe commended and praised. Who might offende, & hath not offended? Who coude do euell, and hath not done it? Therfore shal his good be stablished, and the whole congregacion shal declare his allmeses. If thou syt at a greates mans table, open not thy mouth wyde vpon it, and make not many wordes. Remember, that an euell eye is a shrew.

What thinge created is worse then a wicked eye? therfore wepeth it before euery mans face. Laye not thine hand vpon euery thinge that thine eye seyth, and syrue not with him in the dyshe. Ponder by thy self what thy neighbour wolde fayne haue, & be discrete in euery poynte. Eate the thinge that is set before the, manerly, as it becommeth a man: and eate not to moch, lest thou be abhorred. Leane thou of first of all because of nurture, lest thou be he whom no man maye satisfie, which maye turne to thy decaye. Why? thou syttest amonge many men, reach not thine hande out first of all. How well content is a wise man wth a litle wyne? so y^e in slepe thou shalt not be seke therof nor fele any payne. A iuste wholsome slepe shal sode one haue, and fele no inward greife. He ryseth vp by tymes in y^e moynynge, and is well at ease in him self. But an vsaciablen eateer slepeth vnquyetly, and hath ache and payne of the body. If thou felest that thou hast eaten to moch, aryse, go thy waye, cast it of thy stomack, and take thy rest.

My sonne, heare me, and despyse me not: and at the last thou shalt fynde as I haue tolde the. In all thy workes be diligent and quicke, so shal there no sickness happen vnto the. Who so is liberall in dealynge out his meate, many men shall blesse him and prayse him with their lippes: and the same is a sure token of his loue and faithfulness. But he y^e is vnfaithfull in meate, the whole cite shall complayne of him: and that is a sure experience of his infidelite and wickednes. Be not thou a wine bebbler, for wyne hath destroyed many a man. The fyre proueth y^e hard yron, euen so doth wyne proue the hartes of the proude, when they be dronken.

Wyne sorbely dronken, quycheneth the life of man. If thou dryncdest it measurably, thou shalt be temperate. What life is it, y^e maye contynne without wyne? Wyne was made from the begynnynge to make men glad (and not for dronkennes) Wyne measurably dronke is a reioysinge of the soule and body. But yf it be dronken with excesse, it maketh bytternes and sorowe vnto the mynde. Dronkenes fylleth the mynde of the foolish with shame and ruine, mynsheth the strenght, and maketh woundes. Rebuke not thy neighbour at y^e wyne, and despyse him not in his mynth. Geue him no despytefull wordes, and preasse not vpon him with contrary sayenges.

The XXXII. Chapter.

If thou be made a ruler, p^{ro}uide not thy self therein, but be thou as one of the people. Take diligent care for them, and loke well therto: and when thou hast done all thy dewtye, syt the downe, that thou mayest be merry with them, and receaue a crowne of honoure. Talke wysely & honestly, for wysdome becommeth the right well. Synder not musyck. Speake not, where there is no audience: and poure not forth wysdome out of tyme, at an importunyte. Lik as the Carbuncle stone shyneth, that is set in golde, so doth a songe garnyshe the wyne feast: and as y^e Smaragde that is set in golde, so is the sweetnes of Musyck by y^e mynth of wyne.

Thou yongemaⁿ, speake that becommeth the, & that is profitable, and yet scarce when thou art twyce axed. Comprehende moch with few wordes. In many thynges be as one that is ignorant, geue eare, and holde thy tongue withall. If thou be amonge men of hyer aucteute, desyre not to compare thy self vnto them: and when an elder speaketh, make not thou many wordes therein. Before the thonder goeth lightnyng, and before nurture and shamesfastnesse goeth loue and fauoure. Stode vp by tymes, and be not the last: but get the home soone, & there take thy pastyme, & do what thou wilt: so y^e thou do no euell, and desyre no man. But for all thynges geue thankes, vnto him that hath made the, and replenished the with his goodes.

Who so feareth the LORDE, wyl receaue his doctryne: and they that get them to him by tymes, shall fynde grace. He that seeketh the lawe, shall be fylled withall: As for him y^e is but fayned, he wyl be offended therat. They that feare the LORDE, shal fynde the iudgment, & their righteousnes shal be kyn

Psal. 103. b
Pro. 11. a
1. Tim. 3. c

Eccli. 30. a

Deut. 17. d
Rom. 13. b

Eccle. 3. a
Eccle. 30. b

W

C

led as a light. An vngodly man will not be reformed, but can helpe himself with the example of other in his purpose. A man of vnderstandinge despyseth no good counsell: but a wylde and proude body hath no feare. My sonne, do nothinge without advisement, so shal it not repēt the after ȝ dede. Go not in the waye where thou mayest fall, ner where thou mayest stōmble against the stone. Gene not ȝ self in to a labourous slypery waye, and bewarre of thine owne children. In all thy workes put thy trust in God from thy whole hert, for that is the keepinge of the commaundementes. Who so beleueth Gods worde, taketh hede to the commaundementes: ȝ he that putteth his trust in ȝ LORDE, shal wante nothinge.

The XXXIII. Chapter.

21 **T**here shall no euell happen vnto him that feareth God: but whan he is in tentacion, the LORDE shall deliuer him. A wyse man hateth not ȝ lawe, but an hypocryte is as a shyp in a raginge water. A man of vnderstandinge geueth credence vnto the lawe of God, and ȝ lawe is faithfull vnto him. Be sure of the matter, then talke therof: Be first wel instructe, thē maigest thou geue answer. The hert of ȝ foolish is like a cartwhele, and his thoughtes renne aboute like the arell tre. Like as a wylde horse chatneyeth vnder every one ȝ syttech vpon him, so is it with a scomefull frende. Why doth one daie excell another, seynge all the dayes of the yere come of the Sonne? The wyssdome of the LORDE hath so parted them a sūder, and so hath he ordered the tymes and solempne feastes. Some of them hath he chosen and halowed before other dayes. And all men are made of the grounde, ȝ out of the earth of Adam.

22 In the multitude of science hath ȝ LORDE sūdered them, and made their wayes of dyuerse fashions. Some of them hath he blessed, made moch of them, halowed them, ȝ claymed them to himself. But some of thē hath he cursed, brought thē lowe, ȝ put thē out of their estate. Like as ȝ claye is in the potters hande, ȝ all the ordrynge therof at his pleasure: so are men also in the hande of him ȝ made thē, so that he maye geue them as it liketh him best. A gaynst euell is good, and a gaynst death is life: so is the vngodly a gaynst soch as feare God. Beholde thus all the workes of the ȝyest, ȝ there are ever ȝ two a gaynst two, and one set a gaynst another. I am awaked vp last of all, as one that gathereth after in harvest. In the giftes of

God and in his blessinge I am increased, ȝ have fylled my wyne presse, like a grape gatherer. Beholde; how I haue not laboured onely for myself, but for all soch as loue nurture and wyssdome.

Ecclesiasticus. 34. d

23 **H**ear me O ye greatemen of the people, ȝ harken wȝ yō eares ye rulers of ȝ congregation. Geue not ȝ sonne ȝ wyfe, ȝ brother ȝ frende power ouer the, whyle thou lyuest: ȝ geue not awaye thy substance and good to another, lest it repent the, ȝ thou be fayne to begg therfore thy self. As longe as thou lyuest ȝ hast breth, let no man chaunge the: for better it is thy children to praye the, then ȝ thou shuldest be fayne to loke in their handes. In all thy workes be excellent, that thy honour be neuer stamed. At the tyme whan thou shalt ende thy dayes, and fynish thy lyfe, distribute thine inheritance. The fodder, the whyppe, and the burden belongeth vnto the Ass: Meate, correccion, and worke vnto the seruaunt.

If thou set thy seruaunt to labour, thou shalt fynde rest. But yf thou let him go ydel, he shal seeke libertye. The yock ȝ ȝ whyppe bowe downe the neck, but tame thou thy euell seruaunt with bōdes ȝ correccion. Sende him to labour, that he go not ydle: for Idylnesse bryngeth moch euell. Sett him to worke, for that belongeth vnto him and becōmeth him well. If he be not obedient, bynde his fete: but do not to moch vnto him in anye wyse, ȝ without discrecion do nothinge. If thou haue a (faithfull) seruaunt, let him be vnto the as thine owne soule, for in bloude hast thou gotten him. If thou haue a seruaunt, holde him as thy self, for thou hast neede of him as of thy self. If thou increastest him euell, and kepest him harde, and maigest him to be proude, and to renne awaye from ȝ, thou canst not tell, what waye thou shalt seeke him.

Ecclesiasticus. 35. c

The XXXIII. Chapter.

24 **A** wyse people begyle them selues wȝ vayne and disceatfull hope, and foolles trust in dreames. Who so regardeth dreames, is like him that wil take holde of a shadowe, and folowe after the wynde: Euen so is it with the appearinges of dreames. Before the face is the likenes of a face. Who can be clenched of ȝ vncleane? Or what truth can be spoken of a lyar? Soyth sayenge, witchcraft, sorcery and dreaminge is but vanyte: like as whan a womā traunyleth wȝ chylde, and hath many fantasyes in hir herte. Where as soch visions come net of God, set not thine herte vpon them: for dreames

J 4

Rom. 9. c

Some
reades
ȝ two a
gaynst
one.

haue disceaues many a mā, and they fayled, that put their truste therin.

B The lawe shalbe fulfilled without lyes, & wysdome is sufficient to a faithfull mouth. A wyse man þ is well instructe, underston- stonbeth moch: & he þ hath good experiece, can talke of wysdome. He þ hath no experie- ce, knoweth litle: & he þ erreth, causeth moch wick'ednes. Whan I was yet in erreure, I lerned moch also: yee I was so lerned, that I coude not expresse it all, and came oft in pa- rell of death therouer, tyll I was delyuered from it. Now I se, that they which feare God, haue the right sperte: for their hope sto- deth in him, that can helpe the. Who so fea- reth the LORDE, stōdeth in awe of no man, and is not afrayd, for the LORDE is his ho- pe and comforte.

C Blessed is the soule of him þ feareth the LORDE: In whō putteth he his trust: who is his strēgth? For the eyes of the LORDE haue respecte vnto them, that loue him. He is their nighthe proteccion, & strōge groun- de: A defence for the heate, a refuge for the hete noone daye, a sucoure for stomblyng, & an helpe for fallynge. He setteth vp the sou- le, and lighteneth þ eyes: He geueth healeth life, and blessinge. He that geueth an offerin- ge of vnrightheous good, his offerynge is re- fused: and the scornefull dealinges of the vn- rightheous please not God. God hath no de- lyte in the offerynge of þ vngodly, nether maye iyn be reconcyled in the multitude of oblacions. Who so bryngeth an offeryn- ge out of y goodes of y poore, doth enē as one þ kylleth y sonne before y fathers eyes.

Pro. 17. a

D The bled of the nedefull is the life of the poore: he þ defraudeth him therof, is a man, of bloude. Who so robbeth his neghbō of his lyuinge, doth as greate synne as though he slew him to death. He that defraudeth y laborer of his hye, is a bloude shedder. Whā one buyldeth, and another breaketh downe, what profic haue they then but labour? Whan one prayeth, & another curseth, who- se voyce wyl the L O R D E heare? He that washeth himself because of a deed body, & then toucheth the deed agayne, what doth his washinge? So is it with a man that fasteth for his synnes, and doth them agay- ne: who wil heare his prayer? Or what doth his fastynge helpe him?

Deu. 24. c
Eccli. 7. c

Nu. 19. b

Pro. 26. b
1. Pet. 2. b

1. Cor. 7. c

The XXXV. Chapter.

Who so kepeth the lawe, bryngeth of- ferynges ynough. He that holdeth fast the commaundement, offereth the right healthoffrynge. He þ is thankful

& recompenseth, offereth syne floure. Who so is mercifull & geueth allmes, þ is the right thankeoffrynge. God hath pleasure, whā one departeth frō synne: & to forsake vnrighthe- oulnes recōcileth vs w him. Thou shalt not appeare empye before y LORDE, for all soch is done because of y cōmaundemēt. The of- ferynge of y rightheous maketh y auter fatt, & a swete smell is it before y hyest. The offe- ryng of the rightheous is acceptable vnto God, & shal neuer be forgottē. Geue God his honō with a chearfull eye, & kepe not backe the firstlinges of y handes. In all thy gyses shew a mery countenance, & halowe thy ci- ties vnto God w gladnes. Geue vnto God, acordinge as he hath enriched & prospered the: & loke what thine hande is able, y ge- ue w a chearfull eye: for the LORDE recompen- seth, & geueth y seuē tymes as moch agayne.

Heb. 13. c
Phil. 4. c

Exo. 24. c

Gen. 4. b

1. Cor. 9. b

Tobi. 4. b

Geue no vnrightheous gyses, for soch wil not he receaue. Bewarre of wrongeous offe- ringes, for y LORDE is a rightheous iudge, & regardeth no mans personne: He accepteth not the personne of the poore, but he heareth y prayer of y oppressed. He despyseth not y desyre of y fatherles, ner y wyddow, whan she poureth out hir prayer before him. Doth not God se y teares, y renne downe y chekes of the wyddow? Or heareth he not the com- playnte, ouer soch as make her to wepe? Who so serueth God after his pleasure, shalbe ac- cepted, & his prayer reacheth vnto the clou- des. The prayer of him þ humbleth himself, goeth thorow y cloudes, tyll she come nye. She wyl not be comforted, ner go hir waye, tyll þ hyest God haue respecte vnto her, ge- ue true sentēce, & persourne y iudgmēt. And y LORDE wil not be slack in cōmyng, ner ca- ry longe: tyll he haue smyttē in sonder y bac- kes of y vnmereyfull, & auenged himself of y heithen: tyll he haue takē awaye y mul- titude of y cruell, & brokē the cepter of the vn- rightheous: tyll he geue every man after his workes, & rewarde them as they haue deser- ued: tyll he haue delyuered his people, mayn- tened their cause, & reioysed them in his mer- cy. O how fayre a thinge is mercy, in the ty- me of anguyshe & trouble? It is like a cloude of rayne, y cōmeth in y tyme of a drouth.

B

Deut. 10. d

Iudic. 4. b

Exo. 3. b

Tren. 2. d

Acto. 10. a

C

The XXXVI. Chapter.

Gue mercy vpon vs O LORDE, thou God of all thinges. Haue respecte vnto vs (shew vs the light of thy mer- cies, & sende y feare amōge y heithē & strañ- gers, which seke not after the: y they maye knowe, how y there is no God but thou, and y they maye shew thy wonderous workes.)

A

Lift vp thine hande ouer the outlādish hei then, & they maye lerne to knowe thy might & power. Like as thou art halowed in vs be fore them, so brynge to passe, & thou mayest be magnified also in them before vs: & they maye knowe the, like as we knowe the. For there is none other God, but onely thou O LORDE. Renue the tokens, & chaunge the wonderous workes. Shewe thine hāde and thy right arme gloriously. Rayse thy indignacion, & poure out thy wrath. Take awaye the aduersary, & smyte the enemye. Make y tyme shorte, remembre thy couenaunt, that y wonderous workes maye be praysed. Let the wrath of the fyre consume them, that ly ne so careless: and let them perish, that do y people hurte. Smyte in sonder the heade of the prynces, that be oure enemies, and saye: there is none other but we.

B Gather all y trybes of Jacob together a- gaine, & they maie knowe, how y there is none other God but onely thou, & they maie shewe thy wonderous workes, and be thy peo ple & heretage, like as from the begynninge. **O** LORDE haue mercy vpon the people y hath y name, & vpo Israel, whom thou hast licened to a first borne sonne. O be merciful vnto Ierusalē the cite of thy Sanctuary, y cite of thy rest. Syll Sion with thy unspea- keable vertues, & y people w thy glory. Ge- ue wytnes vnto y creature, whom thou may dest from the begynnyng, and raise vp the prophecies y haue bene shewed in thy name. Rewarde them y wayte for the, & thy pro- phetes maye be founde faithfull. **O** LORDE heare the prayer of thy seruantes, acordin ge to y blessinge of Aaron ouer thy people: that all they which dwell vpon earth, maye knowe, that thou art the LORDE the eter- nall God, which is from everlastinge.

C The bely deuoureth all meates, yet is one meate better then another. Like as the ton- ge taisteth venyson, so doch an hert of vn- derstondinge marck false wordes. A frowar de hert geueth heynes, but a man of expe- rience liftech him vp agayne. The woman receaueth every man, yet is one daughter bet- ter then another. A fayre wife reioysseth hir husbāde, and a man loueth nothinge bet- ter. If she be louynge & vertuous wichall, then is not hir husbāde like other men. He that hath gotten a vertuous woman, hath a goodly possession: she is vnto him an helpe and piler wher vpon he resteth. Where no hedge is, there the goodes are spoyled: and where no houswife is, there y frēdles moun- neth. Like as there is no credence geuen to

a robber, & goeth from one cite to another: So is not y man beleued, that hath nonest, and must turne in, where he maye abyde in the night.

The XXXVII. Chapter.

Very frende sayeth: I wil be frendly vnto him also. But there is some fren- de, which is onely a frende in name. Remayneth there not heynes vnto death, whan a companion and frende is turned to an enemye? O most wicked presumption: fro whence art thou spronge vp, to couer the earth with falsede & disceate? There is some companion, which in prosperite reioysseth with his frēde: but in the tyme of trouble, he taketh parte agaynst him. There is some co- panyon, that mourneth with his frende for the bely sake: but whan trouble commeth, he taketh holde of the shyld. Forget not thy frende in thy mynde, & thynke vpon him in y riches. Euery councler bryngeth forth his counsell: neuertheles there is some, y coun- celeth but for his owne profic. Bewarre of y councler, & be aduysed afore wherto thou wilt vse him, for he wil geue counsell for him self. Lest he cast the lott vpon the, & saye vn- to the: Thy waye and purpose is good, and a fterwarde he stande agaynst the, and loke what shal become of the.

Are no counsell at him, y suspecteth y for an enemye, & hyde y counsell from soch as ha- te y. Are no counsell at a woman, cocernyn ge y thinges y she logeth forner at a fear- ful & faynthearted body, in matters of warre: or at a marchaunt, how deare he wil cheape thy wares towarde his: or at a byer, of sel- lynge: Or at an enuyous man, of thankes- geuyng: Or at the vnmmercifull, of louynge kindnes: Or at y slouthfull, of workinge: Or at an hyrelynge which hath no house, of pro- fit or wealth. (An ydle body wolde not glad- ly heare speake of moch labo.) Take no soch folkes to counsell, but be diligēt to sele coun- cell at a vertuous man, y feareth God, soch one as thou knowest to be a keper of y comaun demētes, which hath a minde after thine ow- ne minde, & is sory for y whā thou stōblest.

And holde thy counsell fast in thine hert: for there is no man more faithfull to kepe it, then thou thy self. For a mā's mynde is som tyme more disposed to tell out, then seuen watchmen that sytt aboue in an hye place lokynge aboute them. And aboue all this praye the hyest, that he wil lede thy waye in faithfulness & trūeth. Before all thy workes are counsell first: and or ener thou doest eny thinge, be well aduysed. There be foure thin

ges that declare a chaunged hert, wherout there spungerth euell & good, death & life, & a masterfull conge that bableth moch. Some man is apte and well instructe in many thinges, and yet very vnprofitable vnto himself. Some man there is, that can geue wyse and prudent counsell, and yet is he hated, & cōtynueth a begger: for that grace is not geue him of God, to be accepted. Another is robbed of all wisdom, yet is he wise vnto himself, and the frute of vnderstōdinge is faithfull in his mouth.

D A wyse man maketh his people wyse, & y frutes of his wisdom fayle not. A wyse mā shal be plēteously blessed of God: & all they that se him, shal speake good of him. The life of man stōnderth in y nobre of the dayes, but the dayes of Israel are innumerable. A wyse man shal opteyne faithfulness & credence amonge his people, & his name shalbe perpetual. My sonne, proue thy soule in thy life: & yf thou se any euell thinge, geue it not vnto her. For all thinges are not profitable for all men, nether hath euery soule pleasure in euery thinge. Be not greby in euery eatynge, and be not to haistye vpo all meates. For excessse of meates bryngeth sienes, and glory cometh at the lust to an vnmeasurable heate. Thoro glory haue many one perished: but he that dyereth him self temperately, prolongeth his life.

The XXXVIII. Chapter.

A Honour the physician: honour him because of necessity. God hath created him: for of the best cometh medicine, and he shal receaue giftes of the kynge. The wisdom of the physician bryngeth him to greate worship, & in the sight of the greate men of this worlde, he shalbe honourably taken. The LORDE hath created medicine of the earth, and he that is wyse, wyl not abhoire it. Was not y bytter water made swete with a tre: & that men might lerne to knowe the vertue therof. The LORDE hath geuen men wisdom & vnderstōdinge, y he might be honoured in his wōderous workes. With soch doth he heale men, & taketh awaye their paynes: Of soch doth the Apothecary make a confection, yet can no man perfourme all his workes. For of y LORDE cometh prosperous wealth euer all y earth.

My sonne, despyse not this in thy sickness: but praye vnto the LORDE, & he shal make the whole. Leane of frem synne, & ordre thy handes a right: clēse thine hert frem all wickednes. Geue a swete saoured cffrynge, & y

fyne floure for a token of remembraunce: make the cffrynge sate, as one that geueth the first frutes, & geue rowme to the physician. For y LORDE hath created him: let him not go from the, for thou hast nede of him. The houre maye come, y the seke maye be helped thoro them, whan they praye vnto y LORDE, y he maie recover, & get health to lyue longer. He that synneth before his maker, shal fall in to the handes of the physician.

My sonne, brynge forth thy teares ouer the deed: and begynne to mourne, as yf thou haddest suffred greate harme thy self: & the couer his body after a conuenient maner, & despyse not his buryall. Enforce thy self to wepe, & prouoke thy self to mourne, & make lamentacion expediently, and y a daye or two, lest thou be euell spoken of: & then cōforte thy self because of the heuynes. For of heuynes cometh death, the heuynes of y hert breaketh strength. Heuynes and pouerte greuethe the hert in tentacion & offence. Take no heuynes to hert, dryue it awaye, and remember the last thinges. Forget it not, for there is no turnynge agayne. Thou shalt do him no good, but hurte thy self. Remember his iudgmēt, thine also shalbe likeyse: vnto me yesterdaye, vnto the to daye. Let the remembrance of the deed ceasse in his rest, and cōforte thy self agayne ouer him, seynge his spire is departed from him.

The wisdom of the scribe is at conuenient tyme of rest: & he y ceaseth from exercise & labo, shalbe wyse. He that holdeth y plough, & hath pleasure in pioddyng & dryuynge y oxen, & goeth aboute w soch workes, he can speake of oxen. He setteth his hert to make forowes, & is diligent to geue y kyne fodder. So is euery carpenter also & workmaster, that laboureth still night & daye: he carueth, graueth & cutteth out, & his desyre is in sondrye conynge thinges, and his hert ymagineth, how he maye conyngly cast an ymage, his diligence also & watchynge perfourmeth the worke. The yronsmith in like maner bydeth by his stychie, & doth his diligence to laboure the yron. The vapoure of the fyre brenneth his flesh, and he must figne with the heate of the fornace. The noyse of the hammer soundeth euer in his eares, and his eyes loke still vpon the thinge y he maketh. He hath set his minde there vpon, that he wyl make out his worke, and therefore he watcheth, how he maie set it out, and brynge it to an ende.

So doth the potter sit by his worke, he turneth y whele aboute with his fete, he is

1 Cor. 6 c
and 10. c

Eccli 31. b

Exo. 15. d
4. Re. 4. c

Esa. 38 a
2. Par. 16. c

B
Eccli 33. c

1. Thes 4. b

Pro. 13. d
and 17. d
Eccli 30. c

3. Re 11. d

D

diligent & carefull in all his doynges, & his laboure and worke is without nombre. He fashioneth the claye with his arme, and wth his fete he tēpereth it. His hert ymagineth how he maye make it pleasaunt, & his diligence is to clense the ouen. All these hope in their hādes, & every one thinketh to be conyng in his worke. Without these maye not the cities be manteyned, inhabited ner occupied: yet come they not hye in the congregacion: they vnderstande not the couenaunt of y^e lawe: they can not declare equitye & iudgment: they can not fynde out the darck sentēces: but thorow them shal the creature of y^e woulde be manteyned: their prayer concerneth onely the worke & labo^r of cōyng.

The XXXIX. Chapter.

Whe y^e applyerh his mynde to vnderstande the lawe of God, doth diligently seke out y^e wysdome of them of the olde tyme, & exercyseth him self in the prophetes. He kepeth y^e sayenges of famous men, and preasseth to the vnderstandinge of darck sentēces of wysdome. He sekerh out y^e mysterye of secrete sayēges, and exercyseth him self therein cōtynually. He doth seruyce amonge greates men, & appeareth before the prynce. He goeth in to a straunge countre, & trauaileth thorow it: loke what good or euell is amōge men, he proueth it & sekerh it out. He purposeth in his hert, to resorte early vnto the LORDE y^e made him, & to praye before the hyest God. He openeth his mouth in prayer, & prayeth for his synnes.

When the greates LORDE wil, he shalbe filled wth the spire of vnderstandinge, y^e he maie then poure out wyse sentences, & geue thankes vnto the LORDE in his prayer. He shal ordie his denyce, and lede his knowlege aright, & geue him vnderstandinge of secrete thinges. He shal shew forth the sciēce of his lerninge, & reioyce in the couenaunt of the lawe of the LORDE. The whole congregacion shal cōmende his wysdome, & it shal neuer be put out. The remembraunce of him shal neuer be forgotten, & his name shal con-
tynue from one generacion to another. His wysdome shalbe spoken of, & the whole congregacion shal openly declare his prayse. Whyle he liueth, he hath a greater name thē a thousande besyde: & after his death, the same name remayneth vnto him. Yet wyll I speake of mo men of vnderstandinge, for I am full as the Moone.

Her kē vnto me (ye holy vertuous childre) brynge forth frute, as the rose that is planted by the brooke of the felde, and geue ye a

sweete smell as Libanus. Flourish as the rose garden, syng a songe of prayse. O geue thankes vnto God ouer all his workes. Geue glory and honoure vnto the LORDE, shew his prayse with youre lippes. See euen with the songe of youre lippes, with harpes & playenge, and in geuinge thankes vnto him, saye after this maner: All y^e workes of the LORDE are excedinge good, and all his commaundementes are mete and conuenient in due season.

A mā nede not to saie: what is y^e? what is that? for at time conuenient they shal all be sought. At his cōmaundement y^e water was as a wall, & at the worde of his mouth y^e waters stode still. In his commaundement is e- uery thinge acceptable and reconcyled, and his health can not be minished. The workes of all flesh are before him, & there is nothinge hydd from his eyes. He seith from enerlastinge to enerlastinge, and there is nothinge to wonderfull or hye vnto him. A man nede not to saie then, what is this, or that? For he hath made all thinges to do good vnto man. His blessinge shal renne ouer as the streame, and moysture the earth like a floude of water. Like as he maketh the water for drouth, so shal his wiath fall vpon the heithen.

His wayes are playne and right vnto y^e iust, but the vngodly stamble at them. For the good are good thinges created from the begynnynge, and euell thinges for the vngodly. All thinges necessary for the life of man are created from the begynnynge: water, fyre, yron and salt, meel, wheate and hony mylke and wyne, oyle and clothinge. All these thinges are created for the best to the faithfull: But to the vngodly shal all these thinges be turned to hurte and harme. There be spires that are created for vengeance, and in their rigorousnes haue they fastened their tormentes. In the tyme of the ende they shal poure out their strēgth, and pacifie y^e wiath of him that made them. Fyre, hayle, hunger and death: all these thinges are created for vengeance.

The teth of wylde noysome beestes, the scorpions, serpentes, and the swerde are created also for vengeance, to the destruction of the vngodly. They shal be glad to do his commaundementes: and whan nede is, they shalbe ready vpon earth: and whan their houre is come, they shal not overpasse the commaundement of the LORDE.

Therefore hane I taken a good corage vnto me from the begynnynge, and though

I iij

Gen. i. d

D

Gen. 7. d

E

Ose. 14. b
Rom. 8. d

Eccle. 29. b
1. Ti. 4. a

Matt. 23. d

Eccle. 40. b

J

Eccle. 44. b

Ecclesiasticus.

Gen. 1. d

to put these thinges in wrytinge, and to leave the behynde me. All þe workes of the LORDE are good, and he geueth every one in due season, and whan nede is, So that a man ne de not to saye: this is worse then that. For in due season they are all pleasaunt and good: And therfore prayse the LORDE with whole hert and mouth, ⁊ geue thankes vnto his name.

The XL. Chapter.

A Greate trauaile is created for all mē, and an heuy yock vpon all mens children, from the daye that they go out of their mothers wombe, tyll they be buried in (the earth) the mother of all thinges: namely, their thoughtes and ymaginacions, feare of the hert, counsell, meditations, longing and desyre, the daye of death: from the hiest that syteth vpon the glorious seate, vnto the lowest and most symple vpon the earth: from him that is gorgeously arrayed, and weareth a crowne, vntyll him that is but homely and symple clothed. There is nothinge but wiath, zeale, fearfulness, vnquietnes, and feare of death, rigorous anger and stryfe. And in the night whan one shulde rest and slepe vpon his bedd, the slepe chaungeth his vnderstandinge and knowlege. A litle as nothinge is his rest, in þe slepe as well as in the daye of labour.

He feareth and is dysquyted in the vision of his hert, as one that renneth out of a bat tayll: and in the tyme of health he awaketh, and marueleth that the feare was nothinge. Such thinges happen vnto all flesh, both man and best: but sevenfold to the vngodly. Moreover death, bloudsheddinge, stryfe ⁊ swerde, oppression, honger, destruction and punysshment: these thinges are all created agaynst the vngodly, and for their sakes came the floude also. All that is of the earth, shal turne to earth agayne: and all waters ebb agayne in to the see. All brybes and vnrighteousnes shalbe put awaye, but faithfulness and trouth shal endure for ever. The substance and goodes of þe vngodly shalbe dried vp and syncke awaye as a water floude, and they shal make a sounde like a greate thonder in the rayne.

Eccli. 39. e
Gen. 7. d
Gen. 3. d
Eccli. 41 b

Like as the righteous reioysyth whan he openeth his hande, so shal the trasgressours be faynte, whan their goodes vanysh and consume awaye. The children of the vngodly shal not optayne many brannches: and þe vncleane rotes vpon the hye rockes shalbe roted out before the gras by the water syde ⁊ vpon the ryuer bankes.

Eccli. 41 b

The xli. Chap.

Frendlynnes and liberalite in the increase and blessinge of God, is like a paradise ⁊ garden of pleasure: such mercy also ⁊ kindnes endureth for ever. To laboꝝ ⁊ to be content with that a man hath, is a swete pleasaunt life: ⁊ that is to synde a treasure about all treasures. To beget children and to repayre the cite, maketh a perpetuall name: but an honest woman is more worth the they both. Wyne and mynstralsye reioyse the hert, but the loue of wysdome is about them both.

1. Tim. 6. b
Phil. 4. b

Pypinge and harpinge make a swete noyse, but a frendly conge goeth beyonde them both. Thine eye desyret fauoure and beuotie but a grene fede tyme rather the they both. A frende and companyon come together at oportunitie, but about them both is a wife that agreeth with hir husbände. One brother helpeth another in the tyme of trouble, but allmes shal deliuer more then they both. Golde and syluer fasten the fete, but a good counsell is more pleasaunt then they both. Temporall substance and strength lift vp the mynde: but the feare of the LORDE more then they both. The feare of the LORDE wanteth nothinge, and nedeth no helpe. The feare of þe LORDE is as a pleasaunt garde of blessinge, and nothinge so bewtyfull as it is. My soune, lede not a beggers life, for better it were to dye the to begg. Who so loketh to another mans table, taketh no thought for his owne lynynge how to vpholde his life, for he fedeth himself with other mens meate. But a wyse and well nurtoured man wyll bewarte therof. Beggyng is swete in the mouth of the vnshamefast, but in his bely there burneth a fyre.

Eccli. 45. b

The XLI. Chapter.

Death, how bytter is the remembrance of the, to a man that seeketh rest and comfote in his substance and riches, vnto the man that hath nothinge to vexe him, and that hath prosperite in all thinges, yee vnto him that yet is able to receaue meate? O death, how acceptable and good is thy iudgment vnto the nedefull, and vnto him whose strength fayleth, ⁊ that is now in his last age, and that in all thinges is full of care and fearfulness: vnto him also that is in dispayre, and hath no hope ner paciencie? Be not thou afrayed of death: remembre them þe haue bene before the: and þe come after þe: this is the iudgment of þe LORDE ouer all flesh. And why wouldest thou be agaynst this pleasure of þe hiest? Whether it be ten, an hundred, or a thousande

Gen. 3.

yeares: death ageth not how longe one haue lyned.

B The children of the vngodly are abhominable children, and so are they that kepe company with the vngodly. The inheritaunce of vngodly children shall come to naught, and their posterite shal haue perpetuall shame and confucion. The children complayne of an vngodly father: and why? for his sake they are rebuked and despyed. Wo be vnto you (O ye vngodly) which haue forsake the lawe of y^e hyest God: If ye be borne, ye shal be borne to cursynge: yf ye dye, y^e curse shal be youre porcion.

B All that is of y^e earth, shal turne to earth agayne: so go the vngodly also out of y^e curse into destruccion. The sorow of men is in their body: but y^e name of the vngodly shal be put out, for it is nothinge worth. Labour to get the a good name, for that shall coneyne surer by the, then a thousande greace treasures of golde. A good life hath a nombre of dayes, but a good name endureth euer.

C My children, kepe wysdome in peace: for wysdome that is hyd and a treasure that is not sene, what profit is in the both? A man that hydeth his foolishnes, is better then a man that hydeth his wysdome. Therefore be ye turned at my wordes: for it is not good, in all thinges and allwaie to be ashamed. True faith must proue and measure it.

B Be ashamed of whordome before father and mother: Be ashamed of lesynge before the prynce and men of auctorite: Of synne, before the iudge and ruler: Of offence, before the congregacion and people: Of vnrighteousnes, before a companyon and frende: Of theft, before y^e neighbours. As for the trueth of God and his couenaunt, be not ashamed therof.

B Be ashamed to lye with thyne elbowes vpon the bried: Be ashamed to lye vpon harlottes: Be ashamed to turne away thy face from thy frende: Be ashamed to take z not to geue: Be ashamed also to lye vpon anothers mans wyfe, and to make many tryflinge wordes with hir mayden, or to stonde by hir bedsyde. Be ashamed to vpbraid thy frende: and whan thou geuest enythinge, cast him not in the teth withall.

The XLII. Chapter.

A Hearse not a thinge trowse, and disclose not the wordes, that thou hast herde in secrete. Be shamefast z well manered in dede, so shall every man fauoure the. Of these thinges be not thou ashamed, and accepte no personne to offende. Name-

ly, of these thinges be not ashamed: Of the lawe of God, of the couenaunt, of indgmet: to brynge the vngodly from his vngodlines vnto righteousness, and to make him a good man: to deale faithfully wth neghbors z companyon: to distribute the heretage vnto y^e frendes: to be diligent to kepe true measure and weight: to be content, whether thou gettest moche or litle: to deale truly wth temporall goodes in byenge and sellynge: to brynge vp children with diligence: to correcte an euell seruauit: to kepe chat thine is fro an euell wyfe: to set a lock where many handes are: what thou delyncest and geuest out to be kepte, to tell it, and to weye it: to wyte vp all the outgeyng and receayng: to enfourme y^e vnlearned and vnwyse: Of the aged, that are iudged of the yonge. If thou be diligēt in these thinges, truly thou shalt be lerned and wyse and accepted of all men.

B The daughter maketh y^e father to watch secretly: and the carefulnes that he hath for her, taketh awaye his slepe: yee in the youth, lest she shulde ouergrowe him: And whan she hath an husbände, lest she shulde be harmed: lest she shulde be defyled or rauyshe in hir virginyte, or gotten with childe in hir fathers house: Or (whan she commeth to the man) lest she behaue herself not right, or cōtynue vnfrutefull. If thy daughter be wanton, kepe her strately, lest she cause thine enemies laugh the to scorne, z the whole cite to geue y^e an euell reporte, and so thou be fayne to heare thy shame of euery man, and be confounded before all y^e people. Beholde not euery bodys bewtye, z haue not moche dwellinge amonge women. For like as the worme and moth commeth out of cle. henge, so both wickednes come of women.

C It is better to be with an euell man, then wth a frendly wyfe y^e putteth one to shame and rebuke. I wyl remembre the workes of the LORDE, and declare the thinge y^e I haue sene. In y^e wordes of y^e LORDE are his workes. The Sone ouerlooketh all thinges wth his shine, z all his workes are full of y^e clernes therof. Hath not the LORDE brought to passe, that his sayntes shulde tell out all his roderous workes, which the allmightie LORDE hath stablyshed? All thinges endure in his glory. He seeketh out the grounde of the depe and the hert, and he knoweth all their ymaginacion z wysdome. For y^e LORDE knoweth all science, and he loketh into y^e token of the time. He declareth the thinges y^e are past and for to come, z discloseth thinges that are secrete. No thought maye escape him, nether

B

Eccli. 30b

Eccli. 35. d

Gen. 1. b

C

D

Iob. 24. a
Esa. 39. c

Ecclesiasticus.

maye eny worde be hyd from him. He hath garnyshe the hye excellent werkes of his wysdome, and he is fro everlastinge to everlastinge. Vnto him maye nothinge be added nether can he be mynished, he hath no nede also of eny counsell. O how amiable are all his werkes, z as a sparke to loke vpon: They lyue all, and endure for ever: and whan so euer nede is, they are all obedient vnto him. They are all dubble, one agaynst another: he hath made nothinge that hath faute or blemish. He hath stablyshed the goodes of everychone: and who maye be satisfied with his glory, whan he seith it?

The XLIII. Chapter.

Psal. 8. a **A** The glory of the heyth, is the fayre and cleare firmament, the bewtye of the heauen in his glorious clearnes. The sonne whan it appeareth, declareth the daye in y goinge out of it, a marvelous worke of the hyst. At noone it burneth y earth, and who maye abyde for the heate therof? Who so kepech an ouen whan it is hote, thie tymes more doth the Sonne burne vpon y mountaynes, whan it bretheth out the syrie beames and shyneth: with the brightnes of it, it blyndeth the eyes. Greate is the LORDE that made it, and in his commaundement he canserch it to renne haistely.

Gen. 1. b **The Moone** also is in all, and at conuenient season it sheweth the tymes, and is a token of the tyme. The token of the solompe feast is taken of the Moone, a light that mynished and increaseth againe. The Moone is called after the Moone, it groweth wonderfully in hir chaunginge.

Gen. 9. b **The armye of heauen** also is in the heith, in the firmament of heauen it geueth a cleare and glouous shyne. This is the clearnes of the starres, the bewtifull apparell of heauen, the apparell that the LORDE lighteneth in the heyth. In his holy worke they continue in their ordie, and not one of them fayleth in his watch. Loke vpon y rayne bowe, and prayse him that made it: very bewtifull is it in his shyne. He compaseth the heauen aboute with his clearnes z glory, the handes of the hyst haue beded it. Thorow his commaundement he maketh the snowe to fall, z the thonder of his iudgment to smyte haistely. Thorow his commaundement the treasures are opened, and the cloudes fle as the foules. In his power hath he strengthened the cloudes, and broke the hayle stones.

The mountaynes melt at y sight of him, the wynde bloweth accordinge to his will.

The xliij. Chap.

The sounde of his thonder beateth y earth, and so doth the stoame of the north: the whirle wynde also lighteth downe as a fethered foule, casteth out and spiedeth the snow abroad: and as the greshopers that destroye all, so falleth it downe. The eie marueleth at y bewtye of the whytenesse therof, and the hert is afraied at the raine of it. He poureth out the frost vpon earth, like salt, and whan it is frozen, it is as sharpe as the prycke of a thistle.

C Whan the colde northwynde bloweth, harde Chustall commeth of the water. He lighteth downe vpon all the gatheringes together of water, and putteth on y waters as a brist plate. He deuoureth the mountaynes, and burneth the wyldernes: and loke what is grene, he putterh it out like fyre. The medycine of all these is, whan a cleude commeth haistely: and whan a dew commeth vpon the heate, it shalbe refreshed agayne.

(In his worde he stylleth the wynde,) In his counsell he setteth the depe, and (the LORDE) Jesus planted it. They that sayle ouer the see, tell of his pannels and harmes: and whan we heare it with oure eares, we maruell therat. For there be straunge wonderous werkes, dyuerse maner of nyce beesies and whall fishes. Thorow him are all thinges set in good ordie and perfourmed, z in his worde all thinges endure.

D I speake moch, but I can not sufficiently attayne vnto it, for he himself onely is the perfeccion of all wordes. We shulde prayse the LORDE after all y power, for he is greate in all his werkes. The LORDE is to be feared yee very greate is he, and marvelous is his power. Prayse the LORDE, and magnifie him as moch as ye maye, yet both he farre farre excede all prayse. O magnifie him w all youre power, and laboure earnestly, yet are ye in no wyse able sufficiently to prayse him. Who hath sene him, that he might tell vs? Who can magnifie him so greatly as he is? For there are hyd yet greater thinges the these be: as for vs, we haue sene but few of his werkes. For the LORDE hath made all thinges, and geuen wysdome to soch as feare God.

The XLIII. Chapter.

A commendacion of the olde vertuous fathers.

Et vs commende the noble famous men, and the generacion of oure foreelders and fathers. Many more

Ecclesiasticus.

glorious actes hath the **LORDE** done, and shewed his greate power euer sens y begynnyng. The noble famous men raigned in their kyngdomes, and bare excellent rule. In their wysdome and understandinge, they followed the counsell shewed in the prophecies. They led the folke thorow the counsell and wysdome of the scribes of the people. Wyse sentences are founde in their instruction. They sought the sweetenes and melody of Musick, and brought forth the pleasaunt songes in scripture. They were riche also, & conde comferte and pacifie those that dwelt with them. All these were very noble and honorable men in their generacions, and were well reported of in their tymes. These haue left a name behynde them, so that their prayse shal allwaye be spokē of. Afterwarde there were some, whose remembraunce is gone. They came to naught and perished, as though they had neuer bene: and became as though they had neuer bene borne, yee & their children also with them.

Neuertheles these are louynge men, whose righteousnes shal neuer be forgotten, but contynue by their posterite. Their children are an holy good heretage: Their sede endured fast in y couenaunt. For their sakes shal their childre & sede contynue for euer, & their prayse shal neuer be put downe. Their bodies are buried in peace, but their name lyueth for euermore. The people can speake of their wysdome, & the congregacion can talke of their prayse. Enoch walked right & acceptably before the **LORDE**: therfore was he traslared for an example of amendement to y generacions. Noe was a stedfast & righteous man: & in the tyme of wiath he became a recōcylinge. Therfore was he left a remnaunt vnto the earth, whan the floude came. An everlastinge couenaunt was made w him, that all flesh shulde perishe nomore with y water.

Abraham was a greate father of many people, in glory was there none like vnto him. He kepte the lawe of the **h**ighest, & came in to a couenaunt with him. He set the couenaunt in his flesh, and whan he was tempted, he was founde faichfull. Therfore swore God vnto him with an ooth, that he wolde blesse all people in his sede, that he wolde multiplie and increase him as the dust of the earth, and to exalte his sede as the starres: yee and that his sede shulde haue y possession and inheritaunce of the londe from see to see, and from the ryuer vnto y borders of the londe.

The xlv. Chap. Fo. liij.

With Isaac dyd he stablish y same couenaunt, for Abrahā his fathers sake. Yee y gracious blessinge and health of all men, and couenaunt dyd he stablish with Isaac, and made it to rest vpon the heade of Jacob. He knew him, in that he prospered him so well and richely, and gaue him an heretage, and sundered his percion by it self, and parted it amouge the twolue trybes. Mercifull men brought he out of him, which founde fauor before all flesh.

The XLV. Chapter.

Moses beloued of God and mē, whose remembraunce is in hye prayse: him hath the **LORDE** made like in the glory of the sayntes, and magnified him so that the enemies stode in awe of him, thorow his wordes he dyd greate wonders. He made him greate in the sight of kynges, gaue him commaundement before his people, and shewed him his glorious power. He stablished him with faichfulnes and mekenes, and chose him out of all men. For he herde his voyce, and led him in the darcke cloude, and there he gaue him the commaundementes, yee the lawe of life and wysdome, that he might teach Jacob the couenaunt, and Israel his lawes.

He chose Aaron his brother also out of y trybe of Levi, exalted him, & made him soch like. An everlastinge couenaunt made he w him, and gaue him the presthode in the people. He made him glorious in bewtiful aray, and clothed him with the garment of honoure. He put perfecte ioye vpo him, and gyided him with strength. He deckt him with syde clothes and a tunicle, with an euerbody cote also and gyrdle. Rōunde aboute made he him belles of golde, and that many: that whan he went in, the sounde might be herde, that they might make a noyse in the Sanctuary, and geue the people warninge. The holy garment was wrought & broderd with golde, yalow sylke and purple. And in the brestlappe there was a goodly worke, wherein was fastened light and perfectnesse.

Vpon y same also there was a worke fastened and set with costely precious stones, all bounde with golde: and this he brought in his mynistracion. The stones also were fastened for a remembraunce, after the twolue trybes of Israel. Vpon his mytre there was a plate of pure golde, a grauen ymage of holynes, a famous and noble worke, garnished, and pleasaunt to loke vpon. Before him were there sent no soch fayre ornāmentes,

Exo. 18. c

Gen. 7. d

Eccell. 49. c
Gen. 5. c

Gen. 6. b
and 7. a.

Gen. 9. b

Gen. 12. a
8. & 17. a

Gen. 22. a

Gen. 26. a

Gen. 28. c
29. d.

Iosu. 18. 19

Exo. 11. a
Act. 7. c

Num. 12. a

Exo. 19. 20

Exo. 4. c
Exo. 18. a

Exo. 28. f

Exo. 28. e

Ecclesiasticus.

and these it behoued hi allwaye to vse: There might none other put them on, but onely his children and his childrens children perpetually. Daylie performed he his burnt offerings two tymes. Moses fylled his handes, and anoynted him wth holy oyle.

Leui 8 a

D

This was now confirmed him with an euerlastinge conenauit, and to his sede, as y^e dayes of heauē: namely, that his childrē shulde allwaye mynstre before him, and persour me the office of the priesthode, and wyshe the people good in his name. Before all men lyuynge chose he him, that he shulde offere before the LORDE, and make obours for a sweete sauoure and remembraunce, that he shulde reconcyle the people of the L O R D E with him agayne. He gaue him auctorite also in his commaundementes and in y^e conenauit, that he shulde teach Jacob the statutes and testimonies, and to enfourme Israel in his lawe.

Deut. 17 c
and 21. a
Mal 1 a

E

Num. 16. a

Therefore there stode vp certayne agaynst him, and had enuye at him in the wyldernes: namely, they that were of Dathan & Abirams syde, and the furious congregaciō of Chore. This the L O R D E sawe, and it displeased him, and in his wrathfull indignacion were they consumed. A greate wonder did he vpon them, and consumed them with the fyre. Besydes this, he made Aaron yet more honorable and glorious. He gaue him an heretage, and parted the fust frutes vnto him. Vnto him specially he appoynted the bred for sustenance (for the prestes ate of y^e offerynges of the LORDE) this gaue he vnto him & his sede. Els had he no heretage: ner porcion in y^e londe and with the people. For the L O R D E himselfe is his porcion and enheritaunce.

Num 17. b

Exo. 25 f
Leui. 24. b

Deut. 12. b
and 18. a
Eze. 44 d

S

Num. 33. c

The thirde noble and excellent mā is Phineas the sonne of Eleazer, which pleased the God of Israel, because he had y^e zeale & feare of the LORDE. For when the people were turned back, he put himselfe forth right soone, & that with a good wyll, to pacifie the wrath of the LORDE toward Israel. Therefore was there a conenauit of peace made with him, y^e he shulde be the principall amonge the righteous and the people, that he and his posterite shulde haue the office of the priesthode for euer. Like as there was made a conenauit with Dauid of the trybe of Iuda, that frō amonge his sonnes onely there shulde be a kynge: And that Aaron also & his sede shulde be the heretage, to geue vs wysdome in d^e hert, to iudge his people in righteousness: that his goodes shulde not come in to for-

The xlii. Chap.

getfulnes, and that their honoure might endure for euer.

The XLVI. Chapter.

N Only & stronge in battail was Jesus y^e sonne of Naue, which in steade of Moses y^e prophet was geuen to be captayne of the people (which acordinge vnto his name was a greate sauoure vnto the electe of God) to punyssh the enemies, that rose vp agaynst Israel, & Israel might optayne their inheritaunce. O how greate, noble and excellent was he, when he lift vp his hande, and drew out his swerde agaynst the cities: Who stode so manly before him? For the LORDE himselfe brought in the enemies. Stode not the Sonne styll at his commaundement, and one daye was as lenge as two? He called vpon the hyst & most mightie, whā y^e enemies preassed vpon him on every syde: and the L O R D E herde him with the hayle stones. They smote y^e heithenish people mightely, & in fallinge downe they slew all y^e aduersaries, so that the heithē knewe his hoost, and all his defence, that the LORDE himselfe fought agaynst them, for he folowed vpon the mightie men of them.

A
Iosu 12. a
Num. 27. c
Deut 34
Iosu. 1. a

Iosu 8

Iosu. 10. c

In the tyme of Moses also he and Caleb the sonne of Iephune, dyd a good worke, which stode agaynst the enemies, withelde the people from synne, and styllled y^e wicked murmuringe. And offire hundred thousand people of fere, they two were preserued, when they were brought in to the heretage, namely, a londe that floweth with mylke & hony. The L O R D E gaue strenght also vnto Caleb, which remayned with him vnto his age: so that he wente vp in to the hye places of the londe, and his sede conquered the same for an heretage: that all the childrē of Israel might se, how good a thinge it is, to be obedient vnto the LORDE. And the iudges or rulers (every one after his name) whose hert wente not a whoringe, ner departed from y^e LORDE, and that forsake not the LORDE unfaithfully, whose remembraunce hath a good reporte: Ace their bones flourish out of their place, and their name shal neuer be chaūged.

B
Num. 14. d

Num. 26. j

Iosu. 14.

Samuel the prophet beloued of the LORDE, ordeyned a kinge, and anoynted the prynces ouer the people. In the lawe of the LORDE ruled he, and iudged the congregacion, & the L O R D E had respecte vnto Jacob. The prophet was founde diligent in his faithfulness: yee in his faithfulness was the faithfulness of the vision knowne. He called vpon y^e LORDE the mightie, whā the enemies preassed vpon him on every syde, what tyme as he

C
1. Reg. 10
and 16. c

1. Reg. 7. d

offred the suckynge lambes. And the LORDE thondred from heauen, and mayde his voyce to be herde wth a greate noyse. He discomfited the prynces of Tyre, & all the rulers of the Philistynes. Before his last ende he made protestacion in the sight of the LORDE & his anoynted, that he toke nether substaunce ner good of eny man, no nor so moch as a shue: & no man might accuse him. After this he tolde, that his ende was at honde, and shewed the kynge also his ende and death: & from y^e earth list he vp his voyce in the prophetic, y^e the vngodly people shulde perishe.

The XLVII. Chapter.

Afterwarde in the tyme of kynge Dauid, there rose vp a prophet called Nathan: for like as the fat is taken awaye from the offrynge, so was Dauid chosen out of the childre of Israel. He toke his pastyme wth the lyons as wth kyddes, and with beares like as with lambes. Slew he not a giaunte whan he was yet but yonge, & toke awaye the rebuke from his people: what tyme as he toke the stone in his hande, & smote downe proude Goliath wth the slynger. For he called vpon the hyst LORDE, which gaue him strength in his right hande, so that he ouerthrew the mightie giaunte in the battayll, that he might see vp the borne of his people agayne.

Thus brought he him to worshiipe aboue all prynces, and made him to haue a good repute in the prayse of the LORDE, y^e he shulde weere a crowne of glory. For he destroyed the enemies on euery syde, rote out the Philistynes his aduersaries, & brake their home in sunder, like as it is brokⁿ yet this daye. In all his workes he praysed y^e hyst & holiest, & ascrybed the honoure vnto him. With his whole hert dyd he prayse and loue him that made him. He set syngers also before the altar, and in their tune he made swete songes. He ordeyned to kepe the holy daies worshipfully, and that the solempne feastes thorow the whole yeare shulde be honorably holden, with prayyinge the name of the LORDE, & with synginge by tymes in the mornynge in the Sanctuary.

The LORDE toke awaye his synnes, and exalted his home for ever. He gaue him y^e cōuenant of the kyngdome, and the trone of worshiipe in Israel. After him there rose vp the wyse sonne called Salomon, and for his sake he droue y^e enemies awaie farre of. This Salomon reigned with peace in his tyme (for God gaue him rest from his enemies on euery syde, that he might buylde him an hou

se in his name, & prepare the Sanctuary for ever) like as he was well instructe in his yowth & fylled with wysdome and vnderstōdunge, as it were with a water floude. He coured and fylled the whole londe with similitudes and wyse prudent sentences.

His name wente abroad in the Jles, because of his peace he was beloued. All londes marueled at his songes, proverbes, symilitudes, and at his peace, and at the name of y^e LORDE God, which is called the God of Israel. He gathered golde as tynne, & he had as moch syluer as leade. He was moued in vnorinate loue towarde women, and was ouercome in affeccion. He stayned his honde and worshiipe, yee his posterite defyled he also, in bringinge the wraich of the LORDE vpon his children, and sorowe after his ioyes: so y^e his kyngdome was denyed, & Ephraim became an vnfaithfull & an vnconstant kyngdome. Neuertheles God forsoke not his mercy, nether was he vterly destroyed because of his workes, y^e he shulde leaue him no posterite.

As for y^e sede y^e came vpon him (which he loued) he brought it not vterly to naught, but gaue yet a remnant vnto Jacob, and a rote vnto Dauid out of him. Thus rested Salomon with his fathers, and out of his sede he left behynde him a very foolishnes of the people, and soch one as had no vnderstōdunge: namely, Roboam which turned awaye the people thorow his counsell, and Jeroboam y^e sonne of Nabat, which caused Israel to synne, and shewed Ephraim the waye of vngodlynes: In so moch that their synnes & mysdedes had the vpper hande so sore, that at the last they were dryuen out of the londe for the same: Rec he sought out & brought vp all wickednes, tyll the vengeance came vpon them.

The XLVIII. Chapter.

Then stode vp Elias the prophet as a fyre, and his worde brēt like a cresshet. He brought an hōger vpon the, and in his zeale he made them few in nombre. (For they might not awaye wth the commaūdementes of the LORDE.) Thorow the worde of the LORDE he shut the heauen, and thre tymes brought he the fyre downe. Thus became Elias honorable in his wonderful dedes. Who maye make his boost to be like him? One that was deed raysed he vp from death, & in the worde of y^e hyst he broughte him out of the graue agayne. He cast downe kynges and destroyed them, and the honorable from their seate. Vpon the mount Syna

he herde the punysshment, z vpon Horeb the iudgmet of the vengeance. He prophesied recompensynge vnto kynges, and ordeyned prophetes after him. He was taken vp in the storme of fyre, in a charett of hoyses of the LORDE. He was ordeyned in the reprimyn- ges in tyme, to pacifie the wrath, to turne y hertes of the fathers vnto the children, z to set vp the trybes of Jacob agayne. Blessed were they that saw the, and were garnished in loue: for we lyue in life.

Elias was couered in the storme, but He- liscus was fylled with his mouth. Whyle he lyued he was afrayed of no prynce, and no man might ouercome him. There coude no worde disceane him, z after his death his bo dy prophesied. He dyd wonders in his life, z in death were his workes maruelous. For all this, the people amended not, nether de- parted they from their synnes: tyll they we- re caried awaye prisoners out of the londe, and were scattered abroad in all countrees, so that of them there remayned but a very li- tle people, and a prynce vnto y house of Da uid. Howbe it some of them dyd right, z so- me heaped vp vngodlynes.

Ezechias made his cite stronge, conveyed water in to it, dygged thoro the stony rock with yron, z made vp a well by the water sy de. In his tyme came Sennacherib vp, and sent Rabsches, lift vp his hande agaynst Sion, z defyed them with greate pryde. The trymbled their hertes and handes, so y they sorowed like a woman cranylinge with chil de. So they called vpo the LORDE, which is mercysfull, z lift vp their hādes before him. Immediatly the LORDE herde the out of heauen, and deliuered them by the hande of Esay. He smote the hoost of the Assirians, z his angell destroyed the. For Ezechias had done the thinge that pleased the LORDE, z remayned stedfastly in the waye of Dauid his father. Which Esay was greate z faith full in his visions. In his tyme y Sonne wō- te backward, z he lengthened the kynges li fe. With a right sperte prophesied he, what shulde come to passe at the last: z to soch as were sorowfull in Sion he gaue consolacion, wherewith they might cōforte them selues for evermore. He shewed thinges y were for to come z secrete, or ever they came to passe.

The XLIX. Chapter.

The remembraunce of Iesias is like as whan the Apotecary maketh many precious fyre smellynge thinges to gether. His remembraunce shalbe fyre as hony in all mouthes, and as the playenge of

Musick by the wyne. He was appoynted to turne the people agayne, z to take awaye all abhominacions of y vngodly. He directed his hert vnto the LORDE, z in the tyme of the vngodly he set vp the worshippe of God agayne. All kynges (excepte Dauid, Ezechi- as z Josias) comitted wickednes: for euen y kynges of Juda also forsoke y lawe of God. For they gaue their home vnto other, their hond z worshippe also to a straunge people.

Therefore was the electe cite of the Sac- tuary brent with fyre, and the stretes therof laye desolate z waist: for they intreated Je- remy euell, which neuertheles was a prophet ordeyned from his mothers wombe, that he might rote out, breake of, z destroye: z that he might buylde vp, z plante agayne. Eze- chiel sawe the glory of the LORDE in a vi- sion, which was shewed him vpon the cha- rer of the Cherubins. For he thought vpon the enemies in y rayne, to do good vnto soch as had ordred their wayes a right. And the bones of the twelue prophetes flourish from out of their place: for they gaue comforte z consolacion vnto Jacob, and deliuered the faithfully. How shall we prayse Zorobabel, which was as a ringe in the right hande?

So was Iesus also the sonne of Ioseph: these men in their tymes buylde the house, z set vp the Sanctuary of y LORDE agay ne, which was prepared for an everlastinge worshippe. And Nchemias is allwaye to be cōmended, which set vp f: vs the walles y were broken downe, made the portes z bar- res agayne, and buylde oure houses of the new. But vpon earth is there no man crea- ted like Enoch, so: he was taken vp from y earth. And Ioseph, which was lorde of his brethien, z the vpholder of his people: his bones were couered z kepte. Seth z Sem we re in greate honoure amonge y peeples: and so was Adam above all the beastes, whā he was created.

The L. Chapter.

Simon the sonne of Onias the hye prest, which in his life set vp the hou se agayne, z in his dayes made fast the tēple. The heyth of y temple also was founded of him, the dubble buyldinge, z the hye walles of the temple. In his dayes the welles of water flowed out, and were excea dinge full as the see. He take care for his peo- ple, z deliuered them from destruccion. He kepte his cite z made it stronge, that it shul de not be beseged. He dwelt in honoure and worshippe amonge his people, and enlarged the intrance of the house and the courte.

3 Re. 19. c
4 Re. 2. c

Luc. 1. a

4. Re. 2. c
1. 4.

4 Re. 12. a
4. Re. 5. 6
7. 11.
4. Re. 18. b

2. Par. 32. a
4. Re. 18. c
Esa. 25. a

4. Re. 19. g

4. Re. 20. b
Esa. 38. b

4. Re. 22. a
and 33.
2. Pa. 14. a

4. Re. 21. b

1ere. 1. a

Agg. 2. a
1 Eld. 3. a
2 Eld. 5. a

Agg. 1. c
and 2. a

2 Eld. 1. a
2. Eld. 7. a

Gen. 5. c
Eccli. 44. b
Heb. 11. a
Gen. 41. f
41. a. 45. c

2 Mac. 3. 4

He giveth light as the mounyng starre in the myddest of the cloudes, and as y^e Moone whan it is full. He shyneth as the Sonne in the temple of God. He is as bryght as y^e rayne bowe in y^e fayre cloudes, and flourisheth as the floures and roses in the sprynge of y^e yere, and as the lilies by the ryuers of water: Like as the bryanches vpon the mount Libanus in tyme of Sommer: as a fyre and incense that is kyndled: Like as an whole ornament of pure golde, set with all maner of precious stones: and as an olyuete that is frutefull: and as a Cypress tre which groweth vpon an hye.

Whan he put on the garment of honoure, and was clothed with all bewtye: whan he wente to the holy altare, to garnyshe the couerynge of the Sanctuary: whan he toke y^e porcions out of the prestes hande, he himself stode by the herth of the altare, and his brethren rounde aboute in ordre. As the bryanches of Cedre tre vpon the mount Libanus, so stode they rounde aboute him. And as the bryanches of the olyuete, so stode all y^e sonnes of Aaron in their glory. And y^e he might sufficiently perfourme his seruyce vpon the altare, and garnyshe the offrynge of the hyest God, he stretched out his hande and toke of the drynt offerynge, and poured in of the wyne: so he poured vpon the botome of the auter a good smell vnto the hyest pryncce.

Then beganne y^e sonnes of Aaron to synge, and to blowe with trompettes, and to make a greates noyse, for a remembraunce and prayse vnto the LORDE. Then were the people afrayed, and fell downe to the earth vnder their faces, to worshippe the LORDE their God, and to geue thankes to Almighty God. They sung goodly also with their voyces, so that there was a pleasaunt noyse in y^e greates house of the LORDE. And the people in their prayer besought the LORDE the hyest, that he wolde be mercifull, till the honoure of y^e LORDE were perfourmed. Thus ended they their mynistracion and seruyce.

Then wente he downe, and stretched out his handes ouer the whole multitude of the people of Israel, that they shulde geue praise and thankes out of their lippes vnto y^e LORDE, and to reioyse in his name. He beganne yet once also to praye, that he might openly shewe the thankes geyng before the hyest, namely thus: O geue prayse and thankes (ye all) vnto the LORDE our God, which hath ever done noble and greates thinges: which hath increased our dayes from o^r mothers wombe, and deale with vs according to his

mercy: that he wyl geue vs the ioyfulness of hert, and peace for our tymes in Israel. Which faithfully kepe his mercy for vs euermore, and all waye deliuereth vs in due season.

There be two maner of people, that I abhorre from my hert: as for the thirde, whom I hate, it is no people: They that syt vpon the mountayne of Samaria, the Philistynes, and the foolish people that dwell in Sichimis.

I Jesus the sonne of Sirac Eleazarus of Jerusalem, haue tokened vpon these informations and documentes of wysdome and vnderstandinge in this booke, and poured out the wysdome out of my hert. Blessed is he that exerciseth him self therein: and who so taketh soch to hert, shal be wysse. If he do the se thinges, he shal be stronge in all. For the light of the LORDE ledeeth him.

The LI. Chapter.

A prayer of Jesus the sonne of Sirac.

Thank the LORDE and kyng, and praise the O God my Sauoure. I wil yelde prayse vnto y^e name: for thou art my defender and helper, and hast preserved my body from destruction, from y^e snare of traytorious tonges, and from the lippes that are occupied with leyes. Thou hast bene my helper, from soch as stode vpon agaynst me, and hast deliuered me after the multitude of thy mercy, and for thy holy names sake. Thou hast deliuered me from the roaringe of them, that prepared them selues to deuoure me, out of y^e handes of soch as sought after my life: from the multitude of them y^e troubled me, and wente aboute to set fyre vpon me on every syde, so y^e I am not brent in the myddest of the fyre: From the depe of hell, from an vnclane tonge, from lyenge wordes, from the wicked kyng, and from an vnrightheous tonge. My soule shal prayse y^e LORDE vnto death, for my life drew nye vnto hell.

They compassed me rounde aboute on every syde, and there was no man to helpe me. I looked aboute me, yf there were any man that wolde socoure me: but there was none. Then thought I vpon thy mercy O LORDE, and vpon thy actes that thou hast done euer of olde: namely, y^e thou deliuerest soch as putte their trust in the, and ryddest them out of y^e handes of the heithen. Thus lift I vp my prayer from the earth, and prayed for deliuerance from death. I called vpon the LORDE my father, that he wolde not leaue me without helpe, in the daye of my trouble and in the tyme of the proude. I praysed thy name continually, yeldinge honoure and thankes vnto

Ecclesiasticus.

te: and so my prayer was herde. Thou sauedest me from destruction, and deliueredest me fro þe vnrighteous tyme. Therfore wil I acknowledge and praise the, and magnifie þe name of the LORDE.

C Whā I was yet but yonge, or euer I wete astraye, I desyred wysdome openly in my prayer. I came therfore before the temple, & sought her vnto the last. Then floushed she vnto me, as a grape that is soone ripe. My hert reioysed in her, then wente my fote the right waye, yett from youth vp sought I after her: I bowed downe myne eare and receaued her. I founde me moch wysdome, and prospered greatly in her. Therfore wyll I ascribe the glory vnto him, that geueth me wysdome: for I am aduysed to do therafter. I will be gelous to cleue vnto the thinge þe is good, so shal I not be cōfounded. My soule hath wrestled with her, and I haue bene diligent to be occupied in her. I lēft vp myne handes an hye, then was my soule lightened thorow wysdome, that I knowleged my foolishnes. I ordred my soule after her, she & I were one hert from the begynninge, and I founde her in clenness. And therfore shal I not be forsaken.

D My hert longed after her, and I gat a good treasure. Thorow her y LORDE hath geuen me a new tonge, wherwith I wil praise him. Come vnto me ye vnlearned, & dwell in y house of wysdome: withdraue net youre selues from her, but talke & comon of these thinges, for youre soules are very thirstie. I opened my mouth, and spake: Come & bye wysdome without money, bowe downe youre neck vnder hir yock, and youre soule shall receaue wysdome. She is harde at hande, & is content to be founde. Beholde with youre eyes, how that I haue had but litle labour, and yet haue founde moch rest. Receaue wysdome, and ye shall haue plenteousnes of syluer and golde in possession. Let your

mynde reioyse in his mercy, &
be not ashamed of his prayse.
Wyte his worke
by tymes, & he
shal geue
you
your rewarde in due tyme.

The ende of Ecclesiasticus, other
wyse called Iesus the sonne
of Syrac.
(*)

The prayer of Azarias and the songe

of y thre children after Theodosios translacon: which
wordes are wryten in
y thirde chapter of
Daniel after the
olde text in
Latyn.

Ald they walked in the myddest of the flamme, praysynge God and magnifieng y LORDE. Azarias stode vp, and prayde on this maner, & uen in the myddest of the fyre opened he his mouth, & saide: Blessed be thou (o LORDE God of o fathers) right worthy to be praysed and honoured is þe name of thine for euermore: for thou art righteous in all y thinges þe thou hast done to vs: See faithfull are all y woikes, y wayes are right, & y iudgmētes true. In all y thinges þe thou hast brought vpon vs, & vpon the holy cite of o fathers (euen Iernsalem) thou hast executed true iudgment: See acordyng to right and equitye hast thou brought these thinges vpo vs, because of oure synnes.

For why: we haue offended, & done wickedly, departyng from the: In all thinges haue we trespassed, & not obeyed thy cōmaundementes, net kepte the, nether done as thou hast bydden vs, þe we might prospere. Wherfore, all þe thou hast brought vpon vs, & euer y thinge þe thou hast done to vs, thou hast done them in true iudgment: As in deluyeringe vs in to the hondes of oure enemies, amonge vngodly & wicked abheminations, & to an vnrighteous kinge, yett y most frowarde vpo earth. And now we maye not open o mouthe, we are become a shame & reprove vnto y seruantes, & to the y worshipec the.

Yet for thy names sake (we beseeche the) geue vs not vp for euer, breake net thy cōmaunt, & take not awaye thy mercy from vs, for thy beloued Abrahams sake, for thy seruante Isaacs sake, & for thy holy Israels sake: to whom thou hast spoken & promysed, þe thou woldest multiply their sede as y starres of heauen, & as the londe þe lieth vpon y see shore. So: we (o LORDE) are become lesse the eny people, & be kepte vnder this daye in all the worlde, because of oure synnes: So that now we haue nether prynce, duke, prophet, burnt offeryng, sacrifice, oblacon, incense ner Sanctuary before the.

Esa. 55. a

Ecclesi. 6. c

Dan. 9. c

Baruc. 3. b

Gen. 15. c
22. c. 16. a
Deut. 10. a

The songe

Nevertheless, in a contrite herte and an humble sprete let vs be receaued, & we maie opteyne thy mercy. Like as in the burnt offerynge of rammes & bullockes, and like as in thousandes of fat lambes: so let o' offrynge be in thy sight this daye, & it maye please y, for there is no cofucion vnto them, & put the re trust in the. And now we folowe the with all o' herte, we feare the, & seke thy face. Put vs not to shame, but deale w' vs after thy louynge kyndnesse, & a cordinge to the multitude of thy mercies. Delyuer vs by thy miracles (o LORDE) & get thy name an honour: that all they which do thy seruantes euell, maye be confounded. Let them be ashamed thorow thy Allmightie power, and let their strength be broken: that they maye knowe, how that thou only art the LORDE God, & hono' worthy thorow out all the worlde.

And the kynges seruantes & put them in, ceassed not to make the ouen hore with wylde fyre, drye strawe, pitch & fagottes: so that the flamme wente out of the ouen vpon a xliij. cubites: yee it toke awaye, & brent vp those Caldees, & it gat holde vpon besyde the ouen. But the angel of the LORDE came downe in to the ouen to Asarias and his felowes, & smote y flamme of the fyre out of the ouen, & made the myddest of the ouen, as it had bene a coole wynde blowinge: so that the fyre nether touched them, greued them, ner dyd them hurte. Then these thre (as out of one mouth) praysed, honoured, and blessed God in the fornace, sayenge:

Blessed be thou, o LORDE God of oure fathers: for thou art prayse & honoure worthy, yee & to be magnified for euermore. Blessed be y holy name of thy glory, for it is worthy to be praysed, and magnified in all worldes. Blessed be thou in the holy temple of y glory, for aboue all thinges thou art to be praysed, yee & more then worthy to be magnified for euer. Blessed be thou in the trone of y kyngdome, for aboue all thou art worthy to be wel spoken of, & to be more then magnified for euer. Blessed be thou, that lokest thorow the depe, & syttest vpon the Cherubyns: for thou art worthy to be praysed, & aboue all to be magnified for euer. Blessed be thou in y firmament of heauen, for thou art prayse and honoure worthy for euer.

All ye workes of the LORDE: speake good of y LORDE, prayse him, and set him vp for euer.

O ye angels of the LORDE, speake good of the LORDE: prayse him, and set him vp for euer.

of the iij. children. Ho. lviij.

O ye heanes, speake good of the LORDE: prayse him, and set him vp for euer.

All ye waters that be aboue the firmament, speake good of the LORDE: prayse him, and set him vp for euer.

All ye powers of the LORDE, speake good of the LORDE: prayse him, & set him vp for euer.

O ye Sonne & Moone, speake good of the LORDE: prayse him, & set him vp for euer. Psal. 148.2

O ye starres of heauē, speake good of the LORDE: prayse him, & set him vp for euer. Psal. 135.2

O ye showres & dew, speake good of the LORDE: prayse him, & set him vp for euer.

All ye wyndes of God, speake good of y LORDE: prayse him, & set him vp for euer.

O ye fyre & heate, speake good of y LORDE: prayse him, and set him vp for euer.

O ye wynter and sommer, speake good of the LORDE: prayse him, and set him vp for euer.

O ye dewes & frostes, speake good of the LORDE: prayse him, & set him vp for euer.

O ye frost and colde, speake good of the LORDE: prayse him, and set him vp for euer.

O ye yse and snowe, speake good of the LORDE: prayse him and set him vp for euer.

O ye nightes and dayes, speake good of the LORDE: prayse him, and set him vp for euer.

O ye light and dardnesse, speake good of the LORDE: prayse him, and set vp him for euer.

O ye lightenynges and cloudes, speake good of the LORDE: prayse him, & set him vp for euer.

O let the earth speake good of the LORDE: yee lett it prayse him, and set him vp for euer.

O ye mountaynes and hilles, speake good of the LORDE: prayse him, and set him vp for euer.

All ye grene thinges vpon the earth, speake good of the LORDE: prayse him, & set him vp for euer.

O ye welles, speake good of the LORDE: prayse him, and set him vp for euer.

O ye sees and floudes, speake good of the LORDE: prayse him, & set him vp for euer.

O ye whalles and all that lyue in the waters, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye foules of the ayre, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye bestes & catell, speake good of y LORDE: prayse him, & set him vp for euer.

R. iij

1 Pet. 3.2
Ro. 10. C
Esa. 38. d
Ro. 9. g

1 Mac. 4. d

Psal. 71. c

Psal. 79. a

Psal. 101. c
and 148. a

The story

O ye children of men, speake good of the LORD: prayse him, & set him vp for ever.

O let Israell speake good of the LORD, prayse him, and set him vp for ever.

O ye prestes of y LORD, speake good of the LORD: prayse him, and set him vp for ever.

O ye seruauntes of the LORD, speake good of the LORD: prayse him, & set him vp for ever.

O ye spietes and soules of the righteous, speake good of y LORD: prayse him, and set him vp for ever.

O ye holy and humble men of herte, speake ye good of the LORD: prayse ye him, & set him vp for ever.

O Ananias, Asarias and Misael, speake ye good of the LORD: prayse ye him, and set hi vp for ever. Which hath deliuered vs from y hell, kepte vs from y honde of death, rydde vs from the myddest of the burnynge flamme, and saved vs euē in the myddest of y fyre. O geue chākes therfore vnto y LORD: for he is kynde harted, and his mercy endureth for ever. O all ye deuoute men, speake good of the LORD, euen the God of all goddes: O prayse him, and geue him thankes, for his mercy endureth worlde without ende.

Psal. 113. a
134. a.
Eccl. 13. a
Apo. 19. a

Lere. 10. c

Esa. 43. B
1 Mac. 2. f
Psal. 104. a
105. a, 106.
a. 116. a &
17. a

The story of Susanna which is

the XIII chapter of Da-
niel after the
Laryn.

21 **H**ere dwelt a man in Babilō, cal-
led Joachim: y toke a wife, who-
se name was Susanna, (y dough-
ter of helchias) a very fayre wo-
man, & soch one as feared God. Hir father &
hir mother also were godly people, & taughte
their daughter acordinge to y lawe of Mo-
ses. Now Joachim (hir husbonde) was a
greate rich man, & had a fayre orcharde ioy-
ninge vnto his house. And to him resorted
the Jewes comonly, because he was a man
of reputacion amonge them. The same yea-
re were there made two iudges, sech as the
LORDE speakech of: All the wickednesse of
Babilon, cometh from y elders (y is) from y
iudges, which seme to rule the people. These
came ofte to Joachims house, & all soch as
had eny thinge to do in the lawe, came thi-
ther vnto them.

of Susanna.

22 Now when the people came agayne at
after noone, Susanna wente into hir husbō
des orcharde, to walke. The elders seynge
this, that she went in daylie & walked: they
burned for lust to her, yee they were almost
out of their wittes, & cast downe their eyes,
that they shulde not se heauē, ner remembre,
y God is a righteous iudge. For they were
both wounded w the lone of her, nether durst
one shewe another his grese. And for shame,
they durst not tell her their inordynate lust,
y they wolde sayne haue had to do w her.
Yet they layed wayte for her earnestly from
daye to daye, that they might (at the leest)
haue a sight of her. And the one sayde to y
other: Up, let vs go home, for it is dyner tyme.
So they wente their waye from her.

When they returned agayne, they came
together, enquerunge out y matter betwixte
them selues: yee the one tolde y other of his
wicked lust. The apoynted they a tyme, whē
they might take Susanna alone.

It happened also y they spyed out a con-
ueniēt tyme, when she wente forth to walke
(as hir maner was) & no body with her, but
two maydēs, & thought to wash her self in
the garden, for it was an hote season: And
there was not one person there, excepte the
two elders, y had hyd them selues, to behol-
de her. So she sayde to hir maydens: go see
me oyle & sope, & shute the orcharde dore, y I
maye wash me. And they dyd as she bad
them, & shute the orcharde dore, & wente out
them selues at a backe dore, to set the thinge
y she had cōmaunded: but Susanna knewe
not, y y elders laie there hyd within. Now
when the maydens were gone forth, y two
elders gat them vp, & ranne vpon her, sayen-
gemow, the orcharde dores are shute, that no
man can se: we haue a lust vnto the, ther-
fore consent vnto vs, and lye with vs.

If thou wilt not, we shall bringe a testi-
moniall agaynst the: that there was a yon-
ge selowe with the, and that thou hast sent
awaye thy maydens from the for the same
cause. Susanna sighed, and sayde: Alas, I
am in trouble on every syde. Though I fo-
lowe youre mynde, it wyll be my death: and
yf I consent not vnto you, I can not escape
youre hondes. Wel, it is better for me, to fall
in to youre hondes without the dede doinge,
then to synne in the sight of the LORD: and
with that, she cried out with a loude voyce:
the elders also cried out agaynst her.

Then ranne there one to the orcharde do-
re, & smote it open. Now when the seruaun-
tes of the house herde y crye in y orcharde,

B

C

Exo. 2. a
a. Re. 11. a

D

The story

they rushed in at the backe doore, to see what the matter was. So when the elders tolde them, the seruantes were greatly ashamed, for why, there was neuer such a reporte made of Susanna. On the morow after came the people to Joachim hir housbonde, and 3 two elders came also, full of myschewous ymaginacions agaynst Susanna, to bringe her vnto death, & spake thus before the people: Sende for Susanna 3 daughter of Helchias, Joachims wife. And immediatly they sent for her. So she came wth her father & mother, hir children & all her kintred. Now Susanna was a tender person, & marvelous faire of face. Therfore the wicked men commaunded to take of the clothes from her face (for she was couered) 3 at the leest, they might so be satisfied in hir beutie. Then hir frendes, yee & all they 3 knewe her, began to wepe.

Leui. 24. c These two elders stode vp in the myddest of the people, & layed their hondes vpon 3 heade of Susanna: which wepte, and loked vp towarde heauen, for hir herte had a sure trust in the LORDE. And the elders sayde: As we were walkinge in the orcharde alone, this woman came in wth hir two maydes: whom she sent awaye from her, & sparrd 3 orcharde doores. With that, a yonge felowe (which there was hyd) came vnto her, & laye wth her. As for vs, we stode in a corner of the orcharde. And whē we sawe this wickednes, we rāne to her: & perceaued, 3 they had medled together. But we coude not holde him, for he was stronger then we: thus he opened 3 doore, & gat him awaye. Now whē we had take this womā, we ased her, what yōge fellow this was: but she wolde not tell vs. This is 3 matter, & we be witnesses of 3 same.

Hebr. 4. c The comon sorte beleued them, as those 3 were the elders & iudges of the people, & so they condemned her to death. Susanna cried out wth a loude voyce, & sayde: O euerglastinge God, thou searcher of secretes, thou 3 knowest all thinges afore they come to passe: thou wotest, 3 they haue borne false witness agaynst me: & beholde, I must dye, whereas I neuer dyd any soch thinges, as these men haue maliciously inuented agaynst me. And 3 LORDE herde hir voyce. For whē she was led forth to death, 3 LORDE raised vp 3 spire of a yōge childe, whose name was Daniel, which cried wth a loude voice: I am clene frō this bloude. Thē all 3 people turned thē towarde him, & saide: What meanethese wordes, 3 thou hast spokē Daniel sitde in 3 myddest of thē, & sayde: Are ye soch fooles (O ye childre of Israel) 3 ye cā not discern? He ha

of Susanna. Fo. liiij.

ue here conbined a daughter of Israel vnto death, and knowe not the trowth wherfore: Go syt on iudgment agayne, for they haue spoken false witness agaynst her.

Wherfore the people turned agayne in all the haist. And the elders (that is, the principall heades) sayde vnto him: come sit downe here amonge vs, and shewe vs this matter, seynge God hath geuen the as greate honoure, as an elder. And Daniel sayde vnto them: Pute these two asyde one from another and then shal I heare them. When they were put a sinder one from another, he called one of them, and sayde vnto hym: O thou olde cankerde carle, that hast used thy wickednesse so longe: thine vngacious deedes which thou hast done afore, are now come to lichte. For thou hast geuen false iudgements, thou hast oppressed the innocent, and letten the guiltie go free, where as yet the LORDE saith: The innocent and righteous se thou slaye not. Wel than, yf thou hast sene her, tel me, vnder what tre sawest thou them talkyng together? He answered: Vnder a Molbery tre. And Daniel sayde: very wel, Now thou list enen vpon thine heade. Lo the messenger of the LORDE hath receaued the sentence of him, to cut 3 in two.

Then put he him asyde, and called for the other, and sayde vnto him: O thou seditious of Canaan, but not of Juda: Gaynesse hath disceaued the, and lust hath subuerted thine herte. Thus deale ye afore with the daughters of Israel, and they (for feare) consented vnto you: but the daughter of Juda wolde not abyde youre wickednesse. Now tell me than, vnder what tre didest thou take them speakinge together? He answered: vnder a pomgranate tre. Then sayde Daniel vnto him: very wel, now thou leyst also enen vpon thine heade. The messenger of the LORDE stonderh waytinge with the swerde, to cut the in two, and to slaye you both.

With that, all the whole multitude gaue a greate shout, and praysed God, which allwaye deliuereth them 3 put their trust in him. And they came vpon the two elders, (whom Daniel had conuicte with their owne mouth: that they had geuen false witness) and deale with them, enen likewise as they wolde haue done with their neighbour: Yee they dyd accordinge to the lawe of Moses, and put them to death. Thus the innocent bloude was saved the same daye.

Thē Helchias & his wife praysed God for
R liij

1. Reg. 1. d

Exo. 21. 9
Pro. 17. 4
3

Psal. 118. 21

Deu. 14. d
Prou. 19. 2

1. Reg. 3. f
Act. 10. d

The storie of Bel.

their daughter Susanna, with Joachim hir
husbonde and all þe kinrede: that there
was no dishoneste founde in her.

From that daye forth was
Daniel had in greate
reputaciō in the
sight of þe
people.

¶ The ende of the story of
Susanna.

The story of Bel, which is the

xiii. Chapter of Da
niel after the
Latin.

21 **T**here was at Babilon an ymage,
called Bel: and there were spent
vpon him every daye, xij. cakes,
xl. shepe, and sixe greate portes of
wine. Him dyd the kynge worshi-
pe himself, and wente daylie to hono-
r him: but Daniel worshipped his owne God. And the kynge
sayde vnto him: Why dost not thou worshi-
pe Bel? he answered and sayde: Because I
maye not worshi-
pe thinges, that be made w-
hondes, but the lyuynge God, which made
heaven and earth, and hath power vpon all
flesh. The kynge sayde vnto him: thinkest
thou not, þe Bel is a lyuynge God? Or seist
thou not, how moch he eateth and drynketh
every daye? Daniel smiled, and sayde: O kyn-
ge, disceane not thyselfe: This is but made of
claye within, and of metall without, nether
eateth he ever any thinge.

Deut. 4. c
and 5. a
Exo. 20. a
Deut. 4. d
Marc. 4. a

Recl. 10. c

Leu. 24. c

22 Then the kynge was wroth, and called
for his prestes, and sayde vnto them: If ye
tell me not who this is, that eateth vp these
expenses, ye shal dye: But yf ye can certifie
me, that Bel eateth them, then Daniel shal
dye, for he hath spoken blasphemy agaynst
Bel. And Daniel sayde vnto the kynge: let it
so be, acordinge as thou hast sayde. The pres-
tes of Bel were lxx. besyde their wyues and
children. And the kynge wente with Daniel
into the temple of Bel. So Bels prestes say-
de: Lo, we wil go out, and set thou þe meate the-
re (O kynge) and poure in the wyne: then shutt
the dore fast, and seale it with thine owne sig-
net: and tomorrow when thou comest in, yf
thou fyndest not, that Bel hath eaten vp all,
we wil suffre death: or els Daniel, that hath
lyed vpon vs. The prestes thought them sel-

The storie of Bel.

ues sure ynough, for vnder þe altare they had
made a priuy intrauce, and there wente they
in euer, and ate vp what there was.

So when they were gone forth, the kyn-
ge set meates before Bel. Now Daniel had
comanded his seruantes to bunge asshes
and these he sifted thorow out all the tem-
ple, that the kynge might se. Then wente
they out, and sparre the dore, sealinge it with þe
kynge's signet, and so departed. In þe night
came the prestes with their wyues and chil-
dren (as they were wonte to do) and ate and
dronke vp all. In the mornynge be tymes at
the breate of the daye, the kynge arose, and Da-
niel with him. And the kynge sayde: Daniel,
are the seales whole yet? he answered: Yee (O
kynge) they be whole. Now as soone as he
had opened the dore, the kynge looked vnto þe
altare, and cried with a loude voyce: Greate
art thou O Bel, and with the is no disceate.
Then laughed Daniel, and helde the kynge,
that he shulde not go in, and sayde: Beholde
the pavement, marcke well, whose foote step-
pes are these? The kynge sayde: I se the foote
steppes of men, women and children.

Therfore the kynge was angrie, and toke
the prestes, with their wyues and children, and
they shewed him þe priuy doores, where they
came in, and ate vp soch thinges as were vpon
þe altare. For the which cause þe kynge slewe
them, and deliuered Bel in to Daniels power,
which destroyed him and his temple.

Iere. 51. g
Esa. 40. a
Iere. 50. a

And in that same place there was a grea-
te dragon, which they of Babilon worshi-
ped. And þe kynge sayde vnto Daniel: sayest
thou, yf this is but a god of metall also? lo, he
liueth, he eateth and drynketh: so þe thou cast not
saye, that he is no lyuynge God, therfore wor-
shi-
pe him. Daniel sayde vnto þe kynge: I wil
worshi-
pe the LORD my God, he is þe truly
lyuynge God: as for this, he is not the God of
life. But geue me leane (O kynge) and I shal des-
troye this dragon without swearde or staffe.
The kynge sayde: I geue þe leane. Then Da-
niel toke pitch, fatte and hairie woll, and did
sewe them together, and made lompes ther-
of: this he put in þe Dragons mouth, and so þe
dragon barst in sonder: and Daniel sayde: lo,
there is he whom ye worshipped.

Dan. 6. e

When they of Babylon herde that, they
toke greate indignacion, and gathered them
together agaynst the kynge, sayenge: The
kynge is become a Jewe also, he hath destro-
yed Bel, he hath slayne þe Dragon, and put
the prestes to death. So they came to þe kyn-
ge, and sayde: let us haue Daniel, or els we wil
destroye the and thine house.

¶

The storie of Bel.



Daniel. 5. c

Now when y^e kynge sawe, that they rushed in so sore vpon him, & that necessite constrained him, he deliuered Daniel vnto them: which cast him in to the Lyons denne, where he was sixe dayes. In the denne there were seven Lyons, and they had geuen them euery daye two bodies and two shepe: which then were not geue them, that they might deuoure Daniel.

Eze. 8. 2

2. Re. 17. 2

S There was in Jewry a prophet called Abacuc, which had made porage, and broken bried in a depe platter, and was goinge in to the felds, for to brynge it to y^e mowers. But the angell of the LORDE sayde vnto Abacuc: go cary the meate that thou hast in to Babilon, vnto Daniel, which is in y^e Lyons denne. And Abacuc sayde: LORDE, I neuer sawe Babilon: and as for the denne, I knowe it not. Then the angel of the LORDE toke him by the toppe, and bare him by the hayre of the heade, and (thorow a mightie wynde) set him in Babilon vpon the denne. And Abacuc cried, sayenge: O Daniel thou seruant of God, haue, take the breakfast, y^e God hath sent y^e. And Daniel saide: O God, hast thou thought vpon me? wel, thou neuer faylest them that loue the. So Daniel arose, & ate: and the angel of the LORDE set Abacuc in his owne place agayne immediatly.

Iere 18. b
Hest 7. b

Dan. 6. c

G Vpon the seventh daye, the kynge wente to bewepe Daniel: and when he came to the denne, he looked in: and beholde, Daniel sat in the myddest of the Lyons. Then cried y^e kynge with a loude voyce, sayenge: Greate art thou, o LORDE God of Daniel: & he drew him out of the denne. As for those that were y^e cause of his destrucciō, he dyd cast the in to the denne, and they were deuoured in a moment before his face.

Dan. 6. c

After this, wrote the kynge vnto all people, kynnedes and tinges, that dwelt in all countrees, sayenge: peace be multiplied with you My commaundment is, in all the deminyon of my realme: that men feare and stonde in awe of Daniels God, for he is the ly-

The storie of Bel. Fo. lix.

nyng God, which endureth euer: his kyngdome abydeth vncorrupte, and his power is everlastinge. It is he that can delyuer and saue: he doth wonders and maruelous workes in heauen and in earth, for he hath saved Daniel from the power of the Lyons.

Lut 1. c
Mat 4. b
Ose. 11. b
Dan. 3. f

The ende of the Storye of Bel.

The first booke of the Machabees,

What this booke conteyneth.

- Chap. I.** Of the power of Alexander kynge of Macedonia. Of certayne vnfaithfull Iraelites. Of the greate tyranny of Antiochus, & how miserably he destroyeth Ierusalem: which God suffereth to be plagued, because they haue forsaken him.
- Chap. II.** How feruently Matathias and his sonnes stryue for the honoure of God and welfare of the people: how sweetely he exorteth his sonnes (eue in the houre of his death) to be stedfast in the lawe of God.
- Chap. III.** Of Judas Machabeus that worthy captayne, and of his noble actes agaynst Antiochus.
- Chap. IIII. V.** Of the glorious victory, that God gaue Judas agaynst Gorgias and Lisias: how they wyne the cite, and cleanse the temple agayne, & how they fyght afterwarde agaynst the heathen.
- Chap. VI.** Antiochus besegeth Elyma in persia. Judas layeth sege to the castel at Ierusalem, the kynge goeth aboute to helpe the that are therein.
- Chap. VII.** The tyranny of Demetrius. They take truce with the people of God, & kepe it not.
- Chap. VIII.** Judas hearinge how reasonable the Romaynes are, seeketh for to make peace with them.
- Chap. IX.** How Judas was slaine in the bataill and how there came vp verth after his death. Ionathas was captayne after him, and gat the victory of Bchides.
- Chap. X.** Of Alexander the sonne of Antiochus. Demetrius maketh peace with Ionathas, & so doth Alexander afterwarde. Ptolomy geueth his doughter Cleopatra vnto Alexander. Demetrius desyerth Ionathas.
- Chap. XI.** Ptolomy ryseth agaynst Alexander and Ionathas, and promyseth to geue Demetrius his daughter, whom he had geuen already vnto Alexander. The death of Alexander and Ptolomy, the raigne of Demetrius. Demetrius and Ionathas are frendes. Alexanders sonne taketh the kyngdome vpon him.

The i. boke of the Machabees.

The first Chap.

Chap. XII. The Jewes wryte vnto the Romaynes and Sparcians to renue the olde friendship. Triphon receaueth Jonathas with fayre wordes, and then causeth him and his to be slayne.

Chap. XIII. After the death of Jonathas is Symon his brother made Captaine of the people which goeth forth agaynst Triphon, and burieth his brother. Triphon slayeth Antiochus haynously. Symon maketh peace with Demetrius, and layeth sege to Gaza.

Chap. XIII. Demetrius sekerth helpe agaynst Triphon. Demetrius is take. Peace in Jewry. Simō ruleth well. The Romaynes and they of Sparta renue the peace with Symon.

Chap. XV. Antiochus wryteth lonyngly vnto the Jewes, and persecuteth Triphon. He breakeyth the bond with the Jewes.

Chap. XVI. The faithfulness of Symon & his sonnes. Ptolomy slayeth them disceatfully, and betrayeth the londe.

The first Chapter.



After that Alexander the sonne of Philippe, kynge of Macedonia wente forth of the londe of Cethim, and slewe Darins kynge of the Persians and Medes:

It happened, that he toke greate warres in honde, wanne very many stronge cities, and slew many kinges of þe earth: goinge thorow eo þe endes of the world, and gettinge many spoyle of the people: In so moche, þe world stode in greate awe of him, & therfore was he proude in his herte. Now whē he had gathered a mightie stronge hoost, & subdued þe lodes and people with their prynces, so that they became tributaries vnto hi: he fell sick. And whē he perceaued that he must nedes die, he called for his noble estates (which had bene brought vp with him of children) & parted his kyngdome amonge them, whyle he was yet alyue. So Alexander raygned xij. yeres, and then dyed.

After his death fell the kyngdome vnto his prynces, and they opraigned it every one in his rowme, and caused them selues to be crowned as kynges: and so dyd their childre after them many yeres, & moche wickednesse increaced in the world. Out of these came y vngracious rote, noble Antiochus þe sonne of Antiochus the kynge (which had bene a pledge at Rome) & he raygned in þe CCCCvij. yere of the raigne of the Grekes.

In those dayes wete there out of Israel wicked men, which moued moche people to their conseil, sayenge: Let vs go & make a cōnauant with the heithen, & are rounde aboute vs: for sence we departed from them, we haue had moche sorow. So this deuycē pleased them well, and certayne of þe people

toke vpon the for to go vnto þe kynge, which gaue them licence to do after the ordinaunce of the heithen. Then set they vp an open scole (at Jerusalem) of the lawes of the heithen, and were nonfor circumsised: but forsoke þe holy Testamente, and ioyned them selues to y heithen, & were cleane solde to do myschese.

So when Antiochus beganne to be mightie in his kyngdome, he wente aboute to opraigne þe londe of Egypte also, that he might haue the domunion of two realmes. Upon this entred he into Egypte with a stronge hoost, with charettes, elephantes, horsmen & a greate nombre of shippes, and beganne to warre agaynst Ptolomy the kynge of Egypte. But Ptolomy was afrayed of him, and fled: and many of his people were wounded to death. Thus Antiochus wāne many stronge cities, and toke awaye great good out of the londe of Egypte.

And after that Antiochus had smytten Egypte, he turned agayne in the CCCCij. yere & wente towarde Israel, and came vp to Jerusalem with a mightie people: and entred proudly into þe Sanctuary, and toke awaye the golden altare, the candilstick, and all þe ornāmentes therof: the table of the shewbride, the pouring vessel, the chargers, the golden spones, the vāle, the crownes and golden apparel of the temple, and brake downe all. He toke also the syluer and golde, the precious Jewels, and the secreete treasures that he founde. And when he had taken awaye all together, caused a greate murther of men, and so fulfilled his malicious pryde, he departed in to his owne londe.

Thus there arose greate heuinesse and misery in all the londe of Israel. The prynces and the elders of the people mourned, the yōgemen and the maydens were defyled, and the sayre beuteye of women was chaunge: the brydegrome and the brydetoke them to mournyng: the londe and those that dwelt therein, was moued: for all the house of Jacob was brought to confucion.



1. Mac. 4. b

1. Reg. 21. d

1. Mac. 1. a

C

1. Mac. 7. e

Judic. 1. b

Dan. 7. a
and 8. b

1. Mac. 8. a

Dan. 7. a
Judic. 2. a

Jer. 44. c

The i. booke of the Machabees.

The ii. Chap. Fo. lx.

¶ After two yeares the kynge sent his chiefe treasurer vnto the cities of Iuda, which came to Jerusalem with a greate multitude of people, speakinge peaceable wordes vnto the, but all was disceate: for when they had geuen him credence, he fell sodely vpon the cite, and smote it sore, and destroyed moch people of Israel. And when he had spoyled the cite, he set fyre on it, castinge downe houses and walles on euery syde. The women & their childrentoke they captiue, and led awaye their catell. Then buylded they the castel of Dauid with a greate and thicke wall, and with mightie towres, & made it a stronge holde for them. Besyde all this they sett wicked people and vngodly men to kepe it, stoared it with weapons and vytales: gathered the goodes of Jerusalem, and layed the vpon there: thus became it a cherysh castell.

And this was doneto laye waite for the people that wente in to the Sanctuary, and for the cruell destruction of Israel. Thus they shed innocent bloude on euery syde of the Sanctuary, and defyled it: In somoch that the citesyns were fayne to departe, and the cite became an habitation of straungers, beyng desolate of hir owne seide, for hir owne natyues were fayne to leaue her. Hir Sanctuary was clene waisted, hir holy dayes were turned in to mournynge, hir Sabbathes were had in derision, and hir hono^r brought to naught. Loke how greate hir glory was afore, so greate was hir confucion, and hir ioye turned in to sorow.

¶ Antiochus also the kynge sent out a commission vnto all his kyngdome, that all the people shulde be one. Then they lest every man his lawe, and all the heithen agreed to the commaundement of kynge Antiochus: Xee many of the Israelites consented there vnto, offerynge vnto Idols, and defylinge the Sabbath. So the kynge Antiochus sent his messaungers with his commission vnto Jerusalem, and to all the cities of Iuda: that they shulde solowe the lawes of the heithen, and forbad ether burnt offerynge, meat offerynge or peace offerynge to be made in the temple of God, & that there shulde no Sabbath ner hye feast daye be kepte: but commaunded, that the Sanctuary and the holy people of Israel shulde be defyled.

He commaunded also that there shulde be set vp other altares, temples and Idols: to offre vp swynes flesh and other vncleane beastes: that men shulde leane their children vncircumcised, to defyle their soules with all maner of vncleennesse & abominacions:

that they might so forget the lawe, and chaunge all the holy ordinaunces of God: and that who so ever wolde not do acordynge to the commaundement of kynge Antiochus, shulde suffre death. In like maner commaunded he thorow out all his realme, and sett rulers ouer the people, for to compell them to do these thynges, commaunding the cities of Iuda to do sacrifice vnto Idols.

Then wente the people vnto the heithen by heapes, forsoke the lawe of the LORD, and committed moch euell in the londe: yee and chaced out the secrete Israelites, which had hyd them selues in corners and preuy places. The xv. daye of the moneth Casleu, in the Cxlv. yeare, set kynge Antiochus an abheminable Idol of desolacion vpon the altare of God, and they buylded altares thorow out all the cities of Iuda on euery syde, before the doores of the houses, and in the stretes: where they brent incense, and dyd sacrifice. And as for the booke of the lawe of God, they brent them in the fyre, and rente them in peces. What so ever he was that had a booke of the Testament of the LORD founde by hym, yee who so ever endeuored himself to kepe the lawe of the LORD, the kynges commaundement was, that they shulde put him to death. And thorow his auctorite they executed these thynges every moneth, vpon the people of Israel that were founde in the cities.

The fyue and twenty daye of the moneth, what tyme as they dyd sacrifice vpon the altare (which stode in the steade of the altare of the LORD) acordynge to the commaundement of kynge Antiochus, they put certayne women to death, which had caused their children to be circumcised: Not only that, but they hanged vp the children by the neckes thorow out all their houses, and slewe the circumcisers of them.

Yet were there many of the people of Israel, which determed in them selues, that they wolde not eat vncleane thynges: but chose rather to suffre death, then to be defyled with vncleane meates. So because they wolde not breake the blessed lawe of God, they were cruelly slayne. And this greately rammy increased very sore vpon the people of Israel.

The II. Chapter.

¶ At those dayes there dyd stode vp one Matathias the sonne of Symeon

1. Mac. 3. e

1. Mac. 7. b

1. Mac. 8. f

Tobias a

Amos b

1. Mac. 5. a

1. Mac. 10. e

1. Mac. 7. b

25

The i. booke of the Machabees.

The ij. Chap.

the priest (out of the kyned of Joaris) fro Jerusalem, and dwelt vpon the mount of Modin, and had v. sonnes: Jho called Gad dis: Symon, called Thasi: Judas, other wyse called Machabeus: Eleazer, other wyse called Abaron: and Jonathas, whose surname was Apphus. These sawe the euell, & was done amonge the people of Juda and Jerusalem. And Matathias sayde: Wo is me, alas that euer I was borne, to se this misery of my people, and & piteous destruccio of the holy cite: & thus to syt so styll, it beyng deliuered into the hondes the enemies, hir Sanctuary is come in to the power of straungers, hir temple is, as it were a man & hath lest his good name. Hir precious ornaments are caried awaye captiue, hir olde men are slayne in the stretes, and hir yonge men are fallen thorow the swearde of the enemies.

1. Mac. 1. b

What people is it, that hath not some possession in hir kyngdome? Or who hath not gotten some of hir spoyle? All hir glory is taken awaye. She was a Quene, and now she is become an handmayde. Beholde oure Sanctuary, oure bewtye and honoure is waisted awaye, and defyled by the Gentiles. What helpeth it vs then to lyue? And Matathias reute his clothes, he and his sonnes, and put sackcloth vpon them, & mourned very sore.

B

Then came the men thither which were sent of kynge Antiochus, to compell soch as were fled in to the cite of Modin, for to do sacrifice and to burne incense vnto Idols, and to forsake the lawe of God. So, many of the people of Israel consented and enclined vnto them, but Matathias and his sonnes remained stedfast. Then spake the commissioners of kynge Antiochus, & sayde vnto Matathias: Thou art a noble man, of hye reputation and greate in this cite, hauinge saye children and brethien. Come thou therfore first, and fulfill the kynges commaundement, like as all the Zeithen haue done, yee and & men of Juda, and soch as remayne at Jerusalem: so shal thou and thy children be in & kynges fauoure, and enriched with golde, syluer and greate rewardes.

Matathias answered, and spake with a loude voyce: Though all nacions obeye the kynge Antiochus, and fall awaie euery man fro kepynge & lawe of their fathers: though they consente to his commaundementes, yet wil I & my sonnes and my brethien, not fall from the lawe oure fathers. God forbyd we shulde: that were not good for vs, that we

shulde forsake the lawe and ordinaunces of God, and to agre vnto the commaundement of kynge Antiochus. Therfore we will do no soch sacrifice, nether breake the statutes of & lawe, to go another waye. And whē he had spoken these wordes, there came one of the Jewes, which openly in the sight of all, dyd sacrifice vnto the Idols vpon the aulter in the cite of Modin, accordinge to the kynges commaundement.

Act. 5. b

Ero. 4. e

When Matathias sawe this, it greued him at the herte, so that his raynes shoke withall, and his wrath kindled for very zeale of the lawe. With that he gaue a skippe forth, and kyled the Jew besyde the aulter: hee and slewe & kynges commissioner, that compelled him to do sacrifice, & destroyed the aulter at the same time: soch a zeale had he vnto the lawe of God, like as Phinees dyd vnto Zambri the sonne of Salomi. And Matathias cried with a loude voyce thorow & cite, sayenge: Who so is feruent in the lawe, & wil kepe & couenaunt, let him folowe me. So he and his sonnes fled in to the mountaynes and left all that euer they had in & cite. Many other godly men also departed in to the wyldernesse with their children, their wyues and their catell, and remayned there: for the tyranny increased so sore vpon them.

Num. 25. b

1. Ma. 3. e

Now when the kynges seruantes and the hoost, which was at Jerusalem in the cite of David herde, that certayne me had broken the kynges commaundement and were gone their waye to the wyldernesse in to secrete places, and that there were many departed after them: they folowed vpon them to fight agaynst them in the Sabbath daye, and sayde: Wyll ye yet rebell? Get you hence & do the commaundement of kynge Antiochus, and ye shal lyue. They answered: We wil not go forth, nether wil we do the kynges commaundement, to defyle & Sabbath daye. Then beganne they to fight agaynst them neuerthelesse they gaue them none other answer, nether cast they one stone at them, ner made fast their prieny places, but sayde: We wil dye all in oure innocency, heauen & earth shal testifie with vs, that ye put vs to death wrongeously. Thus they fought agaynst them vpon the Sabbath, & slewe both men and catell, their wyues and their children, to the nombre of a thousande people.

Iosu. 1. e

When Matathias and his frendes herde this, they mourned for them right sore, and sayde one to another: If so be that we all do as oure brethien haue done, and fight not for oure lyues & for oure lawes agaynst the Zei

ge

The i. booke of the Machabees.

then: then shall they the sooner rote vs out of the earth. So they cōcluded amonge the selues at the same tyme, sayenge: What so euer he be that cometh to make battayll w vs vpon the Sabbath daye, we wyll fight agaynst him, & not dye all, as o^r biethren y were murthured so haynously. Vpō this came the Synagoge of the Jewes vnto the: strongemen of Israel, all soch as were feruent in the lawe. And all they that were fled for persecucion, came to helpe them, and to stonde by them: In so much that they gathered an hoost of men, and slewe the wicked doers in their gelousy, and the vngodly men in their wiath. Some of the wicked fled vnto the heithen, and escaped.

Thus Matathias and his frendes wente aboute, and destroyed the aulters, and circumcided the childien, that had not yet receaued circumcision: as many as they founde within y coastes of Israel: and folowed mightely vpon the childien of pryde, and this acte prospered in their hondes: In so much, that they kepte the lawe agaynst the power of the Gentiles and the kynge, and gaue not ouer their dominion vnto wicked doers.

S After this when the tyme drew on fast, that Matathias shulde dye, he sayde vnto his sonnes: Now is pryde and persecucion increased, now is the tyme of destruccion and wiathfull displeasure: Wherfore (o my sonnes) be ye feruent in the lawe, and ioperde youre lynes for the Testament of the fathers: call to remembraunce what actes oure fathers dyd in their tyme, so shall yereceauie greate honoure and an everlastinge name.

Remembie Abraham, was not he founde faithfull in tentacion, and it was reckened vnto him for righteousnesse? Joseph in tyme of his trouble kepte the commaundement, and was made a lorde of Egypte. Phinees oure father was so feruent for the honoure of God, that he opraigned the couenant of an everlastinge priesthode. Josue for fulfillingge the worde of God, was made the captayne of Israel. Caleb bare recorde before the cōgregacion, and receaued an heretage. Dauid also in his mercifull kyndnesse, opraigned the trone of an everlastinge kyngdome. Elias beyng gelous and feruent in the lawe, was taken vp in to heaue. Hananias, Asarias and Misael remayned stedfast in faith, and were deliuered out of the fyre. In like maner Daniel beyng vngiltie, was saved from the mouth of the Lyons.

The iiij. Chap. Fo. lxi.

And thus ye maye conside thorow out all ages sens the worlde beganne, that who so euer put their trust in God, were not ouercome. Feare not ye then the wordes of an vngodly man, for his glory is but donge and woimes: to daye is he set vp, and to morow is he gone: for he is turned in to earth, and his memoriale is come to naught. Wherfore (o my sonnes) take good hertes vnto you, and quyte youre selues like men in the lawe: for yf ye do the thinges that are commaunded you in the lawe of the L O R D E youre God, ye shal optaine greate honoure therin.

And beholde, I knowe that youre brother Symon is a man of wysdome: se that ye geue eare vnto him allwaye, he shall be a father vnto you. As for Judas Machabeus, he hath euer bene mightie and stroge from his youth vp: let him be youre captayne, and ordie the battayll of y people: Thus shall ye bryng vnto you all those that fauoure the lawe, and sethat ye auenge the wronge of youre people, and recompence the heithen agayne, and applie youre selues whole to the commaundement of the lawe. So he gaue them his blessinge, and was layed by his fathers: and dyed in the Cxlvj, yeare at Modin, where his sonnes buried him in his fathers sepulchre, & all Israel made greatelamentacion for him.

The III. Chapter.

Then stode vp Judas Machabeus in his fathers steade, and all his biethren helped him: and so dyd all they that helde with his father, and fought with cherfulness for Israel. So Judas gat his people greate honoure: he put on a brest plate as a giaunte, and arayed him self with his harnessse, and defended the hoost with his swearde. In his actes he was like a lyon, & as a lyons whelp roaringe at his praye. He was an enemye to the wicked, and hūted them out: and brent vp those, that vexed his people: So that his enemies fled for feare of him, and all the workers of vngodlynes were put to trouble: soch lucke and prosperite was in his honde. This greued dyuerse kynge, but Jacob was greatly reioysed thorow his actes, and he gat him self a greate name for ever.

He wente thorow the cities of Juda, destroyinge the vngodly out of them, turnynge awaye the wiath from Israel, and receauynge soch as were oppressed: and the fame of him wente vnto the vttemost parte of y

G
Heb. ii. b

Mat. 10. d
Esa 51. c
and 40. a
1. Pet. 1. d
Iacob. 1. b
Eccli. 14. b
Psal. 36. c
and 20. d

Iacob. 2. c
Heb. ii. d
Ro. 4. d
Gen 22. a
Eccli 44. c
Gen. 41. f
Nu. 25. c
Eccli. 45. f

Nu. 27. d
Iosu 1. a
Nu 14. a

1. Re 24. c

4. Re 2. c

Dan 3. d

Dan 6. d
Eccl. g

A
Iosephus
cap 8. 9. li.
12. Antiq.

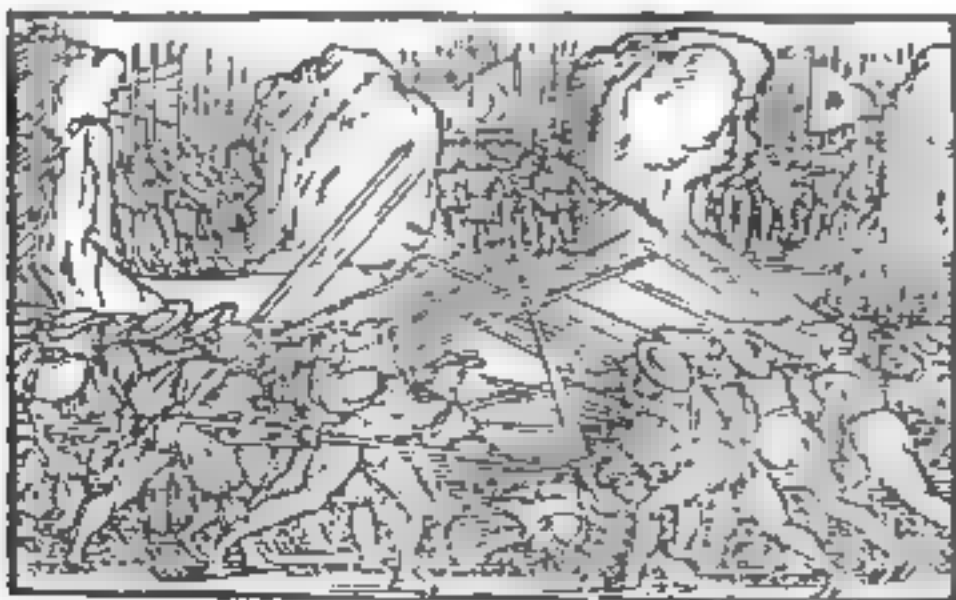
Psal 100. b
2 Mac. 8. a

The i. booke of the *N*achabees.

earth. Then Appollonius (a prynce of Syria) gathered a mightie greate hoost of the heithen & out of Samaria, to fight agaynst Israel: Which when Judas perceaved, he wente forth to mete him, fought with him, slew him, and a greate multitude with him: the remnaunte fled, and he toke their substance. Judas also toke Appollonius owne swerde, and fought wth it all his life longe.

Now when Seron (another prynce of Syria) herde saye, that Judas had gathered vnto him the congregacion and church of the faithfull, he sayde: I will get me a name and a prayse thorow out the realme: for I will go fight with Judas and them that are with him, as many as haue despised the Kynges commaundement. So he made him ready, and there wente with him a greate mightie hoost of the vngodly, to stonde by him, and to be auenged of the childre of Israel. And when they camenye vnto Bethoron, Judas wente forth agaynst them with a small company. And when his people sawe such a greate hoost before the, they sayde vnto Judas: How are we able (beyng so fewe) to fight agaynst so greate a multitude and so stronge? scinge we be so weery, and haue fasted all this daye?

1. Re. 14. 2 But Judas sayde: It is a small matter for many to be ouercome with fewe: For there is no difference to the God of heauen, to deliuer by a greate multitude or by a small company: for the victory of the battell stondeceth not in the multitude of the hoost, but in the strength commeth from heauen. Beholde, they come agaynst vs with a presumptuous and proude multitude: to destroye vs, oure wyues and oure children, and to robbe vs. But we will fight for oure lyues and for oure lawes, and the **L O R D E** himself shall destroye the before oure face: therefore be not ye afayed of them.



As soone as he had spoken these wordes, he leapte sodenly vpon the. Thus was Se-

The iiij. Chap.

ron smytten, and his hoost put to flight, and Judas folowed vpon them beyonde Bethoron vnto the playne felde: where there were slayne eight hundred men of them, and the residue fled in to the londe of the Philistynes. Then all the heithen on every syde were afayed for Judas and his brethien: so the rumoure of him came vnto the Kynges eares, for all the Gentiles coude tell of the warres of Judas.

So when Kyng Antiochus herde these tidinges, he was angrie in his mynde: wherefore he sente forth and gathered an hoost of his whole realme, very stronge armies: and opened his treasury, and gaue his hoost a yeares wagies in honde, commaundynge them to be ready at all tymes.

Nevertheless when he sawe, that there was not moneye ynough in his treasures, and that thorow the discorde and persecucion, which he made in the londe (to put downe the lawes that had bene of olde tyme) his custonies and tributes of the londe were misfished: he feared that he was not able for to beare the costes and charges any lenger, ner to haue such giftes, to geue so liberally as he dyd afore, more then the Kynges that were before him.

Wherefore he was heny in his mynde, and thought to go in to Persides, for to take tributes of the londe, and so to gather moch moneye. So he left Lysias (a noble man of the Kynges bloude) to ouersee the Kynges busy-nesses, from the water Euphrates vnto the borders of Egypte: and to kepe well his sonne Antiochus, till he came agayne.

Moreover, he gaue him half of his hoost and elephantes, committed vnto him every thinge of his mynde, concernynge those which dwelt in Juda, and Jerusalem: that he shulde sende out an army agaynst them, to destroye and to rote out the power of Israel and the remnaunt of Jerusalem: to put out their memorall from that place, to set straungers for to inhabit all their quarters, and to parte their londe amonge them. Thus the Kyng toke the other parte of the hoost, and departed from Antioch (a cite of his realme) ouer the water of Euphrates, in the hundred and xlvij. yeare, and wente thorow the hye countrees.

And Lysias chose vnto him Ptolomy the some of Doriminius, Nicanor and Gorgias mightie men, & the Kynges frendes. These he sent with xl. thousande fote men and viij. thousande horsmen, for to go in to the londe of Juda, and to destroye it, as the Kyng

1. Mac c. 11

Josep. cap. 10. lib. 11. Antiq.

2. Mac 8. 1

The i. booke of the Machabees.

commanded. So they wente forth with all their power, and came to Emmaus in to the playne felde. When the marchaūtes herde the rumoure of them, they and their seruantes toke very moch siluer and golde, for to bye the children of Israel to be their bondemen. There came vnto them also yet moche men of warre on every syde, out of Syria ⁊ the from the Palestynes.

S Now when Judas and his brethre sawe that trouble increased, and that the hoost drew nye vnto their borders: consideringe yf Kynges wordes which he commaunded vnto the people: namely, that they shulde utterly waite and destroye them: They sayde one to another: Let vs redresse the decaye of oure people, let vs fight for oure folke and for oure Sanctuary. Then the congregacion were soone ready gathered to fight, to praye and to make supplicacion vnto God for mercy and grace.

1. Mac. 1. d As for Jerusalem, it laye voyde, and was as it had bene a wyldernes. There wente no man in nor out at it, and the Sanctuary was troden downe. The aleauntes kepte the castell, there was the habitacon of the heithen. The myrth of Jacob was taken awaye, the pype ⁊ the harpe was gone from amonge them.

1. Reg. 7. b The Israelites gathered them together, and came to Maspha before Jerusalem: for in Maspha was the place where they prayed aforetyme. So they fasted that daye, and put sackclothes vpon them, cast asphes vpon their heades, rente their clothes, and layde forth the bookes of the lawe (wherout yf heithen sought the licknesse of their ymages) and brought the prestes ornaments, the firstlinges and the Tythes. They set there also the absteyners (which had fulfilled their dayes) before God, and cried with a loude voyce toward heauen, sayenge: what shal we do with these? and whither shall we carry them awaye?

Num. 6. a **G** For thy Sanctuary is troden downe and defyled, thy prestes are come to heynesse and dishonoure: and beholde, the heithen are come together for to destroye vs. Thou knowest what thinges they ymagyn against vs. How maye we stonde before them, excepte thou (o God) be oure helper?

Exo. 17. d They blew out the trompettes also with a loude voyce. Then Judas ordered captaynes ouer the people: ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. But as for soch as buylded them houses, married wyues, planted them vynyardes, and those

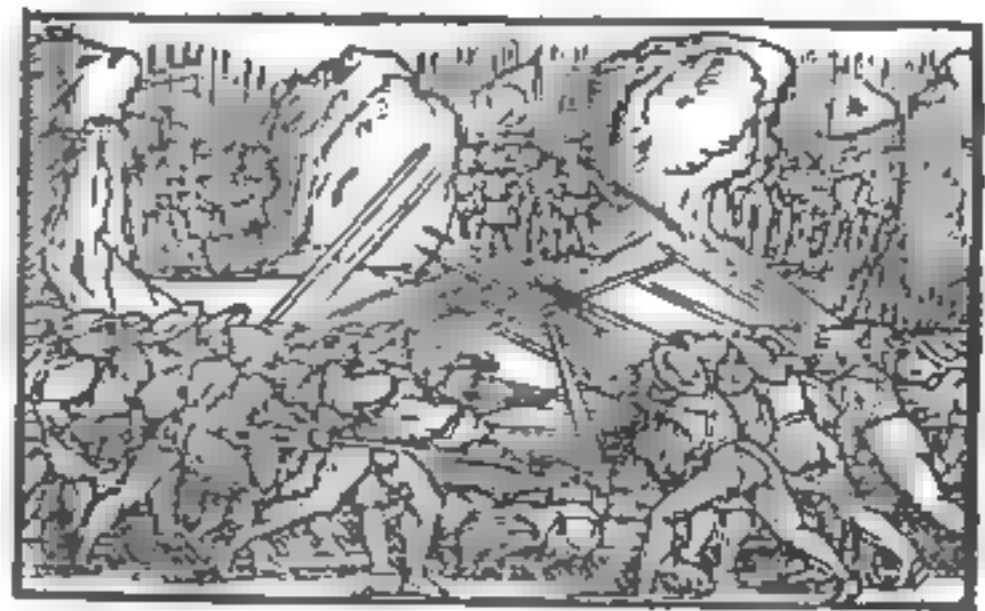
The iiij. Chap. Fo. lxxij.

that were fearfull: he commaunded them euery man to go home, acordinge to yf lawe. So the hoost removed, and pitched vpon the South syde of Emmaus.

Deu. 20. a
Iudic. 7. a

And Judas sayde: Arme youre selues, be stronge (o my children) make you ready agaynst tomorow in the mornynge, that ye maye fight with these people, which are agreed together to destroye vs ⁊ oure Sanctuary. Better is it for vs to dye in battayll, then to se oure people and oure Sanctuary in soch a miserable case. Nevertheless, as yf will is in heauen, so be it.

Matt. 6. b
Luc. 11. a



The III. Chapter.

L Then toke Gorgias fyne thousande men of fote, and a thousande of the best horsmen: and removed by nyght, to come nye where yf Jewes hoost laye, and so to slaye them sodenly. Now the men that kepte the castell, were the coneyers of them. Then arose Judas to smyte the chefe and principall of the Kinges hoost at Emmaus, for the army was not yet come together. In the meane season came Gorgias by nyght in to Judas tentes: ⁊ when he founde no man there, he sought them in the mostaynes, and thought they had bene fled awaye because of him. But whē it was daie, Judas shewed himself in yf felde with thie thousande men only, which had nether harness nor swear-des to their myndes.

2 Josephus
ubi supra.

But on the other syde, they sawe that the heithen were mightie and wel harnessed, and their horsmen aboute them, and all these wel experte in fettes of warre. Then sayde Judas to yf men that were with him: Feare not ye the multitude of them, be not afrayed of their violente runnyng: remembre how oure fathers were deliuered in the reed see, when Pharao threatned them with a greate hoost. Euen so let vs also crie now toward heauen: and the LORD shall haue mercy vpon vs, and remembre the covenant of oure fathers, yee and destroye

Deu. 20. a

Exo. 14. f

1. Mac. 9. d

The i. booke of the Machabees.

this hoost before oure face this daye: And all heithen shal knowe, that it is God himself, which deliuereth and saucth Israel.

Then the heithen lift vp their eyes: and when they sawe that they were commynge agaynst them, they wente out of their tentes in to the battayll: and they that were wth Judas, blew v^p the trompettes. So they buckled together, and the heithen were discomfited, and fled ouer the playne felde: but the hymnost of them were slayne. For they folowed vpon them vnto Assaremoth, and in to the feldes of Idumea towarde Azot and Jamnia: so that there were slayne of them vpon a thre thousande men. So Judas turned agayne with his hoost, and sayde vnto the people: We not greby of $\frac{3}{4}$ spoyles, we haue yet a battayll to fight: for Gorgias & his hoost are here by vs in the mountaynes, but stonde ye fast agaynst oure enemies, and ouercome them: then maye ye safely take the spoyles.

C As Judas was speakynge these wordes, there apcared one parte of them vpon the mount. But when Gorgias sawe that they of his partie were fled, and the tentes brent vp (for by the smoke they might vnderstande what was done) they perceauynge this, were very sore afrayed: and when they sawe also that Judas and his hoost were in $\frac{3}{4}$ felde ready to stryke battayll, they fled euerychone in to the londe of the heithen.

So Judas turned agayne to spoyle the tentes, where they gat moch golde and syluer, precious stones, purple & greate riches. Thus they wente home, and singe a psalme of thankesgeuynge and praysed God in heauen: for he is gracious, and his mercy endureth for ever: And so Israel had a greate victory in that daye.

Now all the heithen that escaped, came and tolde Lysias euerythinge as it hapened. Wherfore Lysias was sore afrayed and greued in his mynde, because Israel had not gottē soch myffortune as he wolde they shulde, nether as the kynge commaunded. The nexte yere folowinge, gathered Lysias thre score thousande chosen men of forte, and fyue thousande horsmen, to fight agaynst them.

D So they came in to Jewry, and pitched their tentes at Bethoron, where Judas came agaynst them, with tenthousand men. And when he sawe so greate mightie an hoost, he made his prayer and sayde: Blessed be thou (o sauoure of Israel) which diddest destroye the violent power of the giant

The iiij. Chap.

te, in the honde of chy seruauit Dauid, and ganest the hoost of the heithen in to the honde of Ionathas (the sonne of Saul) and of his weapen bearer.

put this hoost now in to the honde of $\frac{3}{4}$ people of Israel, and let them be confounded in their multitude and horsmen. Make them afrayed, & discomforth the boldnes of their strength, $\frac{3}{4}$ they maye be moued thorow their destruccion. Cast them downe thorow the swearde of thy louers, then shal all they that knowe thy name, prayse the with thankesgeuynge.

So they stroke the batell, and there were slayne of Lysias hoost, fyue thousande men. Then Lysias seyng the discomfetyng of his men, and the manlynesse of the Jewes, how they were ready, ether to lyue or to dye like men: he wente vnto Antioche and chose out men of warre: that when they were gathered together, they might come agayne in to Jewry. Then sayde Judas and his brethren: beholde, oure enemies are discomfited: Let vs now go vp, to close and to repayre the Sanctuary.



Vpon this, all the hoost gathered them together, and wente vp vnto mount Sion. Now when they sawe the Sanctuary laied waiste, the altier defyled, the dores brent vp, the shrubbes growinge in the courtes, like as in a rood or vpon mountaynes, yee and that the prestes Telles were broken downe: They rente their clothes, made greate lamentacion, cast asshes vpon their heades, fell downe flat to the grounde, made a greate noyse with the trompettes, and cried towarde heauen.

Then Judas apoynted certayne men to fight agaynst those which were in the castel, till they had censed the Sanctuary. So he chose prestes $\frac{3}{4}$ were vndefyled, soch as had pleasure in the lawe of God: and they censed the Sanctuary, & bare out the defyled stones in to an vncleane place. And for so moch

1. Mac. 8. d

4. Re. 14. l

Judic. 13. c
Psal. 106. a
117. a 121. a
and 105. a

1. Mac. 1. e

1. Mac. 10. e

1. Re. 7. g

The i. booke of the Machabees.

as the altar of burnt offerings was unhallowed, he took advisement, what he might do withall: so he thought it was best to destroy it (lest it shoulde happen to do them any shame) for the heithen had defyled it, & therefore they brake it downe. As for the stones, they layed them up vpon the mountayne by the house in a convenient place: till there came a prophet to shewe, what shoulde be done with them.

Exo. 20. d
Deu. 27. a
Iulu. 8. g

So they took whole stones according to the lawe, and buylded a new altar such one as was before, and made up the Sanctuary within and without, and halowed the courtes. They made new ornaments, & brought y candilstick, the altar of incense, and the table in to the temple. The incense layed they vpon the altar, & lighted the lampes which were vpon the candilstick, that they might burne in the temple. They set the shewbread vpon the table, and hanged vp the vail, and set up y temple, as it was afore. And vpon the xxv. daye of the ix. moneth (which is called the moneth of Casleu) in the C. xlvij. year: they rose up by tymes in the mornynge for to do sacrifice (according to the lawe) vpon the new burnt offering altar, that they had made: after the tyme and season that y heithen had defyled it. The same daye was it set up agayne, with songes pipes, harpes and cymbales.

1. Mac. 10. a

And all the people fell vpon their faces, worshippynge and thankyng the God of heauen, which had geuen them the victory. So they kepte the dedicacion of the altar viij. dayes, offeringe burnt sacrifices and thank offerings with gladnesse. They deckt the temple also with crownes and shylde of golde, and halowed the portes and celles, and hanged doores vpon them. Thus was there very greete gladnes amonge the people, because the blasphemy of the heithen was put awaye.

2. Par. 7. b

Ioh. 10. c

So Judas and his brethren with the whole congregacion of Israel, ordered, that the tyme of the dedicacion of y altar shoulde be kepte in his season from yeare to yeare, by the space of viij. dayes, from the xxv. daye of the moneth Casleu: yee and that with mynth and gladnesse.

1. Mac. 6. d f

And at the same tyme buylded they vp y mount Sion with hye walles and stronge towres rounde aboute: lest y Gentiles shoulde come and treade it downe, as they dyd afore. Therefore Judas set men of warre in it, to kepe it: and made it stronge, for to defende Bethsura: that the people might haue

The v. Chap. Fo. lxiij.

a refuge agaynst the Edomites.

The V. Chapter.

It happened also that when y heithen rounde aboute herde, how that the altar and the Sanctuary were set up in their olde estate: it displeased them very sore, wherfore they thought to destroye the generacion of Jacob that was amonge them: In so moch that they beganne to slaye and to persecute certayne of y people. Then Judas fought agaynst the children of Esau in Idumea, and agaynst those which were at Arabathane (for they dwelt rounde aboute y Israelites) where he slewe & spoyled a greate multitude of the. He thought also vpon the malice and unfaithfulnes of the children of Ben, how they were a snare and stoppe vnto y people, and how they layed waite for them in the hie waye: wherfore he shut them vp in to towers, and came vnto them, condemned them, and brent vp their towres, with all that were in them.

Iosephus
cap. 12. ll.
bro 12.

Eze. 25. c
and 35. a
1. Ma. 10. 4

Afterwarde wente he agaynst the children of Ammon, wherof he founde a mighty power and a greate multitude of people, with Tymothy their captayne. So he strooke many battayls with them, which were destroyed before him. And when he had slayned them, he wanne Gazer the cite, with the towres belonging thereto, and so turned agayne in to Jewry. The heithen also in Galiaad gathered them together, agaynst the Israelites that were in their quarters, to slaye them: but they fled to the castel of Datheman, and sent letters vnto Judas and his brethren, sayenge: The heithen are gathered agaynst vs on euery syde, to destroye vs, and now they make the for to come and laye sege to y castel, wherunto we are fled, & Timothy is the captayne of their hoost: cometherefore, and deliuer vs out of their bondes: for there is a greate multitude of vs slayne all ready. Yee and oure brethren that were at Tubin, are slayne and destroyed (welye a thousande men) and their wyues, their children and their goodes haue the enemies led awaye captayne.

Whyle these letters were yet a readinge, beholde, there came other messengers from Galilee, with rente clothes: which tolde even the same tydings, and sayde, that they of Prolomais, of Tirus and of Sidon were gathered agaynst them, and that all Galilee was fylled with enemies to destroye Israel. When Judas and y people herde this, they came together (a greate congregacion) to denyse, what they might do for their brethren.

1. Mac. 4. a

The i. booke of the Machabees.

then, that were in trouble and beseged of their enemies. And Judas sayde vnto Symon his brother: chose þ out certayne men, and go delyuer thy brethren in Galilee: As for me and my brother Ionathas, we wyl go in to Galaadithim. So he left Josephus þ sonne of Zachary, and Asarias, to be captaynes of the people and to kepe the remnaunt of the hoost in Jewry, & commaunded them, sayenge: Take the oversight of this people, and se that ye make no warre agaynst the heithen, vntill the tyme that we come agayne. And vnto Symon he gaue thre thousande men for to go into Galilee, but Judas himself had eight thousande in to Galaadithim.

C Then wente Symon in to Galilee, and stroke dyuerse batels w the heithen: whom he discomfited, and folowed vpon them vnto the porte of Ptolomais. And there were slayne of the heithen almost iij. thousande men. So he toke the spoyles of them, and carried awaye the Israelites (that were in Galilee and Arbatis) with their wyues, their children and all that they had, and brought them into Jewry with greate gladnesse. Judas Machabeus also and his brother Ionathas, wente ouer Jordane, and trauallyed iij. dayes iourney in the wyldernes: Where the Nabuthes met them, and receaued them louyngly, and tolde the every thinge that had happened vnto their brethren in Galaadithim, and how that many of them were beseged in Barasa, Bosor, Alimis, Casphor, Mlageth and Carnaim (all these are stronge walled and mightie greate cities) and þ they were kepte in other cities of Galaad also: and tomorrow they are apoynted to brynge their hoost vnto these cities, to take them and to wynne them in one daye.

So Judas and his hoost turned in all the haist in the wyldernes toward Bosor, and wanne the cite, slewe all the males with the swearde, toke all their goodes, and set fyre vpon the cite. And in the night they toke their iourneye from thence, and came to the castell. And by tymes in the mornynge when they looked vp, beholde, there was an innumerable people bearynge ladders and other instrumentes of warre, to take the castell and to overcome them.

When Judas sawe that the battayll beganne, and that the noyse therof wente vp and range in to the heauen, and that there was so greate a crie in the cite: he sayde vnto his hoost: fight this daye for youre brethren. And so came behynde their enemies

The v. Chap.

in thre companies, and blewe vp the trompettes, and cried in their prayer to God.

But as soone as Tymothis hoost perceaued that Machabeus was there, they fled from him, and þ other slewe them downe right sore: so that there were kyled of them that same daye, almost eight thousande men. Then departed Judas vnto Masphe, layed sege vnto it and wanne it, slewe all the males in it, spoyled it, and set fyre vpon it. From thence wente he and toke Casbon, Mlageth, Bosor and the other cities in Galaad.

After this gathered Timothy another hoost, which pitched their tentes before Raphon beyonde the water. Judas sent to spy the hoost, and they brought him worde agayne, sayenge: All the heithen that be rounde aboute vs, are gathered vnto him, and the hoost is very greate: For they haue hyred the Arabians to helpe them, & haue pitched their tentes beyonde the water, and are ready to come and fight agaynst the. So Judas wente on to meete them.

And Timothy sayde vnto the captaynes of his hoost: when Judas and his hoost come nye the ryuer: yf he go ouer first, we shall not be able to withstonde him: for why, he wil be to stronge for vs. But yf he darre not come ouer, so that he pitch his tente beyonde the water: then will we go ouer, for we shalbe stronge ynough agaynst him. Now as soone as Judas came to the ryuer, he apoynted certayne scribes of the people, and commaunded them, sayenge: se that ye leaue none behynde vpon this syde of þ ryuer, but let every man come to the battayll. So he wente first ouer vnto them, and his people after him.

And all the heithen were discomfited before him, and let their weapons fall, and ranne in to the temple that was at Carnaim. Which cite Judas wanne, and brent the temple with all þ were in it: So was Carnaim subdued, and might not withstonde Judas. Then Judas gathered all the Israelites that were in Galaadithim, from þ leest vnto the most, with their wyues and their children (a very greate hoost) for to come in to the londe of Juda.

So they came vnto Ephron, which was a mightie, greate and stronge cite, and laye in their waye. For they coude not go by it, neither of the right honde ner of the left, but must go thorow it. Nevertheless they that were in the cite, wolde not let them go thorow, but walled vp the portes with stones.

D
2. Mac. 10. 6

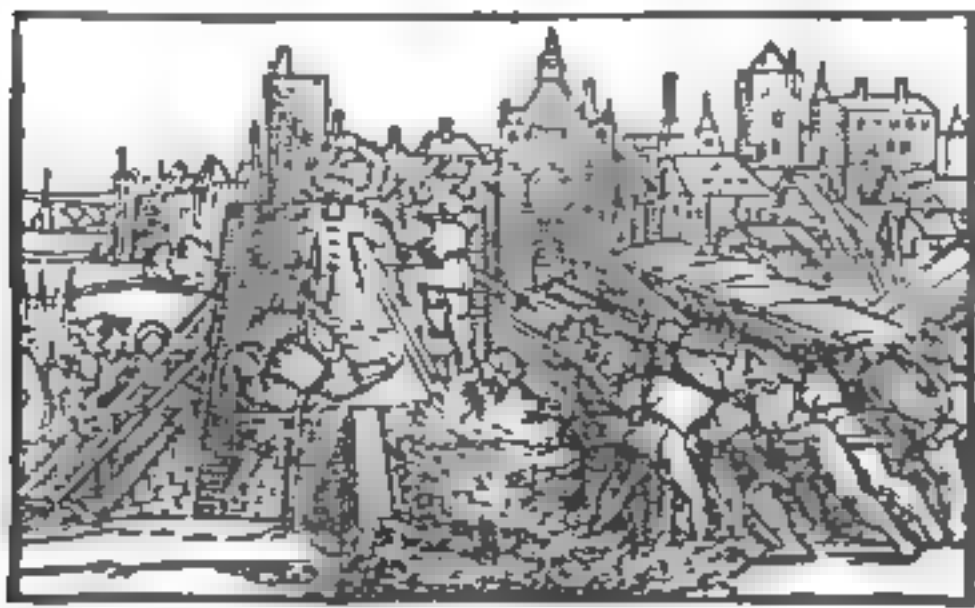
E
2. Mac. 13. 4

The i. booke of the Machabees.

Nu. 10. c

And Judas sent vnto the with peaceable wordes, sayenge: Let vs passe thorow yourre londe, that we maye go in to oure owne countre: there shal no body do you harme, we wil but only go thorow. But they wolde not let them in.

Wherfore Judas commaunded a proclamation to be made thorow out the hoost, that every man shulde kepe his ordre: and so they dyd their best like valeaunt men.



And Judas beseged the cite all that daie and all that night, and so wanne it: where they slewe as many as were males, and destroyed the cite, and spoyled it, and wete thorow all the cite ouer them that were slayne. Then wente they ouer Iordane in to the playne felde before Bethsan. And Judas helped those forward that came behynde, and gauethe people good exortacion all y waye thorow, till they were come in to the londe of Iuda. Thus they wente vp vnto the mount Sion, where they offred with myrrh and thankesgeyunge: because there were none of them slayne, but came home agayne peaceably.

Par. 10. c

Now what tyme as Judas and Jonathan were in the londe of Galaad, and Symon their brother in Galilee before Ptolomais: Then Iosephus the sonne of Zachary and Asarias the captaynes, hearinge of the actes that were done and of the battels that were stroken, sayde: Let vs get vs a name also, and go fight agaynst the heithen that are rounde aboute vs.

So they gaue their hoost a commandement, and wente towarde Jamnia. Then came Gorgias and his men out of the cite, to fight agaynst them: Iosephus also and Asarias were chased vnto y borders of Jewry, and there were slayne y daye of y people of Israel ij. M. men: so y there was a greate misery amoge y people, and all because they were not obediēt vnto Judas and his brethren, but thought they shulde quyte them selues man

1 Mac. 3. b

The vi. Chap. Fo. lxiij.

fully. Nevertheless they came not of the seide of these men, by whom Israel was helped. But the men that were with Judas, were greatly commended in the sight of all Israel and all heithen, where so euer their name was herde vpo, and the people came vnto them byddinge them welcome.

After this wente Judas forth with his brethren, and fought agaynst the children of Esau, in the londe y lieth toward the south where he wanne the cite of Hebron and the townes that lye besyde it: and as for the walles and towres rounde aboute it, he brent them vp. Then remoued he to go in to the londe of the Philistines, and wente thorow Samaria. At the same tyme were there many prestes slaine in y battayll, which wilfully without aduysment wente out for to fight to get them honoure. And when Judas came to Azot in the Philistynes londe, he brake downe their altars, brent the ymages of their Idols, spoyled the cities, and came agayne in to the londe of Iuda.

Deut. 7. 2

The VI. Chapter.

Now when kynge Antiochus traunayed thorow the hye countrees, he herde that Elymas in Persia was a noble and plenteous cite in silver and golde, and that there was in it a very rich temple: where as were clothes, cote armoures and shylles of golde, which Alexander the sonne of Philippe kynge of Macedonia had left behynde him. Wherfore he wente aboute to take the cite and to spoyle it, but he was not able: for y citises were warned of it, and fought with him. And so he fled, and departed with greate heynesse, and came agayne in to Babilon. Morouer there came one which brought him tidinges in Perside, y his hoostes which were in the londe of Iuda, were dryuen awaye, and how that Lisias wente forth first with a greate power, and was dryuen awaye of the Jewes: how they had wonne the victory, and gotten greate goodes out of the hoostes that perished: how they had broken downe the abhominacion, which he set vp vpon the altare at Jerusalem, and fenced the Sanctuary with hye walles, like as it was afore: yee and Bethsura his cite also.

Josephus' cap. 11. li. 12. 2011. 2. Ma. 9. 2

1. Mac. 1. c and. 4.

1. Mac. 1. f

So it chaunced, that when the kynge had herde these wordes, he was a frayed and greued very sore. Wherfore he layed him downe vpon his bed, and fell sicke for very sorow: and all because it had not happened as he had deuysed. And there continued he longe,

2

The i. booke of the Machabees.

for his grese was ever more and more, so y^e he sawe he must nedes dye. Therefore he sent for his frendes, & sayde vnto them: y^e slepe is gone from mine eyes, for y^e very sorowe & veraciō of herte y^e I haue. For when I conside in my mynde y^e greate aduersite y^e I am come vnto and the ploudes of heuynesse which I am in, where as afore tyme I was so mery, and so greatly set by (by reason of my power) Againe, cōsideringe y^e enell y^e I haue done at Jerusalem, from whence I toke all y^e riches of golde and syluer y^e were in it, & sent to fetch awaye the inhabitants of Jewry without eny reason why: I knowe, y^e these troubles are come vpon me for the same cause. And beholde, I must dye with greatesorow in a straunge londe.

Then called he for one Philippe a frende of his, whom he made ruler of all his realme and gaue him the crowne, his robe and his rynge: that he shulde take his sonne Antiochus vnto him and brynge him vp, till he might raigne himself. So the kynge Antiochus dyed there, in the Cxliij. ycare. When Lysias knewe that the kynge was decd, he ordened Antiochus his sonne (whom he had brought vp) to raigne in his fathers steade) and called him Eupator. Now they that were in the castel (at Jerusalem) kepte in the Jewes rounde aboute the Sanctuary, and sought ever styll to do them harme, for the strengthenyng of the herthen.

Wherefore Judas thought to destroye them, and called all the people together, y^e they might laye sege vnto them. So they came together in the Cl. ycare, and beseged iⁿ the layenge forth their ordinaunce and instrumentes of warre. Then certayne of them y^e were beseged wente forth (vnto whom some vngodly men of Israel ioyned the selues also) and wente vnto the kynge, sayēge: How longe wil it be, or thou punysh and avenge oure brethien? We haue bene ever mynded to do thy father seruyce, to walke in his statutes, and to obeye his commaundementes: Therefore oure people fell from vs, and where so ener they founde eny of vs, they slewe them: and they haue not only medled with vs, but with all oure countrees: and beholde, this daye are they beseginge the castell at Jerusalem, and haue made vp the stronge holde in Bethsura: And ys thou doest not preuente them right soone, they wil do more then these, and thou shalt not be able to overcome them.

When the kynge herde this, he was very angrie, and called all his frendes, the cap-

The vi. Chap.

taynes of his fote men and of all his horse men together. He hyred men of warre also out of other realmes and out of the Isles of the see, which came vnto him. And the nombre of his hoost was an hundreth thousande fote men, and twenty thousande horsmē, & xxxij. Elephantes wel exercised to battayll These came thorow Ioumea vnto Bethsura, and beseged it a longe season, and made dyuerse instrumentes of warre agaynst it. But the Jewes came out and brient them, and fought like men. Then departed Judas from the castell at Jerusalem, and remoued y^e hoost towarde Bethzacarā ouer agaynst the kynges armye.

So the kynge arose before the daye, and brought the power of his hoost in to y^e waie to Bethzakaran, where the hoostes made them to the battayll, blowyng the trompettes. And to prouoke the Elephantes for to fight, they shewed them the sappe of reed grapes and molberies. And deuyled the Elephantes amonge the hoost: so that by euery Elephante there stode a M. men wel harnessed, and helmettes of stele vpon their heades: Rec vnto euery one of the Elephantes also, were ordened v. C. horsmen of the best, which waited of the Elephante, goinge where so ever he wente, and departed not from him. Every Elephant was covered wth a stronge tower of wod, where vpon were xxxij. valaunt men wth weapens to fight, & within it was a man of Inde to rule the beest.

As for the remnaunt of the horsmen, he set them vpon both the sydes in two partes with trompettes, to prouoke the hoost, and to sterc vp such as were slowe in the armye. And when the Sonne shone vpon their shyldes of golde and stele, the mountaynes glistered agayne at them, & were as bright as the cresshettes of fyre. The kynges hoost also was deuyled, one parte vpon the hie mountaynes, the other lowe beneth: so they wente on, eatyng good hede, and keepinge their ordie. And all they that dwelt in the londe, were afrayed at the noyse of their hoost, when the multitude wente forth, and when the the weapens smote together, for the hoost was both greate & mightie. Judas also and his hoost entred in to the battayll, and slewe vi. C. men of the kynges armye.

Now when Eleasar the sonne of Saura dyd se one of y^e Elephantes deckt wth the kynges badge, and was a more goodly beest the other: He thought y^e kynge shulde ke vpo him, and ioperde himself to deliuer his people, and to get him a perpetuall name.

2. Mac 9
a. b. c. d. e
Josephus
cap. 14
lib. 12
1. Mac 3. d

1. Ma. 4. 8

2. Ma. 12. a

1. Mac 4. g
and 6. f

1. Mac. m

E

The i. booke of the Machabees.

Wherefore he ranne with a courage vnto the Elephante in the myddest of the hoost, smytinge them downe of both the sydes, and slewe many aboute him. So wente he to the Elephantes fete, and gat him vnder him, and slewe him: then fell the Elephante downe vpon him, and there he dyed. Judas also and his men seinge the power of the kinge and the mightie violence of his hoost, departed from them. And the kynges armye wente vp agaynst them towarde Jerusalem, and pitched their tentes in Jewry besyde mount Sion. Moreover the kyng tooketruce with them that were in Bethsura.

But when they came out of the cite(because they had no vytales within, and the londe laye vntyll the kyng took Bethsura, and set men to kepe it, & turned his hoost to the place of the Sanctuary, and layed sege to it a greate whyle. Where he made all maner ordinaunce: handbowes, fyrie darteres, rackettes to cast stones, scorpions to shute arrowes, and slynges. The Jewes also made ordinaunce agaynst theirs, and fought a longe season.

But in the cite there were no vytayles, for it was the seventh yeare of the warres, and those haithen that remayned in Jewry had eaten vp all their stoare. And in the Sanctuary were few men lefte, for the hunger came so vpon them, that they were scattered abrode everyman to his owne place.

So when Lysias herde, that Philippe (whom Antiochus the kyng whyle he was yet lyvinge, had ordered to bringe vp Antiochus his sonne, that he might be kyng) was come agayne out of Persia and Media with the kynges hoost, and thought to opeayne the kyngdome: he gat him to the kyng in all the haist and to the captaynes of the hoost, and sayde: we decrease daylie, and oure vytales are but small: Agayne, the place that we laye sege vnto, is very stronge, and it were oure parte to se for the realme. Let vs agre with these men and take truce with them, and with all their people, and graunte them to lyue after their lawe, as they dyd afore. For they be greued and do all these thinges agaynst vs, because we haue despyed their lawe. So the kyng and the prynces were content, and sent vnto them to make peace, and they receaved it. Now whē the kyng and the prynces had made an ooth vnto them, they came out of the castel, and the kyng wete vp to mount Sion. But when he sawe that y place was wel fenced, he brake the ooth that he had made, and com-

The vii. Chap. 35. lxx.

maunded to destroye the wall rounde aboute. Then departed he in all the haist, and returned vnto Antioche, where he founde Philippe hauynge dominion of the cite. So he fought agaynst him, and toke the cite agayne in to his hondes.

The VII. Chapter.

In the Clj. yeare came Demetrius & some of Seleucus from y cite of Rome with a small company of men, vnto a cite of the see coast, and there he bare rule. And it chaunced, that when he came to Antioch the cite of his progenitours, his hoost toke Antiochus and Lysias, to bringe them vnto him. But when it was tolde him, he said: let me not se their faces. So the hoost put them to death. Now when Demetrius was set vpon the trone of his kyngdome, there came vnto him wicked and vngodly men of Israel: whose captaine was Alcimus, that wolde haue bene made hye prest. These men accused the people of Israel vnto the kyng, sayenge: Judas and his brethrien haue slayne thy frendes, and dryuen vs out of oure owne londe. Wherefore sende now some man (to whom thou gapest credence) that he maye go and se all the destruccion, which he hath done vnto vs and to the kynges londe, and let him be punished with all his frendes and fauourers.

Then the kyng chose Balthides a frende of his, which was a man of greate power in the realme (beyonde the greate water) and faithfull vnto the kyng: and sent him to se the destruccion that Judas had done. And as for that wicked Alcimus, he made him hye prest, and commaunded him to be auenged of the children of Israel. So they stode vp, and came with a greate hoost in to y londe of Juda, sendinge messaungers to Judas & his brethre, & speakinge vnto them w peaceable wordes: but vnder disceate. Therefore Judas & his people belueued not their saunge, for they sawe y they were cometh a greate hoost.

After this came y scribes together vnto Alcimus & Balthides, trustinge the best vnto them. And first, y Assideans requyred peace of them, sayenge: Alcimus y prest is come of the sede of Aarō, how can he disceane vs? So they gaue them louige wordes, & swore vnto them, and sayde: we wil do you no harme, nether youre frendes: and they belened them. But the very same daye toke they ly men of them, & slewe thē: accordinge to y wordes y are witten: They haue cast y flesh of y sanctes, & shed their bloude rounde aboute Jerusalem, & there was nomā y wolde bury thē.

1 Mac 4 g
6-d
1 Mac. 11. a
15, d

1 Mac. 6. b

G

2
1 Mac. 14. a

3

1 Mac. 1. d

1 Mac. 7. a

The i. booke of the Machabees.

So there came a greate feare and drede amonge the people, sayenge: there is nether treuth nor righteousnesse in them, for they have brokē the appoyntment and ooth that they made. And Balthides remoued his hoost from Jerusalem, and pitched his tente at Bethzecha: where he sent forth, and toke many of them that had forsaken him: he slewe many of the people also, and cast them in to a greate pyrr. Then committed he the londe vnto Alcimus, and left men of warre with him to helpe him, and Balthides himself wente vnto the kynge. And thus Alcimus defended his hie priesthode, and all soch as vexed Israel, resorted vnto him: In so moch that they optayned the lōde of Juda, and dyd moch euell vnto the Israelites.

Now when Judas sawe all the myschefe that Alcimus and his company had done (yee more then the heichē them selues) vnto the Israelites: he wente forth rounde aboute all the borders of Jewry, and punyshed those unfaithfull rennagates, so that they came no more out in to the countre. So whē Alcimus sawe, that Judas and his people had gotten the vpperhande, and that he was not able to abyde them: he wente agayne to the kynge, and sayde all the worst of them that he coude. Then the kynge sent Nicanor, one of his chiefe prynces (which bare enell wyl vnto Israel) and commaunded him, that he shulde vtterly destroye the people.

So Nicanor came to Jerusalem with a greate hoost, and sent vnto Judas and his brethren with frendly wordes (but vnder disceate) sayenge: there shal be no warre betwixte me and you: I wil come with a few men, to se how ye do, with frenshipe. Upon this he came vnto Judas, and they saluted one another peaceably: but the enemies were appoynted to take Judas by violence. Neuertheles it was tolde Judas, & he came vnto him but vnder disceate: wherfore he gat him awaie from him, and wolde se his face nomore. When Nicanor perceaued & his counsell was bewrayed, he wente out to fight agaynst Judas, besyde Capharsalama: Where there were slayne of Nicanors hoost, v. M. men: the residue fled vnto the castell of David.

After this came Nicanor vp vnto mount Sion: and the prestes with the elders of the people wente forth to salute him peaceably, & to shewe him & burnt sacrifices & were offered for the kynge. But he laughed thē to

The vii. Chap.

scorne, mocked thē, defyled their offeringes, and spake disdainably, yee and swore in his wroth, sayenge: If Judas and his hoost be not deliuered now in to my hondes, as soone as ener I come agayne (and saye well) I shal burne vpon this house. With that, wente he out in a greate anger. Then the prestes came in, and stode before the altar of the temple, wepinge & sayenge: For so moch as thou (o LORDE) hast chosen this house, that thy name might be called vpon therin, and it shulde be an house of praier and petition vnto thy people: Be avenged of this mā & his hoost, and let them be slayne with & swearde: remembre the blasphemies of them, & suffre them not to continue eny longer.

When Nicanor was gone from Jerusalem, he pitched his tente at Bethoron, and there an hoost met hī out of Siria. And Judas came to Adarsa with iij. M. mē, & made his prayer vnto God, sayenge: O LORDE, because the messangers of kynge Senacherib blasphemed the, the angel wente forth, and slewe an CCCC. thousande of them: Euen so destroye thou this hoost before vs to daie that other people maye knowe, how that he hath blasphemed thy Sanctuary: and punyssh him, a cordinge to his maliciousnesse.



And so the hoostes stroke the felde, the thirtente daye of the moneth Adar: and Nicanors hoost was discomfited, and he himself was first slayne in the battayll. When Nicanors men of warre sawe that he was kyllēd, they cast awaye their weapons and fled: but the Jewes folowed vpon them an whole dayes iourney, from Adazer vnto Gazara, blowinge with the trompettes, and makinge tokens after them. So the Jewes came forth of all the townes there aboute, and blew out their hornes vpon them, and turned agaynst them: Thus were they all slayne, and not one of them left.

2. Mac. 14. c

2. Par. 7. c
3. Reg. 2. f

2. Es. 36. b.
2. Mac. 21. b

2. Es. 17. f
2. Ma. 8. d
and 17. d
3. Mac. 2. f
4. Re. 19. g

2. Ma. 13. a

2. Mac. 15. d



Then they toke their substaunce for a pray, and smote of Hicanors heade & his right honde (which he helde vp so proudly) and brought it with them, and hanged it vp afore Jerusalem. Wherfore the people were exceedingly reioysed, and passed euer that daye in greate gladnesse. And Judas orde-
2. Mac. 14. 6 ned, that y same daye (namely the xiiij. daye of y moneth Adar) shulde be kepte in myrth every yeare. Thus the londe of Juda was in rest a litle whyle.

The VIII. Chapter.

A Was herde also the same of the Ro-
2 maynes, that they were mightie and valcaunt men, agreable to all thinges that are requyred of them, & make peace with all men, which come vnto them, and how they were doughty men of strength. Besydes that, it was tolde him of their battayls & noble actes which they dyd in Galacia, how they had conquered them and brought them vnder tribute: and what grea-
1. Mac. 1. 2 te thinges they had done in Spayne, how that with their wysdome and sober beha- uoure they had wonne the Mines of syluer and gold that are there, and opraigned all the londe, with other places farre from the: how they had discomfited and slayne downe the Kynges that came vpon them from the vtremost parte of the earth, and how other people geue them tribute every yeare: how they had slayne and ouercome Philip pe and Perses Kyng of Cethim and other mo (in battayll) which had brought their ordinaunce agaynst them: how they discomfi- ted greate Antiochus Kyng of Asia (that wolde nedes fight w them) hauynge an hun- dret and xx. Elephantes, with horsmen, charrettes, and a very greate hoost: how they toke him self alyue, and ordered him (with soch as shulde raigne after him) to paye the a greate trybute, yce and to fynde the good suerties and plege: Besydes all this, how they had take from him India, Media and Lydia (his best londes) and geuen them to

Kyng Eumenes. Agayne, how they percea-
3 uynge y the Grekes were comynge to wre-
 then: sent agaynst the a captaine of an hoost
 in hich gaue the battayll, slawe many of the,
 led awaye ther wyues and children captyue,
 spoyled the, toke possession of their londe, des-
 troyed their stronge holdes, and subdued the
 to be their bonde men vnto this daye: Moreo-
 uer, how y as for other Kyngdomes & Isles,
 which sometime withstode the, they destroy-
 ed them, and brought them vnder their do-
 minion: But helped euer their owne fiendes
 and those y were confederate with them, &
 conquered Kyngdomes both farre & nye: & y
 who so euer herde of their reuerence, was a-
 frayd of them: for whom they wolde helpe
 to their Kyngdomes, those raigned: & who it
 lyked not them to raigne, they put him downe:
 And how they were come to greate pre-
 minence: hauynge no Kyng amonge the, no
 ther eny man clothed in purple, to be magni-
 fied there thorow: but had ordered the selues
 a parlament, where in there sat iij. C. and xx.
 Senacours daylie vpon the counsell, to dis-
 patch euer the busynesse of the people, and
 to kepe good ordie: And how y euery yeare
 they chose a Mayre, to haue the gouernaun-
 of all their londe: to whom euery man was
 obedient, and y there was nether euill will
 ner discencion amonge them.

Then Judas chose Eupolemus the sonne
C of Jhon the sonne of Jacob, & Jason the son-
 ne of Eleazar, & sent the vnto Rome for to
 make frendshipe & a bonde of loue w them: y
 they might take fro them the bondage of y
 Grekes, for y Jewes sawe y the Grekes wol-
 de subdue the Kyngdome of Israel. So they
 wete vnto Rome (a very greate iourney) & ca-
 me in to y Perlamet, & saide: Judas Macha-
 beus w his brethre & the people of y Jewes
 hath sent vs vnto you, to make a bonde of
 frendshipe & peace w you, & ye to note vs as
 y louers & frendes. And y matter pleased y
 Romaines right well, wherfore it was wite
 tē vp: of y which y Romaines made a wy-
 ringe in tables of Latō & sent it to Jerusalem:
 y they might haue by the a memorie of y sa-
 me peace & bōde of frēdshipe, after this ma-
 ner: God saue y Romaines & y people of the
 Jewes both by see & by lōde, & kepe y swear-
 de & enemy fro the for euermore. If there co-
 me first eny warre vpo y Romaines or eny
 of their frēdes thorow out all their dominyō
 y people of y Jewes shal helpe the (as y ty-
 me requierth) & y w all their herres. Also they
 shal nether geue nor sēde vnto their enemies
 vitales, weapēs, money ner shippes: but ful

The i. booke of the Machabees.

fil this charge at the Romaines pleasure, & take nothinge from them therfore. Againe yf the people of the Jewes happē first to haue warre, the Romaines shal stonde by the with a good wil, acordinge as the tyme wil suffice: Neither shal they gene vnto the Jewes enemies, vytales, weapons, money nor shippes. Thus are the Romaines content to do, & shal fulfill their charge without eny disceate.

Acordinge to these articles, the Romaines made the bonde with the Jewes. Now after these articles (sayde they) yf eny of the parties wyll put to them, or take eny thinge from them: they shal do it with the consente of both: and what so ever they adde then vnto them or take from them, it shal stonde fast. And as touchinge the euell that Demetrius hath done vnto the Jewes, we haue wrytten vnto him, sayenge: Wherfore layest thou thy heavy yocke vpon the Jewes oure frendes and louers? If they make eny complaynte of the agayne vnto vs, we shal defende them, and fight with the by see and by lande.

The IX. Chapter.

In y meane season when Demetrius herde that Ticanor & his hoost was slayne in the felde, he proceeded further to sende Bachides and Alcimus againe into Jewry, and those that were in ther. ghe wynges of his hoost, with them. So they wēte forth by the waye that ledeth vnto Galgala, and pitched their tentes before Mesa-loth which is in Arbellis, and ranne the cite, and slewemoch people. In y first moneth of the Clij. ycare, they brought their hoost to Jerusalem, and rose vp and came to Berea, with xx. M. fore men, and ij. M. hoismen.

Now Judas had pitched his tente at Laiza, with thre thousande chosen men. And when they sawe the multitude of the other army y it was so greate, they were sore afrayed, & many conveyed them selues out of the hoost, In so moch y there abode no more of them but viij. C. men. When Judas sawe that his hoost fayled him, and that he must nedes fight: it brake his herte, y he had no tyme to gather them together: wherfore the man was in extreme trouble. Neuerthelesse he sayde vnto them, y remayned with him: Up, let vs go agaynst oure enemies, peraduanture we shal be able to fight with them. But they wolde haue stopped him, sayenge: we shall not be able, therfore let vs now saue oure lyues, and turne agayne to o brethien, and then wil we fight agaynst the,

The ix. Chap.

for we are here but fewe. And Judas sayde: **B** God forbyd, that we shulde fle from them. Wherfore yf oure tyme be come, let vs dye manfully for oure brethien, and let vs not stayne oure honoure. Then the hoost removed out of the tentes, & stode agaynst them. The hoismen were denyded in two partes: the slyng casters and the archers wente before the hoost, and all the mightie men were forrest in the felde. Bachides himself was in the right wyng of the batell, & the hoost diuene nye in two partes, and blewethe trompettes. They of Judas syde blew y trompettes also, & the earth shoke at the noyse of the hoostes, and they stroke a felde from the morow till night. And when Judas sawe y Bachides hoost was strongest of the right syde, he toke with him all the hardy mē, and brake the right wyng of their ordie, and followed vpon them vnto the mount Azot.

Now when they which were of the leste wyng, sawe that the right side was discomfited, they persecuted Judas and them that were w him. Then was there a sore battayll, for many were slayne and wounded of both the parties, Judas also himself was kyled, and the remnaunt fled. So Jonathas and Symō toke Judas their brother, and buried him in his fathers sepulchre in the cite of Modin. And all the people of Israel made grea- te lamentacion for him, and mourned longe, sayenge: Alas, that this worthy shulde be slayne, which deliuered y people of Israel. As for other thinges pertainyng to y battayls of Judas, the nobles actes that he did and of his worthynesse: hey are not writte, for they were very many.

And after the death of Judas, wicked nē came vp in all the coastes of Israel, and there arose all sech as worke vngodlynesse. In those dayes was there a grea- te verth in the lande, and all the countre gaue euer them selues & theirs vnto Bachides. So Bachides chose wicked men, and made them lordes in the lande. These sought out and made search for Judas frendes, and brought them vnto Bachides: which auenged himself vpon the with grea- te despice. And there came so grea- te trouble in Israel, as was not sene the time that no prophet was sene there.

Then came all Judas frendes together, and sayde vnto Jonathas: For so moch as thy brot her Judas is deed, there is none like him to go forth agaynst o enemies, agaynst Bachides, and sech as are aduersaries vnto oure people. Wherfore this daye we chose the for him, to be oure prynce and captayne

The i. boke of the Machabees.

to orde our batell. And Jonathas toke the gouernaunce vpon him at the same tyme, and ruled in steade of his brother Judas. When Bachides gat knowlege therof, he sought for to slaye him: But Jonathas and Symon his brother, perceauynge that, fled in to y wildernesse of Thecua with all their company, and pitched their tētes by the water pole of Asphar.

Which when Bachides vnderstode, he came ouer Jordane with all his hoost vpon y Sabbath daye. Now had Jonathas sent his brother Jhon (a captayne of the people) to praye his frendes the Nabuthites, y they wolde lende them their ordinaunce, for they had moch. So the children of Jambry came out of Madaba, & toke Jhon & all y he had, & wente their waye withall. Then came worde vnto Jonathas & Symon his brother, y the children of Jambry made a greate marriage, & brought y bryde from Madaba with greate pompe: for she was doughter to one of the noblest prynces of Canaan. Wherefore they remembred the bloude of Jhon their brother, and wente vp, and hyd them selues vnder the shadowe of the mountayne.

So they lift vp their eyes, and looked: and beholde, there was moch a doo, & greate repaire: for the brydegrome came forth, & his frēdes and his biethren met them with tympany, instrumentes of musick, and many weapēs. Then Jonathas and they that were with him, rose out of their stonkinge places agaynst them, and slewe many of them. As for the remnaunt, they fled in to y mountaynes, and they toke all their substaunce. Thus the marriage was turned to mournynge, and y noyse of their melody in to lamentacion. And so when they had auenged the bloude of their brother, they turned agayne vnto Jordane.

Bachides hearinge this, came vnto y very border of Jordane with a greate power vpon the Sabbath daye. And Jonathas sayde to his company: let vs get vp, & syght agaynst our enemies: for it stonderth not with vs to daye, as in tymes past: Beholde, y enemies are in our waye, y water of Jordane vpon the one syde of vs, with bandes, fennes and woddes of y other syde, so y there is no place for vs to departe vnto. Wherefore crie now vnto heauen, that ye maye be delyuered from the power of your enemies. So they stroke the batell. And Jonathas stretched out his honde to smyte Bachides, but he fled backward. Then Jonathas and they y were with him leapt in to Jordane,

The ix. Chap. Ho. lxxij.

& swymmed ouer Jordane vnto him, & there were slayne of Bachides syde that daye, a thousande men.

Therefore Bachides w his hoost turned agayne to Jerusalem, & buylte vp y castels & stronge holdes that were in Jewry, Jericho, Emmaus, Bethoron, Bethel, Thānata, Phara & Thopo, w hye walles, w portes & with lockes: & set men to kepe them, y they myght vse their malice vpon Israel. He walled vp Bethsura, Gazara & the castell at Jerusalem also, & prouyded them w men & vytales: He toke also the chiefe men sonnes in the countre for pledges, and put them in the castell at Jerusalem to be kepte.

Afterwarde in the C. liij. yeare in the seconde monerch, Alcimus comaunded, that y walles of the ynnmost Sanctuary shulde be destroyed, & the buyldinges of y prophetes also. And when he beganne to destroye the, y thinges y he were aboute, were hyndered: for he was syncten w a palsey, & his mouth shut, so y he coude nomore speake ner comaunde eny of his house cōcerninge his busynesse. Thus dyed Alcimus in greate misery at the same tyme. And whē Bachides sawe y Alcimus was deed, he turned agayne to y kynge, & so the londe was in rest ij. yeares. Then all the vngodly men helde a counsell, sayenge: Beholde, Jonathas and his cōpany are at ease, & dwell without care. Wherefore let vs brynge Bachides hither, & he shall take them all in one night.

So they wote & gaue Bachides this counsell, which arose to come w a greate hoost, & sent letters priuely to his adherentes which were in Jewry, to take Jonathas & those y were with him: but they might not, for the other had gotten knowlege of their deuoyce. And Jonathas toke L. men of the countre (which were the ryngleders of them) & slewe them. Then Jonathas and Symon w their cōpany departed vnto the cite Bethbessen, which lieth in the wylbernesse, and repaired the decaye therof, & made it stronge. When Bachides knewe this, he gathered all his hoost, and sent worde to them that were of Jewry. Thē came he and layed sege to Bethbessen, and fought agaynst it a longe season, and made instrumentes of warre. Now Jonathas lefte his brother Symon in the cite, and wente forth himself in to the countre, and came with a certayne nombre, and slewe Odares and his biethren and the children of Phaseron in their tentes: so y he beganne to be stronge, & to increase in power.

As for Symon and his company, they

The i. booke of the Machabees.

wente out of the cite, and brēt vp the instrumētes of warre, and fought agaynst Bachides, and discōfited him. And Bachides was sore vexed, because his counsell and trauayle was in vayne. Wherfore he was wroth at þe wicked men that gaue him counsell to come in to their londe) and slew many of them. Then purposed he with his company to go awaye in to his owne countre: wherof whē Jonathas had knowlege, he sent embassitours vnto him, for to make peace with him, & þe he shulde deliuer him his prisoners agayne. To the which Bachides cōsented gladly, and dyd accordinge to his desyre: yee and made an ooth, that he shulde neuer do him harme all the dayes of his life. So he restored vnto him all the prisoners that he had taken out of the londe of Juda, and thē turned and wente his waye in to his owne londe, nether proceeded he eny further to come vnto þe borders of Juda. Thus Israel had no more warre. And Jonathas dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

The X. Chapter.

A Josephus
cap. 2. 1. li
bro 12.

1. Mac. 9. c

In the C. lx. yere came Alexander & some of noble Antiochus, and toke Prolomais, whose citisens receaued him, and there he raigned. When Demetrius herde therof, he gathered an exceeding greate hoost, and wēt forth agaynst him to fight. Wherfore Demetrius sent letters vnto Jonathas with louynge wordes, and praysed him greacly. For he sayde: we wyll first make peace with him, before he bynde him selfe with Alexander agaynst vs: els he shall remembre the euell that we haue done agaynst him, his brother & his people. And so he gaue Jonathas leue to gather an hoost, to make weapons, and to be confederate wth him, and commaunded the pledges that were in the castell, to be deliuered vnto him.



Then came Jonathas to Jerusalem, and

The x. Chap.

red the letters in the audiance of all the people, and of them that were in þe castell. And therfore were they sore a frayed, because they herde, that the kynge had geuē him licence to gather an hoost. Thus were the pledges deliuered vnto Jonathas, which restored them to their elders. Jonathas also dwelt at Jerusalem, and beganne to buylde vp and to repayre the cite: commaunding the worke men, to wall it, and the mount Sion rounde aboute with fre stone, to be a stronge holde, and so they dyd. As for the heithen that were in þe castels which Bachides had made vp, they fled: so that every man left the place, and wēt in to his owne countre. Only at Bethsura remayned certayne of the Jewes, which had forsaken the lawe and cōmaundementes of God, for Bethsura was their refuge.

Now when kynge Alexander herde of þe promises þe Demetrius had made vnto Jonathas, and when it was tolde him of þe batels and noble actes, which he and his brethren had done, and of the greate trauayles that they had taken: he saide: where shal we fynde soch a man: wel, we will make him our frende, & be confederate with him. Upon this he wrote a lettre vnto him, wth these wordes: Kynge Alexander saluteth his brother Jonathas. We haue herde of the, & thou art a valiant man, & mete to be oʒ frende: wherfore this daye we ordene the to be the hye prest of thy people, and to be called the kynges frende. (Upon this, he sente him a purple clotheinge & a crowne of golde) & thou mayest conside what is for oure profic, & kepe frendshipe towarde vs.

So in the vij. moneth of the C. lx. yere vpon the solempne fast daye of the tabernacles, Jonathas put the holy rayment vpon him. Then gathered he an hoost, & made many weapons. Which when Demetrius herde, he was maruelous sory, & sayde: Alas, what haue we done, & Alexander hath preuented vs in gettinge the frendshipe of the Jewes, for his owne defence: yet wil I wyte louingly vnto them also, yee & promise them dignities & rewardes, & they maye be of my syde. Wherupon he wrote vnto thē these wordes: Kynge Demetrius sendeth gretinge vnto y people of the Jewes. Where as ye haue kepte yoʒ conenaunt towarde vs, & cōtinued in oʒ frendshipe, not enclynge to oure enemies we were glad, when we herde therof. Wherfore remayne still & be faithfull to vs: & we shal wel recōpense you for the thinges, & ye haue done on oʒ partie: we shal release you

The i. booke of the Machabees.

of many charges, and geue you rewardes.

And now I discharge you & all y^e Jewes from tributes, I forgiue you the customes of salt, and release you of the crowne taxes, of the thirde parte of scede, and half of the frute of trees, which is myne owne dewty. These I leane for you, from this daye forth: so that they shall not be taken of the londe of Iuda ner of the thre cities which are added therunto out of Samaria and Galilee, from this daye forth for euermore. Ierusalem also with all thinges belöginge therto, shall be holy and fre, yee y^e tiches & tributes shall pertayne vnto it. As for the power of y^e castell which is at Ierusalem, I remytte & geue it vnto the hye priest, that he maye set in it such men, as he shall chose to kepe it. I frely deliuer all the Jewes that are prisoners thorow out all my realme: so that euery one of them shall be fre from payenge any tribute, yee euen of their catell.

All the solēpne feastes, Sabbathes, Cleuermones, the dayes appoynted, the thre daies before and after the feast shall be fre for all the Jewes in my realme: so that in them no man shall haue power to do eny thinge, or to moue eny busynesse agaynst eny of them in eny maner of cause. There shall xxx. M. also of the Jewes be witten vp in the kynges hoost, and haue their wages payed, as all ocher men of warre of the kynges shulde haue: and of them shall be ordened certayne, to kepe the kynges stronge holdes: yee and some of them shall be set ouer the kynges busynesse, that they maye faithfully deale with the same. The Jewes also shall haue prynces of their owne, & walke in their owne lawes, as the kyng hath commaunded in the londe of Iuda.

And the thre cities that are fallen vnto Jewry from the countre of Samaria and Galilee: shall be taken as Jewry, and be vnder one: nether be subiecte to eny strange lord, but to the hye priest. As for Ptolomais and the londe pertayninge therto, I geue it vnto the Sanctuary at Ierusalem, for the necessary expēces of the holy thinges. Moreover, I will geue euery yere xx. M. Syckles of syluer out of y^e kynges chequer (which pertayneth vnto me) to the worke of the temple: yee & loke what remayneth (which they y^e had ourematters in honde in tymes past, haue not payed) that same shall they geue vnto them also. And besydes all this, the v. M. syckles which they toke yearly of the rētes of the Sanctuary, shall belonge vnto the priestes that do seruyce.

The x. Chap. Fo. lxxiij.

Item, who so euer they be that fle vnto the temple at Ierusalem or within the liberties therof, where as they are fallen in to the kynges daunger for eny maner of busynes, they shall be pardoned, and all the goodes that they haue in my realme, shall be fre. For the buyldinge also & repayinge of the worke of the Sanctuary, expēces shall be geuen out of the kynges Chequer: yee and for the makinge of the walles rounde aboute Ierusalem, for the breakinge downe of the olde, and for the settinge vp of the stronge holdes in Jewry, shall y^e costes and charges be geuen out of the kynges Chequer.

But when Ionathas and the people herde these wordes, they gaue no credence vnto them, nether receaued them: for they remembred the greates wickednesse that he had done vnto Israel, and how sore he had vexed them. Wherefore they agreed vnto Alexander, for he was a prynce that had dealte frendly with them, and so they stode by him allwaye. The gathered kyng Alexander a greates hoost, and brought his armye agaynst Demetrius. So y^e two kynges strook battayll together, but Demetrius tooke flight, and Alexander folowed after and fell vpon them. A mightie sore fynde was it, continuinge till the Sonne wente downe, and Demetrius was slayne the same daye.

And Alexander sente embassieurs vnto Ptolomy the kyng of Egypte with these wordes, sayenge: For so moch as I am come agayne to my realme, and am set in the throne of my progenitors, and haue gotten the dominion, ouercome Demetrius, conquered the londe, and stricken a felde with him, so that we haue discomfited both him and his hoost, and syt in the throne of his kyngdome. Let vs now make frendshipe together, geue me thy daughter to wife: so shall I be thy sonne in lawe, and both geue the rewardes, and hir greates dignite. Ptolomy the kyng gaue answer, sayenge: Happy be the daye wherein thou art come agayne to the londe of thy progenitors, and set in the throne of thy kyngdome. And now will I fulfill thy wutyng: but meete me at Ptolomais, y^e we maye se one another, and that I maye marry my daughter vnto the accordinge to thy besyre. So Ptolomy wote out of Egypte with his daughter Cleopatra, & came vnto Ptolomais in y^e Cxij. yere: where kyng Alexander met him, & he gaue Alexander his daughter Cleopatra, and married them at Ptolomais with greates worshippe, like as the maner of kynges is to be.

1. Mac. 7. 13

Iosephus ca. 3. lib. 12

The i. booke of the Machabees.

Then wrote kynge Alexander vnto Jonathas, that he shulde come and mete him. So he wente honorably vnto Ptolomais, & there he met the two kinges, and gaue them greate presentes of golde and syluer, & founde fauoure in their sight. And there came together agaynst Jonathas certayne wicked men and vngacious personnes of Israel, makinge complayntes of him, but the kynge regarded them not. As for Jonathas, the kynge commaunded to take of his garments, and to clothe him in purple: and so they dyd. Then the kynge appoynted him to sit by him, and sayde vnto his prynces: Go with him in to the myddest of the cite, and make a proclamacion, that no man complayne agaynst him of eny matter, and that no man trouble him for eny maner of cause.

So it happened that when his accusers sawe the worshippe which was proclaimed of him, & that he was clothed in purple: they fled enerychone. And the kynge made moch of him, wrote him amonge his chiefe frendes, made him a duke, and partaker of his deminion. Thus Jonathas wente agayne to Jerusalem with peace and gladnesse. In the Cxv. yeare came Demetrius the sonne of Demetrius from Creta in to his fathers londe: wherof when Alexander herde tell, he was right sorry, and returned vnto Antioche. And Demetrius chose Appollonius (which had the gouernaunce of Celsyria) to be his cap-

Iosephus
cap. 8. lib.
11. Antiq.

1. Mac. 7. 2

So he gathered a greate hoost and came vnto Jamnia, and sende worde vnto Jonathas the hye priest, sayenge: Darrest thou stande vs thy self alone? As for me, I am but laughed to scorne and shamed, because thou prouest thy strength agaynst vs in the mountaynes. Now therfore yf thou trustest in thyne owne strength, come downe to vs in to the playne felde, and there let vs proue oure strength together: thou shalt fynde, that I haue valeaunt men of warre with me: and shalt knowe who I am, & the other that stande by me.

3

Which saye, that youre fote is not able to stande before oure face, for thy fathers haue bene twyse chaced in to their owne londe. And now, how wilt thou be able to abyde so greate an hoost of hoismen and fotemen in the felde, where as is nether rocke, stone ner place to fle vnto?

When Jonathas herde the wordes of Appollonius, he was moued in his mynde: wherfore he chose x. thousande men and wente out of Jerusalem, and Symon his bro-

The x. Chap.

ther met him for to helpe him: And they pitched their tentes at Joppa, but the cite keppe him forth, for Joppa was an holde of Appollonius. Then Jonathas layed sege to it, and they that were in the cite, for very feare let him in: and so Jonathas wanne Joppa. Appollonius hearinge of this, toke this thousande hoismen, with a greate hoost of fote, and wente as though he wolde go to Azotus, & came immediately in to the playne felde: because he had so many hoismen, and put his trust in the. So Jonathas folowed vpon him to Azotus, & there they stroke the battayll. Now had Appollonius lefte a M. hoismen behynde them pryuely in the cetes. And when Jonathas knewe that soch waite was layed behynde them, they were rounde aboute the enemies hoost, and shot dardes at the people from the mornynge to the euenynge. As for Jonathas people, they kepte their ordie as he had commaunded them, & the enemies hoises were ever labouringe.

Then brought Symon forth his hoost, and set them agaynst the foremen. For the hoismen were weery already. So he discomfited them, and they fled. And they that were scatred in the felde, gat them to Azotus, and came in to the temple of Dagon their Idol, that they might there saue their lyues. But Jonathas set fyre vpon Azotus and all the cities rounde aboute it, & toke their goodes, and brent vp the temple of Dagon with all them that were fled in to it.

3

Thus were slayne and brent well nye viij. thousande men. So Jonathas remoned the hoost from thence, and brought them to Ascalon: where that men of the cite came forth, and met him with greate worshippe. After this wente Jonathas and his hoost agayne to Jerusalem, with greate substaunce of good. And when kynge Alexander herde these thinges, he thought to do Jonathas more worshippe, & sent him a colar of golde, as the vse is to be geuen vnto soch as are of the kinges nexte bloude. He gaue him also that cite of Accaron (with the londes belongynge therto) in possession.

1. Mac. 11. 2

The XI. Chapter.

Now yf kynge of Egypte gathered an hoost, (like the sonde that lieth vpon the see shore) and many shippes: and wente aboute thorow disceate to eptayne yf king dome of Alexander, & to ioyne it vnto his owne realme. Vpon this he toke his iourneye in to Syria, & was letten in to the cities, and men came forth to mete him: for kinge Alexander had comaunded them so to do, because

2
Iosephus
cap. 7. lib.
11. b. 10. 11.

The i. booke of the Machabees.

1. Mac. 10. i

he was his father in lawe. Now when Ptolomy entred in to eny cite, he leste mē of warre to kepe it, and this he dyd thorow out all y cities. And when he came to Azotus, they shewed him the temple of Dagon and Azotus that was brent vp, with the other thinges which were destroyed, the deed bodie cast abroad, and y graues that they had made by the waye syde, for soch as were slayne in the felde: And tolde the kynge that Jonathas had done all these thinges, to the intēt they might get him euell will. But the kynge sayde not a worde therto.

And Jonathas met the kynge with greates hono^r at Joppa, where they saluted one another, and toke their rest. So when Jonathas had gone with y kynge, vnto the water that was called Eleutherus, he turned agayne to Jerusalem. Now Ptolomy had gotten the dominion of the cities vnto Seleucia vpon the see coast, ymaginyng wicked counceils agaynst Alexander, & sent embassours vnto Demetrius, sayenge: Come, let vs make a bonde betwixte vs, so shall I geue the my daughter that Alexander hath, and thou shalt raigne in thy fathers kyngdome. I repente that I gaue Alexander my daughter, for he goeth aboute to slaye me. And thus he flattered Alexander, because he wolde haue had his realme.

Thus he toke his daughter from him, gaue her vnto Demetrius, and forsoke Alexander, so that his malice was openly knowne. And Ptolomy came to Antioche, where he set two crownes vpon his owne heade: the crowne of Egypte and of Asia. In the meane season was kynge Alexander in Cilicia, for they that dwelt in those places, had rebelled agaynst him. But when Alexander herde of this, he came to warre agaynst him. So kynge Ptolomy brought forth his hoost and met him with a mightie power, and chased him awaye. Then fled Alexander in to Araby, there to be defended, and kynge Ptolomys honoure increased. And Zabdiel the Arabian smote of Alexanders heade, and sent it vnto Ptolomy. But the thirde daye after, died kynge Ptolomy himself: and they whom he had set in the stronge holdes, were slayne of those that were within y cities. And Demetrius raigned in y hundreth and seven and sixtie yeare.

At the same tyme gathered Jonathas them that were in Jewry to laye sege vnto the castell which was at Jerusalem, and so they made many instrumentes of warre agaynst it. Then wente there certaine vngod

The xi. Chap. Fo. lxi.

ly personnes (which hated their owne people) vnto kynge Demetrius, and tolde him, that Jonathas beseged y castell. So when he herde it, he was angrie, and Immediately came to Ptolomais, and wrote vnto Jonathas, that he shulde not laye sege to the castell, but come and speake with him in all the haist. Nevertheless when Jonathas herde this he commaunded to besege it. He chose also certayne of the elders and priestes of Israel, and put him self in the parell, and toke with him golde, syluer, clothinge and diuerse presentes: and wente to Ptolomais vnto the kynge, and founde him gracious.

And though certayne vngodly men of his owne people made complayntes vpon him, yet the kynge intreated him, like as his predecessours had done before: and promoted him in the sighte of all his frendes, confirmed him in the hye priesthode with all the worshippe y he had afore, and made him his chiefe frende. Jonathas also desyred the kynge that he wolde make Jewry fre, with the thre head cities of Samaria and the lordes pertainyng therto: vpon this dyd Jonathas promyse him thre talents. Where vnto the kynge consented, and gaue Jonathas wytyng of the same, conteynyng the se wordes: kynge Demetrius sendeth greetinge vnto his brother Jonathas and to the people of y Jewes. We sende you here a copy of the lettre which we dyd wyte vnto oure elder Lathenus, concernyng you, that ye shulde knowe it.

Kynge Demetrius sendeth gretyng vnto Lathenus his elder. For the faithfulness that oure frendes the people of the Jewes kepe vnto vs, and for the longynge kyndnesse which they beare toward vs: we are determined to do them good. Wherfore we ordeine all y coastes of Jewry with the thre cities, Lyda and Ramatha (which are added vnto Jewry from Samaria) & all y lordes pertainyng there vnto, to be frely separated for soch as do sacrifice in Jerusalem: both concernyng the paymētes which the kynge toke yearly afore tyme, & y frutes also of the earth & trees. As for other tithes & tributes y belonged vnto vs, we discharge the therof from this tyme forth. In like maner we graunte vnto the all the customes of salt and crowne taxes, which were brought vnto vs. And this fredome shal they haue firme & stedfast, fro this tyme forth for euermore. Therfore se y ye make a copy of these o letters, and deliuer it vnto Jonathas: that it maye be kepte vpon y holy mount in a couenient place.

The i. booke of the Machabees.

E After this, when Demetrius the kynge sawe that his londe was in rest, and that no resistance was made him: he sent away all his hoost every man to his owne place, excepte an armie of straungers, whom he brought from the Isles of the heithen, wherfore all his fathers hoost had euell wyll at him. **1. MAC. 12. 2** Now was there one Triphon (that had bene of Alexanders parte afore) which when he sawe that all the hoost murmured agaynst Demetrius: he went to Eumolpue the Arabian (that brought vp Antiochus the sonne of Alexander) and laye sore vpon him, to delyuer him this yonge Antiochus: that he might raigne in his fathers steade. He tolde him also what greate euell Demetrius had done, & how his mē of warre loued him not: & so remayned there a lōge season.

And Jonathas sent vnto kynge Demetrius, to dryue them out which were in the castell at Jerusalem and in the other refuges, for they dyd Israel greate harme. So Demetrius sent worde vnto Jonathas, sayenge: I wil not only do these thinges for the and thy people, but at tyme conuenient I wil do both the & thy people greate worshippe. But now thou shalt do me a pleasure, yf thou wilt sende men to helpe me: for all myne armie is gone fro me. So Jonathas sent him iij. M. stronge men vnto Antioche, and they came vnto the kynge, wherfore the kynge was very glad at their commynge. But they that were of the cite (enen an Cxx. thousande mē) gathered them together, & wolde haue slayne the kynge, which fled in to his courte: & the citsyns kepte the stretes of the cite, and beganne to fight.

Then the kynge called for the Jewes helpe, which came vnto him all together, & wente abroad thorow the cite, and slew the same daye an C. M. men: set fyre vpon the cite, gat many spoyle in that daye, and delyuered yf kynge. So when the citsyns sawe that the Jewes had gotten their wyll of the cite, and they them selues dispoyned of their purpose: they made their supplicacion vnto the kynge, sayenge: Graunte vs peace, and let the Jewes ceasse from troublinge vs and the cite, and vpon this they cast away their weapons. Thus they made peace, and yf Jewes gat greate worshippe in the sight of the kynge, and in the sight of all that were in his realme, and were spoken of thorow out the kynngdome: and so they came agayne to Jerusalem with greate goodes.

G So the kynge Demetrius sat in the trone of his kynngdome, and had peace in his lōde

The xi. Chap.

Nevertheless he dyssembled in all that ever he spake, & with drewe him self from Jonathas, nether rewarded him accordinge to the benefites which he had done for him, but troubled him very sore. After this came Triphon agayne with yonge Antiochus, which raigned & was crowned kynge. Then there gathered vnto him all y men of warre, whō Demetrius had put away: these fought agaynst Demetrius, which fled & turned his backe. So Triphon toke the Elephantes, & wanne Antioche. And yonge Antiochus wrote vnto Jonathas, sayenge: I confirme the in thy presthode, & make y ruler of iij. countrees, yf thou mayest be a frende of y kynges.

Vpon this he sent him golden vessel to be serued in, and gaue him lene to drynke in golde, to be clothed in purple, and to weere a collar of golde, he made his brother Symon also capayne, from the coostes of Tyus vnto the borders of Egipte. Then Jonathas toke his iourney, & wente thorow y cities beyōde the water (of Jordane) and all the men of warre of Syria gathered thē vnto him for to helpe him. So he came vnto Ascalon, and they of the cite receaued him honorably: & from thence wente he vnto Gaza, but they wolde not let him in: wherfore he layed sege vnto it, burnynge vp and spoylinge the places that were aboute the cite.



And the citsyns of Gaza submytted thē selues vnto Jonathas, which made peace with them, but toke of their sonnes to pledge, sent thē to Jerusalem, & wente thorow the countre vnto Damascus. Now when Jonathas herd that Demetrius princes were come in to Cades (which is in Galilee) with a greate hoost, purposinge to put Demetrius out from medlinge in the realme: he came agaynst them, and lefte Symon his brother in the londe: which came to Bethsura, and layed sege to it a longe season, and discomfited them. So they desyred to haue peace w him, which he graunted them, & afterwarde

The i. booke of the Machabees.

put them out from thence, toke the cite, and set me to kepe it. And Jonathas with his hoost came to the water of Genesar, and by tymes in the mornynge gat them to the playne felde of Azor.

And beholde, the hoostes of the heithen met the in the felde, and layed watch for the in the mountaynes: so when Jonathas came agaynst the, the other (which were layed to watch) rose out of their places, and fought, and they that were of Jonathas syde, fled every man: and there was not one of the lefte, excepte Matathias the sonne of Absalomus, and Judas the sonne of Calphi the capayne of the hoost. The Jonathas rente his clothes, layed earth vpon his heade, made his prayer, and turned agayne to the in y felde: where they fought together, and he put them to flight. Now when his owne me were fled, sawe this: they turned agayne vnto him, and helped him to folowe vpon all their enemies vnto their tentes at Cades. So there were slayne of the heithen the same daye, iij. M. men, and Jonathas turned agayne to Jerusalem.

The XII. Chapter.

Jonathas seyng that y tyme was mete for him, chose certaynemen and sent them vnto Rome for to stablish and to renue the frendshipe w the. He sent lettres also vnto Sparta, and to other places in like maner. So they wete vnto Rome and entred in to y counsell, and sayde: Jonathas y hye priest and the people of y Jewes sent vs vnto you, for to renue y olde frendshipe and bonde of loue. Vpon this y Romaynes gaue the fre passortes, y me shulde lede the home in to y lode of Juda peaceably. And this is y copy of the lettres that Jonathas wrote vnto the Sparcians:

Jonathas y hye priest w y elders, prestes, and the other people of y Jewes, sende greetynge vnto y Sparcians their brethre. There were lettres sente longe ago vnto Onias y hye priest, from Arius which than raigned amonge you: that ye are oure brethren, as the wrytinge made therupon specifeth. And Onias increated the embassitoure that was sent, honorably, and receaued y lettres: wherein there was mencion made of the bonde of loue and frendshipe. But as for vs, we nede no such wrytinges: for why, we haue the holy booke of scripture in oure bondes to oure comforte. Neuerthelesse we had rather sende vnto you, for the renuyng of y brotherhode and frendshipe: lest we shulde be straunge vnto you, for it is longe, sens y tyme y ye sent worde vnto vs. Wherefore in y sacrifices y we of

The xij. Chap. Ho. lxx.

fre and other ceremonies vpon y hye solempne dayes and other we allwaye remembre you without ceassyng (like as reason is, and as it becommeth vs to thynke vpon oure brethren) yee and are right glad, of youre prosperous honoure.

And though we haue had greates troubles and warres, so that the kynges aboute vs haue foughten agaynst vs: yet wolde we not be greuous vnto you ner to other of oure louers and frendes in these warres. For we haue had helpe fro heauē, so that we are deliuered, and oure enemies subdued. Wherefore we chose Flumenius the sonne of Antiochus and Antipater the sonne of Jason, and senter them vnto the Romaynes, for to renue the olde bonde of frendshipe and loue with them. We commaunded them also to come vnto you, to salute you, and to deliuer you letters, concerninge the renouacion of y brotherhode. And now ye shal do right wel, to geue vs an answer there vnto.

And this is the copy of the wrytinge, which Arius the kyng of Sparta sente vnto Onias: Arius kyng of the Sparcians sendeth greetynge vnto Onias the hye priest. It is founde in wrytyng, that the Sparcians and Jewes are brethren, and come of the generacion of Abraham. And now for so much as this is come to oure knowlege, ye shal do wel, to wryte vnto vs of youre prosperite. As for vs, we haue wrytten to mynde vnto you: Oure catell and goodes are yours and yours, ours. These thinges haue we commaunded to be shewed vnto you.

When Jonathas herde, that Demetrius prieces were come forth to fight agaynst him with a greater hoost the afore, he wente fro Jerusalem, and met the in the lode of Hemath, for he gaue them not space to come in to his owne countre. And he sent spyes vnto the tentes, which came agayne and tolde him, that they were appoynted to come vpon him in the night season. Wherefore when the Sonne was gone downe, Jonathas commaunded his men to watch all y night, and to be ready w weapens for to fight: and set watchmen rounde aboute the hoost. But when the aduersaries herde that Jonathas was ready w his men to the battayll, they feared and were afraied in their hertes, and kyndled fyres in their tentes, brake vp, and gat them awaye. Neuertheles Jonathas and his company knewe it not till the mornynge, for they sawe the fyres burnynge.

Then Jonathas folowed vpon the, but he might not ouertake them, for they were

The i. booke of the Machabees.

gone ouer the water Eleutherus. So Jonathas departed vnto y^e Arabians (which were called Zabadei) slewe them, & toke their goodes. He proceeded furthur also, and came vnto Damascus, & wente thorow all that countre. But Simon his brother toke his iourney and came to Ascalon and to the nexte stronge holdes: departinge vnto Joppa, and wanne it. For he herde, that they wolde stonde of Demetrius partie: wherfore he sent me of warre in the cite, to kepe it. After this came Jonathas home agayne, & called the elders of the people together: and deuysed with the for to buylde vp the stronge holdes in Jewry, and the walles of Jerusalem, to set vp an hye wall betwixte the castell and y^e cite, for to separate it from the cite, that it might be alone, and that men shulde nether bye nor sell in it.



Vpō this they came together for to buylde vp the cite: and for moch as the wall vpō the broke of the west syde (called Caphetheta) was fallen downe, they repayred it. And Symon set vp Adiada in Sephela, and made it stronge, settinge portes & lockes vpō it. Now when Triphon purposed to raigne in Asia, to be crowned, and to slaye the kynge Antiochus: he was afrayed that Jonathas wolde not suffre him, but fight against him. Wherfore he wente aboute to take Jonathas, and to kyll him.

So he departed, and came vnto Bethsan. Then wente Jonathas forth against him to the battayll with fourtye thousande chosen men, and came vnto Bethsan also. But whē Triphon sawe that Jonathas came with so greaue an hoost to destroye him, he was afrayed: and therfore he receaued him honorably, commended him vnto all his frendes, gaue him rewardes, and commaunded his men of warre to be as obediēt vnto him as to himself.

And saide vnto Jonathas: why hast thou caused this people to take soch trouaile, seyn

The xiiij. Chap.

ge there is no warre betwixte vs? Therfore sendethem home agayne, & chose certaine me to waite vpon the, & come thou to me to Ptolomais: for I wil geue it the, wth the other stronge holdes, men of warre and their officers: As forme, I must departe, this is only y^e cause of my comynge. Jonathas beleued him, & dyd as he sayde, puttinge awaye his hoost, which wente in to y^e londe of Juda. He kepte but iij. M. by him, wherof he sente ij. M. in to Galilee, & one M. wente with himself.

Now as soone as Jonathas entred in to Ptolomais, the citsyns sparred the gates of the cite, and toke him, and slewe all them with the swerde, that came in with him. Then sent Triphon an hoost of fote me and hoisemen in to Galilee and in to the greaue playne felde, to destroye all Jonathas company. But when they knew that Jonathas was taken, and all they slayne that wayted vpon him: they toke counsell together, and came forth ready to the battayll. So when they which folowed vpon them, sawe, that it was a matter of life, they turned backe agayne. As for the other, they wente in to y^e londe of Juda peaceably, & bewayled Jonathas, & them that were with him right sore. And Israel made greaue lamentacion. The all the heithen y^e were rounde aboute them, sought to destroye the. For they sayde: now haue they no captayne, nor eny man to helpe them. Therfore let vs overcome them, and rote out their name from amonge men.

The XIII. Chapter.

Now whan Symon herde that Triphon gathered a greaue hoost, to come in to y^e londe of Juda, and to destroye it: and sawe y^e the people was in greaue fearfulness and care: he came vnto Jerusalem, and gathered the people together, & gaue the exortacion, sayenge: Ye knowe what greaue battayls I and my brethien & my fathers house haue stryken for the lawe & the Sanctuary, and what maner of troubles we haue sene: thorow occasion wherof, all my brethien are slayne for Israels sake, and I am left alone. And now let not me spare myne owne life in eny maner of trouble, for I am no better then my brethien: but wil avenge my people and the Sanctuary, oure children and oure wyues: for all the heithen are gathered together, to destroye vs of very malice.

At these wordes the hartes of the people were kyndled together, so that they cried with a loude voyce, sayenge: Thou shalt be captayne in steade of Judas & Jonathas

The i. booke of the Machabees.

thy brethren, ordre thou onre batell, 7 what so ener thou commaundest vs, we shall do it. So he gathered all the men of warre, makinge haist to fymish all the walles of Jerusalem, which he made stronge rounde aboute.

B Then sent he Jonathas the sonne of Absalomus wth a fresh hoost vnto Joppa, which diuene them out & were in the castell, and remayned there himself. Triphon also removed from Ptolomais with a greate armye, to come in to the londe of Juda, and Jonathas with him in warde. And Simon pitched his tentes at Addus before the playne felde.

But when Triphon knewe that Symon stode vp in steade of his brother Jonathas, and that he wolde warre agaynst him: he sent messaungers vnto him, sayenge: Where as we haue kepte Jonathas thy brother, it is for money that he is owynge in the kyngees accompte, concernynge the busynesse & he had in honde. Wherefore sende now an C. talentes of syluer and his two sonnes for suretie, that when he is lette forth he shal not forsake vs: and we shal sende him agayne. Nevertheless Symon knewe, that he dyssembled in his wordes: yet commaunded he the money & childien to be delyuered vnto him: lest he shulde be the greater enemye agaynst & people of Israel, and saye: because he sent him not the money and the childien, therefore is Jonathas deed.

C So Symon sent him the childien and an hundred talentes, but he dyssembled, & wolde not let Jonathas go. Afterwarde came Triphon in to the londe, to destroye it, and wente rounde aboute by the waye, & ledeth vnto Ador. But where so ever they wente, thither wente Symon and his hoost also. Now they that were in the castell, sent messaungers vnto Triphon, that he shulde make haist to come by the wyldernes, and to sende them vytales: And Triphon made ready all his horsmen to come that same night. Nevertheless it was a very greate snowe, so that he came not in Galaadithum. And whē he diuene nye Baschama, he slewe Jonathas and his sonnes there, and then turned for to go home in to his owne londe.

Thē sente Symon for to fet his brothers deede coarce, and buried it in Modin his fathers cite. So all Israel bewayled him with greate lamentacion, and mourned for him very longe. And Symon made open the sepulcre of his father and his brethren a buyldynge hye to loke vnto of fre stone behynde and before: and set vp seven pylers, one

The xiiij. Chap. Fo. lxxi.

agaynst another (for his father, his mother and foure brethren) and set greate pilers rounde aboute, with armes vpon them for a perpetuall memory, and caried shippes besyde the armes: & they might be sene of mē saylinge in the see. This sepulcre which he made at Modin, stondeth yet vnto this daye.

Now as Triphon wente forth to walke wth & yōge kynge Antiochus, he slewe him traiterously, and raigned in his steade, crowned himself kynge of Asia, and dyd moch euell in the londe. Symon also buylde vp the castles in Jewry, makinge them stronge with hye towres, greate walles, portes and lockes, and layed vp vytales in the stronge holdes. And Symon chose certayne men, and sente them to kynge Demetrius: to desyre him, & he wolde discharge the londe from all bondage, for Triphon had spoyled it very sore. Where vpon Demetrius the kynge answered him, & wrote vnto him after this maner:

Demetrius & kige sendeth gretinge vnto Symon the hye priest his frende, with the elders and people of the Jewes. The golden crowne and precious stone & ye sente vnto vs, haue we receaued: and are ready to make a fied fast peace with you, yee and to wryte vnto oure officers, for to release you, concernynge the thinges wherin we made you fre: and the appoyntment & we make with you, shalbe firme and stable. The stronge holdes which ye haue buylde, shal be youre owne. As for eny over sight or fawte committed vnto this daye, we forgeue it, and the crowntax that ye ought vs also. And where as was eny other tribute in Jerusalem, it shal now be no tribute: and loke who are mee amonge you to be in oure courte, let them be witten vp, that there maye be peace betwixte vs.

Thus the yock of the heithen was taken from Israel, in the hundred and seuentie yere. And the peple of the Jewes beganne to write in their lettres and actes on this maner: In & first yere of Symon the hye priest, and prynce of the Jewes.

In those dayes wente Symon vnto Gaza, and beseged it rounde aboute, where he set vp ordinaunce of warre. And wanne a towre, which he toke. So they that gat in to the towre leapt into the cite, which was in a greate feare: In so moch that the people of the cite rente their clothes, and clymmed vp vpon the walles with their wyues and children, beseking Symon to be as one with them, sayenge:

O reward vs not after & wickednes, but be

D
Iosephus
capite 10.
libro 12

E

1. Machab.
14. d

The i. booke of the Machabees.

S gracious vnto vs, and we shal do y^e seruyce. Then Symon for very pite, wolde fight no more agaynst them, but put them out of the cite, and caused the houses (wherin the ymagines were) to be clenſed: and ſo entred the cite with psalmes of prayſe, geuynge thankes vnto the L O R D E. So when he had caſt all abhominaciōs out of the cite, he ſet ſoch men in it as kepte the lawe of God, and made the cite ſtronger, and builded a dwelling place for himſelf.

Now when they in the caſtell at Jeruſalem were kepte ſo ſtrately, that they coude not come forth ner in to countrie, and might nether bye ner ſell: they were very hungrie, and many of them famiſhed to death: In ſo moche that they beſought Symon to be at one with them, which he granted them. So he put them out from thence, and clenſed the caſtell from fylchynneſſe. And vpon the xxiij. daye of the ſeconde moneth in the Cxxxj. yere they entred in to it with thankesgeuynges and braunches of palme trees, with harpes, crowdes, cymbals, and lutes, ſyngynge psalmes and ſonges of prayſe vnto God, for that the greates enemy of Iſrael was overcome.

And Symon ordered that the ſame daye ſhulde be kepte every yere in gladneſſe, and made ſtronger the hyll of the temple that was beſyde the caſtell, where he dwelt himſelf with his company. Symon alſo perceauynge that Jhon his ſonne was a mightie man of armes, made him captayne of all the hoofteſ, and cauſed him to dwell at Gaza.

The XIII. Chapter.

In the Cxxxj. yere gathered kynge Demetrius his hoofte, and departed vnto Media, to gett him helpe for to fight agaynst Triphon. Now when Arſaces the kynge of Perſia and Media herde, that Demetrius was entred within his borders: he ſente one of his prynces to take him alyue, and to brynge him vnto him. So he wente and ſlew Demetrius hoofte, toke himſelfe, brought him to Arſaces, which kepte him in warde. And all the londe of Iuda was in reſt, ſo longe as Symon lyued: for he ſought the wealth of his people, therefore were they glad to haue him for their ruler, and to do him worſhippe allwaye.

Symon wanne the cite of Joppa alſo for an haven towne, and made it an intrauce in to the Iles of the ſee. He enlarged the borders of his people, and cōquered them more

The xiiij. Chap.

londe: He gathered vp many of their people that were priſoners: he had the dominion of Gaza, Bethſura and the caſtell, which he clenſed from fylchines, and there was no mā that reſiſted him: So that every man tyllid his grounde in peace, the londe of Iuda and the trees gaue their frute and encrease. The elders ſat all in iudgment, and toke their deuoyce for the wealth of the londe: the yonger men put on worſhippe and harnesse vpon them. He prouyded vytayles for the cities, and made goodly ſtronger holdes of them: ſo that the fame of his worſhippe was ſpoken of vnto the ende of y^e worlde. For he made peace thorow out the londe, and Iſrael was full of myrth and ioye.

Every mā ſat vnder his vyne & fyge trees and there was no man to fraye them awaye. There was none in y^e londe to fight agaynst them, for then the kinges were overcome. He helped thoſe that were in aduerſite amonge his people, he was diligent to ſe y^e lawe kepte: as for ſoch as were vngodly and wicked he toke the awaye. He ſet vp y^e Sanctuary, & encreaſed the holy veſſels of the temple.

When y^e Romaynes and Sparcians had gotten worde, y^e Jonathas was deed, they were right ſory. But when they herde y^e Symon his brother was made hye prieſt in his ſteade, and how he had wonne the londe agayne wth the cities in it: they wrote vnto him in tables of laton, to renue the frendſhippe & bonde of loue, which they had made afore with Judas & Jonathas his brethre. Which writinges were red before the congregacion at Jeruſalem.

And this is the copy of the lettres, that the Sparcians ſent: The Senacours and ciueſyns of Sparta ſende gretinge vnto Simō y^e greates prieſt wth the elders, prieſtes, & y^e other people of the Jewes their brethre: Whē y^e embassiours that were ſente vnto y^e people, certified vs of youre worſhippe, honoure and prosperous wealth: we were glad of their cōmynge, and haue written the earande which they ſpake before the counsell of the people: namely, that Tumenius the ſonne of Antiochus, and Antipater the ſonne of Jaſon the Jewes embassiours are come vnto vs, for to renue the olde frendſhippe with vs. Vpon this the people conſented, that the men ſhulde be honorably intreated, and that the copy of their earande ſhulde be written in the ſpeciall booke of the people, for a perpetuall memory vnto the Sparcians: yee and that we ſhulde ſende a copy of the ſame vnto Symon the greates prieſt.

Leui. 20. m
2. Reg. 4 b

1. M. 2. 3 c. d
and 12. a

The i. booke of the Machabees.

D After this dyd Symon sende Flumenius vnto Rome, with a golden shylde of a thousande pounce weight, to confirme the frendshipe with them: which when the Romaynes vnderstode, they saide: what thakes shal we recompence agayne vnto Symon & his childien? For he hath stablished his brethre, and ouercome the enemies of Israel. Wherefore they graunted him to be fre. And all this wrote the Jewes in tables of lator, and nailed it vnto the pilers vpon the mount Sion. The copy of the writinge is this:

The xviij. daye of y^e moneth Elul in the Cxxxij. yeare in the thirde yeare of Symon the hye prest, in the greate congregacion of y^e prestes, rulers of the people, and elders of the countre at Asaramel, were these wordes openly declared:

E For so moch as there was moch warre in oure londe, therefore Symon y^e sonne of Mathathias (come of the childien of Jacob) and his brethren, put them selues in parell, and resisted the enemies of their people: that their Sanctuary and lawe might be maneyned, and dyd their people greate worshippe. Jonathas in like maner, after that he had gouerned his people and bene their hye prest: dyed, and lyeth buried besyde his elders.

After that wolde their enemies haue trodden their holy thynges vnder fote, destroyed their londe, and vterly waisted their Sanctuary. Then Symon withstode them, and fought for his people, spent moch of his owne money, weapened the valeaunt men of his people, gaue them wages, made stronge y^e cities of Iuda, with Bethsura that lieth vpon the borders of Jewry, (where the ordinance of their enemies laye somtyme) & set Jewes there for to kepe it.

S He made fast Joppa also, which lieth vpon the see, and Gaza that bordieth vpon Azotus, (where the enemies dwelt afore) and there he set Jewes to kepe it: and what so euer was mete for the subduynge of the aduersaries, that layed he therin. Now when the people sawe the noble actes of Symon, and what worshippe he purposed to do for them, his godly behauioure, and faithfulnessse which he kepte vnto them, & how he fought by all waies y^e wealth of his people, because he dyd all this, therefore they chose him to be their pryncce & hye prest. And in his tyme they prospered wel by him, so y^e the heathens were take out of their londe: & they also which were in the cite of David at Ierusalem in the castell (where they wente out and desi-

The xv. Chap. Fo. lxxij.

led all thynges that were aboute the Sanctuary, and did greate harme vnto clenynes) and Symon put men of the Jewes in it, for the defence of the londe and the cite, and set vp the walles of Ierusalem.

And kynge Demetrius confirmed him in his hye presthode, made him his frende, and dyd him greate worshippe. For he herde that the Romayns called y^e Jewes their frendes, louers and brethren: how honorably they receaued Symons embassicours: how y^e Jewes and prestes consented that he shulde be their pryncce and hye prest perpetually (till God raysed vp the true prophet) and that he shulde be their captaigne, to care for the Sanctuary, and to set officers vpon the wortes therof, ouer the londe, ouer the weapens, ouer the houses of defence, to make prouision for the holy thynges, and to be obeyed of euery man, and all the writinges of y^e londe to be made in his name: that he shulde be clothed in purple and golde, and that it shulde be lawfull for none of the people nor prestes to breake eny of these thynges, to withstonde his wordes, ner to call eny congregacion in the londe without him: that he shulde be clothed in purple, and weere a colar of golde: And yf there were eny which disobeyed or brake this ordinaunce, that he shulde be punyshed.

So all the people consented to alowe Symon, and to do accordyng to these wordes. Symon also himselfe toke it vpon him, and was contente to be the hye prest, the captaigne and pryncce of the Jewes and prestes, and to gouerne them all. And they commaunded to make this writinge in tables of lator, and to fasten it vnto the compasse of the Sanctuary in an open place: and to laye vp a copy of the same in the treasury, that Symon and his posterite might haue it.

The XV. Chapter.

Now, kynge Antiochus the sonne of Demetrius sente lettres from the Isles of the see, vnto Symon the hye prest and pryncce of the Jewes, and to all the people, conteyninge these wordes: Antiochus the kynge sendeth gretinge vnto Symon the hye prest and to the people of the Jewes. For so moch as certayne wicked men haue gotten the kyngdome of oure progenitors, I am purposed to chalenge the realme agayne, and to restore it to the olde estate.

Wherefore I haue gathered a greate host

The i. booke of the Machabees.

and made shippes of warre: that I maye go thorow the countre, and be auenged of them which haue destroyed oure londe, and wayl-
ted many cities in my realme. And therefore now I make the fre also from all the tribu-
tes, wherof all kynges my progenitours ha-
ue discharged the, and from other customes
(wher from they haue released the) what so
euer they be: Yee I geue the leaue to smyte
money of thine owne within thy londe. As
for Jerusalem, I wil that it be holy and fre:
and all the weapens and houses of defence
which thou hast buylded and kept in thine
hondes, shal be thine. Whereas any thinge
is or shal be owinge vnto the kyng, I forgi-
ue it the, from this tyme forth for evermore.
And when we haue obtayned oure kyngdo-
me, we shal do the, thy people and the tem-
ple greate worship: so that youre honour
shal be knowne thorow out þ whole worlde.

In the Cxxiiij. yeare wente Antiochus in
to his fathers londe, and all the men of war-
re came together vnto him, so that fewe we-
re left with Triphon. So the kyng Antio-
chus folowed vpon him, but he fled vnto Do-
ra, which lieth by the see syde: for he sawe þ
there was myschefe comminge vnto him,
and that his hoost had forsaken him. Then
came Antiochus vnto Dora with an hūdreth &
twentye thousande men of armes vpon fo-
re, and eight thousande horsmen. So he com-
passed the cite rounde aboute, and þ shippes
came by the see. Thus they vered the cite by
londe and by water, in so much that they suf-
fired no man to go in nor out.

1. Ma 14. d

In the meane season came Numenius (&
they that had bene with him) from the cite
of Rome, hauinge lettres witten vnto the
kynges and prouincies, wherin were contey-
ned these wordes: Lucius the Mayre of Ro-
me sendeth gretinge vnto Ptolomy the kyng.
The embassitours of the Jewes oure frē-
des beinge sent from Symon the hye prest
and from the people of the Jewes, came vn-
to vs, for to renue the olde frendshipe and
bonde of loue, and brought a shylde of golde
weyenge a thousande pounde, which we we-
re contente to receaue of them. Wherfore we
thought it good to wryte vnto the kynges &
prouincies, to do them no harme, nor to take
parte agaynst the, their cities ner countrees
nether to mayntene their enemies agaynst
them. If there be any wicked personnes ther
forc fled from their countre vnto you, dely-
them vnto Symon the hye prest, þ he maye
punysh them acordinge to their owne lawe.

The same wordes wrote the Romaynes

The xv. Chap.

also vnto Demetrius the kyng, to Attalus,
Araba, Arsaces and to all regions: as Sam-
sanes, to them of Sparta, Delo, Mido, Sy-
don, Caria, Samos, Pamphilia, Lycia, Ali-
carnassum, and to þ Rhodes: to Gaselis, Coo,
Sida, Arado, Goityna, Gnydum, to Cypres
and to Cyren. And of euery lettre they sent a
copy to Symon the hye prest and to the peo-
ple of the Jewes. So Antiochus the kyng
brought his host vnto Dora the seconde ty-
me, to take it: where he made diuerse ordinaū-
ces of warre, and kepte Triphon in, þ he shul-
de not come forth. Then Symon sent Antio-
chus two thousande chosen mē to helpe him
with golde, syluer and other plenteous geer:
Nevertheless he wolde not receaue them,
but brake all þ couenaunt which he made to
Symon afore, & withdrew himself fro him.

He sent Athenobius also a frende of his
vnto Symon, for to reason with him, sayen-
ge: Re witholde fro me Joppa and Gaza (&
the castell that is at Jerusalem) which are citi-
es of my realme, whose borders ye haue des-
troyed, and done greate euell in the londe, ha-
uynge the dominaciō in many other places
of my kyngdome. Wherfore delyuer now þ
cities which ye haue takē, & þ tributes of þ
places þ ye haue rule vpon with out the bor-
ders of Jewry: Or els geue me fyne hūdreth
talentes of syluer, yee and for the harme that
ye haue done in the cities and for the tribu-
tes of the same, other fyve hundred talētes.
If no, we shal come and fight agaynst you.

So Athenobius the kynges frende came
to Jerusalem, and when he sawe þ greate wor-
shipe and honoure of Symon in golde, syluer
and so greate plenty of ornaments: he mar-
veled, and tolde Symon as the kyng com-
maunded him. Then answered Symon and
saide vnto him: As for vs, we haue nether ta-
ken other mēs londe, ner witholdē them, but
only oure fathers heretage, which oure ene-
mies had vnrighteously in possession a cer-
tayne tyme. This heretage of oure fathers
haue we chalenged in processe of tyme. And
where as thou cōplaynest concernynge Jop-
pa and Gaza, they byd greate harme to þ
people and in þ londe, yett wyll we geue an C.
talentes for them.

Nevertheless Athenobius answered him
not one worde, but turned agayne wrothful-
ly vnto þ kyng, and tolde him all these wor-
des, and the greate dignite of Symon with
all that he had sene, and the kyng was very
angrie. In the meane tyme fled Triphon by
shippe vnto Orthosaida. Then the kyng
made Cendebeus captayne of the see coast, &

ludic. ii. c. d

The i. booke of the Machabees.

gane him an hoost of fote men and horsmen, comandinge him to remoue y^e hoost toward Jewry, & to buylde vp the cite of Cedron, to make vp y^e portes, & to warre agaynst y^e people of the Jewes. As for the kynge him self, he folowed upon Triphon. So Cendebeus came vnto Jamnia, & beganne to vere y^e people, to treade downe Jewry, to take the people presoners, to slaye the & to buylde vp Cedron: where he set horsmen & other men of warre, that they might come forth and go thorow the stretes of Jewry, like as the kynge had commaunded him.

The XVI. Chapter.

A Then came Jhon vp from Gaza, and tolde Symon his father, what Cendebeus had done amonge their people. Vpon this called Symon two of his eldest sonnes, Judas & Jhon, and sayde vnto them: I and my brethren & my fathers house, haue ener from oure youth vp vnto this daye, foughten agaynst the enemies of Israel, & God gaue vs good fortune to deliuer Israel oft tymes. And now for so moch as I am olde, be ye in steade of me & my brother, to go forth & fight for oure people, & the helpe of God be wth you. So he chose xx. M. fightinge men of the countre, with horsmen also, which wente forth agaynst Cendebeus and rested at Modin.



In the mornynge they arose, & wete in to y^e playne felde: and beholde, a mightie grea te hoost came agaynst the, both of fote men & horsmen. Now was there a water broke betwixte them, & Jhon remoued the hoost toward the. And when he sawe that the people was afrayed to go ouer y^e water broke, he wente ouer first him self: and the men seynge this, folowed him.

23 Then Jhon set his horsmen & fote men in ordie, the one by the other, for their enemies horsmen were very many. But when they blew vp the prestes trompettes, Cendebeus

The xvi. Chap. Fo. lxxij.

fled wth his hoost, wherof many were slayne, and the remnaunt gat them to their stronge holde. Judas also Jhons brother was wounded at y^e same tyme. And Jhon folowed still vpon y^e enemies, till he came to Cedron which he buylde. The enemies fled also vnto the towres y^e were in y^e felde of Azotus, & those dyd Jhon burne vp. Thus there were slayne ij. M. men of them, & Jhon turned agayne peaceably in to Jewry.

And in the felde of Jericho was Ptolemy the sonne of Abobus made captaigne: which because he had abundaunce of syluer & golde, (for he had married the doughter of Symon the hye prest) waxed proude in his mynde, & thought to conquere the lode, ymagininge falsed agaynst Symon & his sonnes, to destroye the. Now as Symon was goynge aboute thorow the cities, y^e were in y^e countre of Jewry, and carynge for them: he came downe to Jericho, with Matathias & Judas his sonnes, in the Cxxxvij. yeare, in y^e first moneth called Sabat. Then Ptolemy y^e sonne of Abobus receaued them (but wth disceate) in to a stronge house of his called Doch, which he had buylde, where he made them a bandet.

So when Symon & his sonnes were merry & had dronken well, Ptolemy stode vp wth his men (wh^o he had hyd there) & toke their weapons, entred in to the bandet house, & slewe Symon wth his two sonnes, & certayne of his seruantes. Soch greate vnfaichfulnesse dyd Ptolemy in Israel, and recompensed euill for good. Then wrote this Ptolemy y^e same vit to kynge Antiochus, requyringe him that he shulde sende him an hoost to helpe him: & so shulde he deliuer him the lode, wth the cities & tributes of the same. He sent other men also vnto Gaza, for to take Jhon: & wrote vnto the captaines to come to him, & he shulde geue them syluer, golde and rewardes. And to Jerusalem he sent other, to take it and the Sanctuary.

The ranne there one before, & tolde Jhon in Gaza, that his father & his brethren were slayne, and how that Ptolemy had sent to slay him also. Wh^{en} Jhon herde this, he was sore abashed, and layed h^odes of them that were come to destroye him, and slewe them: for he knowe, that they wente aboute to kyll him.

As for other thinges concernynge Jhon: of his warres, of his noble actes (wherin he behaued him self manfully) of the buyldinge of walles which he made, and other of his dedes: They are written in the cronicle.

The i. booke of the Machabees.

cles of his presthode, from the tyme forth
þ he was made hye prest after his father.

The ende of the first booke of
the Machabees.

The seconde booke Of the Machabees.

What this booke conteyneth.

- Chap. I.** The Jewes wyte vnto Aristobolus of the clensynge of the temple, and of the feast of tabernacles. Of the fyre that was hyd in the pye.
- Chap. II.** What Jeremy requyred of the Jewes that were in prison, and of these stories.
- Chap. III.** The Greke kynges helde the temple at Jerusalem in honour. The variaunce betwixte Simon and Onias. What Appollonius & Heliodorus dyd at Jerusalem. The punysshment of Heliodorus.
- Chap. IIII.** The wickednes of Symon. The faithfulness of Onias. Jason laboureth to be hye prest. Of his wickednesse, and how he was dryuen away. The alteration of the presthode. Andronicus destroyeth Onias, and God stricken him therfore.
- Chap. V.** Wonderous thinges done at Jerusalem. Jason falleth vpon the cite, handleth abominably, and yet is sayne to sle at the last. The kyng of Egypt taketh the cite agayne with greate bloudsheddyng.
- Chap. VI.** The kyng procedeth forth in his tyranny, as well in othe cities where the lawe of God is kepte, as at Jerusalem. All this sendeth God for the wickednes of the people. The stedfastnesse of Eleazar.
- Chap. VII.** The death of the viij. brethren & their mother. How constante they are to suffre, rather then to obeye the wicked kyng.
- Chap. VIII.** The manlynesse of Judas Machabeus, and how Philippe medleth against him. Judas comforteth his people, and overcommeth Nicanor.
- Chap. IX.** Of Antiochus and his pryde, & how God punished him.
- Chap. X.** Machabeus wynneth the holy cite agayne, and clenseth it. Eupator foloweth his father Antiochus. Judas Machabeus ordereth him self well.
- Chap. XI.** What Lysias purposeth Judas with stondereth him, God taketh his parte. Lysias & Judas are at one.
- Chap. XII.** Timotheus, Appollonius and other, ymagin treason. Judas Machabeus punyssheth them, wynneth Caspin & other cities.
- Chap. XIII.** Antiochus & Lysias make the forth agaynst the Jewes. Judas gathereth the people, & byddeth them call vpon God goeth on, and besyde Modin strifeth a greate batell.
- Chap. XIII.** Of Demetrius the sonne of Seleucus. The trayterous dealinge of Alcimus. Nicanor breaketh falsely the bonde made with Judas Machabeus. Of the malynes of Razza.
- Chap. XV.** Nicanors wicked purpose. Judas giveth his people godly consolacion. Of his dreames and visions, and how Nicanor perished.

The first. Chap.

The first Chapter.



He brethren of y Jewes which be at Jerusalem & in the londe of Jewry, wish vnto those brethren of y Jewes that are thorough out Egypte: good fortune, health and peace.

God the LORDE be gracions vnto you, & thynke vpon his couenaunt þ he made w Abraham, Isaac & Jacob his faithfull seruantes: and geue you all soch an herte, that ye maye loue and serue him, yee and perfonr me his wyll with an whole herte and of a wyllinge mynde: he opene youre hertes in his lawe and in his commaundementes, sende you peace: heare youre prayers, be at one with you, and neuer forsake you in tyme of trouble. This is heare oure prayer for you. Deut. 10. 1

What tyme as Demetrius raigned, in the Cxxx. yeare, we Jewes wrote vnto you in y trouble and violence that came vpon vs. In those yeares after that Jason departed out of the holy londe and kyngdome, they brent vp the portes, and shed innocent bloud. Then made we oure prayer vnto þ LORDE, and were herde: we offred, and lighted the candels, settinge forth cakes and bried. And now come ye vnto the feast of tabernacles in the moneth Caslen. Leuit. 23. 1

In the Cxxxvij. yeare y people þ was at Jerusalem and in Jewry, the counsell and Judas him self, sent this wholsome salutation vnto Aristobolus kyng Ptolomys master, which came of the generacion of the anoynted prestes: and to the Jewes that were in Egypte: In so much as God hath deliuered vs from greate perils, we thanke him hylie, In that we resisted so mightie a kyng. And why? he brought men out of Persis by heapes, to fight agaynst vs and the holy cite. For as he was in Persis (namely, þ capayne w the greate hoost) he perished in the temple of Elanias, beyng disceaued thow the deuyc of Elanias prestes. For as he was purposed to hane dwelt there, Antiochus & his frendes came thither, to receaue moch moneye for a dowry. So whē Elanias prestes had layed forth þ moneye, he entred with a small company in to the compasse of the temple, and so they shut the temple.

Now when Antiochus entred by openynge the pryncy intrance of the temple, þ prestes stoned þ capayne to death, hewed the in peces that were with him, smote of their heades, and throwe them out. In all thinges God be praysed, which hath deliuered the wicked in to oure hondes. C

The .ij. booke of the Achabees.

Where as we now are purposed to kepe the purification of the temple vpon þe xxv. daye of the moneth Casleu, we thought necessary to certifie you therof: that ye also might kepe the tabernacles feast daye, & the daye of the fyre, which was geuen vs when Nehemias offred, after that he had set vp þe temple & the altar. For what tyme as oʳ fathers were led awaye vnto Persia, þe prestes (which then sought the honoʳ of God) to kepe þe fyre pryncely from þe altar, & hyd it in a valley, where as was a depe drye pyt: & ther in they kepte it, because the place was vnknowne to every man. Now after many yeres when it pleased God, þe Nehemias shulde be sent from the kynge of Persia: he sent the childers children of those prestes (which had hyd the fyre) to seke it. And as they tolde vs, they founde no fyre, but thicke water.

Leuit. 24. a
10. a. 15. c

¶ The commaunded he them to drawe it vp, & to brynge it him, & þe offerynges withall. Now when þe sacrifices were layed on & ordred, the prest Nehemias commaunded to sprenkle them & the wod wth the water. Whē this was done, & the tyme come þe Sonne shone, which afore was hyd in the cloude: there was a greate fyre kyndled, In so moch þe euery man marueled. Now all the prestes prayed, whyle the sacrifice was a makynge. Jonathas prayed first, and þe other gaue an swere.

And Nehemias prayer was after this maner: O LORDE God maker of all thinges, thou fearfull & stronge, thou righteous & mercifull, thou þe art onely a gracious kynge, onely lyberall, onely iust, Almightie and everlastinge, thou þe deliuerest Israel from all trouble, thou þe hast chosen the fathers & halowed them: receaue the offeringe for the whole people of Israel, preserve thine owne porcion, & halowe it. Gather those together, þe are scattede abrode from vs: deliuer them þe are vnder the heithens bondage, loke vpon them which are despyed & abhorred, þe the heithen make knowe & se, how þe thou art oʳ God: punyshe them þe oppresse, and proudly put vs to dishonoure. Set þe people agayne in thy holy place, like as Moses hath spokē.

Deu. 30. a
12

¶ And the prestes songe psalmes of thankesgynges, so longe as the sacrifice endured. Now when the sacrifice was bient, Nehemias commaunded the greate stones to be sprenkled wth the residue of the water. Which when it was done, there was kyndled a flame of the also: but it was consumed thorow the light, þe shyned from the altar. So whē this matter was knowne, it was tolde the

Indic. 2. d
9. R. c. 18 c
Eccli 42. a

The ij. Chap. Ho. lxxiiij.

Kynge of Persia, that in the place where the prestes (which were led awaye) had hyd fyre, there appeared water in steade of fyre, & that Nehemias & his company had purified the sacrifices withall. Then the kynge consideringe & ponderynge þe matter diligently, made him a temple, to proue the thinge þe was done. And whē he founde it so in dede, he gaue the prestes many giftes & dyuerse rewardes: yee he toke them wth his owne hōde, & gaue the. And Nehemias called the same place Neptchar, which is as moch to saye as a cleansing: but many men call it Nepti.

The II. Chapter.

¶ It is founde also in the writings of Jeremy the prophet, þe he commaunded them which were caried awaye, to take fyre, as it is sayde afore. The commaunded them also, þe they shulde not forget the lawe & commaundementes of the LORDE, & þe they shulde not erre in their myndes, whē they se ymages of syluer & golde wth their ornaments. These & soch other thinges commaunded he them, & exorted them, that they shulde not lett the lawe of God go out of their hertes.

1 Mac 1. e
12. 29. b

Baruc. 6. a

¶ It is wrytten also, how the prophet (at þe commaundement of God) charged them, to take the tabernacle & the arke wth them: & he wente forth vnto the mountaine, where Moses clymmed vp, & sawe þe heretage of God. And when Jeremy came there, he founde an open caue, wherin he layed the tabernacle, þe arke & the altar of incense, & so stopped the hole. There came certayne men together also folowinge him, to marche the place, but they coude not fynde it. Which when Jeremy perceaued, he reproveth the, sayenge: As for that place, it shalbe vntowne, vntill þe tyme that God gather his people together agayne, & receaue the vnto mercy. Then shal God shewe them these thinges, & the maiesty of the LORDE shal appeare, & the cloude also, like as it was shewed vnto Moses: & like as when Salomon desyied þe place might be sanctified, & it was shewed him.

Deu. 34. a

3

Exo. 11. d
1 R. c. b

¶ For he beyng a wyse man, handled honorably & wysely: offerynge vnto God in þe halowinge of the temple, when it was synished. And like as when Moses prayed vnto the LORDE, the fyre came downe from heauen, & consumed the burnt offeringe: Euen so prayed Salomon also, & the fyre came downe from heauen, & consumed the burnt offeringe. And Moses sayde: because the synofferynge was not eaten, therefore it is consumed. In like maner Salomon kepte the dedication

Leui 9. d

1 Par. 7. a

The ij. booke of the Machabees.

(or halowynge) eight dayes.

Some
reader:
* 17 the
mas.

In y Annotacions & wytynges of Jeremy, were these thinges put also: & how he made a lybrary, & how he gathered out of all countrees the bookes of the prophetes, of David, the epistles of the kynges, and of the pientes. Euen so Judas also, loke what he lerned by experiece of warre, & soch thinges as hath happened vnto vs, he gathered the all together, & so we haue them by vs. If ye now desyre to haue the same, sende some body to fetch them vnto you. Where as we the are aboute to celebrat the purification, we haue witten vnto you. Therfore ye shall do well, yf ye kepe the same dayes. We hope also, that the God (which) deliuered his people, & gaue them all y heretage, kyngdome, priesthode & Sanctuary y he promised them in the lawe, shal shortly haue mercy vpo vs, & gather vs together from vnder the heauē in to his holy place: for he hath saued vs fro greates perils, & hath clenfed the place.

Deut. 30. 2

1. Mac. 6. 2

As concernynge Judas Machabees & his brethren, the purification of the greates temple, the dedicacion of the altare, yee & of the warres y concerne noble Antiochus and Eupator his sonne, of the shynynge y came downe from heauen vpon these, which manfully defended the Jeres. (For though they were but fewe, yet defended they the whole londe, droue awaye y enemies hoost, recouered agayne the temple, y was spoken of thorow out all the worlde, deliuered the cite, doyng their best y the lawe of the LORDE which was put downe, might w all tranquillite be restored agayne vnto the LORDE, y was so mercifull vnto the.) As touchynge Jason also of Cyren, we haue vnder take cōpendiously to brynge in to one booke, the thinges y were cōprehended of him in fyue. For we cōsideringe the multitude of the bookes, and how harde it shulde be for them y wolde medle with stones and actes (and that be cause of so dyuerse matters) haue vnder taken so to compichende the stories: that soch as are disposed to reade, might haue pleasure and pastyme therein: and that they which are diligent in soch thinges, might the better thinke vpon them: yee and that who so euer red them, might haue profit thereby.

Neuerthelesse we oure selues that haue medled with this matter for the shorTENynge of it, haue taken no small labour, but greates diligence, watchynge and trauayle. Like as they that make a feast, wolde sayne do other men pleasure: Euen so we also (for many mens sakes) are very wel content

The iij. Chap.

to take the labour, where as we maye shortly comprehend, the chynge that other men haue truly wrytten.

For he y buyldeth an house a new, must prouyde for many chynge to y whole buyldinge: but he that payneth it afterwarde, seteth but only what is comly, mete and conuenient to garnysh it withall. Euen so do we also in like maner. And why? He that begynneth to wryte a story for the first, must with his vnderstandinge gather the matter together, set his wordes in ordre, and diligently sette out euery parte: But he that afterwarde wyll shorten it, vseth few wordes, and toucheth not the matter at the largiest. Let this be sufficient for a prologe, now wyll we beqynne to shewe the matter: for it is but a foolish thinge to make a longe prologe, and to be shorte in the story it self.

The iij. Chapter.

What tyme as the holy cite was inhabited in all peace and wealth, & when the lawes were yet very well kepte. (For so was it ordered by Onias the hye priest and other godly men, that were enemies to wickednesse:) It came therto, that euen the kynges and prynces the selues dyd the place greates worshippe, and garnysched y temple with greates giftes: In so moch that Seleucus kyng of Asia of his owne rentes bare all the costes beloninge to the seruyce of the offerynges. Then Symon of the trybe of Ben Jamin, a ruler of the temple, laboured to worke some myschefe in the cite: but the hye priest resisted him.

21

1. Mac. 1. 6

1. Mac. 4. 11

1. Mac. 3. 1

Neuerthelesse when he might not overcome Onias, he gat him to Appolonius the sonne of Thersa (which the was chiefe lorde in Celosyria and Phenices) and tolde him, y the treasury in Jerusalem was full of innumerable money, and how that the comons goodes (which belonged not vnto the offerynges) were excedinge greates also: yee and how it were possible, that all these might come vnder the kynges power.

22

Now when Appolonius had shewed the kyng of the moneye, as it was tolde him: y kyng called for Heliodorus his steward, and sent him with a commaundement, to brynge him the sayde money. Immediately Heliodorus toke his iourney, but vnder a colour, as though he wolde go thorow Celosyria and Phenices to vsset the cities, but his purpose was to fulfill the kynges pleasure. So when he came to Jerusalem, and was lonynge receaued of the hye priest in to the cite: he tolde what was determind concer-

The .ij. boke of the Machabees.

nyng the moneye, and shewed the cause of his commynge: heared also, yf it were so in dede. Then the hye prest tolde him, that there was soch money layed vp for the vpholdinge of weddowes and fatherlesse childre, and how that a certayne of it belonged vnto Hyrcanus Tobias a noble man: and that of all the moneye (which that wicked Symon had bewrayed) there were iij. hundred talents of syluer, and ij. hundred of golde: yee & that it were impossible for those mens meaninge to be disceaued, that had layed vp their moneye in the place and temple (which is had in worshippe thorow the whole worlde) for the mayntenaunce and honoure of y^e same. Whervnto Heliodorus answered, y^e the kynge had commaunded him in eny wyse, to brynge him the moneye.

C So at the daye appoynted, Heliodorus entred into the temple to ordie this matter. But there was no small feare thorow out the whole cite. The prestes fell downe before the aulter in their vestimentes, and called vnto heauen vpon him, which had made a lawe concernynge stuffe geuen to kepe, that they shulde be safely preserved, for soch as comitte them vnto keepynge. Then who so had looked the hye prest in the face, it wolde hane greued his herte: for his countenaunce and the chaunginge of his coloure, declared the inwarde sorowe of his mynde. The mā was all in heuynesse, and his body in feare: wherby they that looked vpon him, might perceaue the greife of his herte. The other people also came out of their houses by heapes vnto the comon prayer, because the place was like to come in to confucion. The women came together thorow the stretes, with hayrie clothes aboute their brestes.

D The virgins also that were kepte in, ranne to Onias, some to the walles, other some looked out at the wyndowes: yee they all helde vp their hondes toward heaue, & prayed. A miserable thinge was it, to loke vpon the comon people, & the hye prest beyng in soch trouble. But they besought Almighty God, that the goodes which were committed vnto thē, might be kepte whole, for those that had deliuered them vnto their keepynge. Nevertheless the thinge that Heliodorus was determed to do, that perfourmed he in the same place, he him self personally beyng aboute the treasury with his men of warre. But the spere of Almighty God shewed him self openly, so that all they which presumed to obeye Heliodorus, fell thorow y^e power of God in to a greate fearfulness & drede. For

The iij. Chap. Fo. lxxv.

there appeared vnto them an horse, with a terrible man syttinge vpon him, deckt in goodly aray, and the horse smote at Heliodorus with his fore fete. Now he that sat vpon y^e horse, had harnesse of golde vpon him.

Moreover there appeared ij. fayre and beautiful yongemen in goodly aray, which stode by him, scourged him of both the sydes, & gaue him many stripes without ceassing. With that, fell Heliodorus sodenly vnto the ground. So they toke him vp (beyng compassed aboute with greate darkness) and bare him out vpo a beare. Thus he that came with so many runners and men of warre in to y^e sayde treasury, was borne out, where as no man might helpe him: and so the power of God was manifest and knowne. He laye still donne also by the power of God, destitute of all hope and life. And they prayd the LORDE, that he had shewed his power vpon his place and temple, which a litle afore was full of feare & trouble: and that thorow the revelacion of the Almighty LORDE it was fylled with ioye and gladnesse.

The certaine of Heliodorus frēdes praied Onias, that in all haist he wolde call vpon God, to graunte him his life, which was geuynge vp the goost. So the hye prest considered the matter, and lest the kynge shulde suspecte that the Jewes had done Heliodorus some euell: he offred an healt offeringe for him. Now whē y^e hye prest had opteyned his petition, the same yonge mē in the same clothinge appeared, & stode besyde Heliodorus, sayenge: Thanke Onias y^e hye prest, for for his sake hath y^e LORDE graunted the y^e life: therfore seyng y^e God hath scourged y^e, gene him prayse & thanks, and shewe euery man his might & power. And whē they had spoken these wordes, they appeared nomore.

So Heliodorus offred vnto God, made greate vowes vnto him which had graunted him his life, thanked Onias, toke his hoest, & wēt agayne to y^e kinge. Thē testified he vnto euery mā, of y^e greate workes of God, y^e he had sene wth his eyes. And whē the kynge axed Heliodorus who were mete to be sent yet once agayne to Jerusalem, he sayde: If thou hast eny enemy or aduersary vnto thy realme, sende him thither, & thou shalt haue him punished, yf he escape wth his life: for in y^e place (no doute) there is a speciall power & workinge of God. For he y^e dwelleth in heaue, visiteth & defendeth y^e place: & all y^e come to do it harme, he punyssheth & plageth thē. This is now y^e matter concerninge Heliodorus, & y^e keepynge of y^e treasury at Jerusalem.

a. Ma 10. &
and 11. b

a. Mac 5. c

12

110. 11. b

a. ct. 17. c

3

The ij. booke of the Machabees.

The III. Chapter.

1. Ma. 3. 2

This Symon now (of whom we spake afore) beyng a bewrayer of the money and of his owne naturall countrey, reported the worst of Onias: as though he had moued Heliodorus vnto this, and as though he had bene a brynger vp of euill. Thus was he not ashamed to call him an enemy of his realme, that was so faithfull an overseer & defender of the cite & of his people: yee & so feruent in the lawe of God. But when the malice of Symon increased so farre, & thow his frendes there were certayne manslaughters comitted: Onias considered the perill & might come thow this strife, and how that Appollonius (namely the chefe lord in Celosyna and Phenices) was all set vpon tyranny, and Symons malice increased the same: he gat him to the kynge, not as an accuser of the citisyns, but as one that by himself intended the comon wealch of the whole multitude. For he sawe it was not possible to lyue in peace, nether Symon to leane of from his foolishnesse, excepte the kynge dyd loke hereto.

But after the death of Seleucus, when Antiochus (which is called the noble) toke the kyngdome: Jason the brother of Onias laboured to be hys prest: for he came vnto the kynge, and promised him thre hundred & lxx. talentes of syluer, & of the other reues lxxx. talentes. Besydes this he promised him yet an C. & L. yf he might haue a scole of y children, and that he might call them of Jerusalem Antiochians. Which when the kynge had graunted, & he had gotten the superiourite: he begane immediatly to drawe his kynsmen to the custome of the heithen, put downe the thinges, that the Jewes had set vp of loue, by Jhon the father of Eupolemius (which was sent embassicoure vnto Rome, for to make the bonde of frendshipe and loue.) he put downe all the lawes & liberties of the Jewes, and set vp wicked statutes. he durst make a fightinge scole vnder a castell, and set fayre yongemen to lerne the maners of whores and brodeles.

Chis was now the begynnynge of the heithenish & straunge conuersacion, brought in thow the vngacious and vnherbe wickednesse of Jason (which shulde not be called a prest, but an vngodly personne.) In so much, that the prestes were now nemore occupied aboute the seruyce of the aulter, but despyed the temple, regarded not the offrynges: yee gaue their diligēce to lerne to fight, to rustle, to leape, to daunce, & to put at

The iiij. Chap.

stone: not settinge by the bond of his fathers, but liked the glory of the Grekes best of all: for the which they stroue periously, and were gredy to folowe their statutes, yee their lust was in all thinges to be like the, which afore were their enemies & destroyers. Howbeit to do wickedly agaynst the lawe of God, shal not escape unpunished: but of this we shal speake here after.

What tyme as the Olympiades sportes were played at Tyus (the kynge him selfe beinge presente) this vngacious Jason sent wicked men, bearinge from them of Jerusalem (which now were called Antiochians) iij. C. diachmas of syluer for an offerynge to Hercules. These had they that caried them, desyred vnder such a fashio, as though they shulde not haue bene offred, but bestowed to other vses. Neuertheles he that sent them, sent them to the intent that they shulde be offred vnto Hercules. But because of those that were present, they were geuen as to the makynge of shippes. And Appollonius the sonne of Nestus was sent in to Egypte, because of the noble men of kynge Ptolomy Philometor. Now when Antiochus perceaued that he was put out from medlinge in the realme, he sought his owne profic, departed from thence, came to Joppa, & then to Jerusalem: where he was honorably receaued of Jason & the cite, & was brought in wth torchlight and with greate prayse: and so he turned his hoost vnto Phenices.

After iij. yeare Jason sent Menelaus (the fore sayde Symons brother) to beare the money vnto the kynge, & to bringe him answer of other necessary matters. But he (when he was praysed of the kynge for magnificence of his power) turned the hye presthode vnto himselfe, layenge vp iij. C. talentes of syluer for Jason. So whē he had gotten comādemētes from the kynge, he came, hauinge no thinge but becometh a prest, but bearinge the stomack of a cruell tyrante, & the wiach of a wylde brute beest. Then Jason (which had disceined his owne brother) seyng that he himselfe was begyled also, was fayne to fle into the lode of the Ammonites, & Menelaus gat the dominio. But as for the moneye that he had promised vnto the kynge, he dyd no thinge therein, when Sosstratus the ruler of the castell requyred it of him. (For Sosstratus was the man, that gathered the customes) wherfore they were both called before the kynge. Thus was Menelaus put out of the presthode, & Lysimachus his brother came in his steade. Sosstratus also was made lord of the Cyprians.

These were reformed very fift yeare.

1. Mac. 4. 1

1. Mac. 4. 3

It happened in þe meane season, & þe Tharsians & Malloicians made insurrecciō, because they were geuen for a present vnto Kyng Antiochus concubine. Then came þe kyng in all þe haist, to still them agayne and to pacifie the matter, leauynge Andronicus there to be his debyte, as one mete therfore. Now Menelaus supposinge that he had gotten a right convenient tyme, stole certayne vessels of golde out of the temple, and gaue the to Andronicus for a present: and some he solde at Tyus and in the cities therby.

Which when Onias knewe of a suretye, he reprimed him: but he kepte him in a sanctuary besyde Daphnis, that lyeth by Antioche. Wherfore Menelaus gat him to Andronicus, and prayed him that he wolde slaye Onias. So when he came to Onias, he counceled him craftely to come out of the sanctuary, geuynge him his honde with an ooth (how be it he suspecte him) and the he slew Onias, without eny regarde of righteuousnesse. For the which cause not only the Jewes, but other nations also toke indignacion, and were displeased for the vnrightheous death of so godly a man.

And when the kyng was come agayne from Cilicia, the Jewes and certaine of the Gekes wente vnto him, complayninge for the vnrightheous death of Onias. See Antiochus himself also was sorry in his mynde for Onias, so þe it pitied him, and he wepte, remembringe his sobernesse and manerly behauiour. Wherfore he was so kyndled in his mynde, þe he commaunded Andronicus to be striped out of his purple clothinge, & so to be led thorow out all the cite, yee and þe vngacious man to be slayne in þe same place, where he committed his wickednes vpon Onias. Thus þe LORDE rewarded him his punishment, as he had deserved. Now when Lysimachus had done many wycked dedes in þe temple thorow the counsell of Menelaus, and the voyce came abroad: the multitude gathered the together agaynst Lysimachus, for he had caried out now moch golde.

So when the people arose and were full of displeasure, Lysimachus armed iij. M. vntures to defende him: a certayne tyrant beyng their captayne, which was growen both in age & woodnesse. But when the people vnderstode the purpose of Lysimachus, some gat stones, some good stronge clubbes, & some cast asshes vpon Lysimachus. Thus there were many of the wounded, some beyng slayne, & all the other chaced awaye. But as for þe wycked churchrobber himself, they

kyllled him besyde the treasury. Of these matters therfore there was kepte a courte agaynst Menelaus.

Now when þe kyng came to Tyus, they made a cōplaynte vnto him of Menelaus, concerninge this busynesse, & þe embassicours were thie. But Menelaus wente & promised Ptolomy to geue him moch money, yf he wolde perswade the kyng. So Ptolomy wete to the kyng in to a courte (where as he was set to coole him) & bughte him out of þe mynde. In so moch þe he discharged Menelaus fro þe accusacions, & not withstandinge was cause of all myschefe: and those poore men (which yf they had tolde their cause, yee before the Scythians, they shulde haue be iudged innocent) he cōdemned to death. Thus were they so one punyshed, which folowed vpo þe matter for þe cite, for þe people, & for þe holy vessell. Wherfore they of Tyus toke indignacion, & buried the honorably. And so thorow þe covetousnesse of them that were in power, Menelaus remayned still in authorite, increasynge in malyce, to the hurte of the citesyns.

The V. Chapter.

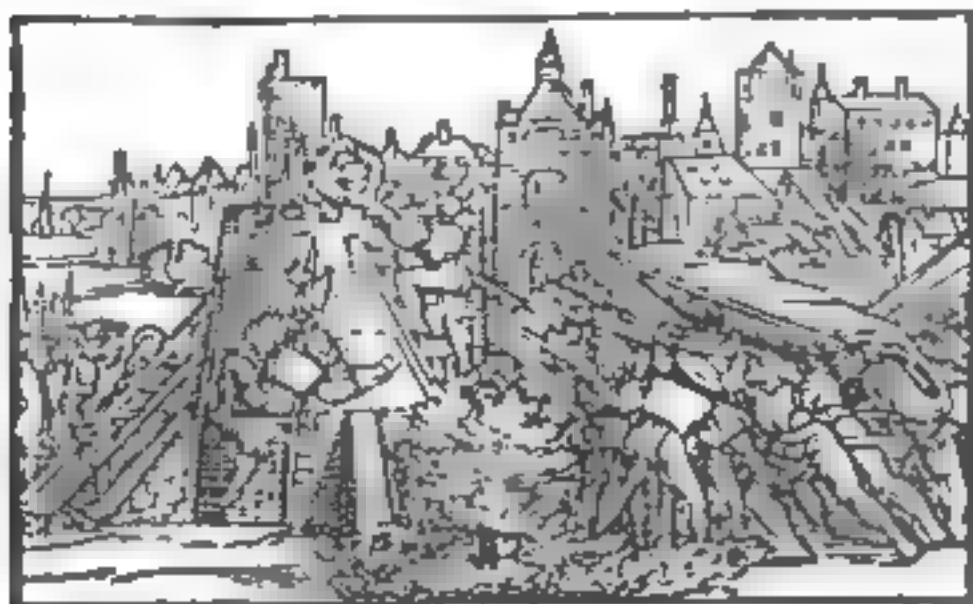
In þe same tyme Antiochus made him ready to go agayne in to Egipte. There were there sene at Jerusalem (xl. dayes lōge) hoisimē runnynge to and fro in the ayre, which had rayment of golde, & speares. There were sene also whole hoostes of mē weapened, & houses runnynge in an ordie, how they came together, how they helde forth their shildes, how þe harnessed men drew out their sweardes, & shot their dartes. The shyne of þe golde weapens was sene, & of all maner of armure. Wherfore euery mā prayed, þe those tokens might turne to good. Now whē there was gone forth a false rumō, as though Antiochus had bene deed: Jason toke a M. mē, & came so dely vpo þe cite. The citesyns ran vnto þe walles, at þe last was þe cite taken, and Menelaus fled in to the castell.

As for Jason, he spared not his owne citesyns in the slaughter, nether considered he what greute euell it were, to destroye þe prosperite of his owne kynsmen: but dyd as one that had gotten the victory of his enemies, and not of his frendes. For all this gatt he not the superiourite, but at the last receaued confucion for his malice, and fled agayne like a vagabunde in to the londe of the Ammonites. Finally (for a reward of his wickednesse) he was accused before Archas the kyng of the Arabians: In so moch that he was sayne to fle from cite to cite, beyng despysed of euery man as a forsaker of the

The ij. booke of the Machabees.

lawes, and an abhominable personne. And at þe last (as an open enemy of his owne naturall countre and of the citsyns,) he was dryuen into Egypte.

Thus he þe afore put many out of their owne natyue londe, peryshed from home himself. He went to Lacedemon, thinkinge there to haue gotten succoure by reason of kynrede. And he that afore had casten many one out vnburied, was throwen out himself, no man mournynge for him, ner puttinge him in his graue: so that he nether enioyed þe buriall of a straunger, nether was he partaker of his fathers sepulcre.



E Now when this was done the kinge suspecte, þe the Jewes wolde haue fallen from him: wherfore he came in a greate displeasure out of Egypte, and toke the cite by violence. He commaunded his men of warre also, that they shulde kylle and not spare, but slaye downe such as wold stode them, or clynmed vp vpon y houses. Thus was there a greate slaughter of yonge men, olde men, women, children and virgins. In iij. dayes were there slayne lxxx. M. fourty thousande put in prison, and no lesse solde. Yet was he not content wth this, but durst go in to the most holy temple (Menelaus that traytoure to þe lawes and to his owne naturall countre, beyng his gyde with his wicked hondes toke y holy vessell, which other kynges and cities had gyven thither for y garnishinge and hono of y place: the toke he in his hondes unworthely, and defyled them.

So madd was Antiochus, that he considered not, how that God was a litle wroth for the synnes of them that dwelt in the cite, for the which soch confusion came vpon that place. And why? yf it had not happened them to haue bene lapped in many synnes, this Antiochus (as soone as he had come) had sodenly bene punished, and shot out for his presumptiō: like as Heliodorus was, whom Seleucus the kyng sent to robbe y treasury. Menertheles God hath not chosen

The vi. Chap.

the people for the places sake, but the place for the peoples sake: and therefore is the place become partaker of the peoples trouble, but afterwarde shall it enioye the wealth of them. And like as it is now forsaken in the wraeth of allmighty God, so when the grea- te God is reconcyled, it shal be set vp in hys worshippe agayne.

So when Antiochus had taken a M. and viij. C. talentes out of the temple, he gat him to Antioche in all the haist, thinkinge in his pryde, that he might make mē sale vpon the drye londe, and to go vpon þe see, soch an hys mynde had he. He lefte debites there to vere the people: At Jerusalem lefte he Philippe a Phugian, in maners more cruell the himself þe set him there: At Gasim he lefte Andronicus and Menelaus, which were more greuous to the citsyns then other. Now as he was thus set in malyce agaynst þe Jewes, he sent Appollonius an hated prynee, wth xxij. M. cōmaunding him to slaye all those þe were of perfecte age, and to sell the womē, maydes and children. When he came now to Jerusalem, he fained peace, and kepte him still vntill y Sabbath daye. And then he commaunded his men to take them to their weapons (for þe Jewes kepte holy daye) and so he slewe all them þe were gone forth to the open playe, runninge here and there thorow the cite with his men wapened, and murthured a greate nombre. But Judas Machabens which was the tenth, fled in to the wyldernesse, led his life there with his company amonge the wyld beasts and vpon the mountaynes: dwellinge there and eatinge grasse, lest they shulde be partakers of the fylthyngesse.

The VI. Chapter.

Not longe after this, sent the kyng a messaunger of Antioche, for to compell þe Jewes to alce þe ordinaunces of þe fathers and the lawe of God, to defyle the temple y was at Jerusalem, and to call it the temple of Jupiter Olympius: and þe they shulde be in Gazarim, as those which dwell at þe place of Jupiter the harberous. This wicked sedi- ciō of y vngodly was heuy vpon all y people: For y temple was full of voluptuousnes bebbinge and bollinge of y heithē, of ribandes and harlottes together. The womē wente in to y holy place, and bare in that was not lausfull. The altier also was full of vnlawfull thinges, which y lawe forbyddeth to laye vpon it. The Sabbathes were not kepte, the other solemne feastes of y londe were not regarded. To be plaine, there durst no mā be a knowne that he was a Jewe.

The ij. booke of the Machabees.

In the daye of the kynges byrth they were compelled perforce to offere: & when y feast of Bacchus was kepte, they were cōstrayned to weere garlandes of yven, and so to go aboute for the honoure of Bacchus.

B Moreover thorow the counsell of ptolomy, there wente out a commaundement in y nexte cities of the heithen, y they shulde increate the Jewes in like maner: namely, to cōpell the for to do sacrifice after y lawes of y Gentiles: and who so wolde not, to put them to death. A piteous thinge was it to se. There were ij. women accused to have circumcised their somes, whom when they had led rounde aboute the cite (the babes hanginge at their brestes) they cast them downe headlinges over the walles. Some y were crepte into dennes and had kepte the Sabbath, were accused vnto philippe, and brent in the fyre: because that for the feare of God they kepte the commaundement so stiffly, and wolde not defende them selues.

1. Mac. 1. f

Prou. 9. b

Leui. 11. a

Now I beseeke all those which reade this booke, that they refuse it not for these falles of aduersitee: & iudge the thinges (y are happened) for no destruccion, but for a chastenynge of o people. And why? Whē God suffreth not synners longe to folowe their owne mynde, but shortly punyssheth them, it is a tokē of his greate louynge kyndnes. For this grace haue we of God more then other people, y he suffreth not vs longe to synne vnpunished like other nacions, that when the daye of iudgment cometh, he maye punyssh the in the fulnes of their synnes. If we synne, he correcteth vs, but he neuer withdraweth his mercy frō vs: & though he punyssh aduersitee, yett doth he neuer forsake his people. But let this that we haue spokē now w few wordes, be for a warninge & exortaciō of y heithē. Now wil we come to the declaringe of the matter. Eleazar one of y principall scribes, an aged mā & of a wel fauored cōtēnaūce, was cōstrained to gape w opē mouth & to eate swynes flesh. But he desyunge rather to dye gloriously thē to liue w shame, & freed himself willigly to y martirdome. Now whē he sawe y he must nedes go to it, he toke it paciētly: for he was at a poynte w himself, y he wolde consente to no vnlawfull chynge for eny pleasure of life. They y stode by beyng moued w pyte (but not a right) for y olde frendshipe of the man, toke him asyde priuily, and prayed him y he wolde let soch flesh be brought him as were lawfull to eate, & thē to make a cōtēnaūce as though he had eaten of y flesh of y sacrifice liē as the kyng

The viij. Chap. Lxxvij.

commaunded, for so he might be deliuered from death: & so for the olde frendshipe of y man, they shewed him this kyndnes. But he beganne to conside his discrete and honorable age, his noble and worshipfull stocke, and how y frō his youth vp he had bene of an honest and good conuersacion, yee & how constantly he had kepte y ordinaunces and lawes commaūded by God, wherfore he gaue them this answer, and sayde:

Yet had I rather first be layed in my graue. For it becommeth not myne age (sayde he) in eny wyse to dyssemble, wherby many yonge personnes might thinke, that Eleazar beinge lxxx. yeare olde and ten, were now gone to a straunge life: and so thorow myne ypocrysy (for a litle tyme of a transitory life) they might be discaued: by this meanes also shulde I defyle myne age, & make it abhominable. For though I were now deliuered from the tormentes of men, yet shulde I not escape the honde of allmightie God, nerher alyue ner deed. Wherfore I will dye manfully, & do as it becommeth myne age: Wherby I maie peraduenture leaue an exāple of stedfastnesse for sech as be yonge, yf I w a ready mynde & manfully dye an honest death, for the most worthy and holy lawes.

1. Tess. 1. e

Amos. 1. a

When he had sayde these wordes, immediately he was drawn to the toimēte. Now they that led him and were mylde a litle afore, beganne to take displeasure, because of the wordes y he sayde: for they thought he had spokē them of an hye mynde. But whē he was in his martirdome, he mourned and sayde: Thou (O LORDE) which hast the holy knowlege, knowest openly: that where as I might be deliuered frō death, I suffre these sore paynes of my body: but in my mynde I am wel contente to suffre them, because I feare the. Thus this man dyed, leauynge y memoriaill of his death for an exāple, not only vnto yongemen, but vnto all y people, to be stedfast and manly.

The VII. Chapter.

It happened also that there were viij brethien (with their mother) taken, & compelled by the kyng agaynst the lawe, to eate swynes flesh: namely w scourges and lathen whippes. And one of them which was y chefe, sayde: What sekest thou, and what requyrest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God and the fathers. Then was the kyng angrie, and bad heare cauidions and brasen portes. Which when they were made hore, immediately

2. Leuit. 11. a

The ij. booke of the Actes.

he commaunded þe tonge of him that spake first, to be cut out, to pull the slynnne ouer his heade, to payre of the edges of his handes and fete: yee and that in the sight of his mother and the other of his brethren. Now when he was cleane marred, he commaunded a fyre to be made, & so (whyle there was eny breath in him) to be fryed in the caudron, In the which when he had bene longe payned, the other brethren with their mother exorted him to dye manfully, sayenge: The LORDE God shal regarde the treuth, and comforte vs, like as Moses testifieth and declareth in his songe, sayenge: and he wyl haue compassion on his seruautes.

Deut. 32. c

So whē the first was deed a fter this maner, they brough the seconde to haue him in derision, pulled the slynnne with the hayre ouer his heade, and axed him, yf he wolde eate swynes flesh, or he were payned in þe other membres also therow out his body. But he answered boldly, and sayde: I will not do it. And so was he tormented like as y first. And whē he was enē at y geuinge vp of y goost, he sayde: Thou most vngacious personne puttest vs now to death, but the Kyng of þe wolde shall rayse vs vp (which dye for his lawes) in y resurreccion of euerlastinge life.

After him, was the thirde had in derision: and when he was requyred, he putt out his tonge, and that right soone, holdinge forth his handes manfully, and spake with a stedfast faith: These haue I of heauē, but now for the lawe of God I despise them: for my trust is, that I shall receaue them of him agayne. In so moch that the kyng and they which were with him, marvelled at the yonge mans boldnesse, that he nothinge regarded the paynes.

Now when he was deed also, they vexed the fourth with commentes in like maner. So when he was now at his death, he sayde: It is better that we beyng put to death of mē, haue oure hope and trust in God, for he shal rayse vs vp agayne. As for the, thou shalt haue no resurreccion to life.

Ioh. 1. c

And when they had spoken to the fift, they tormēted him. Then looked he vnto y kyng, & sayde: Thou hast power amōge mē (for thou art a mortall man also y self) to do what thou wilt, but thinke not, þe God hath forsaken o generacion. Abydethe, tary styll a whyle, & thou shalt see the greete power of God, how he wil punyssh the & chy sede.

After him they brought the sixte, which beyng at the poynte of death, sayde: Be not disceaue(d o kyng) for this we suffre for oure

The vij. Chap.

owne sakes, because we haue offended oure God, & therfore marvelous thinges are shewed vpon vs. But thinke not thou (which takest in honde to stryue agaynst God) that thou shalt escape unpunished.

This excellent mother (worthy to be well reported of, and had in remembrance) sawe hir seven sonnes dye in one daye, and suffred it paciētly, because of the hope that she had in God: Yee she exorted euery one of them in especiall, and that boldly and stedfastly, w parfitte wysdome, watynge vp hir wyuysly thought with a manly stomacke, and sayde vnto them: I can not tell how ye came in my wombe, for I nether gaue you breth ner soule, no ner life. It is not I þe ioyned & mēbres of y bodies together, but I maker of þe wolde, which fashioned þe byrth of mā, & begāne all thinges. Euen he also of his owne mercy shall geue you breath and life agayne, like as ye now regarde not youre owne selues for his lawes sake.

Now thought Antiochus that she had despysed him, therfore he let her go with hir reprobous, and beganne to exorte the yongest sonne (which yet was left) not only w wordes but swore vnto him w an ooth, þe he shulde make him a rich & welthy man (yf he wolde forsake þe lawes of his fathers) yee and þe he shulde geue him, what so ever were necessary for him. But whē the yonge man wolde not be moved, for all these thinges, he called his mother, & counceled her to save hir sonnes life. And when he had exorted her with many wordes, she promised him, that she shulde speake vnto hir sonne. So she turned her vnto him (laughinge & cruell tyrante to scorne) & spake w a boylde voyce: O my sonne, haue pittie vpon me, þe bare I ix. monethes in my wombe, that gaue the sucke, nourished the and brought the vp vnto this age. I beseeke the (my sonne) loke vpon heauen and earth and all that is therein, and conside, that God made them and mans generacion of naught: so shalt thou not feare this hangman, but suffre death stedfastly, like as thy brethren haue done: that I maye receaue the agayne in the same mercy with thy brethren.

Whyle she was yet speakynge these wordes, the yonge man sayde: Whom loke ye for? Wherfore do ye tary? I wil not obeye the kynges commaundement, but the lawe that God gaue vs by Moses. As for the that ymaginest all myschefe agaynst the Jewes, thou shalt not escape the honde of God: for we suffre these thinges, because of oure synnes.

Leuit. 24. 14. 15.

The .ij. boke of the Machabees. The viij. Chap. Fo. lxxvij.

S And though God be angrie with vs a litle whyle (for o^r chasteuninge & reformation,) yet shal he be at one agayne wth his seruantes. But thou. (O shamefull & most abhominable personne.) Pryde not thy self thorow wayne hope, in beyng so malicious vpon y^e seruantes of God: for thou hast not yet escaped the iudgment of the God, which is all mighty, & seyth all thinges. My brethren y^e haue suffred a litle payne, are now vnder the couenaunt of everlastinge life: but thorow the iudgment of God, thou shalt be punysshed righteously for thy pryde.

As for me (like as my brethren haue done) I offre my soule & my body for y^e lawes of o^r fathers, callinge vpon God, y^e he will soone be mercifull vnto o^r people: yee & wth payne & punysshment to make the graunte, y^e he only is God. In me now & in my brethren y^e wrath of almighty God is at an ende, which righteously is falle vpon all o^r people. Then y^e kynge beyng kyndled in anger, was more cruell vpon him then vpon all y^e other, & toke indignaciō, y^e he was so lightly regarded. Se this yonge mā dyed vndefiled, & put his trust stil in y^e LORDE. Last of all after y^e sonnes, was y^e mother put to death also. Let this now be ynough spoken, concernynge y^e offringes, & extreme cruellnesse. The VIII. Chapter.

A Then Judas Machabeus and they y^e were wth him, were pryncely in to y^e townes, called their kynfolkes & frendes together, toke vnto them all soch as continued yet in the faith & lawe of y^e Jewes, and brought forth vs. III. men. So they called vpon the LORDE, y^e he wolde haue an eye vnto his people, which was troddē downe of euery mā: to be gracious vnto y^e temple, y^e was defyled of the vngodly: to haue cōpassion vpon y^e destruction of the cite, (which was shortly like to be laied waist) to heare y^e voyce of y^e bloude y^e cried vnto him: to remēbre y^e most vnrightheous deathes of yonge innocent children, the blasphemies also done vnto his name, & to punyssh thē. Now whē Machabeus had gathered this multitude together, he was to mightie for the heithen (for y^e wrath of y^e LORDE was turned in to mercy) he fell vpon the townes & cities vna warres, brent them, toke the most comodious places, & slewe many of the enemies. But specially he made soch chases by night, in so moch that his manlynesse was spoken of euery where.

S So when Philippe sawe that the man increased by litle and litle, and that the matter prospered with him for the most parte: he

wrote vnto ptolomy (which was a captayne in Celosiria & Phenices) helpe him in y^e kynges busynes. Thē sent he Tlicanor patrocli (a speciall frende of his) in all y^e haist, & gaue him of y^e comon sorte of the heithen no lesse then xx. III. harnesssed men, to rote out y^e whole generacion of the Jewes, hauinge to helpe him one Gorgias a man of warre, which in matters concernynge battayls had greate experience. Tlicanor ordered also the tribute (which the Romaynes shulde haue had) to be geuen vnto the kynge, out of the captiuyte of the Jewes, namely ij. III. talentes. And immediatly he sent to y^e cities of y^e see coast, requyringe thē for to bye Jewes to be their seruantes & bonde men, promisyng to sell them lxxx. and ten for one talente: but he considered not the wrath of almighty God, y^e was to come vpon him.

When Judas knewe of this, he tolde the Jewes y^e were wth him, of Tlicanors comynge. Now were there some of them fearfull, not trustinge vnto the rightuousnes of God and fled their waye. But the other y^e remayned, came together & besought the LORDE, to deliuer thē fro y^e wicked Tlicanor, which had solde thē or euer he came nye them: and though he wolde not do it for their sakes, yet for the couenaunt that he made wth their fathers, & because they called vpon his holy & glorious name. And so Machabeus called his men together, namely aboute vi. III. exortinge them not to agree vnto their enemies, nether to be afrayed for y^e multitude of their aduersaries comynge agaynst them vnrightheously: but to fight manly, consideringe y^e reprofes that they had done to the holy place without cause, how they had despyed and oppressed the cite, yee and destroyed y^e lawes of the fathers. For they (sayde he) trust in their weapons and boldnesse, but oure confidence is in the almighty LORDE, which in the twinklinge of an eye maye both destroye them that come agaynst vs, and all the worlde.

He exorted them also to call to remēbrance the helpe, that God shewed vnto their fathers: as whē there perished an C. & lxxxv. III. of Sennacheribs people: And of y^e battail y^e they had in Babilō agaynst y^e Galacians: how y^e all the Macedoniās y^e came to helpe thē, stode in feare: & how they beyng but on ly vi. III. slewe an C. & xx. III. thorow y^e helpe y^e was geuen them from heauen, wherby they also had receaved many benefites.

Thorow these wordes y^e mē toke good hertes vnto thē, ready to dye for the lawe & the

1. Mac. 5. c

C

1. Mac. 5. b

Deut. 10. a
2. Pa. 10. c

Iere. 17. b
Psal. 119. b

D

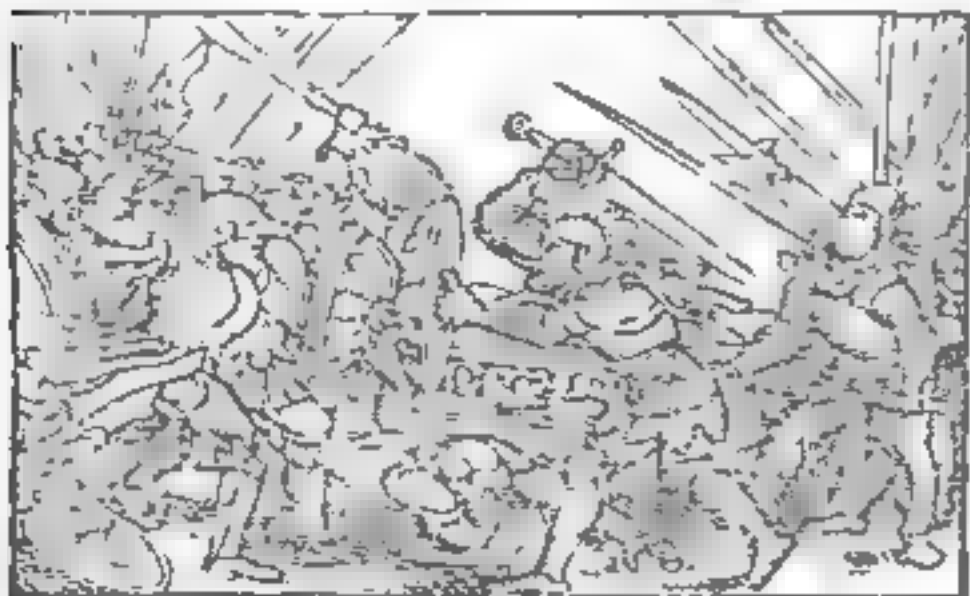
4. Re. 19. g
2. Ma. 17. f
1. Mac. 5. c

1. Mac. 9. c

2. Mac. 1. a

The ij. booke of the Machabees.

coûtre. So he set vpon euery cōpany a cap-
tayne, one of his owne brethien: Simon, Jo-
seph and Jonathas: geuyng eche one xx. C.
men, he caused Esdras also to reade the ho-
ly booke vnto them, and to geue them a token
of the helpe of God.



1. Ma. 4. b Then he himself beinge capitaine in þe fore
front of the battayll, buckled with Nicanor
And God was there helpe, in so moch that
they slewe aboue ix. xliiij. men z compelled þe mo-
re parte of Nicanors hoost to fle, they were
E so wounded and feable. Thus they toke the
money from those that came to bye the, and
folowed vpon them on euery syde. But whē
the tyme came vpon them, they returned,
for it was the Sabbath, and therfore they
folowed nomore vpon them. So they toke
their reapers and spoyles z kepte the Sab-
bath, geuyng thanks vnto the L O R D E,
which had deliuered them that daye, and
shewed them his mercy. After the Sabbath
they distributed the spoyles to the sicke, to þe
Num. 31. d
1 Re. 30. e
Deu. 20. b fatherlesse, and to wyddowes, and the resi-
due had they them selues with theirs. Whē
this was done, and they all had made a ge-
nerall prayer: they besought the mercifull
LORDE to be at one with his seruantes.

S Of those also that were with Timotheus
and Balthides, which fought agaynst them,
they slewe xx. xliiij. manne hye and stronge hol-
des, and deuided mee spoyles: euer geuyng
an equall porcion vnto þe sicke, to þe fatherles-
se to wyddowes z to aged persons. And when
they had diligently gathered their weapens
together, they layed them all in convenient
places, z the remnant of þe spoyles brought
they to Jerusalem. They slewe Philarches
that wicked personne, which was with Ti-
motheus, and had vexed many Jewes. And
when they helde the thankes geuyng at Je-
rusalem for the victory, they brent those that
had set fyre on the portes of the temple: na-
mely Calisthenes, which was fled in to an
house: and so they gat a worthy reward for

The ix. Chap.

their wickednesse. As for that most vngra-
cious Nicanor, which had brought a thou-
sande marchautes, to bye the Jewes, he was
thorow þe helpe of the LORDE brought dow-
ne, euen of them whom he regarded not: in
so moch that he put of his glorious raymet,
fled by see, and came alone to Antioche w-
greate shame z dishonr, which he gat tho-
row the destrucion of his hoost. Thus he þe
promysed the Romaynes to paye the their
tribute, when he toke Jerusalem: beganne
now to saie planely, that God was þe defen-
der of the Jewes, z therfore not possible to
wounde them, because they folowed þe lawes
which God had made.

The IX. Chapter.

AT the same tyme came Antiochus a-
gayne with dishonoure out of Persia.
For when he came to Persopolis, and
vndertoke to robbe the temple and to subdue
the cite, the people ranne together and de-
fended them selues, in so moch þe he and his
were fayne to fle with shame. And so after
that flight, it happened, that Antiochus ca-
me agayne with dishonoure. But when he
came to Egbathana, he gat knowlege what
was happened vnto Nicanor z Timotheus.
Now as he was auaucinge himself in his
wraith, he thought he was able to avenge
the injury that was done to them, vpon the
Jewes: and therfore commaunded to ma-
ke ready his charet, haistinge on his iourney
without ceassing: the iudgmēt of God pro-
uokynge him, because he had spokē so proud-
ly, that he wolde come to Jerusalem, and ma-
ke it a graue of the Jewes. But the LORDE
God of Israel, that seith all thinges, smote
him with an invisible plage, which no man
coude heale.

B For as soone as he had spoken these wor-
des, there came vpon him an horrible payne
of his bowels, z a sore greife of the tharmes.
And þe was but right: for he had martyred
other mens bowels with dyuerse and straū-
ge tormentes, how be it he wolde in no wyse
ceasse from his malice. Yet he was yet the
prouder, and more malicious agaynst the
Jewes: But whyle he was commaunding
to make haist in the matter, it happened þe
he fell downe violently from the charet, so þe
it brused his body, z dyd him greate payne.

And so he that thought he might com-
maunde þe floudes of the see (so proude was
he beyonde the condiciō of man) and to weye
the hye mountaynes in a payre of scales,
was now brought downe to the grounde, z
caried vpon an horsflytter, knowlegynge þe

26
1. Mac. 6. 2

2. Par. 10. 1

Act. 12. d

manifest power of God vpon him: so that
 & wicked body of his was full of wormes,
 which in his payne fell quyd out of his
 flesh: In so moch & his hoost was greued
 with the smell and styncke of him. Thus he
 that a litle afore thought he might reach to
 the starres of heauen, him might no man
 now abyde ner beare, for the vehemence of
 styncke.

C Therefore he beyng brought from his
 greate pryde, begane for to come to y know
 lege of him self: for the punysshment of God
 warned him, & his payne increased euer mo-
 re & more. And when he him self might not
 abyde his owne styncke, he sayde these wor-
 des: It is reason to be obedient vnto God, &
 that a man desyre not to be like vnto him.
 This wicked personne prayed also vnto the
 L O R D E, of whom he shulde haue opeained
 no mercy. And as for the cite that he came
 vnto so haistely, to bryng it downe to the
 grounde, & to make it a graue for deed men:
 now he desyret to deliuer it fre. And as tou-
 chinge y Jewes, whom he had indged not
 worthy to be buried, but wolde haue cast the
 out for to be deuoured of the foules and wyl-
 de beastes, sayenge, that he wolde haue des-
 troyed both olde and yonge: Now he promi-
 sch, to maketh the like y citesyns of Athens.
 And where as he had spoyled the holy tem-
 ple afore, now he maketh promyse to gar-
 nish it with greate giftes, to increase the ho-
 ly ornamente, and of his owne rentes to bea-
 re the costes and charges belonging to the
 offerynges: yee and that he wolde also beco-
 me a Jewe him self, to go thorow euery pla-
 ce of the wolde, and to preach the power
 of God.

D But when his paynes wolde not ceasse,
 (for the righteous iudgmet of God was co-
 me vpon him) out of a very despayre he wro-
 te vnto the Jewes a lettre of intercession, co-
 teyninge these wordes: The kynge and pryn-
 ce Antiochus wyssheth vnto the vertuous ci-
 tiesyns of the Jewes, moch health and good
 prosperite.

As ye and youre children fare well, and
 yf all thinges go after youre mynde: we ge-
 ue greate thankes. In my sicknesse also do
 I remembre you louyngly: for as I came
 out of persia, and was taken with sore disea-
 se: I thought it necessary to care for the co-
 mon wealch. Wether despare I in my self,
 but haue a good hope to escape this sicknes.

But considerynge that my father led an
 hoost some tyme in y hyer places, & shewed
 who shulde raigne after him, that yf there

happened eny cōtrouersy, or eny harbe thin-
 ge were declared, they in the londe might
 knowe their chiefe lord, & there shulde be no
 insurreccion: Agayne, when I pondre by my
 self, how that all y mightie men and negh-
 bours rounde aboute, are layege waite, and
 loke but for oportunitie to do harme: I haue
 ordened that my sonne Antiochus shall raig-
 ne after me, whom I oft commended to ma-
 ny of you, when I was in the hyer kyngdo-
 mes, and haue wrytten vnto him as it fo-
 loweth herafter. Therefore I praye you and
 requyre you, to remembre the benefites that
 I haue done vnto you generally and in espe-
 ciall. For I hope that he shall be of sober &
 louyng behauiour, and yf he folowe my de-
 uyce, he shal be indifferent vnto you.

Thus that murtherer and blasphemur of **Dan. 4. e**
 God was sore smytte: and like as he had in-
 treated ocher men, so he dyed a miserable
 death in a straunge countre vpon a moun-
 tayne. And his body dyd Philippe (that wē-
 te with him) cary awaye: which fearynge
 the sonne of Antiochus, wente into Egypce
 to Ptolomy Philometor.

The X. Chapter.

Now Antiochus now & his company (tho
 row the helpe of the L O R D E) want **2**
 ne the temple and the cite agayne, **1. Mac. 4. e.**
 destroyed the alters and chapels that the
 heich had buylded thorow the stretes: clen-
 sed the temple, made another altcr of brie-
 ke stone, and after ij. yeares they offered sa-
 crifices, set forth the incense, the lightes and
 shewe bied. When that was done, they fell
 downe flat vpon the grounde, and besoughe
 the L O R D E, that they might come nomore
 into soch trouble: but yf they synned eny mo-
 re agaynst him, he him self to chasten them
 with mercy, and not to come in the hondes
 of those aleauntes and blasphemous men.

Now vpon the same daye that y straun-
 gers poluted the temple, it happened that
 on the very same daye it was clensed agay-
 ne: namely, the xxij. daye of the moneth cal-
 led Casleu. They kepte viij. dayes in glad-
 nesse, like as in the feast of the tabernacles:
 remembrynge that not longe afore, they hel-
 de the feast of y tabernacles vpon the moun-
 tynes and in dennes like beastes. And to y
 same token they bare grene bowes, brann-
 ches and palmes before him that had geuen
 them good fortune to clense his place. They
 agreed also together, and made a statute, y
 euery yeare those dayes shulde be solemply
 kepte of all the people of the Jewes.

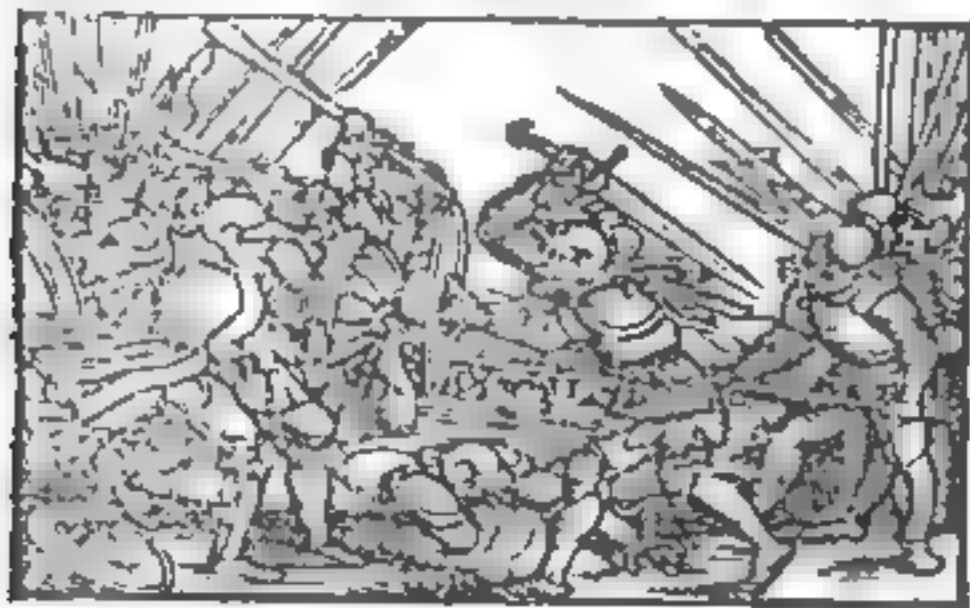
Exo. 20. d

1. Mac. 4. f

B

The ij. booke of the Machabees.

Now Antiochus then (that was called the noble) dyed, it is sufficiently tolde. Now to we speake of Nicanor the sonne of that wicked Antiochus, how it happened with him: and so with few wordes to comprehend the aduersite that chaunced in 3 warres. When he had taken in the Kingdome, he made one Lysias (which had bene captayne of the hoost in Phenices and Syria) ruler ouer the matters of the realme. For Ptolomy that was called Macron, beyng a ruler for the Jewes (and specially, to syt in iudgment for soch wronge as was done vnto them) undertoke to deale peaceably with them. For the which cause he was accused of the frendes before the Emperor: and when he was suspecte to be a traytoure (because he had left Cyprus, that Philometor had committed vnto him: and because he departed from noble Antiochus, that he was come vnto) he poysoned himself, and dyed.

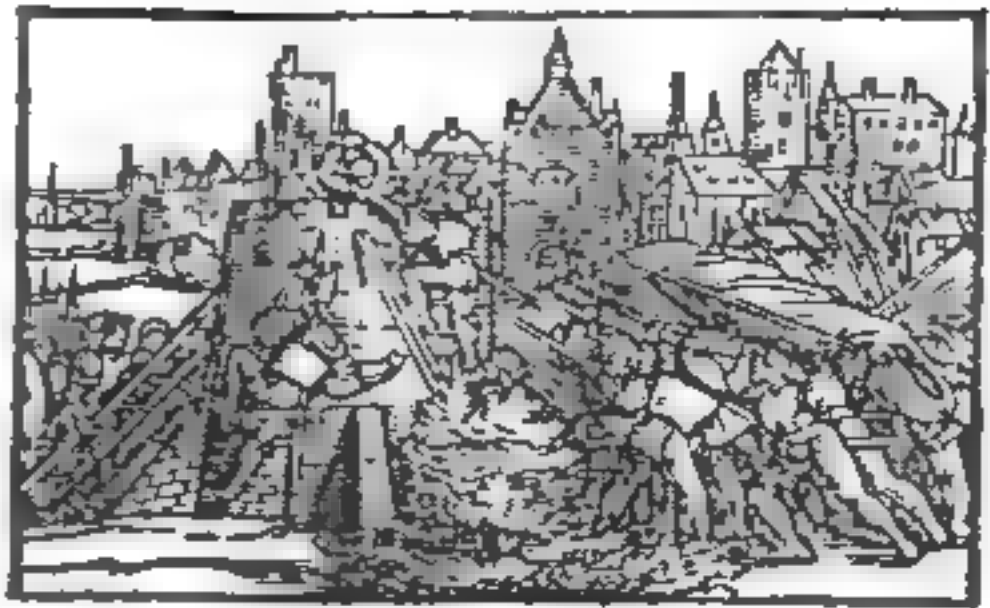


Now when Gorgias was gouernoure of the same places, he toke straungers and undertoke oft tymes to warre with 3 Jewes. Moreover the Idumeans that helde the strong holdes, receaued those that were dryuen from Jerusalem, and toke in honde to warre also. But they that were with Machabeus, besought and prayed vnto the L O R D E, that he wolde be their helper: and so they fell in to the stronge holdes of the Idumeans, & wanne many places by strength: Soch as came agaynst them they slew, and kylled no lesse (of all together) then twentye thousande. Neuerthelesse some (no lesse then nyne thousande) were fled in to two stronge towres, hauynge all maner of ordinaunce to withstonde them.

1. Mac. 9. 2

Then Machabeus leauynge Symon, Josephus, Zachaus and those that were with them, (which were very many) wente to besege the, and to fight where most nede was. Now they that were with Symon beyng led with couetousnesse, were intreated for money, thorow certayne of those that

The x. Chap.



laye in the towres: toke lxx. M. drachmas, & let some of them escape. But when it was tolde Machabeus what had happened, he called 3 captaynes of the people together, accusynge those performes, that they had solde the brethien for money, and let their enemies go. So he slewe those traytours, & immediately wente in honde with the 2 towres. And when they had ordred them selues manly with their weapens & hondes, they slewe in 2 two castles moe then twentie thousande.

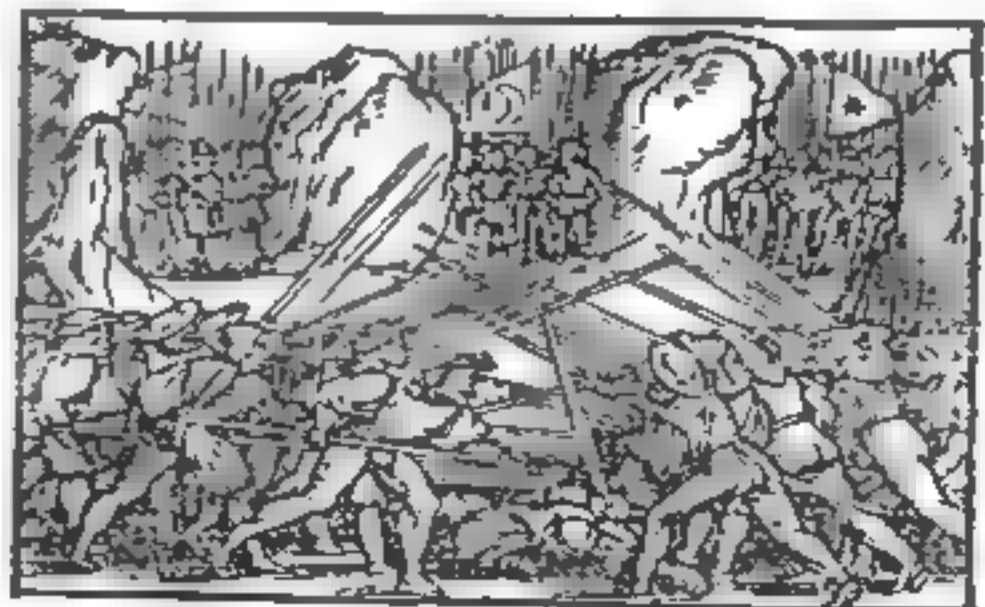
Now Timotheus whom the Jewes had overcome afore, gathered a multitude of straunge people, broughte an hoost also of hoismen of the Asians, to wyne Jewry by strength. But when he diene nye, Machabeus and they that were wth him fell to their prayer, sprenckled ashes vpon their heades, beyng gvyded wth hayrie cloth aboute their loines, fel downe before y^e altier, & besought the L O R D E that he wolde be mercifull to them, but an enemy vnto their enemies, and to take parte agaynst their aduersaries, accordinge as it is promised in the lawe. So after the prayer, they wente on further from the cite: and when they came nye the enemies, they prepared them selues agaynst them.

1. Mac. 5. d

2. Mac. 8. c

2. Mac. 11. f

Deut. 18. a



And by tymes in the mornynge at y^e breake of the daye, both the hoostes buckled together. The one parte had the L O R D E for their refuge, which is the gener of prosperite, strenght and victory. The other had a mā

Here is

2. Par 17

The ij. boke of the Machabees.

ly stomack, which is a captayne of warre.

4. Reg. 5
1. Mac. 3. d
and 11. b

The battayll now beyng greete, there appeared vnto the enemies from heauen v. men, vpon horſeback with brydels of golde, ledinge the Jewes, and two of them hannyng Machabeus betwixte them, & kepte him ſafe on every ſyde wth their weapōs, but ſhot dartes and lightemnges vpon the enemies, where thorow they were confounded with blyndneſſe and ſo ſore aſtrayed, that they fell downe. There were ſlayne of ſote ment twenty thouſande and fyue hundreth, and ſixe hundred and threty horſemen. As for Timotheus him ſelf, he fled vnto Gazar a very ſtrōge holde, where Cereas was captayne. But Machabeus and his company layed ſege to it cherfully iij. dayes. Now they that were within, truſtinge to the ſtrength of the place, curſed & banned exceedingly, and made greete crafynge with wicked wordes. Neuertheleſſe vpon the fifth daye in the mornynge, xx. yongemen of Machabeus cōpany, beyng ſet on fyre in their myndes becauſe of the blaſphemy: came manfully vnto the wall, and with bolde ſtomackes they and their other companyons clynmed vp vpon the towres, vnderſtandynge to ſet fyre vpon the portes, & to burne thoſe blaſphemous perſonnes quyte. Two dayes were they deſtroyenge the caſtell, which when they founde Timotheus (that was crept in to a corner) they kylled him, and ſlew Cereas his brother in like manner with Appollophanes. When this was done, they ſunge pſalmes, with prayſes and chantes geuynges vnto the LORDE, which had done ſo greete thinges for Iſrael, & geuen them the victory.

The XI. Chapter.

After longe after this, Lyſias the kyngeſ ſteward and a kynſman of his, (which had the gouernance of his matters,) toke ſore diſpleaſure for the thinges that had happened: and when he had gathered lxxx. M. men of ſote with all the hoost of the horſemen, he came agaynſt the Jewes, thynkyng to wyne the cite, to make it an habitacion for the heithen, and the temple wolde he haue to be an houſe of lucre, like as the other goddes houſes of the heithē are, & to ſell & preſtes office enery yere: Not conſideringe the power of God, but was wylde in his mynde, truſtinge in y^e multitude of ſotemen, in thouſandes of horſmen, and in his lxxx. Elephantes.

Ioh. 2. b

Eſa 30. b

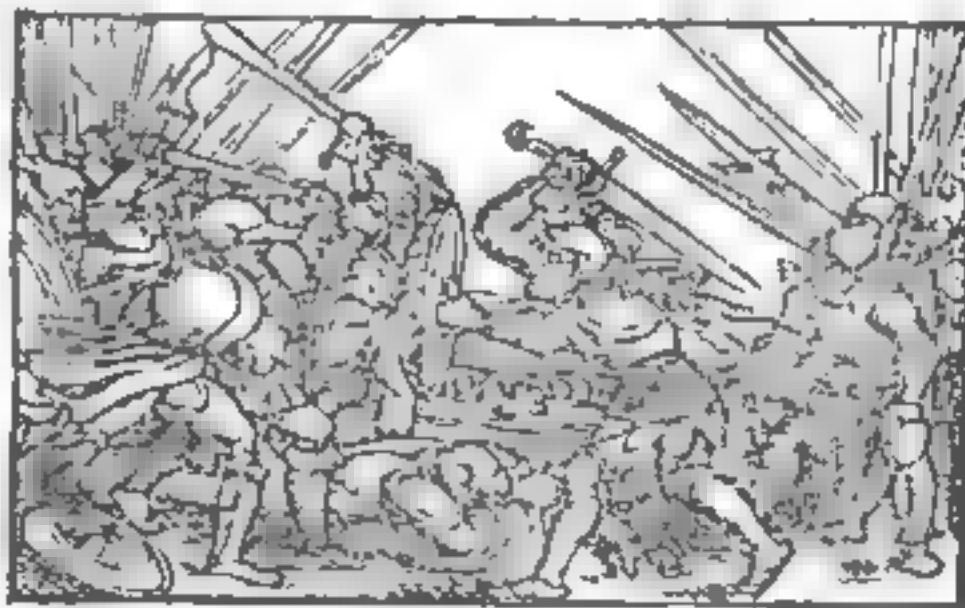
So he came into Jewry & then to Beth ſura (a caſtell of defence lyenge in a narrow place, v. furlonges from Jeruſalē) and wan-

The xi. Chap. Fo. lxxx.

ne it. Now when Machabeus and his company knew that the ſtrōge holdes were taken, they fell to their prayers with wepyng and teares before the LORDE: and all the people in like maner beſought him, that he wolde ſende a good angell to deliuer Iſrael. Machabeus him ſelf was the firſt that made him ready to the battayll, exortynge the other that were with him, to ioperde themſelues and to helpe their bretherē. And when they were goynge forth of Jeruſalem together with a ready and wyllynge mynde, there appeared before them vpon horſbacke a mā in whyte clothinge with harnesse of golde, ſhakinge his ſpeare. Then they prayſed & LORDE all together, which had ſhewed them mercy, and were conſorted in their myndes: in ſomoch that they were ready, not only to fight with men, but with y^e moſt cruell beaſtes, yee and to runne thorow walles of yron.

1. Ma 10. c

1. Mac 2. d



Thus they wente on wyllingly hannyng an helper from heauē, and the LORDE mercifull vnto them. They fell mightely vpon their enemies like lyons, brought downe x. M. ſote men, xvi. C. horſmen, put all & ether to flight, many of them beyng wounded, and ſome gat away naked. Nee Lyſias him ſelf was ſayne to fle ſhamefully, and ſo to eſcape. Neuertheleſſe the man was not without vnderſtandynge, but conſidered by him ſelf that his power was myniſhed, and pondered how & Jewes beyng defended by the helpe of Almyghty God, were net able to be ouercome: wherefore he ſent them worde, and promiſed, that he wolde conſente to all thinges which were reaſonable, and to make the kynge their frēde. To the which prayer of Lyſias Machabeus agreed, ſekynge in all thinges the comon wealth: and what ſo euer Machabeus wrote vnto Lyſias concernynge the Jewes, the kynge grarned it. For there were lettres writte vnto y^e Jewes from Lyſias conceynynge theſe wordes:

The ij. booke of the Machabees.

D Lysias sendeth gretinge to the people of the Jewes. Jhon and Absalon which were sent from you, delyuered me wrytinges, and requyred me to fulfill the thinges concernynge their earande. Therefore loke what might be graunted, I certified & kynge therof: and what so ever was conuenient, I agreed thereto. If ye now wyll be faithfull in the matters, I shal endeuor my self hereafter also to do you good. As concernynge other thinges by enery article therof: I have committed them to youre messaungers, and to those whom I sent vnto you, to comon with you of the same, fare ye well. In the hundred and xliij. yere, the xxij. daye of the moneth Dioscorinthius.

a. Ma. 9 b

Now the kynge's letter conteyned these wordes: Kynge Antiochus sendeth gretinge vnto his brother Lysias. For so much as our father is now deed, our wyll is, that they which are in our realme, lyue without eny insurreccion, and every man to be diligent in his owne matters. We vnderstande also, that the Jewes wolde not consent to our father, for to be brought vnto the custome of the Gentiles, but stiffly to kepe their owne statutes: for the which cause they requyre of vs also, to let them remayne still by their owne lawes.

E Wherefore our minde is, that this people shalbe in rest: we haue concluded and determined also, to restore them their temple agayne: that they maye lyue accordinge to the vse & custome of their forefathers. Thou shalt do vs a pleasure therefore, if thou sende vnto them & agre with them: that when they are certified of our mynde, they maye be of good chere, and loke to their owne wealth.

And this was the letter, that the kynge wrote vnto the Jewes: Kynge Antiochus sendeth gretinge vnto the counsell and the other people of the Jewes. If ye fare well, we haue our desyre: as for vs, we are in good health. Menelaus came and tolde vs, how & your desyre was to come downe to your people, which are with vs.

S Wherefore those that wyll come, we geue them fre libertie, vnto the xxx. daye of the moneth of Apull, that they maye vse & meates of the Jewes and their owne lawes, like as afore: and none of them by eny maner of wayes to haue harme, for thinges done in ignorance. Menelaus whom we haue sent vnto you, shal comon with you at large, fare ye well. In the Cxliij. yere, the xv. daye of the moneth of Apull.

The Romaines also sent a letter, contey-

The xij. Chap.

nyng these wordes: Quintus Memmius & Titus Manlius embassadours of the Romaines, sende gretinge vnto the people of the Jewes. Loke what Lysias the kynge's kynsman hath graunted you, we graunte you the same also. But as concernynge the thinges which he referred vnto the kynge, sende hither some with speede: and pōbre the matter diligently amonge youre selues, that we maye cast & best to your profite, for we must departe now vnto Antioche. And therefore wryte shortly agayne, that we maye knowe your mynde. Fare well. In the hundred and xliij. yere, the xv. daye of the moneth of Apull.

The XII. Chapter.

When these coneuantes were made, Lysias wente vnto the kynge, and y Jewes ryll'd their grounde. But Timotheus, Appollonius the sonne of Gemi, Jerome and Demophon & priente, Nicanoz & caprayne of Cypers, and they that laye in those places: wolde not let them lyue in rest and peace. They of Joppa also dyd euen soch a shamefull dede: They prayed & Jewes that dwelt amonge them, to go with their wyues and children in to the shippes which they had prepared, & dyd with them, as though they had ought them no euell wyll. For so much then as there was gone forth a generall proclamaciō thorow y cite because of peace, they consented thereto, and suspecte nothinge: but when they were gone forth in to the depe, they drowned no lesse then ij. C. of them.

When Judas knew of this cruell shewd vnto his people, he commaunded these that were with him to make them ready, exortynge them to call vpon God the righte iudge: wōte forth agaynst those murtherers of his brethē, set fyre in y haven by night, brent vp y shippes, and those that escaped from the fyre, he slewe with the swearde. And when he had done this, he departed as though he wolde come agayne, and rote out all them of Joppa. But when he had gotte worde that the Jamnites were mynded to do in like maner vnto y Jewes which dwelt amonge them, he came vpon the Jamnites by night, and set fyre in the haven with the shippes: so that the light of the fyre was seene at Jerusalem, vpon a ij. C. & xl. furlonges.

Now when they were gone from thence ix. furlonges, in their iourney towards Timotheus: v. thousande men of fote and v. hundred horsmen of the Arabians fought



with him. So when the batell was earnest, and prospered with Judas thorow the helpe of God: y residue of the Arabians beyng overcome, besought Judas to be at one with them, and promised to geue him certayne pastures, & to do him good in other thinges. Judas thynkyng that they shulde indeede be profitable concernyng many thynges, promised them peace: wherupon they shoke hondes, and so they departed to their tentes. Judas wente also vnto a cite, which was very fast keppe w brydges, fenced round aboute with walles, & dyuerse kyndes of people dwellinge therein, called Caspin.



C They that were within it, put soch trust in the strength of the walles, & in their store of vytales: that they were the slacke in their doynges, cursinge and reuylinge Judas with blasphemies, and speakyng soch wordes as it becommeth not. But Machabens callyng vpon the greate prynce of y wolde (which without eny battayll rammes or ordinaunce of warre, byd cast downe the walles of Jericho, in the tyme of Josue) fell manfully vpon the walles, toke the cite, and (thorow the helpe of the LORDE) made an excedinge greate slaughter: In so much that a lake of ij. furlonges brode which laye therby, semed to flowe with the bloude of the slayne.

Then departed they from thence vij. C. and L. furlonges, and came to Taraca vnto

y Jewes that are called Tubianei. But as for Timotheus, they coude not get him there: for (not one matter dispatched,) he was departed from thence, and had lefte certayne men in a very stronge holde. But Dositheus and Sosipater which were captaynes with Machabens, slewe those y Timotheus had lefte in the house of defence, euen x. M. men. And Machabens prepared him with y vj. M. men y were aboute him, set them in ordre by companies, and wente forth agaynst Timotheus, which had with him an C. and xx. M. men of force, ij. M. and v. C. horsmen.

When Timotheus had knowlege of Judas commynge, he sent the women, children and the other baggage vnto a castell called Carnion. (For it coude not be wonne, & was harde to come vnto, the wayes of the same places were so narrow) and when Judas company came first in sight, the enemies were syncten with feare, thorow the presence of God, which seyth all thinges: In so much y they sleynge one here, another there, were rather discomfited of their owne people, & wounded w the strokes of their owne swear des. Judas also was very earnest in folowinge vpon them and punysshinge those vngodly, and slewe xxx. M. men of them. Timotheus also himself fell in to the hendes of Dositheus & Sosipater, whom he besought with many prayers, to let him go with his life: because he had many of the Jewes fathers and brethien in preson, which (yf they put him to death) might be disapoynted. So when he had promised faithfully to deliuer them agayne acordyng to the condicion made, they let him go without harme. for the healeth of y brethien. And when Judas had slayne xxv. M. he wente from Carnion.

Now after y he had chased awaye and slayne his enemies, he remoued the hoost towarde Ephrona stronge cite, wherin dwelt many dyuerse people of the Zeichen, and y stronge yonge men keppe the walles, defendinge the mightely. In this cite was much ordinaunce, and prouysion of dartes. But when Judas and his company had called vpon Almighty God, (which w his power breaketh the strength of the enemies) they wanne the cite, and slewe xxv. M. of them y were within. From thence wente they to the cite of the Scythians, which lieth vj. C. furlonges from Jerusalem. But when y Jewes which were in the cite testified, that the cite syns dealte lounyngly with them, yee and intreated them kyndly in y tyme of their aduersite, Judas and his company gaue them

Iudic. 9. f
1. R. C. 14. c
8. Pa. 20 d

1. Mac. 1. c

2. Ma. 10. c

Iosu 6. c

The ij. booke of the Machabees.

Acto. 2.2
Deu. 16.6

thankes, besyunge them to be frendly still vnto them: and so they came to Ierusalem the hye feast of the weekes beyng at honde. And after the feast they wete forth agaynst Gorgias the gouernoure of Idumea, with iij. M. men of fote and iij. C. horsmen. Which whenthey mettogether, it chaunced a few of the Jewes to be slayne.

2. Ma. 12.6
Deut. 7.6
Iosu. 7.8

S And Dositheus one of the Bachens a mighty horsman toke helde of Gorgias, and wolde haue take him quyte. But an horsman of Thracia fell vpon him, and smote of his arm, so that Gorgias escaped and fled in to Moresa. When they now that were of Gorgias syde, had fought longe and were weery: Judas called vpon the LORDE that he wolde be their helper, & captaigne of the felde: and with that, he beganne with a manly voyce to take vp a songe of prayse, and a crie: In so moch that he made the enemies a frayd, and Gorgias men of warre to take their flight. So Judas gathered his hoost, and came in to the cite of Abdolla. And when the seventh daye came vpon them, they clenfed them selues (as the custome was) & kepte the Sabbath in the same place. And vpon the daye folowing, Judas & his company came to take vp the bodies of them that were slayne, and to bury them in the fathers graues. Now vnder the cotes of certayne Jewes which were slayne, they founde Jewels that they had taken out of the temple and from the Idols of the Jammeers: which thinge is forbydden the Jewes by the lawe. Then every man sawe that this was the cause, wherfore they were slayne.

Some
1 cade:
v twolue
thousan
de.

And so every man gaue thankes vnto the LORDE for his righteous iudgmēt, which had opened the thinge that was hyd. They fell downe also vnto their prayers, and besought God, that the sawte which was made, might be put out of remembraunce. Besydes that, Judas exorted the people earnestly, to kepe them selues from soch synne: for so moch as they sawe before their eyes, that these men were slayne for the same offence. So he gathered of euery one a certayne, in so moch that he broughte together two thousande drachmas of syluer, which he sent vnto Ierusalem, that there might a sacrifice be offred for the mysdede. In the which place he dyd well & right: for he had some consideration & pondryng of his life after this tyme. For yf he had not thought that they, which were slayne, dyd yet lyue, it had bene superfluous and vayne, to make eny vowe or sacrifice, for that they were deed. But for so moch as he sawe,

The xij. Chap.

that they which dye in the fauoure & belene of God, are in good rest & ioye, he thought it to be good & honorable for a reconcylynge, to do the same for those which were slayne, that the offence might be forgiven.

The XIII. Chapter.

In the Cxliij. yere gat Judas knowlege, that Antiochus Eupator was comynge wth a greate power in to Jewry, & Lysias the stewarde & ruler of his matters with him: hauynge an C. and f. M. men of fote, v. M. horsmen, xxiij. Elephantes, and iij. C. charrettes. Menelaus also ioyned himself with them (but with greate disceate, & spake saye to the kynge, not for eny good of the countrey, but because he thought to haue bene made some greate man of auctourite. But the kynge of the kynge moued Antiochus mynde agaynst this vngodly personne, & Lysias infourmed the kynge, that this Menelaus was the cause of all myschefe: so that the kynge commaunded to take him, and (as the manner of them is) to put him vnto death in the same place.

2. Ma. 6.4

2. Ma. 4.1

There was also in the same place a tower of L. cubites hye, heaped with asshes: but aboue it was so made, that men might loke downe on euery syde. Where in to the kynge commaunded that shamefull person to be cast amonge the asshes, as one that was cause of all vngodlynesse. And reason it was, that the vnchaste shulde dye soch a death, and not to be buried: for he had done moch myschefe vnto the altier of God (whose fyre and asshes were holy) therfore was it right, that he himself also shulde be destroyed with asshes.

B

But the kynge was woode in his mynde, & came to shewe himself more cruell vnto the Jewes, then his father was. Which when Judas perceaued, he commaunded the people to call vpon the LORDE night and daye: that he wolde new helpe them also, like as he had done allwaye: (For they were a frayd to be put from their lawe, from their naturall countre and from the holy temple:) and not to suffre the people (which a litle whyle afore beganne to recouer) to be subdued agayne of the blasphemous nations.

2. Ma. 10.1

So when they had done this together, and besought the LORDE for mercy, with wepyng and fastynge thre dayes longe, flat vpon the grounde: Judas exorted them, to make them selues ready. But he and the elders together denyed, to go forth first with their people, afore the kynge brought his hoost in to Jewry, and afore he beseged the

The.ij booke of the Machabees.

cite, & so to committe the matter vnto God. Wherfore he ascribed the power of all thinges vnto God the maker of þ̄ worlde, exortinge his people to fight manfully, (yee euen vnto death) for þ̄ lawes, the temple, þ̄ cite, their owne natyue countre, & to defende þ̄ citesyns: & set his hoost before Modin. He gaue them also þ̄ were w̄ him, a token of þ̄ victory of God, chosinge out the manlyest yongemen, wente by night in to the kynges payllion, slewe of the hoost xiiij. M. men, and the greatest Elephantes, with those that sat vpon them.

1. Mac. 6. f

Thus when they had brought a greate feare & rumor amonge þ̄ tentes of their enemies, and all thinges wente prosperously w̄ them, they departed in the breake of þ̄ daye, God beyng their helper & defender. Now when the kyng perceaued the manlynesse of the Jewes, he wente aboute to take the strange places by craft, & remoued his hoost vnto Bethsura, which was a wel kepte house of defence of the Jewes: but they were chased awaye, hurte and discomfited. And Judas sent vnto them that were in it, such thinges as were necessary. In the Jewes hoost also there was one Rhodocus, which tolde the enemies their secrettes: but they sought him out, and when they had gotten him, they put him in prison. After this dyd the kynges comon with them that were in Bethsura, toke truce with them, departed, and stroke a battayll with Judas, which ouercame him.

1. Mac. 11. a

But when he vnderstode, that Philippe (whom he had left to be ouerser of his busynesses at Antioche) began to rebell agaynst him, he was astonied in his mynde: so that he yelded himself to the Jewes, and made them an ooth, to do what so euer they thought right. Now when he was reconcyled with them, he offred, made moch of the temple, gaue greate gyftes vnto it, embraced Machabeus, makynge him captayne and gouernoure from Ptolomais vnto þ̄ Gerrenes.

Nevertheless when he came to Ptolomais, the people of the cite were not content with that bonde of frendshipe: for they were afrayed, that he wolde breake the covenannt. Then wente Lysias vp into the seate, and enfourmed the people, shewed the cause why, and pacified them. So he came agayne to Antioche. This is now the matter concernynge þ̄ kynges iourney, and his returne.

The xiiij. Chap. Fo. lxxxij.

The XIII. Chapter.

After thie yeares was Judas informed, how that Demetrius the sonne of Seleucus was come vp with a greate power and shippes, thorow the haue of Tripolis (to take certayne commodions places and countrees) agaynst Antiochus and his captayne Lysias. Now Alcimus (which had bene hye prest, and wilfully defyled himself, in the tyme of the myrringe) seyng, that by no meanes he coude be helped, ner haue eny more intrunce to the altare: he came to kyng Demetrius in the hundieth and one and fiftie yeare, presentinge vnto him a crowne of golde, a palme and an olyue tre: which (as men thought) belonged to the temple, and that daye he helde his tonge.

But when he had gotten oportunitie for his madnesse, Demetrius called him to counsell, and axed him, what thinges or counceils the Jewes leaned vnto? He answered: The Jewes that be called Assidei (whose captayne is Judas Machabeus) maynteyne warres, make insurreccions, and wyl not let the realme be in peace.

For I beyng depryued of my fathers honoure (I meane the hye presthode) am come hither partly because I was faithfull vnto the kyng, and partly because I sought the profit of the citesyns. And why? all oure people (thorow the wickednesse of them) are not a litle troubled. Wherfore I beseeke the (o kyng) conside all these thinges diligently, and then make some prouision for the londe and the people, acordinge to the kyndnesse that thou hast offred vnto them. For as longe as Judas hath the vpper hande, it is not possible that men can lyue in peace.

When he had spoken these wordes, other frendes also hauinge euell will at Judas, set the kyng Demetrius on fyre agaynst him. Which immediatly sent Nicanor (ruler of þ̄ elephantes) a captayne, in to Jewry: commaunding him, to take Judas himself alyue, but to slaye them that were with him, and to make Alcimus hye prest of the temple.

Then the Zeithen which fled out of Jewry from Judas, came to Nicanor by flockes, thynkyng the harme and decaye of the Jewes to be their welfare. Now whē the Jewes herde of Nicanors comynge, & the gatherynge together of þ̄ Zeithen: they sprinkled them selues w̄ earth, and besonghe

1. Ma. 10. e

The ij. booke of the Machabees.

him (which made them his people, and euer defended his owne porcion with euident tokens) that he wolde preserve them still. So at the commaundement of the capayne, they remoued from thence, and came to a towne called Dessasan. And Symon Judas brother fell in honde with Nicanor, but thorow the sodane commynge of the enemies, he was afrayed.

Nevertheless Nicanor hearinge the manlynes of them that were with Judas, and y bold stomackes that they had to fight for their naturall countre, durst not proue the matter with bloudsheddinge. Wherfore he sent Possidonius, Theodocius & Mathias before, to geue and to take peace. So when they had taken longe aduysment there vpon, and the capayne shewed it vnto the multitude: they were agreed in one mynde, to haue peace. And they appoynted a daye to syt vpon these matters quyetly amonge them selues, & stoles also were brought and set forth. Nevertheless Judas commaunded certaine men of armes to waite in conuenient places, lest there shulde sodenly aryse any euell thorow the enemies. And so they commoned reasonably together.

Nicanor, whyle he abode at Jerusalem, ordied himself not vnreasonably, but sent awaye the people that were gathered together. He loued Judas euer with his hert, and fauoured him. He prayed him also to take a wyfe, and to brynge forth children. So he married, lyued in rest, and they led a comon life. But Alcimus perceauynge the loue that was betwixte them, and how they were agreed together, came to Demetrius, and tolde him that Nicanor had taken straunge matters in honde, and ordeined Judas (an enemy of the realme) to be the kynges successoure. Then the kinge was sore displeased, and thorow the wicked accusations which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, sayenge: that he was very angrie for the friendship and agreement, which he had made with Machabeus. Nevertheless he commaunded him in all the haist, that he shulde take Machabeus prisoner, and sende him to Antioche.

Which lettres when Nicanor had sente, he was at his wittes ende, and sore grieved, that he shulde breake the thinges, wherein they had agreed: specially, seynge Machabeus was the man, that neuer dyd him harme. But because he might not withston

The xiiij. Chap.

de the kyng, he sought oportunitie to fulfil his commaundement. Notwithstandynge when Machabeus sawe that Nicanor beganne to be churlish vnto him, and that he intreated him more roughly then he was wonte, he perceaued that soch vntyndnes came not of good, and therfore he gathered a few of his men, and withdrew himself fro Nicanor. Which when he knewe that Machabeus had manfully prevented him, he came in to the greate and most holy temple: and commaunded the prestes (which were doynge their vsuall offeringes) to deliuer him the man. And when they swaie that they coude not tell, where the man was who he sought, he stretched out his honde, and made an oath, sayenge: If ye wyll not deliuer me Judas captyue, I shall remoue this temple of God in to the playne felde, I shal breake downe the aulcer, and consecrate this temple vnto Bachus. After these wordes he departed.

Then the prestes lift vp their hondes toward heauen, and besought him that was euer the defender of their people, sayenge: Thou o LORD of all, which hast nede of nothinge, woldest that the temple of thy habitation shulde be amonge vs. Therfore now (o most holy LORD) kepe this house euer vndefyled, which lately was censed. Now was there accused vnto Nicanor, one Razis an Alderman of Jerusalem, a louer of the whole cite, and a man of good repute: which for the kynde hert that he bare vnto the people, was called a father of y Jewes. This man oft tymes (when the Jewes were mynded to kepe them selues vndefyled) defended and deliuered them, beyng contented fastly to spende his body and his life for his people.

So Nicanor wylling to declare the hate, that he bare to the Jewes, sent fyue hundred men to take him: for he thought, yf he gat him, he shulde brynge the Jewes in greate decaye. Now when the people beganne to rushe in at his house, to breake the doores, and to set fyre on it: he beyng now taken, wolde haue defended himself with his swerde: chosynge rather to dye manfully, then to yelde himselfe to those wicked doers: and because of his noble stocke, he had rather haue bene put to extreme cruelte.

Notwithstandynge what tyme as he myssed of his stroke for haist, and the multitude fell in violently betwixte the doores: he rane boldly to y wall, & cast himself downe

1. Mac. 7. 8

3

1. Mac 4. 6
2. Mac 10. 8

6

manfully amonge the heape of them, which gaue soone place to his fall, so that he fell vpon his bely. Neuerthelesse whyle there was yet breath within him, he was kyndled in his mynde: and whyle his bloude gusheth out exceedingly (for he was very sore wounded) he ranne thorow the myddest of y^e people, and gat him to the toppe of a rocke. So when his bloude was now gone, he toke out his owne bowels with both his handes, and threw them vpon the people: callinge vpon the LORDE of life and spiete, to rewarde him this agayne, and so he dyed.

The XV. Chapter.

Now when Nicanor knewe that Judas was in the countre of Samaria, he thought with all his power to strike a felde with him vpon a Sabbath daye. Neuerthelesse the Jewes that were compelled to go with him, sayde: We do not so cruelly and vnkindly, but halowe y^e Sabbath daye, and worshipe him that seyth all thinges, for all this, yet sayed the vngacious personne: Is there a mightie one in heauen, that commaunded the Sabbath daye to be kepte? And when they sayde: yee the lyvinge God, the mightie LORDE in heauen commaunded the seventh daye to be kepte, he sayde: And I am mightie vpon earth, to commaunde them for to arme them selues, and to persourne the kynges busynesse. Notwithstandinge he might not haue his purpose.

Nicanor had denyed with greate pryde to overcome Judas, and to brynge awaye y^e victory. But Machabens had ever a fast confidence and a perfecte hope in God that he wolde helpe him, and exorted his people, not to be afrayed at the commynge of the heithen: but allwaye to remembre the helpe that had bene shewed vnto them from heauen, yee and to be sure now also, y^e Almightie God wolde geue them the victory. He spake vnto them out of the lawe and prophetes, puttinge them in remembraunce of the battayls, that they had stricken afore, & made them to be of a good corage.

So when their hartes were plucked vp, he shewed them also the disceatfulnesse of the heithen, and how they wolde kepe no conuauent neer ooth. Thus he weapened them not with the armour of shylde and speare, but with wholsome wordes and exortacions. He shewed them a dreame also, wherthorow he made them all glad, which was this: He thought that he sawe Onias (which had be-

ne hys prest, a vertuous & leuyng man, sad, and of honest conuersacion, well spoken, and one that had bene exercised in goodlynes fro a childe) holdinge vp his handes toward heauen, and prayenge for his people. After this there appeared vnto him another man, which was aged, honorable and glorious. And Onias sayde: This is a louer of the brethren, and of the people of Israel. This is he that prayeth much for the people, and for all the holy cite: Jeremy the prophet of God. He thought also y^e Jeremy helde out his right hode, and gaue him (namely vnto Judas) a swearde of golde, sayenge: Take this holy swearde, a gifte from God, wherewith thou shalt smyte downe the enemies of the people of Israel.

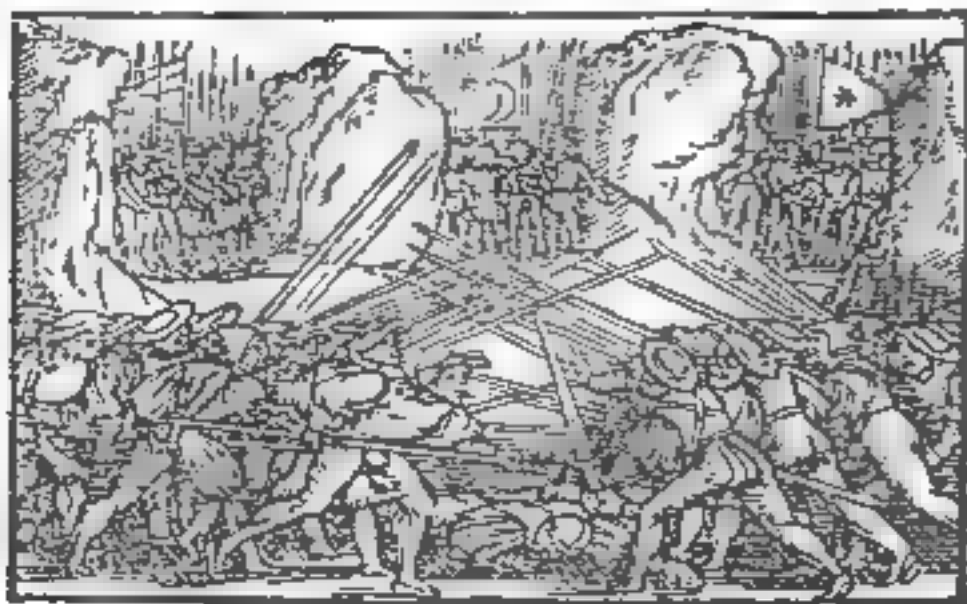
And so they were wel comforted thorow the wordes of Judas, and toke corage vnto the, so that the yonge men were determed in their myndes to fight, & to hyde flysly at it. In so much that in the thinges which they toke in honde, their boldnesse shewed the same, because the holy cite and the temple were in parell: for the which they toke more care, then for their wyues, children, brethre and kynnsfolkes. Agayne, they that were in the cite, were most carefull for those which were to fight. Now when they were all in a hope that the iudgment of the matter was at hande, and the enemies drew nye, the hoost beyng set in aray, the Elephantes and horses every one standinge in his place: Machabens considered the commynge of the multitude, the ordinaunce of dyuerse weapens, the cruelnesse of the beestes, and hilde vp his handes toward heauen, callinge vpon the LORDE that doth wonders, which geueth not the victory after the multitude of weapens and power of the hoost (but to them that please him) accordinge to his owne will. Therefore in his prayer he sayde these wordes:

O LORDE, thou that diddest sende thine angell in the tyme of Ezechias kyng of Judas, and in the hoost of Sennacherib slewest an hundred and fyue and seure score thousande: sende now also thy good angell before vs (O LORDE of heuens) in the fearfulnessse and drede of thy mightie arme, that they which come agaynst thy holy people to blaspheme them, maye be afrayed. And so he made an ende of his wordes. Then Nicanor and they that were with him, drew nye with shawmes and songes: but Judas and his company with prayer and callinge vpon God.

C

2. Pa. 14. c
Iudic. 7. b4 Reg.
19. 8
Esa 37. E
1 Mac. 7. c
1. Ma 8. d

The ij. boke of the Machabees.



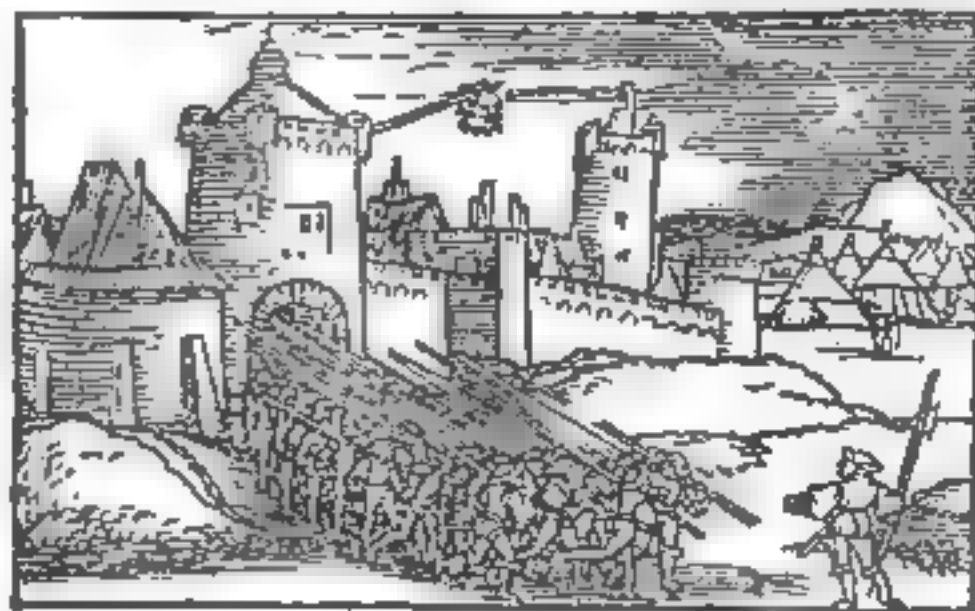
With their hondes they smote, but with their hertes they prayed vnto the LORDE, and slewe no lesse then xxxv. M. mē: For thorough the present helpe of God they were gloriously comforted.

Now when they left of, and were turning agayne with ioye, they vnderstode that Nicanor himself was slayne with the other. Then they gave a greate shoute and a crie, prayinge the almighty LORDE with a loude voyce. And Judas (which was ever ready to spende his body and life for his citsyns) commaunded to smyte of Nicanors heade, with his arme and honde, and to be brought to Jerusalem. When he came there, he called all the people, and the prestes at the aulter with those that were in the castell, and shewed them Nicanors heade, and his wicked honde, which he had presumptuously holden vp agaynst the temple of God. He caused the tonge also of that vngodly Nicanor to be cut in litle peces, and to be cast to the foules, and the cruell mans honde to

The xv. Chap.

be hanged vp before the temple.

So euery man gave thankes vnto the LORDE, saienge: blessed be he, that hath kepte his place vndefyled.



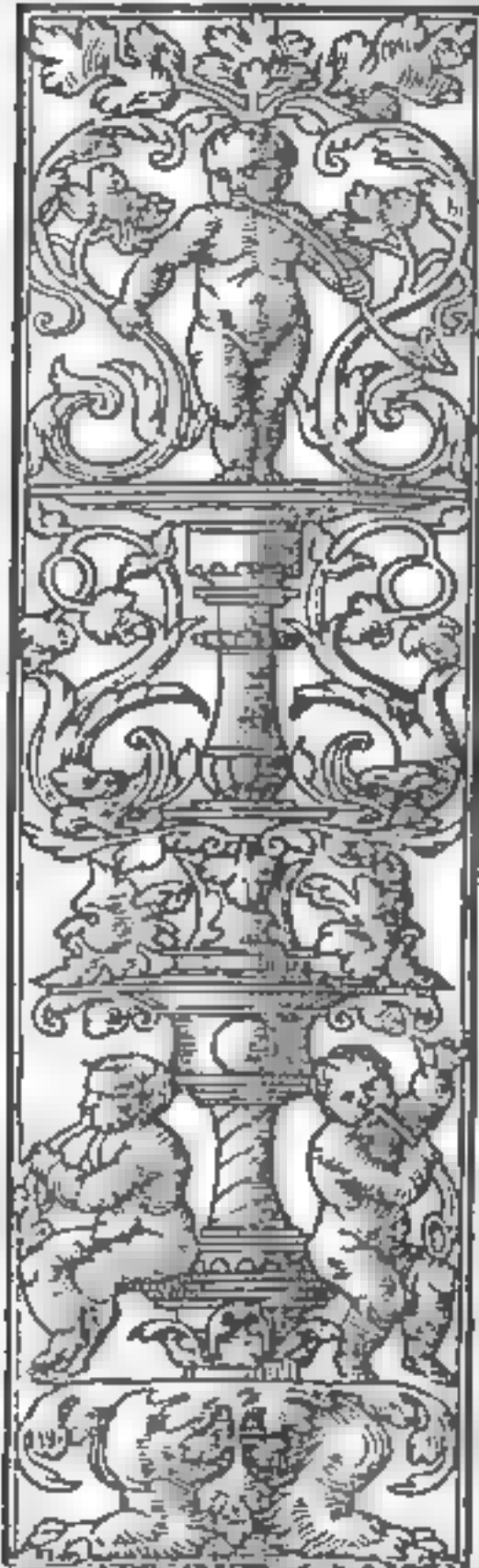
As for Nicanors heade, he hanged it vp vpon the hye castell, for an euident and playne token of the helpe of God. And so they agreed all together, to kepe that daye holy: namely the xij. daye of the moneth Adar, which in Syriā's language is called the nexte daye before Marдохens daye. Thus was

Nicanor slayne, and from that tyme forth the Jewes had the cite in possession:

And here wil I
now make
an ende.

..

The ende of the seconde boke of
the Machabees.



The new testament.

The gospell of S. Mathew.
 The gospell of S. Marke.
 The gospell of S. Luke.
 The gospell of S. Iohn.
 The Actes of the Apostles

The epistles of S. Paul.

The epistle vnto the Romaynes.
 The first and seconde epistle to the Corinthians
 The epistle to the Galathians.
 The epistle to the Ephesians.
 The epistle to the Philippians.
 The epistle to the Colossians.
 The first and secōde epistle to the Tesselonians
 The first and seconde epistle vnto Tymothy.
 The epistle vnto Titus.
 The epistle vnto Philemon.

The first and seconde epistle of S. Peter.
 The thre epistles of S. Iohn.
 The epistle vnto the Hebrewes.
 The epistle of S. James.
 The epistle of S. Jude.
 The Revelacion of S. Iohn.



The Gospell of S. Mathew.

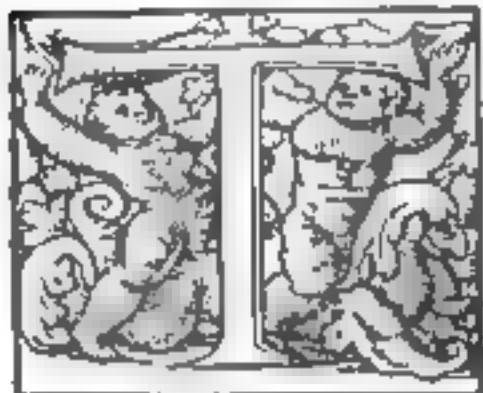
What S. Mathew conteyneth.

- Chap. I.** The genealogy of Christ, and marriage of his mother Mary. The angell satisfieth Josephs mynde.
- Chap. II.** The tyme & place of Christes byrth. The wyse men of the orient. Christ flyeth in to Egipte, the yonge childern are slayne. Christ turneth in to Galilee.
- Chap. III.** The baptyme, preachinge and office of Ihon, and how Christ was baptysed of him in Jordan.
- Chap. IIII.** Christ fasteth and is tempted: he calleth Peter, Andrew, James and Ihon, & healeth all the sicke.
- Chap. V.** In this Chapter and in the two next folowing is conteyned the most excellēt and louyng Sermon of Christ in the mount: Which sermon is the very keye that openeth the vnderstandinge in to the lawe. In this fifth chapter specially he preacheth of the viii. beatitudes or blessinges, of manslaughter, wrath and anger, of aduocatie, of swearing, of suffring wronge, and of loue euen toward a mans enemies.
- Chap. VI.** Of Almes, prayer and fasting. He forbyddeth the carefull selynge of worldly thinges.
- Chap. VII.** He forbyddeth foolish and temerarious iudgment, reponeth ypocrisie, exorteth vnto prayer, warneth to beware of false prophetes, and so concludeth his sermon.
- Chap. VIII.** Christ cleseth the leper, healeth the captaynes seruaunt and many other diseases: helperth Peters mother in lawe, stillerth the see and the wynde, and dryueth the deuils out of the possessed in to the swyne.
- Chap. IX.** He healeth the palsy, calleth Mathew from the custome, answereth for his disciples, healeth the woman of the bloude issue, helperth Jairus daughter, geueth a blynde man their sight, maketh a dumme man to speake, dryueth out a deuill.
- Chap. X.** Christ sendeth out his xiiij. Apostles to preach in Jewry, geueth them a charge, teacheth them, & comforteth them agaynst persecucion and trouble.
- Chap. XI.** Ihon baptist sendeth his disciples vnto Christ, which geueth them their answer, rebuketh the vnthriftfull ciities, and longyngly exorteth men to take his yock vpon them.
- Chap. XII.** The disciples plucke the eares of corne, he excuseth them, healeth the dried hande, helperth the possessed that was blynde and deeme, rebuketh the vnfaithfull that woldenede haue tokens, and sheweth who is his brother, sister and mother.
- Chap. XIII.** The parable of the sede, of the tares, of the mustarde sede, of the leuen, of the treasure hid in the felde, of the perles, and of the nett.
- Chap. XIII.** Ihon is taken and headed, Christ feedeth fyue thousande men with v. loaves and two fishes, and appeareth by night vnto his disciples vpon the see.
- Chap. XV.** Christ excuseth his disciples, and rebuketh the scribes and pharises for transgressinge Gods cōmaundement thorow their owne tradicions. The thinge that goeth in to the mouth defyleth not the mā. He delyuereth the woman of Cananees daughter, healeth the multitude, and with viij. loaves and a fewe litle fishes feedeth iij. M. men, besyde women & children.
- Chap. XVI.** The pharises requyre a token. Jesus warneth his disciples of the pharises doctrine. The confession of peter. The keyes of heauen. The faithfull must beare the crosse after Christ.
- Chap. XVII.** The transfiguracion of Christ vpon the mount of Tabor. He healeth the lunatike and payeth tribute.
- Chap. XVIII.** He teacheth his disciples to be humble, and harmlesse, to avoyde occasiōs of euill, and one to forgiue anothers offence.
- Chap. XIX.** Christ geueth answer concernynge mariage, & teacheth not to be carefull nee to loue worldly riches.
- Chap. XX.** Christ teacheth by a similitude that God is better vnto no man, and how he is alwaye callinge in to his labour. He teacheth his disciples to be lowly, & geueth a. blynde man their sight.
- Chap. XXI.** He rydeth in to Ierusalem, dryueth the marchauntes out of the temple, curseth the figgetre, and rebuketh the pharises with the multitude of the x. sonnes and of the husbandmen, that slew sochas were sent vnto them.
- Chap. XXII.** The mariage of the fygges sonne. Tribute to be geuen to the Emperoure. Christ confuteth the opynion of the Saduces concernynge the resurrecciō, and answereth the scribes vnto his questyon.
- Chap. XXIII.** Christ crieth wo ouer the pharises, scribes and ypocrites, and prophecieth the destruction of Ierusalem.
- Chap. XXIIII.** Christ sheweth his disciples the destruction of the temple, the ende of the worlde, the tokens of the latter dayes, and warneth the towne, for the worlde shal sodely perish.
- Chap. XXV.** The x. virgins, the talentes delyuered to the seruauntes, and of the generall iudgment.
- Chap. XXVI.** The Magdalene anoynteth Christ. They eate the easter lambe and the supper of the LORDE, Christ prayeth in the garden, Judas betrayeth him, Peter smyteth of Malcus eare, Christ is accused by false wytnesses, Peter denyeth him.
- Chap. XXVII.** Christ is delyuered vnto pilate. Judas hangeth himself. Christ is crucified among thetheues, he dyeth and is buried. Watchmen kepe the graue.
- Chap. XXVIII.** The resurrecciō of Christ. The hye prestes geue the souldiers large moneye, to saie that Christ was stole out of his graue. Christ appeareth to his disciples, and sendeth them forth to preach and to baptise.

The gospel of S. Mathew.



The first Chapter.



This is the booke of the generacion of Jesus Chust & sonne of Dauid, the sonne of Abraham. Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas & his brethre:

Judas begat Phares & Zarah of Thamar:

Phares begat Hesrom:

Hesrom begat Aram:

Aram begat Aminadab:

Aminadab begat Naasson:

Naasson begat Salmon:

Salmon begat Boos of Rahab:

Boos begat Obed of Ruth:

Obed begat Jesse:

Jesse begat Dauid the kynge:

Dauid the kynge begat Salomon, of her that was the wyse of Dyr:

Salomon begat Roboam:

Roboam begat Abia:

Abia begat Asa:

Asa begat Josaphat:

Josaphat begat Joram:

Joram begat Osias:

Osias begat Joatham:

Joatham begat Ahas:

Ahas begat Ezechias:

Ezechias begat Manasses:

Manasses begat Amon:

Amon begat Josias:

Josias begat Jechonias and his brethien aboute the tyme of the captiuyte of Babylon.

And after the captiuyte of Babylon, Jechonias begat Salathiel:

Salathiel begat Zorobabel:

Zorobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

Azor begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

Eliud begat Eleasar:

Eleasar begat Matthan:

Matthan begat Jacob:

Jacob begat Joseph the husbände of Mary, of whō was borne that Jesus, which is called Chust.

All the generacions from Abraham to Dauid are fourtene generacions: From Dauid vnto the captiuite of Babylon, are fourtene generacions. From the captiuite of Babylon vnto Chust, are also fourtene generacions.

The byrth of Chust was on thys wyse: When his mother Mary was married to Joseph before they came together, she was founde with chylde by & holy goost. But Joseph her husbände was a perfect man, and wolde not bunge her to shame, but was myn ded to put her awaie secretly. Neuertheles whyle he thus thought, beholde, the angell of the LORDE appered vnto him in a dreame, saynge: Joseph thou sonne of Dauid, feare not to take vnto the Mary thy wyse. For that which is coceaued in her, is of & holy goost. She shall brynge forth a sonne, and thou shalt call his name Jesus. For he shall saue his people from their synnes.

All this was done, & the thinge mighte, be fulfilled, which was spoken of the LORDE by the prophet, saynge: Beholde, a mayde shall be with chylde, and shall brynge forth a sonne, and they shall call his name Emanuel, which is by interpretation, God with vs.

Now whan Joseph awoke out of slepe he did as the angell of & LORDE bade hym, and toke his wyse vnto hym, and knewe her not, tyll she had brought forth hir fyrst borne sonne, and called his name Jesus.

The II. Chapter.

When Jesus was borne at Bethleem in Jury, in the tyme of Herode the kynge, Beholde, there came wyse men from the east to Jerusale, saynge: Where is the new borne kynge of the Iues? We haue sene his starre in the east, and are come to worship him.

When Herode & kynge had herde thys, he was troubled, & all Jerusale with hym, and he gathered all the hye prestes and Scribes of & people, & axed of them, where Chust shulde be borne. And they sayde vn-

22

Luc. 3. d

Gen. 21. a
Gen. 25. c
Gen. 29. f

Gen. 38. e
Gen. 46. b
Ruth. 4. d
2. Par. 2. a
Num. 1. a

Reg. 16. a
1. Re. 12. e
1. Par. 5. b
1. Re. 11. g

2. Par. 25. d
1. Pa. 27. b
1. Par. 28. d
4. Re. 20. c
4. Re. 21. d
4. Re. 21. e
4. Re. 22. f
24. 35

1. Par. 3. c
Agg. 1. a
1. Eld. 3. a

Luc. 1. b
Some read before they sat at home together.

Phi. 2. a
Act. 4. a

Esa. 7. c

Luc. 2. a

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Mich. 5. a

Iohan. 7. d

to hym: at Bethleem in Iury. For thus it is written by the prophet: And thou Bethleem in the londe of Iury, art not the leest amonge the princes of Iuda. For out of y shall come vnto me the capteyne, that shall gouerne my people Israel.

B Then Herod pryncely called the wyse men, and diligently enquired of them, what tyme the starre appered, and sent them to Bethleem, sayinge: Go, and searche diligently for the chylde. And when ye haue founde hym, bringe me worde agayne, that I maye come and worshippinge hym also.

When they had heard the kynge, they departed: and lo, the starre which they sawe in the east, went before them, tyll it came, and stode ouer the place where the chylde was. When they sawe the starre, they were maruelously glad: and went into the house, and found the chylde with Mary his mother, and kneeled downe and worshipped hym, & opened ther treasures, and offred vnto hym gylfres: gold, fransynsence and myre. And after they were warned of God in a dreame, that they shuld not go ageine to Herod, they returned into their awne countrie another waye.

Psal. 71. b
Esa. 60. a

C When they were departed: beholde, the angell of the LORDE appered to Ioseph in a dreame, sayinge: arise, and take the chylde and his mother, and flye into Egypte, and abyde there tyll I brynge the worde. For Herod wyl seke the chylde to destroye hym. The he arose, and toke the chylde and his mother by night, and departed into Egypte, and was there vnto y deeth of Herod, that the thinge might be fulfilled which was spokē of the LORDE, by the prophet, which sayeth: out of Egypte haue I called my sonne.

Exo. 4. d

Ozeq. 11. a
Nu. 24. b

Then Herod perceauynge y he was disceaused of the wyse men, was exceedynge wroth, and sent forth, and slue all the chyl-dren that were in Bethleem, and in all the coastes there of, as many as were two yere olde and vnder, accordynge to the tyme which he had diligently searched out of the wyse men.

Iere. 31. c

Then was y fulfilled which was spoken by y prophet Jeremy sayinge: On y hilles was a voyce herde, greate mournynge, wepyng, & lamentacion: Rachel wepyng for her chyl-dren, and woldenot be comforted, because they were not.

D When Herode was deed: beholde, an angell of the LORDE appered in a dreame to Ioseph in Egypte, sayinge: arise and take the chylde and his mother, & go into y londe

of Israel. For they are deed, which soughte the chylde's life. And he arose vp, and toke y chylde and his mother, & came into the londe of Israel. But whē he herde that Archelans did raygne in Iury, in y romme of his father Herode, he was a frayde to go thither. Not withstandinge after he was warned of God in a dreame, he turned asyde into the parties of Galile, and went and dwelt in a cite called Nazareth, to fulfill y which was spoken by the prophetes: he shalbe called a Nazarete.

Iudic. 13. b

The III. Chapter.

In those dayes Ihon the Baptyst came and preached in the wilderness of Iury, sayinge: Amēde youre selues, the kyngdome of heuen is at hande. This is he, of whom it is spokē by y prophet Esay, which sayeth: The voyce of a cryer in y wilderness, prepare the LORDES waye, and make his pathes straight.

Math. 4. b
Iohan. 1. b
Esa. 40. a

This Ihon had his garment of camels heer, and a lether girdell aboute his loynes. Hys meate was locustes and wyld honey. Then went out to hym Jerusalem, and all Iury, and all the region rounde aboute Jordan, and were baptised of him in Jordan, confessynge their synnes.

4 Reg. 1. b
Marc. 1. a

Now when he sawe many of the pharises and of y Saducees come to hys baptim, he sayde vnto them: ye generacio of vipers, who hath certified you, that yeshal escape y vengeance to come? Dewarre, brynge forth due frutes of penance. Thinke not now, to saye in your selues, we haue Abraham to oure father. For I saye vnto you, that God is able of these stones to rayse vp chyl-dren vnto Abraham. Euen now is the axeput vnto y rote of the trees: therfore euery tre which bringeth not forth good frute, shalbe herwē downe, and cast into the fyre.

Luc. 3. h

I baptise you with water to repentance: but he that cometh after me, is myghtier thē I, whose shues I am not worthy to beare. He shall baptise you with y holy goost & w fyre: which hath also his fan in his hand, and will purge his floore, and gadre the wheet into his garner, & will burne y chaffe with vnquencheable fyre.

Matth. 3. b
Luc. 3. b

Then came Iesus from Galile to Jordan, vnto Ihon, to be baptised of hym. But Iho forbade hym, sayinge: I haue nede to be baptised of the: and comest thou to me? Iesus answered & sayd vnto hym: Let it be so now. For thus it becommeth vs to fulfill all righteousnes. Then he suffered hym. And Iesus assone as he was baptised, came straight

3
Marc. 1. b
Luc. 3. c
Iohan. 1. b

Luc. 3. c

Marc. 1. a
Ioh. 1. a

Marc. 1. a
Luc. 3. c
Iohan. 1. d

The gospell

out of the water. And lo, heuē was opē ouer hym: and Jhon sawe the spirite of God descende lyke a doue, and lyght vpon hym. And lo, there came a voyce fro heuē sayng: Thys ys that my beloued sonne, in whom is my delyte.

The III. Chapter.

Then was Jesus ledd awaye of the spirite in to wildernes, to be tempted of the deuyl. And when he had fasted fourtye dayes and fourtye nightes, he was after ward an hungred. And the tēpter came to him and sayde: yf thou be the sonne of God, commaunde, that these stones be made bread. He answered & sayde: yt is wrytē: Man shall not lyue by bred onlye, but by euery worde that procedeth out of the mouth of God.

Then the deuyl toke hym vp into the holy cite, and set hym on a pynacle of the temple, and sayde vnto hym: yf thou be s sonne of God, cast thy sylf downe. For it is wrytē: he shall geue his angels charge ouer the, and with their handes they shal holde the vp, that thou dashe not thy fote agaynst a stone. And Jesus sayde vnto hym: it ys wrytē also: Thou shalt not tempte thy L O R D E God.

Agayne, the deuyl toke hym vp and led hym into an exceedynge hye mountayne, and shewed hym all the kyngdomes of the worlde, and all the glorie of them, and sayde vnto hym: all these wil I geue the, yf thou wilt fall downe and worship me. Then sayde Jesus vnto hym: Auoyde Sacā. For it ys wrytē: thou shalt worship the L O R D E thy God and hym onely shalt thou serue.

Then the deuyl left hym, and beholde, the angels came and ministred vnto hym.

When Jesus had herde that Jhon was taken, he departed into Galile and left Nazareth, and went and dwelt in Capernaum, which is a cite apon the see, in the coostes of zabulon and Neptalim, & the thinge might be fulfilled which was spoken by Esay the prophet, sayinge: The londe of zabulon and Neptalim, the waye of the see beyonde Jordan, and Galile of the Gentyls, the people which sat in darknes, sawe a greatelyght, & to them which sat in the region & shadowe of deeth, lyght is begōne to shyne.

From that tyme forth beganne Jesus to preach, and to saye: Amende youre selues, & kyngdome of heauen is at honde.

As Jesus walked by the see of Galile, he sawe two brethren: Simon which was called Peter, & Andrew his brother, castynge a

of S. Mathew. Ho. iij.

net into & see, for they were fishers, and he sayde vnto them: folowme, & I will make you fishers of mē. And they strayght waye lefte their nettes, and folowed hym.

And whan he wēt forth from thence, he sawe other two brethren, James the sonne of zebede, and Jhon his brother, in the ship with zebede their father, mendynge their nettes, and called them. And they without tarynge lefte & shyp and their father, and folowed hym.

And Jesus went aboute all Galile, teachyng in their synagoges, and preachyng the gospel of the kyngdome, and healed all maner of siknes, & all maner dyseases amonge the people. And his fame spred abroad through out all Siria. And they brought vnto hym all sick people, that were taken with diuers diseases and gripinges, and the & were possessed with deuils, & those which were lunatyke, and those that had the palsie: & he healed the. And ther folowed hym a greate nombre of people, from Galile, & from the ten cities, and from Jerusalem, and from the regions that lye beyonde Jordan.

The V. Chapter.

When he sawe the people, he went vp into a mountayne: and when he was set, his disciples came to hym, and he opened his mouth, and taught them, sayinge: Blessed are the poore in sperte: for theirs is the kyngdome of heuē. Blessed are they that mourne: for they shal be comforted. Blessed are the meke: for they shall inheret the erth. Blessed are they which hunger & thurst for rightewesnes: for they shal be filled. Blessed are the mercifull: for they shall obteyne mercy. Blessed are the pure in herte: for they shall se God. Blessed are the peacemakers: for they shalbe called the chyl dren of God. Blessed are they which suffre persecucion for rightewesnes sake: for theirs is the kyngdome of heuen. Blessed are ye when men reuyle you, and persecute you, and falsly say all manner of yuell saynges against you for my sake. Reioyce and be glad, for greate is youre rewarde in heuē.

For so persecuted they the prophetes which were before youre dayes.

Ye are & salt of the earth, but and yf the salt haue lost his saltnes, what can be salted therwith? It is thence forth good for nothyng, but to be cast out, and to be trodden vnder fote of men. Ye are the light of the worlde. A cite that is set on an hill, can not be hid: nether do men lyght a candell, and

iiij

Isa. 60. e
Eze. 47. b

Mat. 19. d
Luc. 5. b

Marc. 1. c

Marc. 1. a
Luc. 5. b

Luc. 5. e

Esa. 61. a
and 66. b

Isa. 51. d

1 Pet. 4. e
1. Pe. 2. c
and 3. c

Act. 5. e

Marc. 9. e
Luc 14. d
Marc 4. b
Luc 8. b
and 11. c

Esa. 41. a
Mat. 17. a
Luc. 9. d
1. Pet. 1. d

Marc. 1. b
Luc. 4. a

Deut. 8. a
1. Sap. 16. e

Psal. 90. b

Deut. 5. c

Deut. 5. c
1. Reg. 7. a

Marc. 1. b
Luc 4. b

Luc. 4. d
Esa. 9. a

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Math. 6. a
1. Pet. 2. b

put it vnder a bushell, but on a candelstick, and it lighteth all that are in the house. Let youre light so shyne before men, that they maye see youre good workes, and glorify your father which is in heauen.

Mar. 1. c
2. c. d
Luc. 10. c
1. c. 18. d
Esa. 40. a

Thinke not, that I am come to destroye the lawe, or the prophetes: no, I am not come to destroye them, but to fulfill them. For truly I saye vnto you: till heauen and earth perishe, one iote or one tytle of the lawe shall not escape, tyll all be fulfilled.

Iaco. 2. b
Ezec. 18. b

Whosoener breaketh one of these least commandmentes, and teacheth men so, he shalbe called the least in the kyngdome of heauen. But whosoener obserueth and teacheth the same shall be called greate in the kyngdome of heauen.

For I saye vnto you: excepte youre righteousness exceede the righteousness of the Scribes and Pharises, ye can not entre in to the kyngdome of heauen.

Exo. 20. c
2. d
Leu. 24. d
Deut. 5. c

C We haue herde, how it was sayde to the of the olde tyme: Thou shalt not kyll. For whosoener kyllerh, shall be in danger of iudgement. But I saye vnto you: whosoener is angry with his brother, is in danger of the iudgement. Whosoener sayeth vnto his brother: Racha, is in danger of y^e consell. But whosoener sayeth: thou foole, is in danger of hell fyre.

Ioh. 4. b
Matia. 2. b

Therefore when thou offrest thy gift at the altare, and there rememberest that thy brother hath ought agaynst thee: leaue there thyne offeringe before the altare, and go thy waye first, and recurre to thy selfe to thy brother, and then come and offre thy gyfte.

1. ne. 12. f
Prou. 25. b

Agree with thine aduersary quicklye, while thou art in the waye with hym, lest that aduersary deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be cast in to prison. I saye vnto the verely: thou shalt not come out thence, till thou haue payed the vtmost farthinge.

Exo. 20. c
Eccl. 4. c
Iob. 31. a

We haue herde, how it was sayde to them of olde tyme: Thou shalt not committe aduoutrie. But I saye vnto you, that whosoener looketh on a wise lustinge after her, hath committed aduoutrie with hir already in his hert.

Deut. 19. a
Marc. 9. c

D Wherefore yf thy right eye offend the, plucke hym out, and cast him from the. Better it is for the, that one of thy membres perish, then that thy whole body shulde be cast into hell. Also yf thy right honde offend the, cut hym of, and cast him from the. Better yt is that one of thy membres perish, the y^e all y^e body shulde be cast in to hell.

It is sayde: whosoener putteth awaye his wyfe, let hym geue her a testimonyall of the deuorcement. But I saye vnto you: whosoener putteth awaye his wyfe (except it be for fornicaciō), useth her to breake matrymony. And whosoener marryeth her that is deuorced, breaketh wedlocke.

Deu. 24. a
Math. 19. b
Marc. 10. a
Luc. 16. c

Agayne, ye haue herde, how it was sayde to the of olde tyme: Thou shalt not forswear thy selfe, but shalt performe thyne ooth to God. But I saye vnto you: sweare not at all, nether by heauē, for it is Gods seate: nor yet by the earth, for it is his fote stole: nether by Jerusalem, for it is the cyte of y^e greate kinge: nether shalt thou sweare by thy heed, because thou canst not make one heer whyte or blacke: But your communicacion shalbe, yee, yee: nay, nay. For what soeuer is more then that, cometh of euil.

Leuit. 19. c
Exo. 20. d
Deu. 10. d
Iaco. 5. c
2. Para. 6. f
Esa. 66. a
Mat. 23. c

We haue herde howe it is sayde: An eye for an eye, a toth for a toth. But I saye vnto you: that ye resist not euell. But whosoener geueth the a blowe on thy right cheeke, turne to him the other also. And yf eny man will sue the at the lawe, and take awaye thy coate, let him haue thy cloake also. And who so compelleth the to go a myle, go with hym twayne. Geue to hym that asketh: and from hym that wolde borowe, turne not awaye.

Ephe. 4. a

Exo. 21. a
Deu. 19. d
Leu. 24. d
Luc. 6. c

We haue herde, how it is saide: thou shalt loue thyne neighbour, and hate thyne enemy. But I saye vnto you: loue youre enemies: Blesse the that curse you: Do good to the that hate you: Praye for the which do you wronge and persecute you, that ye maye be the chylde of youre father which is in heauen: for he maketh his sonne to aryse on the euil and on the good, and sendeth his rayne on the iust and vniuste. For yf ye loue them which loue you, what rewarde shall ye haue? Do not the Publicans euē so? And yf ye be frendly to youre brethien onlye: what singular thyng do ye? Do not the Publicans also lyke wyse? Ye shall therefore be perfecte, euen as youre father in heauē is perfecte.

Leu. 19. a

Rom. 12. a

Deut. 4. a

Luc. 6. a

Leu. 19. a

The VI. Chapter.

Let heede to youre almes, that ye geue it not in the syght of men, to the intent that ye wolde be sene of them: or els, ye get no rewarde of youre father which is in heauen. When soeuer therfore thou geuest thine almes, thou shalt not make a trompet to be blown before the, as the hypocrites do in the synagoges and in the stretes, for to be praysed of men. Verely I saye.

Luc. 11. d

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unto you: they haue their rewarde. But whē thou doest almes, let not thy lefte hande knowe, what thy righte hande doth; that thine almes maye be secrete: and thy father which seith in secrete, shall rewarde the openly.

And when thou prayest, thou shalt not be as y hypocrytes are. For they loue to stōde and praye in the synagoges, and in the comers of the stretes, to be sene of men. Verely I saie vnto you: they haue their rewarde. But when thou prayest, entre in to thy chamber, and shut thy doore to the, & praye to thy father which is in secrete: and thy father which seith in secrete, shall rewarde the openly.

And when ye praye, bable not moch, as y herthen do: for they thinke that they shal be herde, for their moch bablynges sake. Be not ye lyke them therfore. For youre father knoweth where of ye haue nede, before ye axe of him. After thys maner therfore shall ye praye:

O ure father which art in heauen, hallowed be thy name. Thy Kyngdome come. Thy wyll be fulfilled vpon earth as it is in heauen. Geue vs this daye oure dayly bred. And forgeue vs oure dettes, as we also forgeue oure detters. And lede vs not in to tēp tacion: but delyuer vs from euell. For thynne is the Kyngdome, and the power, and the gloiye for euer. Amen. For yf ye forgeue o ther men their trespasses, youre heavenly father shall also forgeue you. But and ye wyll not forgeue mē their trespasses, nemo, re shall youre father forgeue you youre trespasses.

Moreover when ye fast, be not sad as y hypocrytes are. For they disfigure their faces, that they myght be sene of men to fast. Verely I saie vnto you: they haue their rewarde. But thou, whē thou fastest, annoynte thynne heed, and wash thy face, that it appeare not vnto men, that thou fastest: but vnto thy father which is in secrete: and thy father which seyth in secrete, shal rewarde the openly.

Se that ye gather you not treasure vpon the earth, where rust and mothes corrupte, and where theues breake through and steale. But gather you treasure together in heauen, where nether rust nor mothes corrupte, and where theues nether breake vp nor yet steale. For where youre treasure is, there is youre herte also.

The eye is the light of the body. If thynne eye then be synge, all thy body shalbe ful

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of light: But and yf thynne eye be wycked, all thy body shalbe full of darckenes: Wherfore yf the light that is in the, be darckenes, how greates then shall that darckenes be?

No mā can serue two masters. For ether he shall hate the one and loue the other: or els he shall leane to the one, and despise the other: He can not serue God and mammon. Therfore I saie vnto you: be not ye carefull for your lyfe, what ye shall eat, or what ye shall drinke: nor yet for youre body, what ye shal put on. As not the lyfe more worth thē meate, and the body more of value then ray mēt: Beholde the fenles of y ayer: for they sowe not, nether reepe, nor yet cary in to the barnes: and yet youre heauēly father sedeth thē. Are ye not moch better thē they?

Which of you (though he toke thought therfore) coulde put one cubit vnto his stature: why care ye then for rayment? Considre the lykes of the felde, how they growe. They laboure not, nether spynne. And yet for all that I saie vnto you, that euen Salo mon in all his royaltie was not arayed lyke vnto one of these. Wherfore yf God so cloth the grasse, which is to daye in the felde, and to morowe shalbe cast into the fornace: shal he not moch more do the same vnto you, o ye of lytle fayth?

Therfore take no thought, sayinge: what shall we eat, or what shall we drinke: or where with shall we be clothed? After all soch thynges do the heithen seke. For youre heauēly father knoweth, that ye haue nede of all these thynges. Seke ye fyrst the Kyngdome of heauen and the righte cōsnes therof, so shal all these thynges be ministered vnto you.

Care not then for the morow, for the morow shall care for it self: Euery daye hath ynough of his owne trauayll.

The VII. Chapter.

Nodge not, that ye be not iudged: For as ye iudge, so shal ye be iudged. And with what measure ye meete, with the same shall it be measured to you agayne. Why seist thou a moate in thy brothers eye, and perceauest not the beame y is yn thine awne eye? Or why saiest thou to y brother: holde, I wil plucke the moate out of thynne eye, and beholde, a beame is in thynne awne eye. Xpocryte, fyrst cast out the beame out of thynne awne eye, and then shalt thou see clearly, to plucke out the moate out of thy brothers eye.

22. iij

5 Re. 18. d
Esa 29. c
Luc. 11. a

4 Re. 4. d
Act. 10. a

Esa 1. b

Rom 8. d

Luc. 11. a

Mat. 18. d
Mat. 23. c

Esa. 28. a
Mat 9. b

Luc 12. d
Eccle. 29. b
Ierc 17. a
Pro. 23. a

Luc 11. c

Luc. 15. b

Luc 12. c
Psal. 54. c
1. Pet. 5. a

D

5. Reg. 1. b

26
Luc. 8. d
Rom 1. a
Marc. 4. c

Pro. 18. c

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Psal. 116. c **Gen. 29. c**
Ioh. 16. c **Luc. 11. b**
Neither cast ye youre pearles before swyne,
lest they treade them vnder their fete, & the
other turne agayne and all to rente you.

Gen. 6. a
Are, and it shalbe geuen you: Sete, and
ye shall synde: Knocke, and it shalbe opened
vnto you. For whosoever arerh, receaueth:
and he that sekerh, fynderh: and to hym y
knockerh, it shal opened. As there eny man
amonge you, which yf his sonne axed hym
bred, wolde offer him a stone? Or yf he axed
fyshe, wolde he proffer hym a serpent? yf ye
then which are euell, can geue youre chyl-
dren good gyftes: how moche more shall
your fater which is in heauen, geue good
thynges to them that are hym?

Eccle. 31. b
Tob. 4. c
Luc. 6. c
Therefore what soener ye wolde that mē
shulde do to you, eue so do ye to them. This
ys the lawe and the Prophetes.

Luc. 13. c
Enter in at the strayte gate: for wyde
is the gate, and broad is the waye, that lea-
deth to destruccion: & many there be, which
go in therat. But strayte is the gate, and na-
rowe ys the waye, which leadech vnto lyfe,
and fewe there be that fynde it.

Deut. 17. a
Ioh. 4. a
Luc. 6. c
Beware of false Prophetes, which come
to you in shypes clothinge, but inwardly
they are rauenyng woules. Ye shall knowe
them by their frutes. Do men gather gra-
pes of thornes? or figges of thistles? Euen
so euery good tree bryngeth forth good fru-
te. But a corrupte tree, bryngeth forth euyl
frute. A good tree can not bryng forth bad
frute: nother can a rotten tre bryng forth
good frute. Euery tre that bryngeth not
forth good frute, shalbe hewen downe, and
cast into the fyre. Wherfore by their frutes
ye shall knowe them.

Math. 23. d
Iere. 11. c
Math. 23. a
Luc. 13. b
Not all they that saye vnto me, LORDE
LORDE, shall enter in to the kyngdome of
heauen: but he that doth the will of my fa-
ther which ys in heauen.

Act. 19. b
Many shall saye to me in that daye: LOR-
DE, LORDE: haue we not prophesied in thy
name? haue we not cast out deuyls in thy
name? haue we not done many greates
in thy name? And then will I knowle-
ge vnto them: I neuer knewe you, Depart
fro me, ye workers of iniquite.

Psal. 6. b
Math. 23. d
Luc. 6. c
Rom. 2. b
Whosoever therfore heareth of me these
sayinges, and doeth the same, I wyll lycē
hym vnto a wyse man, which buylt hys hou-
se vpon a rocke: Now whan abundaunce
of rayne descended, and the wyndes blew
and bet vpon that same house, it fel not,
because it was grounded on the rocke. And
who soever heareth of me these sayinges, &

doth the not, shalbe lycēd vnto a folysh
mā, which buylt his housse apō the sonde:
Now whan abundaunce of rayne descended,
& the wyndes blew, & bet vpon y housse,
it fell, and great was the fall of it.

And it came to passe, that when Iesus
had ended these saynges, the people were
astonnied at hys doctryne. For he taught
them as one hauyng power, and not as
the Scribes.

The VIII. Chapter.

Luc. 1. b
Luc. 4. c
Then he was come downe from
the mountayne, moch people fo-
lowed him. And lo, there came a le-
per, and worshipped him, sayinge: LORDE,
yf thou wylt, thou canst make me cleane.
And Iesus put forth hys honde, & touched
him, sayinge: I wyl, be thou cleane: & imme-
diady his leprosie was censed: And Iesus
sayde vnto hym: Se thou tell no mā, but go
and shew thy selfe to the preste, and offer
the gyfte that Moses cōmaunded, in wit-
nes to them.

When Iesus was entred into Caper-
naum, there came vnto him a Captayne, &
besought hym, sayinge: Syr, my seruaunt
lyeth sicke at home of the palsye, and ys gre-
uously payned. Iesus sayd vnto hym: I wil
come & heale him. The Captayne answer-
ed and sayde: Syr, I am not worthy, that
thou shuldest come vnder my rose, but spea-
ke the worde only, and my seruaunt shalbe
healed. For I my selfe also am a mā subiect
to y auctorite of another, & haue souldiers
vnder me. Yet whā I saye to one: go, he go-
eth, and to another: come, he cometh: &
to my seruaunt: do this, he doeth it. When
Iesus hearde that, he marueled, and sayde
to them that folowed hym: Verely I say
vnto you: I haue not founde so greates
fayth: no not i Israel. But I say vnto you:
Many shall come from the east and west,
and shall rest with Abraham, Isaac and
Jacob in the kyngdome of heauen: and the
chyl dren of the kyngdome shalbe cast out in
to vetter darcknes: there shalbe wepyng &
gnaßhing of teth. And Iesus sayd vnto y
Captayne: go thy waye, and as thou bele-
uest, so be it vnto the. And his seruaunt was
healed the same houre.

And Iesus went in to Peters housse, and
sawe hys wyues mother lyinge sicke of a fe-
uer: so he touched her hande, and the feuer
left hir: and she arose, and ministred vnto
them.

When the euen was come, they brought

Iaco. 2. b

Eze. 15. b

Marc. 1. b
Luc. 4. c

Marc. 1. d
Luc. 5. b

Leui. 14. d

Luc. 7. a
Ioh. 4. f

Psal. 105. c

2

Esa. 41. d
Luc. 13. c

Luc. 4. .

The gospell

unto him many that were possessed with deuyls. And he cast out y^e spirites with a worde, & healed all that were sicke, that y^e thinge might be fulfilled, which was spoken by Esay the prophet, sayinge: He toke on him oure infirmities, and bare oure sicknesses.

Whē Iesus sawe moche people about him,
he commaunded to go ouer the water. And
there came a scribe and sayde vnto hym: mas-
ter, I wyll folowe the, whycher so euer thou
goest. And Iesus sayde vnto him: the foxes
haue holes, and the byrddes of the ayer ha-
ue nestes, but y sonne of mā hath not wher-
on to rest his heede. Another that was one
of his disciples, sayde vnto hym: Syr, geue
me leue fyrst, to go & burye my father. But
Iesus sayde vnto him: folowe thou me, and
let the deed burie their deed.

And he entred in to a shyppe, ⁊ his disciples folowed him. And beholde, there arose a greate tempest in the see, in so moch that the shippe was couered with waves, ⁊ he was a slepe. And his disciples came vnto him, and a wolte hym, sayinge: LORDE, saue vs, we perishe. And he sayde vnto them: why are ye fearfull, o ye of lytell faith? Then he arose, and rebuked the wyndes and the see, ⁊ there folowed a greate calme. And the men marueyled and sayde: what mā is this, that both wyndes and see obey hym?

And when he was come to y other syde, in to the countre of the Gergesites, there met him two poss. ssed of deuyls, which came out of the graues, and were out of measure feare, so that no man myght go by that waye. And beholde, they cryed out sayinge: Oh Iesu thou sonne of God, what haue we to do with thee: Art thou come hither to tommēt vs, before the tyme be come? And there was a good waye off from them a greate heerd of swyne fedinge. Then the deuyles besonghte him, sayinge: yf thou cast vs out, suffre vs to go oure waye into the heerd of swyne. And he sryde vnto them: go youre wayes. Then went they out, and departed in to the heerd of swyne. And beholde, y whoale heerd of swyne was caryed with violēce headlinge in to the see, and perished in the water. The the heerdmen fled and wente their wayes in to the cyte, and tolde euery thinge, ⁊ what had foruned vnto the possessed of the deuyls. And beholde, all the cyte came out and met Iesus. And when they sawe hym, they besought hym, for to departe out of their coostes.

The ix. Chapter.

of G. Nichol, Esq. v.

Then entred he into a shipp, and passed ouer and came in to his owne cite. And lo, they brough t vnto him a man sicke of y^e palsie, lyinge in his bed. And when Iesus sawe the faith of the, he sayde to the sicke of y^e palsie: my sonne, be of good cheare, thy synnes are forgiven the. And beholde, certeyne of the scribes sayde in themselves: this man blasphemeth. But when Iesus sawe their thoughtes, he sayde: wherefore thinke ye euill in youre hertes? Whether ys it easier to saye: thy synnes be forgiven y^e, or to saye: arise and walke? But that ye maye knowe, that the sonne of man hath power to forgue synnes in earth, the sayde he vnto the sicke of y^e palsy: arise, take vp thy bed, and go home. And he arose and wente home. When y^e people sawe it, they marueyled, & glorified God, which had geue such power vnto men.

And as Iesus passed forth from thence, he sawe a man syt a receyvinge of custome, named Mathew, ⁊ sayde vnto him: folowe me. And he arose, and folowed him. And it came to passe as he sat at meate in the house: beholde, many publicans and synners came and sat downe also with Iesus and hys disciples.

When the Pharisees sawe that, they sayde to hys disciples: why eateth youre master with publicans and synners? When Iesus herde that, he sayde vnto them: The whole nede not & phisica, but they that are sicke. Go and learne, what that meaneth: I haue pleasure in mercy, and not in offerynge. For I am not comen to call the righteous, but y synners to repentance,

Then came the disciples of Iohn to hym sayinge: why do we & Pharisees fast so oft: and thy disciples fast not? And Iesus sayde vnto the: Can the weddyng chylde moune as longe as the brdegrome is with them? The tyme will come, when the brdegrome shalbe taken from them, and the shall they fast. No man peceth an olde garment with a pece of newe clothe. For then taketh he awaye the pece agayne from the garment, & the rent ys made greater. Neither do men put new wyne in to olde vessels, for then the vessels breake, and the wyne runneth out, & the vessels peryshe. But they poure newe wyne in to newe vessels, and so are both saued together.

Whyle he thus spake vnto them, beholde
there came a certayne ruler, and worship-
ped him, sayinge: My daughter is euē now
deceased, but come and lay y^e honde on her,

2
Mar. 2.2
Luc. 5. c
Iohan. 5. a

Act. 9.5

Mar. 2.6
Luc. 5.4,
15.7

29

Office
Math. &
J. Tim. C.

Mar 2 b
Luc.5.6

Act. 1.b

C
Marc. 5.4
Luc 8.9

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Mar. 5. c
Luc. 8. c
Leuit. 15. d

and she shall live. Jesus arose and folowed hym with hys disciples. And beholde, a woman which was diseased wth an yssue of bloude xij. yeres, came behynde hym, and touched the hem of hys vesture. For she sayde in her silfe: yf I maye touche but even his vesture only, I shalbe safe. Then Jesus touned him aboute, and behelde her, sayinge: Doughter be of good conforte, thy faith hath made & safe. And she was made whole, even that same houre.

Mar. 5. d
Luc. 9. f

Ioh. 4. 11. b

And when Jesus came into the rulers house, and sawe the minstrele and the people raginge, he sayde vnto them: Get you hēce, for & mayde is not deed, but slepeth. And they laughed hym to scorne. But whan the people were put forth, he went in, and toke her by the honde, and the mayde arose. And this was noysed through out all that londe.

And as Jesus departed thence, two blynde men folowed hym, cryinge and sayinge: O thou sonne of Dauid, haue mercy vpon vs. And when he was come home, the blynde came to hym, And Jesus sayde vnto them: Belue ye, that I am able to do thys? And they sayde vnto hym: yee, LORDE. Then touched he their eyes, sayinge: accordinge to your fayth, be it vnto you. And their eyes were opened. And Jesus charged thē, sayinge: Se that no mā knowe of it. But they departed, & spied abroad his name through out all the londe.

Mat. 8. b

Mar. 7. d
Luc. 11. b

Whan these were gone out, beholde, they brought to hym a domme man possessed of a deuyl. And whan the deuyl was cast out, the domme spake: And the people muerled sayinge: it was neuer so fene in Israel. But & Pharises sayde: he casteth out deuyls, thow the chefe deuyl.

Mat. 12. c
Mar. 3. b

Mar. 6. a
Luc. 11. b

Mar. 6. d

And Jesus wente aboute in all cities and townes, teachinge in their synagoges & preaching & gospel of y^e kyngdome, & healinge all maner sicknes & all maner desease amonge the people. And when he sawe the people, he had compassion on thē, because they were pyned awaye, and scattered abroad, even as shepe hauinge no shepherd.

Luc. 10. a
a. Tel. 3. a

Then sayde he to hys disciples: & herneft is greate, but & laborers are fewe. Wherefore praye the LORDE of the harnest, to sende forth laborers into hys haruest.

The x. Chapter.

Mar. 1. b
Luc. 6. b
p. 2. 10. a

And he called his xii. disciples vnto hym, & gaue them power euer vncleanespietes, to cast them out, & to heale all maner of sicknesses, and all maner of desease.

The names of the xii. Apostels are these: The first, Simon called Peter: & Andrew his brother. James the sonne of Zebede, and Ihon his brother. Philip and Bartlemew. Thomas, and Mathew the Publican. James the sonne of Alphe, and Lebbeus other wyse called Taddeus. Simon of Cane, and Judas Iscariot, which also betrayed hym.

These twolue sent Jesus, and commaunded them, sayinge: Go not in to the wayes & leade to the heithen, and in to the cities of the Samaritans enter ye not. But go rather to the lost shepe of the housse of Israel. Go and preach, sayinge: The kyngdome of heuē is at hande. Heale the sicke, cleanse the lepers, rayse the deed, cast out the deuils. Frely ye haue receaued, frely geue againe. Posses not golde, nor siluer, nor brasse yn youre gerdels, nor yet scrip towards your iorney: nether two cotes, nether shues, nor yet a staffe. For the workman is worthy of his meate. In to what soeuer cite or towne ye shall come, enquire in it, who is mete for you, and there abyde, tyll ye go thence.

Luc. 9. a

Mar. 6. b

Act. 1. b
Mar. 6. a
Lu. 9. a.
and 10. a

Phi. 3. c
1. Timo. 5. c

B

And whē ye come in to an house, salute & same. And yf the housse be mete for you, y^e peace shal come vpo it. But yf it be not mete for you, y^e peace shal turne to you againe.

And yf no man wil receaue you, ner heare youre preachinge, departe out of that house or that cite, and shake the dust of youre feete. Truly I saye vnto you: it shall be easyer for & londe of Sodoma and Gomorra in y^e daye of iudgment, then for that cite.

Mar. 6. b
Lu. 9. a.
an. 10. a
Act. 13. c.
an. 13. a
Luc. 10. a

Beholde, I sende you forth as shepe amonge wolues. Be ye therefore wyse as serpentes, and innocent as dones. Beware of men, for they shall deliuer you vp to the counsels, and shal scourge you in their synagoges. And ye shall be brought before prynces and kynges for my sake, in witnes to them and to the gentyls.

Mar. 12. b
Luc. 21. b
Ioh. 16. a

But when they deliuer you vp, take no thought how or what ye shall speake, for yt shalbe geuen you, even in that same houre, what ye shall saye. For it is not ye that speake, but the spiete of your father which speaketh in you.

C
Mar. 13. b
Luc. 12. b
an. 21. b

The brother shall deliuer the brother to deeth, and the father the sonne. And the chyl dien shall aryse agaynst their fathers & mothers, & shall helpe them to deeth: & ye shall be hated of all men for mynames sake. But he y^e endureth to the ende, shalbe saued.

Mich. 7. a

Mat. 24. a

When they persecute you in one cite, flye in to another. I tell you for a treuth, ye shall not synyshe all the cities of Israel, tyll the

Iere. 1. a
Mat. 2. c
Act. 17. a
14. a

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Luc. 6. d
Johā. 13. b
and 13. b
sonne of man come. The disciple is not abo-
ueth the master, nether the seruant aboue the
LORDE. It is ynough for the disciple, to be
as his master, and the seruant as his LOR-
DE. If they haue called the good mā of the
house Beelzebub, how moch more shal they
call them of his housholde so? Feare them
not therfore.

D
Marc. 4. b
Luc. 8. b
and 12. a
There is nothinge hyd, that shal not be
openly shewed: and nothinge secreete, that
shal not be knowne. What I tell you in
darknes, that speake ye in light: and what
ye heare in the eare, that preach ye vpon the
house toppes.

Luc. 12. a
And feare ye not them that kyll the bo-
dy, and be not able to kyll the soule. But ra-
ther feare hī, which is able to destroye both
soule and body in to hell. Are not two spar-
rowes solde for a farthinge? Yet doth the-
re none of thē light vpon the grounde with-
out youre father. And now are all y haies
of youre heade tolde. Feare ye not therfore:
ye are of more valne then many sparowes.

Marc. 8. e
Luc. 9. c
and 12. b
Therfore whosoener knowlegeth me be-
fore mē, him wil I knowlege also before my
father which is in heauen. But who soeuer
denyeth me before mē, him wil I also denie
before my father which is in heauen.

Luc. 12. f
Mich. 7. a
Thynke not that I am come to sende
peace vpon earth. I came not to sende pea-
ce, but a siverde. For I am come to set a mā
at variaunce ageynst his father, and the
doughter ageynst hir mocher, & the dought-
er in lawe ageynst her mother in lawe:
and a mans foes shalbe they of his owne
housholde.

Luc. 14. d
and 17. d
Who so loueth father and mother more
then me, is not mete for me: and he that lo-
ueth sonne or doughter more then me, is not
mete for me. And he y taketh not his crosse
and foloweth me, is not mete for me. Who
so synneth his life, shal lose it: and he that
loseth his life for my sake, shal synnde it.

Mat. 10. d
Marc. 8. c
Johā. 12. c
Luc. 9. b
and 10. e
Joh. 11. c
1. Reg. 18. a
Marc. 9. c
He that receaueth you, receaueth me: &
who so receaueth me, receaueth him y sent
me. He that receaueth a prophet in the na-
me of a prophet, shal receaue a prophetes
rewarde. He y receaueth a righteous man
in the name of a righteous man, shal recea-
ue a righteous mans rewarde: And who
soeuer getteth vnto one of the least of these
a cuppe of colde water onely to dynke, in
y name of a disciple, verely I saie vnto you:
he shal not lose his rewarde.

The XL Chapter.

When it came to passe, whā Iesus had
made an ende of comaunding his
twelue disciples, he departed thence,
to teach and to preach in their cities.

Luc. 7. b
Whan Ihon beinge in prison herde of
the woikes of Chust, he sent two of his dis-
ciples, and sayde vnto him: Art thou he y
shal come, or shal we loke for another? Je-
sus answered and sayde vnto thē: Go youre
waye and tell Ihon agayne, what ye se and
heare. The blynde se, and the lame go: the le-
pers are censed, and y deaf heare: the deede
aryse ageyne, and the gospel is preached to
the poore: and blessed is he, that is not offen-
ded at me.

Luc. 7. c
Whan they wente their waye, Iesus be-
ganne to speake vnto the people, concernyn-
ge Ihon: What are ye gone out for to se in
the wyldernes? Wolde ye se a rede shaken
with the wynde? Or what are ye gone out
for to se? Wolde ye se a man clothed in soft
rayment? Beholde, they that weare soft
clothinge, are in kinges houses, But what
are ye gone out for to se? A prophet? Yee I
saye vnto you, and more thē a prophet. For
this is he, of whō it is written: Beholde, I
sende my messenger before thy face, which
shal prepare thy waye before the.

Some reader least.
Luc. 16. e
Verely I saye vnto you: Amonge y chil-
dren of women arose there not a greater
then Ihon the baptist. Not withstondin-
ge he that is lesse in the kyngdome of hea-
uen, is greater then he. From the tyme of
Ihon baptist hither to, y kyngdome of hea-
uen suffereth violence, and the violent plucke
it vnto them. For all the prophetes and the
lawe prophesied vnto Ihon. Also yf ye wil
receaue it, this is Elias, which shulde co-
me. Who so hath eares to heare, let hī heare.

Luc. 11. a
Mat. 11. d
Jhon 1. b
Luc. 7. d
But where vnto shal I luffe this gene-
ration? It is like vnto childre which syt in
the market, and call vnto their felowes, &
saye: we haue pyped vnto you, and ye wolde
not daunse: We haue morned vnto you, &
ye wolde not wepe. For Ihon came necher
eatinge nor drynkinge, & they saye: he hath
the deuyl. The sonne of man came eatinge
and drynkinge, & they saye: lo what a glut-
ton and wyne bebbler this mā is, and a com-
panyon of publicans & synners? And wis-
dome is iustified of hir children.

D
Luc. 10. b
Then beganne he to vprade the cities,
in the which most of his miracles were do-
ne, because they amended not. Wo vnto the
Chorasin, Wo vnto the Bethsaida: for yf
the miracles which haue bene shewed amo-

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ge you, had bene done in Tyre and Sidon, they had repented longe ago in sackcloth and ashes. Neuertheles I saye vnto you: It shalbe easyer for Tyre and Sidon in the daye of iudgment, then for you. And thou Capernaum which art lift vp vnto heauen, shalt be brought downe vnto hel. For yf the miracles which hane bene done in the, had bene shewed in Sodom, they had remained vnto this daye. Neuertheles I saye vnto you: It shalbe easyer for the londe of Sodom in the daye of iudgment, the for the.

At the same tyme Jesus answered, and sayde: I prayse the (O father and LORDE of heauen and earth) that thou hast hid these thinges from the wyse and prudent, and opened the vnto babes. Euen so father, for so it pleased the. All thinges are geuen ouer vnto me of my father: and no mā knoweth the sonne, but the father: nether knoweth eny man the father, saue the sonne, and he to whom the sonne wil open it. Come vnto me all ye that laboure and are laden, and I wil ease you. Take my yock vpon you, and lerne of me, for I am meke and lowlye of hert, & ye shal fynde rest vnto youre soules: for my yock is easy, and my burden is light.

The XII. Chapter.

At the same tyme were Jesus thorow the come vpon the Sabbath, and his disciples were hongrie, and beganne to plucke of the eares of the come, and to eate. When the Pharises sawe that, they sayde vnto him: Beholde, thy disciples do that, which is not lausfull to do vpon the Sabbath. He sayde vnto them: hane ye not red what David did, whan he was hongrie, & they also the were with him? how he entred in to the house of God, & ate the shew breads which were not lausfull for him to eate, nether for the the were with him, but onely for the prestes? Or hane ye not red in the lawe how that the prestes in the temple breake the Sabbath, and yet are blamelesse? But I saye vnto you: the here is one greater then the temple. But yf ye wylt what this were (I haue pleasure in mercy, and not in offeringe) ye woldenot haue condemned innocentes: For the sonne of man is LORDE euen ouer the Sabbath.

And he departed thence, and wente in to their synagoge: and beholde, there was a mā which had his hāde dried vp. And they axed him, sayente: Is it lausfull to heale, vpon the Sabbath? because they might accuse him. But he sayde vnto the: Which of you is it, yf he had a shepe fallē in to a pytte

of S. Mathew.

vpon the Sabbath, that wolde not take him, and lift him out? And how moch is a man better then a shepe? Therfore it is lesfull to do good vpon the Sabbath. Then sayde he to the mā: Stretch forth thine hande. And he stretched it forth: and it was whole agayne like vnto the other.

Then wente the Pharises out, and helde a councell agaynst him, how they might destroye him. But whā Jesus knew therof, he departed thence, & moch people folowed him: and he healed them all, and charged them, the they shulde not make him knowne: that the thinge might be fulfyllled, which was spoken by Esay the prophet, which sayeth: Beholde, this is my seruaut, whom I haue chosē: and my beloued, in whom my soule delyteth: I wil put my spiete vpon hi, and he shal shewe iudgment vnto the heathē. He shal not stryue, ner crye, nether shal eny man heare his voyce in the stretes. A brosed rede shal he not breake, and flax that beginneth to burne shal he not quench, tyll he sende forth iudgment vnto victory. And in his name shal the heithen trust.

Then was there brought vnto him one possessed (of a deuill) the which was blynde and domne, and he healed him: in so moch the blynde and domne both spake and sawe. And all the people were amased, and sayde: Is not this the sonne of David? But whan the Pharises herde that, they sayde: he dryueth the deuyls out none other wyse, but thorow Beelzebub the chiefe of the deuyls. Neuertheles Jesus knew their thoughtes, and sayde vnto them: Euery kyngdome deuuyded within it self, shalbe desolate: and euery cite or house deuuyded in it self, maye not contynue. So yf one Sathan cast out another, the is heat variaunce within him self: how maye then his kyngdome endure? But yf I cast out deuils thorow Beelzebub, thorow whom do youre childre cast them out? Therfore shal they be youre iudges. But yf I cast out the deuyls by the spiete of God then is the kyngdome of God come vpon you. Or how cā a man entre in to a stronge mans house, and violently take awaye his goodes, excepte he first bynde the stronge mā, & the spoyle his house? he that is not wme, is agaynst me: & he the gathereth not wme, scattereth abroad. Therfore I saye vnto you: All synne and blasphemy shalbe forgiven vnto men, but the blasphemy agaynst the spiete shal not be forgiven vnto men: And whosoever speaketh a worde agaynst the sonne of man, it shalbe forgiven him. But

Deu. 11. 2

Marc. 3. 2
Iohā 10. d
and. 11. f

Esa. 43. 2

Luc. 11. b

Math. 9. d
Marc. 3. b
Luc. 11. b

Luc. 11. a

Marc. 3. c
Luc. 11. a

1. Reg. 1. c

The gospel

whosoever speaketh agaynst the holy goost it shal not be forgiven him, nether in this worlde, ner in the worlde to come.

D Eicher make the tre good and his frute good also, or els make the tre euell & his frute euell also. For the tre is knowne by the frute. O ye generaciō of vipers, how can ye speake good, whan ye youre selues are euell? For of y abundāce of y hert y mouth speaketh. A good man out of the good treasure of his hert, bringeth forth good thinges: & an euell man out of his euell treasure, bringeth forth euell thinges. But I saye vnto you, that of euery ydell worde that mē haue spoken, they shal geue accomptes at y daye of iudgimēt. Out of thy wordes thou shalt be iustified, & out of thy wordes thou shalt be cōdemned.

Then answered certayne of the scribes and pharises, and sayde: Master, we wolde fayne se a tokē of the. And he answered and saide vnto thē: This euell and aduouterous generacion seeketh a token: and there shal no token be geuen thē, but the token of the prophete Jonas. For as Jonas was thre dayes and thre nightes in the Whalles bely, so shal the sonne of mā be thre dayes and thre nightes in the hert of the earth. The men of Tynyue shal ryse in the last iudgment with this generacion, and shal condemne it: for they dyd pēaunce acordinge to y preachinge of Jonas. And beholde, here is one greater thē Jonas. The quene of the south shal aryse in the last iudgment with this generacion, and shal condēne it: for she came from the vttemost partes of the earth, to heare y wysdome of Salomon: And lo, here is one greater then Salomon.

Whan the vncleane spirete is gone out of man, he walketh thorow dry places, seeking a rest, & fyndeth none. Thē saierh he: I wil turne agayne in to my house, fro whence I wēte out. And whan he cometh, he fyndeth it emptye, swepte and garnyshe. Then goeth he his waye, & taketh vnto him seven other spiretes worse then him self: and whan they are entred in, they dwell there: And the ende of that man is worse then the begynnyng. Euen so shal it go w this euell generacion.

Whyle he yet talked vnto the people, beholde, his mother & his brethre stode without desyringe to speake w him. Then sayde one vnto him: Beholde, thy mother and thy brethren stonde without, & wolde speake w the. Neuertheles he answered & sayde vnto him that tolde him: Who is my mother? & who are my brethren? And he stretched forth his hande ouer his disciples, & sayde: Beholde

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my mother and my brethre. For who soener doth y wyll of my father which is in heauē, the same is my brother, sister and mother.

The XIII. Chapter.

The same daye wente Jesus out of y house, and sat by the see syde, & moch peopleresorted vnto him: so y he wēte in to a shyppe and satt him downe, and all the people stode vpo the shore. And he spake many thinges vnto thē in symilitudes, sayenge: Beholde, The sower wente forth to sowe: and as he sowed, some fell by the waye syde: Then came the foules, & ate it vp. Some fell vpon stony grounde, & anone it sprong vp, because it had no depth of earth: But whan the Sonne arose, it caught heate: and for so moch as it had no rote, it withied awaye. Some fell amonge the thornes, & the thornes grewe vp, and choked it. Some fell vpo good grounde, & gaue frute: some an hundred folde, some sixtie folde, some thirtie folde. Who so hath eares to heare, let hī heare.

And the disciples came vnto him, and sayde: Why speakest thou to thē by parables? He answered and sayde vnto thē: Vnto you it is geuen to knowe the mystery of the kingdome of heauen, but vnto them it is not geuen. For whoso hath vnto him shal be geue, and he shal haue abundaunce. But who so hath not, from him shal be taken awaye, eue that he hath. Therfore speake I vnto thē by parables, for with seynge eyes they se not, & with hearinge eares they heare not, for they vnderstonde it not. And in them is fulfilled y prophecie of Esay, which sayeth: We shal heare in dede, and shal not vnderstonde: and with seynge eyes shal ye se, and not perceaue. For y hert of this people is waxed grosse, & their eares are thicke of hearinge, & their eyes haue they closed, lest they shulde once se w y eyes, & heare w the eares, & vnderstode w the hert, & turne, that I might heale them.

But blessed are youre eyes, for they se: & youre eares, for they heare. Verely I saye vnto you: Many prophetes & righteous men haue desyred to se y thinges that ye se, and haue not sene thē: and to heare the thinges that ye heare, and haue not herde thē. Heare ye therfore the parable of the sower. Whan one heareth y worde of the kyngdome, and vnderstonde it not, the euell man cometh, and plucketh it awaye that is sowne in his hert: & this is he y is sowne by the waye syde. But he y is sowne in the stony grounde, is this: whā one heareth the worde, & anone with ioy receaue it: neuertheles he hath no rote i him, but endureth for a season: whā

22

Iohā. 15. h

Marc. 4. a
Luc. 8. a

Marc. 4. a
Luc. 8. b
1. Cor. 1. c
Mat. 23. c
Marc. 4. b
Luc. 8. b
and 19. c

Esa. 6. b
Marc. 4. a
Luc. 8. b
Iohā. 12. c
Act. 13. d
Rom. 11. b

Luc. 10. c
1. Pet. 1. b

Marc. 4. b
Luc. 8. b

Mat. 7. b
Luc. 6. c

Psal. 39. b
Luc. 6. c

Luc. 19. b
1. Reg. 1. c

Mat. 18. a
Marc. 8. b
Luc. 11. c

Jonas. 3. a

Jonas. 3. b

1. Re. 10. a
1. Par. 9. a

Luc. 11. c

1. Pet. 2. d
Heb. 6. a

Marc. 3. c
Luc. 8. c

The gospell

trouble & persecucion aryseth because of the worde, immediatly he his offended. As for him that is sowne amonge y^e thornes, this is he: Whā one heareth the worde, & the carefulnes of this worlde, & the disceatfulnes of riches choke the worde, & so he becometh vnfrutefull. But he y^e is sowne in the good ground, is this: whan one heareth the worde, and vnderstonderth it, and bringeth forth frute: and some geneth an hūdreth folde, some sixtie folde, and some thirtie folde.

Marc. 4. c **D** Another parable put he forth vnto thē, & sayde: The kyngdome of heauē is like vnto a man, y^e sowed good sēde in his felde. But whyle mē slepte, there came an enemye, and sowed tares amonge y^e wheate, & wente his waye. Now whā the blade was sprōge vp & brought forth frute, thē y^e tares appeared also. Then came the seruaūtes to y^e housholder, & sayde vnto him: Syr, sowdest not thou good sēde in y^e felde? Frō whēce thē hath it tares? He sayde vnto thē: that hath the enemye done. Thē sayde y^e seruaūtes: wilethou then y^e we go & weede thē out? He sayde: No, lest whyle ye weede out y^e tares, ye p^ucke vp the wheate also wth thē. Let thē both growe together tyll the haruest, and in tyme of haruest I wil saye vnto the reapers: Gather y^e tares first, & bynde thē in sheeues to be brēt; but gather the wheate in to my barne.

Marc. 4. c **Luc. 11. b** Another parable put he forth vnto thē, and sayde: The kyngdome of heauen is like vnto a grane of mustardecēde, which a man toke, and sowed it in his felde. Which is the leest amonge all sēdes. But whan it is growne, it is the greatest amonge herbes, and is a tre: so that the byrdes vnder the heauen come and dwell in the biauiches of it.

Luc. 13. b **g** Another parable spake he vnto thē: The kyngdome of heauē is like vnto leuē, which a woman toke, and mytte it amonge thre peckes of meele, tyll all was leuended.

Marc. 4. d **Psal. 77. a** All soch thinges spake Iesus vnto y^e people by parables, & without parables spake he nothinge vnto thē: y^e the thinge might be fulfilled, which was spokē by y^e prophet, sayenge: I wil open my mouth in parables, and wil speake out the secretes from the begynnyng of the worlde.

Then sent Iesus the people awaye, and came home. And his disciples came vnto hī, and sayde: Declare vnto us y^e parable of y^e tares of y^e felde. Iesus answered, and sayde vnto them: He that soweth the good sēde, is the sonne of man: the felde is the worlde: y^e good sēde are the childre of the kyngdome: The tares are the children of wickednes: y^e enemye that soweth thē, is the deuell: y^e har

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uest is the ende of the worlde: y^e reapers are y^e angels. For like as y^e tares are weeded out, and brent in the fyre, euē so shal it go in y^e ende of this worlde. The sonne of man shal sende forth his angels, & they shal gather out of his kyngdome all thinges y^e offende, & thē y^e do iniquyte, & shal cast thē in to a fornace of fyre, there shalbe waylinge and gnashinge of teeth. Thē shal the righteous shyne as the Sonne, in the kyngdome of their father. Who so hath eares to heare, let him heare.

Agayne, the kyngdome of heauen is like vnto a treasure hyd in the felde, which a mā founde and hid it, and forioye therof he wōte & solde all y^e he had, and bought y^e felde.

Agayne, the kyngdome of heauen is like vnto a marchaūt, y^e sought good pearles: & whā he had founde a precions pearle, he wōte and solde all that he had, & bought it.

Agayne, y^e kyngdome of heauē is like vnto a nett cast in to y^e see, wherewith are takē all maner of fyshes: & whā it is ful, mē drawe it out vnto y^e shore, & syce & gather y^e good iⁿ to the vessels, but cast the bad awaye. So shal it be also in y^e ende of y^e worlde. The angels shal go out, & seuer the bad frō the righteous, & shal cast thē in to a fornace of fyre, there shalbe waylinge & gnashinge of teeth.

And Iesus sayde vnto them: Haue ye vnderstōde all these thinges? They sayde: Yee LORDE. Then sayde he vnto thē: Therfore euery scribe taught vnto y^e kyngdome of heauen, is like an housholder, which bryngeth out of his treasure thinges new and olde.

And it came to passe whā Iesus had ended these parables, he departed thence, and came into his owne cōtre, and taught thā in their synagoges: in so moch, that they were astonnyed and sayde: Whēce cometh soch wysdome & power vnto him? Is not this the carpēters sonne? Is not his mother called Mary? and his brethre James & Ioseph, and Symon and Jude? And are not all his sisters herewith us? Whence hath he thē all these thinges? And they were offended at him. But Iesus sayde vnto thē: A prophet is nowhere lesse sett by, thē at home & amonge his owne. And he dyd not many miracles there, because of their vnbeleue.

The XIII. Chapter.

¶ That tyme Herode y^e Tetrarcha herde of y^e fame of Iesu, & sayde vnto his seruaūtes: This is Iohⁿ y^e baptist. He is rysen agayne frō the deed, therefore are his dedes so mightie. For Herode had takē Iohⁿ bounde hī, & put him in prison for Herodias sake his brothers Philips wife. For Iohn sayde vnto him: It is not lausfull for y^e to

Apo. 14. d

Dan. 12. a
Sap. 3. b
1 Cor. 13. e

g

Phil. 3. a

Mat. 22. b

Mat. 13. e

g
Marc. 6. a
Luc. 4. b

Iohⁿ. 6. e

Marc. 6. a
Luc. 4. c
Iohⁿ. 4. e

a
Marc. 6. b
Luc. 9. a

Luc. 8. c

*Leui. 18. b

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Mat. 21. b

Gen. 40. c

Marc. 6. c

have her. And sayne wolde he haue put him to death, but he feared the people, because they helde him for a prophet.

But whan Herode helde his byrth daye, the daughter of Herodias daunced before the, and that pleased Herode well, wherfore he promysed her with an ooth, y he wolde geue her, what soeuer she wolde aske. And she (beyng instructed of hir mother afore) sayde: geue me Jhon baptistes heade in a platter. And the kynge was sorry. Nevertheless for y ooth sake, z the y sat with him at y table, he commaunded it to be geuen her, and sent, z beheaded Jhon in the prison. And his heed was brought in a platter, and geuen to the damsell, z she brought it vnto her mother. Then came his disciples, and toke his body, and buried it, and wente and tolde Jesus.

Marc. 6. d

Luc. 9. b

Ioh. 6. a

Whan Jesus herde y, he departed thence by shippe in to a desert place alone. And whā the people herde therof, they folowed him on fote out of y cities. And Jesus wēte forth, and sawe moch people, and had pytie vpon them, and healed their sicke. But at euen his disciples came vnto him, z sayde: This is a deserte place, and y night falleth on: let y people departe from the, that they maye go in to the townes, and bye them vy rayles. But Jesus sayde vnto them: They nede not go awaye, geue ye the to eate. The sayde they vnto him: We haue here but fyue loaves and two fyshes. And he sayde: bringe the hither. And he commaunded y people to syt downe vpon the grasse, and toke y fyue loaves and two fyshes, and looked vnto warde heauen, and gaue thaktes, and brake and gaue the loaves vnto the disciples, and the disciples gaue them to the people. And they all ate, and were suffised. And they gathered vp of the broken meate that remayned ouer, twelue baskettes full. And they y ate, were aboute a fyue thousande men, besyde women and children.

Marc. 6. e

Ioh. 6. b

Luc. 6. b

And straight waye Jesus made his disciples to entre in to a shippe, z to go ouer before hī, tyll he had sent y people awaye. And whan he had sent the people awaye, he wēte vp in to a mountayne alone, to make his prayer. And at euen he was there him self alone. And y shippe was already in y myddest of the see, z was tost w waves, for the winde was contrary. But in y fourth watch of y night Jesus came vnto the, walkinge vpon the see. And whan his disciples sawe him goinge vpon the see, they were afrayed, sayenge: It is some spiete, and cried out for feare. But straight waye Jesus spake vnto

them, and sayde: Be of good cheare, it is I, be not afrayed.

Peter answered him, z sayde: LORDE, yf it be thou, byd me come vnto the vpon y water. And he sayde: come on y waye. And Peter stepte out of the shippe, z wēte vpon the water, to come vnto Jesus. But whan he sawe a mightie wynde, he was afrayed, z began to synke, z cried, sayenge: LORDE, helpe me. And immediatly Jesus stretched forth his hande, z caught him, z sayde vnto him: O thou of litle faith, wherfore doubtst thou? And they wente in to the shippe, z the wynde ceased. Then they that were in y shippe, came z fell downe before him, z sayde: O f a trueth thou art y sonne of God. And they shipped ouer, z came in to the lode of Genazareth. And whā y mē of y place had knowledge of hī, they sent out in to all that couer rounde aboute, z brought vnto him all that were sicke, z besought him, that they might but touch the hemme of his vesture onely: z as many as touched it, were made whole.

D

Marc. 6. d

The XV. Chapter.

Then came vnto him the scribes and pharises from Jerusalem, sayenge: Why do thy disciples transgresse y tradicions of the elders? for they wash not their hōdes whan they eate bread. He answered z sayde vnto the: Why do ye transgresse the cōmaundemēt of God, because of youre owne tradicions? For God cōmaunded, sayenge: Honour father z mother: z he y curseth fater z mother, shal dye the death. But ye saye: Every man shal saye to fater or mother: The thige y I shulde helpe y withal, is geue vnto God. By this is it come to passe, that no man honoureth his fater or his mother eny more. And thus haue ye made the cōmaundement of God of none effecte, for youre owne tradicions. He ypoctites, full well hath Esay prophecied of you, z saydet: This people draweth nye vnto me w theire mouth, z honoureth me w theire lippes, howbeit, their hert is farre frome me. But in vayne do they serue me, whyle they teach soch doctrynes as are nothinge but the commaundementes of men.

M

Marc. 7. a

Exo. 20. b

Deu. 5. b

and 27. c

Pro. 23. d

Isa. 29. c

Ezec. 33. d

And he called y people to hī, z sayde vnto the: Heare z vnderstōde: That which goeth in to the mouth, defyleth not the mā: but y which cometh out of the mouth, defyleth y mā. Then came his disciples, z sayde vnto him: Knowest thou y the pharises were offended, whan they herde this sayenge? He answered, and sayde: All plantes which my heauenly fater hath not planted, shal be

B

Act. 4. e

BB ij

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Esa. 41. c
Luc. 6. d

Marc. 7. b

plucke vp by þ̄ rotes. Let thē go, they are
þ̄ blynde leaders of þ̄ blynde. Whā one blin
deleaderth another, they fall both ī þ̄ ditch.
Then answered Peter z sayde vnto him:
Declare vnto us this parable. And Jesus
sayde vnto thē: Are ye yet thē without vn-
derstandinge? Perceauē ye not, þ̄ what soe-
uer goeth in at þ̄ mouth, descēdeth downe
in to þ̄ bely, z is cast out in to the draught?
But the thinge that proceedeth out of the
mouth, cometh frō þ̄ hert, z that defyleth þ̄
mā. For out of þ̄ hert come euell thoughtes
murther, breakynge of wedlocke, whoredome
cheft, false witness, blasphemy. These are þ̄
thinges that defyle a man. But to eate w
vnwashed hondes, defyleth not a man.

Marc. 7. c

Luc. 19. a

And Jesus wente out from thence, z de-
parted in to the coastes of Tyre of Sidon.
And beholde, a womā of Canaan wētē out
of þ̄ same coastes, z cried after him, sayēge:
O LORD, thou sonne of David, haue mer-
cy vpon me. My daughter is sore vexed w
a deuill. And he answered her neuer a worde.
Thē came his disciples vnto him, z besought
him, sayēge: Sēde her awaye, for she crieth
after us. But he answered, z saide: I am not
sent, but vnto the lost shepe of the house of
Israel. Notwithstandinge she came z fell
downe before him, z sayde: LORD, helpe me.
He answered z sayde: It is not good, to take
the childrens bried, z to cast it vnto dogges.
It is trueth LORD (sayde she) Neuertheles
the whelpes eate of the crommes, that fall
frō their lordes table. Then answered Jesus
z sayde vnto her: O womā, greate is þ̄ faith
be it vnto the, euē as thou desyrest. And hir
daughter was made hole at þ̄ same houre.

Esa 11. a

And Jesus departed thēce, and came nye
vnto the see of Galile, and wente vp in to a
mountayne, and sat downe there. And there
came vnto him moch people, hauinge with
them, lame, blynde, dōme, crepell, and other
many, and cast them downe at Jesus fete.
And he healed thē, in so moch that the peo-
ple wōdred, to se the dōme speake, the crepell
whole, the halt to go, z the blynde to se. And
they praysed the God of Israel.

Marc. 8. a

And Jesus called his disciples vnto him,
z sayde: I haue cōpassion vpon the people,
for they haue cōtynned w me now thre day-
es, z haue noching to eate, z I wil not let
thē departe fastynge, lest they perishe in þ̄
waye. And his disciples sayde vnto him:
Whence shulde we get so moch bried in the
wyldernes, that we might satisfie so moch
people? And Jesus sayde vnto thē: How ma-
ny loaves haue ye? They sayde: seuen, z a few
litle ffishes. And he cōmaunded þ̄ people to

syte downe vps the grounde, and toke þ̄ seuen
loaves, z the ffishes, z gaue thankes z brake
thē, z gaue thē to his disciples, z þ̄ disciples
gaue thē vnto the people. And they all ate, z
were suff sed. And they toke vp of the brotē
meate þ̄ was left, seuen baskettes full. And
they þ̄ ate, were foure thousande mē, besyde
women and children. And whan he had sent
awaye the people, he wente in to a shippe, z
came in to the parties of Magdala.

The XVI. Chapter.

Then came the Pharises z Saduces
vnto him, z cēpted him, requyringe
him to shewe thē a tokē from heauē.
But he answered, z sayde: At euē ye saye: It
wil be sayre wedder. for þ̄ skye is red. And
in þ̄ mornynge, ye saye: It wil be foule wed-
der to daye, for the skye is red, z gloometh.
O ye hypocrytes, ye can discerne the fashion
of þ̄ skye: can ye not thē discerne the tokēs
of these tymes also? This euell and aduoute-
rous generaciō seeketh a tokē, z there shal no
tokē be geuē thē, but the tokē of þ̄ prophet
Jonas. So he left thē, and departed.

And whā his disciples were come to the
other syde of the watr, they had forgotten
to take bried w them. Jesus sayde vnto thē:
Take hede z beware of the leuē of þ̄ pha-
rises z of the Saduces. Thē thought they in
thē selues, sayēge: We haue takē no bried w
us. Whē Jesus perceaued þ̄, he sayde to thē:
O ye of litle faith, why are ye combred (in yō
mindes) because ye haue takē no bried w you?
Do ye not yet perceauē? Remembre ye not
those fyue loaves, whē there were fyue thou-
sande mē, and how many baskettes toke ye
vp? Lether þ̄ seuen loaves whan there were
foure thousande men, z how many baskettes
toke ye vp? Why perceauē ye not then, þ̄ I
spake not to you of bried, whē I saide beware
of þ̄ leuē of þ̄ pharises z of þ̄ Saduces?
Thē understode they, how þ̄ he had not thē
beware of the leuē of bried, but of þ̄ doctry-
ne of the Pharises and of the Saduces.

Then came Jesus in to the coastes of the
cite Cesarea philippi, z axed his disciples z
saide: Whō do mē saie, þ̄ þ̄ sonne of mā is?
They sayde: Some saie, þ̄ thou art Ihd the
baptist, Some þ̄ thou art Elias, Some þ̄
thou art Jeremy, or one of þ̄ prophetes. He
saide to thē: But whō saye ye þ̄ I am? Thē
answered Symō Peter and saide: Thou art
Christ þ̄ sonne of þ̄ lyuinge God. And Jesus
answered, z saide vnto hi: Blessed art thou
Symō þ̄ sonne of Jonas, for flesh z bloude
hath not opened þ̄ vnto the, but my father
þ̄ is in heauē. And I saie to þ̄: Thou art Pe-
ter, z vps this rocke wil I builde my cōgre-

Marc. 8. b
Iohā 6. d

Luc. 22. f

Mat. 12. d

Iohā 3. a

Marc. 8. b

Luc. 15. a

Mat. 14. c

Mat. 15. d

B

Some rea-
de that
I the son-
ne of man
am.

Iohā 4. g

Iohā 6. e

1. Cor. 13. a

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Es. 38. 2
1. Par. 18. b
Mat. 18. b
Ioh. 20. c

gacion: and y gates of hell shal not preuaile agaynst it. And the keyes of heauen wil I geue vnto the: Whatsoener thou shalt bynde vpon earth, shalbe bounde also in heauen: & whatsoener thou shalt loose vpon earth, shalbe loosed also in heauen. Then charged he his disciples, that they shulde tell no man that he was Jesus Christ.

Marc. 8. d
Luc. 9. c

From that tyme forth beganne Jesus to shew vnto his disciples, how that he must go vnto Iernsalem, and suffre many thinges of the elders, and of the hye priestes, and of the scribes, and be put to death, and rise againe the thirde daye. But Peter toke him asyde, and beganne to rebuke him, sayenge: LORDE, fauoure thy self, let not this happen vnto the. Neuertheles he turned him aboute, & sayde vnto Peter: Auoyde fro me Sacha, thou hindrest me, for thou sauourest not y thinges that be of God, but of men.

1. Re. 19. d

Marc. 10. e
Marc. 8. e
Luc. 9. c
and 14. d
Ioh. 12. c

Then sayde Jesus vnto his disciples: If eny man wil folowe me, let him forsake himself, & take vp his crosse, and folowe me. For who so wil saue his life, shal lose it: but who so loseth his life for my sake, shal fynde it. What helpeth it a man though he wanne the whole worlde, and yet suffred harme in his soule? Or what can a man geue, to redeeme his soule withall? For it wil come to passe, that the sonne of man shal come in the glory of his father with his angels, and then shal he rewarde euery one acordinge to his dedes. Verely I saye vnto you: there stonde here some, which shal not taste of death, tyll they se y sonne of man come in his kingdome.

Rom. 2. a
Marc. 8. e
Luc. 9. c

The XVII. Chapter.

Marc. 9. a
Luc. 9. d

After sixe dayes Jesus toke Peter James, and Ihon his brother, and brought them vp in to an hye mountayne out of the waye, and was transfigured before the: & his face shone as y Sonne, and his clothes were as white as the light. And beholde, there appeared vnto the Moses and Elias talkinge with him. Then answered Peter, and sayde vnto Jesus: LORDE, here is good beyng for us. If thou wilt, let us make here thre tabernacles: one for the, one for Moses, and one for Elias. Whyle he yet spake, beholde, a bright cloude overshadowed them: and lo, there came a voyce out of the cloude, sayenge: This is my deare sonne, in whom I delyte, heare him. Whan y disciples herd that, they fell vpon their faces, and were sore afayed. But Jesus came and touched them, and sayde: Arise, and be not afayed. And whan they looked vp, they sawe no man, but Jesus onely.

Es. 43. a
Math. 2. b

Marc. 1. a
Ioh. 1. d
Deu. 18. c

Marc. 9. a

Mal. 3. d

Marc. 9. b
Luc. 9. d

C

Marc. 9. c

Marc. 11. c
Luc. 17. a

D

Mat. 23. c

And whā they came downe fro y mountayne, Jesus charged them, and sayde: Tell no man of this vision, tyll the sonne of man be rysen agayne from y deed. And his disciples axed him, and sayde: Why saye the scribes then, that Elias must first come? Jesus answered and sayde vnto them: Elias shall come first in dede, and bringe all thinges to right agayne. But I saye vnto you: Elias is come all ready, & they knewe him not, but haue done vnto him what they wolde. And so shal also the sonne of man suffre of them. Then the disciples perceaued, that he spake vnto them of Ihon the baptist.

And whan they were come to the people, there came vnto him a certayne man, and kneeled vnto him, and sayde: LORDE, haue mercy vpon my sonne, for he is lunatike, & sore vexed. He falleth oft tymes in to y fyre, and oft in to y water: and I broughte him vnto thy disciples, and they coude not heale him. Jesus answered, and sayde: O thou faithles and frowarde generacion, how longe shal I be with you? How longe shal I suffre you? Binge him hither to me. And Jesus rebuked him, and y deuyl wete out of him, and y childe was healed, even that same houre.

Then came the disciples vnto Jesus secretly, & sayde: Why coude not we cast him out? Jesus sayde vnto them: Because of your vnbeleue. For I saye verely vnto you: If ye haue faich as a grane of mustarde seede, ye maye saye vnto this mountayne: Remoue hence to yonder place, and he shal remoue, nether shal eny thinge be vnpossible vnto you. Howbeit this kinde goeth not out, but by prayer and fastyng.

Whyle they occupied in Galile, Jesus sayde vnto them: it wil come to passe, that the sonne of man shalbe deliuered in to the hondes of men, and they shal kyl him, and the thirde daye shal he aryse agayne. And they were very sory. Now whā they were come to Capernaum, they that receaued y tribute money, came to Peter, and sayde: Doth youre master paye tribute? He sayed: yee. And when he was come home, Jesus preuented him, and sayde: What thinkest thou Symon? Of whom do the kynges of the earth take toll or tribute? Of their children, or of straungers? Then sayde Peter to him: Of straungers. Jesus sayde vnto him: Then are y children fre. Neuertheles lest we offende them, go thy waye to the see, and cast thine angle, and take the fysh that first cometh vp, and whan thou hast opened his mouth,

BB iij

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thou shalt fynde a pece of twenty pens, take that, and geue it them forme and the.

The XVIII. Chapter.

Mat. 9. d
Luc. 9. c
At the same tyme came the disciples vnto Iesus, and sayde: Who is the greatest in the Kyngdome of heauen? And Iesus called a childe vnto him, and set him in the myddest amonge them, and sayde: Verely I saye vnto you: Excepte ye turne and become as children, ye shal not entre into the Kyngdome of heauen. Whosoever therfore humbleth him self as this childe, & same is the greacest in y Kyngdome of heauen. And who so receaueth such a childe in my name, receaueth me. But who so offendeth one of these litle ones which belene in me, it were better for him, that a mylstone were hanged aboute his neck, and he drowned in the depth of the see.

1. Cor. 11. b
Mat. 5. d
Marc. 9. c
Deu. 17. a
Do vnto the wolde because of slanders. See there must slanders come: but vnto that man, by whom slander cometh. But yf thy hande or thy fore offende the, cut him of, and cast him from the. It is better for y to entre in vnto life lame or crepell, the y thou shuldest haue two hōdes or two fere, and be cast in to euerlastinge fyre. And yf thyne eye offende the, plucke it out, & cast it from the. Better it is for the to entre in vnto life with one eye, the to haue two eyes, and to be cast in to hell fyre.

Luc. 15. a
Take hede, y ye despise not one of these litle ones. For I saye vnto you: their angels do alwaye beholde the face of my father which is in heauen: for the sonne of man is come to saue that which is lost. How thinke ye? If a man haue an hundred shepe, and one of the be gone astraye, doth not he leaue the nyentie and nyene in the mountaynes, and goeth, and seeketh that one which is gone astraye? And yf it happen that he fynde it, verely I saye vnto you, he reioysseth more ouer it, then ouer the nyentie & nyene which were not astraye. Euen so is it not the will before youre father in heauen, that one of these litle ones shulde perishe.

Luc. 17. a
Eccli. 17. b
Deut. 19. d
Num. 35. d
Deut. 17. b
and 19. c
1. Cor. 13. a
Mat. 18. c
If thy brother trespase agaynst the, go and tell him his faute betwene the and him alone. If he heare the, thou hast wōne thy brother. But yf he heare the not, then take yet with the one or two, that in the mouth of two or thre wytnesses, euery matter maye be stablyshed. If he heare not them, tell it vnto the congregacion. If he heare not the cōgregacion, holde him as an heithen and publican. Verely I saye vnto you: what soeuer ye shal bynde vpon earth, shalbe boūde

also in heauen: & what soeuer ye loose vpon earth, shalbe loosed also in heauē. Agayne, I saye vnto you: If two of you shal agree vpon earth (for what thinge soeuer it be y they wolde desyre) they shal haue it of my father which is in heauē. For where two or thre are gathered together in my name, there am I in the myddest amonge them.

Mat. 6. b
Marc. 11. c
Luc. 17. a
Then came Peter vnto him, & sayde, LORDE, how oft shal I forgive my brother, y trespaceth agaynst me? Seuen tymes? Iesus saide vnto hi: I saye not vnto y seuen tymes, but seuentie tymes seuen tymes. Therfore is y Kyngdome of heauē likened vnto a kynge which wolde reken w his seruantes. And whan he beganne to reckē, one was brought vnto him, which ought him ten thousande pōunde. Now whā he had nothinge to paye his lorde cōmaunded him to be solde, & his wife & his childre, & all y he had, & payment to be made. Then the seruant fell downe, & besought him, sayenge: Syr, haue paciēce w me, and I wil paye the all. Then had the lorde pytie on that seruant, & discharged him, and forgave him the dett.

Iaco. 2. b
And the same seruant wote out, & foude one of his felowes, which ought him an hundred penes, and layed hande vpon him, and toke him by the throte, and sayde: paye me that thou owest. The his felowe fell downe, and besought him, sayenge: haue paciēce w me, and I wil paye the all. Neuertheles, he wolde not, but wente and cast him in to prison, tyll he shulde paye the dett. Whan his felowes sawe what was done, they were very sory, and came and tolde their lorde all that had happened. Then his lorde called for him, and sayde vnto him: O thou wicked seruant, I forgave the all this dett, because thou praydest me: shuldest not thou then haue had compassiō also vpon thy felowe, euen as I had pytie vpon the? And his lorde was wroth, and deliuered him vnto the iaylers, tyll he payed all that he ought. So shal my heauenly father do also vnto you, yf ye euery one of you frō youre hertes, forgue not his brother his trespases.

The XIX. Chapter.

Mat. 10. a
And it came to passe, whā Iesus had ended these sayenges, he gat him frō Galile, & came i to y coastes of Jewry beyonde Jordane, & moche people folowed him, and he healed them there.

Then came vnto him the pharises & tēpted him, & sayde vnto him: Is it lawfull for a man to put awaye his wife for eny maner of cause? he answered & sayde vnto the: Ya-

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uz ye not red, how þ he which made (man) at the begynnynge, made the mā z womā, z sayde: For this cause shal a mā leue father z mother, z cleue vnto his wife, z they two shalbe one fleshe. Now are they not twayne then, but one flesh. Let not man therfore put a sunder, þ which God hath coupled together.

Then sayde they: Why dyd Moses then comaunde to geue a testimonyall of deuorment, z to put her awaye? He sayde vnto the: Moses (because of y hardnes of yō hertes) suffred you to put awaye youre wyues:

¶ Neuertheles fro the begynnynge it hath not bene so. But I saye vnto you: Whoso euer puttech awaye his wife (excepte it be for fornicacion) and marieth another, breakech wedlocke. And who so marieth her þ is deuorced, commyttech aduoutrye.

Then sayde his disciples vnto him: If y matter be so betwene mā and wife, the is it not good to mary. But he sayde vnto them: All mē can not cōprehende þ sayenge, save they to whō it is geue. For there be some gelded, which are so boue from their mothers wombe: and there be some gelded, which are gelded of men: z there be some gelded, which haue gelded the selues for the kyngdome of heauens sake. He that can cōprehende it, let him comprehend it.

¶ Then were brought vnto him yō ge childien, þ he shulde put his hondes vpon the, z praye. And þ disciples rebuked them. But Jesus sayde: Suffre þ childiē, z forbyd the not to come vnto me, for vnto soch belōgeth the kyngdome of heauen. And whā he had layed his hōdes vpo the, he departed thece.

¶ And beholde, one came vnto him, and sayde: Good master, what good shal I do, þ I maye haue the euerlastinge life? He sayde vnto him: Why callest thou me good? there is none good, but God onely. ¶ Neuertheles yf thou wilt entre into life, kepe þ * cōmaūdemētes. The sayde, he vnto him: Which? Jesus saide: Thou shalt not kyll: thou shalt not breake wedlocke: thou shalt not steale: thou shalt beare no false wytnes: Honour father and mother: and thou shalt loue thy neighbour as thy self. Then sayde the yonge mā vnto him: All these haue I kepte fro my youth vp: what lack I yet? Jesus sayde vnto him: If thou wilt be perfecte, go thy waye and sell that thou hast, z geue it vnto the poore, and thou shalt haue a treasure in heauen, and come and folowe me. Whan þ yonge mā herde þ worde, he wente awaye sorry, for he had greute possessions.

¶ Jesus sayde vnto his disciples: Verely I saie vnto you: it shalbe harde for a rich man to entre in to the kyngdome of heauē. And morouer I saye vnto you: It is easier for a Camell to go thorow the eye of a nedle, the for a rich man to entre in to the kyngdome of heauen. Whan his disciples herde that, they were exceedingly amased, and sayde: Who can the be saued? ¶ Neuertheles Jesus behelde them, and sayde vnto them: With men it is vnpossyble, but with God all thinges are possyble.

¶ Then answered Peter z sayde vnto him: Beholde, we haue forsakē all, and folowed the: What shal we haue therfore? Jesus sayde vnto the: Verely I saye vnto you: that when the sonne of man shal syt in the seate of his maiesty, ye which haue folowed me in the new byrth, shal syt also vpon twolue seates, and iudge þ twolue trybes of Israel. And who so euer forsaketh houses or brethiē, or sisters, or father, or mother, or wife, or childien, or londes, for mynames sake, the same shal receaue an hundredfold, and inheret euerlastinge life. But many that be the first, shalbe the last: and the last shalbe the first.

The XX. Chapter.

¶ The kyngdome of heauen is like vnto a housholder, which wēt out early in the mornynge, to hyre labourers in to his vnyarde. And whā he had agreed with the labourers for a peny a daye, he sent the in to his vnyarde. And aboute þ thirde houre he wente out, and sawe other stondinge ydle in the market place, and sayde vnto them: Go ye also in to my vnyarde, z what so euer is right, I wil geue it you. And they wēt their waye. Agayne, he wēt out aboute the sirte and nyenth houre, and dyd likerwyse. And aboute the eleuenth houre he wēt out, and founde other stōdyng ydle, and sayde vnto them: Why stonde ye here all the daye ydle? They sayde vnto him: because no man hath hyred us. He saide vnto the: Go ye also in to my vnyarde, and loke what is right, ye shal haue it. ¶ Now whan euen was come, the lord of the vnyarde sayde vnto his steward: Call the labourers, and geue them their hyre, begynnynge from the last vnto þ first. Then they that were hyred aboute the eleuenth houre, came and receaued every man a peny. But whan the first came, they supposed that they shulde receaue more: and they also receaued every man a peny. And whan they had receaued it, they murmured agaynst the housholder, and

¶ ¶ ¶

Marc. 10. c
Luc. 18. c.

Zach. 9. a

Marc. 10. c
Luc. 18. c
Mat. 4. c

Luc. 21. b

Sap. 5. a
Deu. 33. b

Mat. 20. b
Luc. 17. c

Gen. 2. d

Deu. 24. a
Leu. 21. a
Mala. 2. c

Mat. 5. d
Marc. 10. a
Luc. 16. d

Sap. 8. c

Marc. 10. b
Luc. 18. b

Marc. 10. b
Luc. 18. c

Psal. 116. i

* Exo. 20. d
Deu. 4. a
and. 5. a

Rom. 13. b

Gal. 3. b

Luc. 12. d
Mat. 6. c

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sayde: These last haue wronghe but one houre, and thou hast made the equall vnto us, which haue borne the burthen and heate of the daye. He answered and sayde vnto one of them: frende, I do y no wronge: diddest not thou agree with me for a peny? Take that thine is, and go thy waye. I wil geue vnto this last also, like as vnto the. O: haue I not power, to do as me listeth with myne owne? Is thine eye euell, because I am good? So the last shal be the first, & the first the last. For many are called, but few are chosen.

And Jesus wente vp to Jerusalem, and toke the twelue disciples asyde in the waye, and sayde vnto them: Beholde, we go vp to Jerusalem, and the sonne of man shal be deliuered vnto the hye prestes and scribes: & they shal condemne him to death, and shal deliuer him vnto y heithen, to be mocked to be scourged, and to be crucified. And the thirde daye he shal ryse agayne.

Then came vnto him the mother of Zebedes childre with hir sonnes, fell down before him, and desyred a certayne thinge of hi. And he saide vnto her: What wilt thou? She sayde vnto him: Let these two sonnes of myne sitt in thy kyngdome: the one vpon thy right honde, & the other vpon thy lefte honde. But Jesus answered, and sayde: Ye wote not what ye aske. Maye ye drynke the cuppe, that I shal drynke? & to be baptised with the baptyme, that I shal be baptised withall? They sayde vnto him: Yee that we maye. And he sayde vnto them: My cuppe truly shal ye drynke, & with the baptyme y I shal be baptised withall, shal ye be baptised: Neuertheles to sitt vpon my right honde & on my lefte, is not myne to geue, but vnto the for whō it is prepared of my facher.

Whan the ten herde that, they disdayned at the two brethien. But Jesus called them vnto him, and sayde: Ye knowe that y prynces of the worlde haue domynacion of the people, and the greatest exercise power amonge the. It shal not be so amonge you. But who so euer wyl be greate amonge you, let him be youre mynister: & who so euer wyl be chiefe, let him be youre seruaunt: Euen as the sonne of man came, not to be serued, but to do seruyce, and to geue his life to a redempcion for many.

And when they departed from Jericho, moch people folowed him: and beholde, two blyndemen sat by the waye syde: And when they herde that Jesus passed by, they cried & sayde. O LORDE, thou sonne Dauid, haue

mercy vpon vs. But y people rebuked the, that they shulde holde their peace. Neuer theles they cried the more, & sayde: O LORDE, thou sonne of Dauid, haue mercy vpon vs. And Jesus stode styll, and called them, and sayde: What wil ye, y I shal do vnto you? They sayde vnto him: LORDE, that oure eyes maye be opened. And Jesus had compassion vpon them, and touched their eyes: & immediatly their eyes receaued sight. And they folowed him.

The XXI. Chapter.

Whan they drew nye vnto Jerusalem, and were come to Bethphage vnto mount Olinere, Jesus sent two of his disciples, and sayde vnto them: Go in to the towne that lyeth before you, & anone ye shal fynde an Ass bounde, and hir foale with her: lowse them, and brynge the vnto me. And yf eny man saye ought vnto you, saye ye: the LORDE hath neede of the. And straight waye he wil let them go. But all this was done, that the thinge might be fulfilled, which was spoken by the prophet, sayenge: Tell the daughter of Sion: beholde, thy kyng cometh vnto y make, sittynge vpon an Ass and a foale of y Ass used to the yocke. The disciples wente, and dyd as Jesus commaunded them, and brought the Ass and the foale, & layed their clothes vpon them, and set him thereon. But many of the people spred their garmentes in the waye: other cut dorene braunches from the trees, and strawed them in the waye. As for the people that wente before and that came after, they cryed and sayde: Hosanna vnto the sonne of Dauid, Blessed be he that cometh in the name of the LORDE, Hosanna in the height.

And whan he was come into Jerusalem, all the cite was moued, and sayde: Who is this? And the people sayde: This is Jesus y prophet of Nazareth out of Galile. And Jesus wente in to the temple of God, and cast out all them that bought and solde in the temple, and overthrew the tables of the money chaungers, and the seates of them that solde boues, and sayde vnto them: It is wrytten: My house shal be called y house of prayer, but ye haue made it a denne of murthurers. The blynde also and y lame came vnto him in the temple, and he healed them.

But whan the hye prestes and the scribes sawe the wonders that he dyd, and the children crienge in the temple and sayenge: Hosanna vnto the sonne of Dauid, they disdayned, and sayde vnto him: Hearest thou

Rom 11. c

Mat 19. d

Marc 10. c

Luc 13. c

Mat. 23. b

Mar. 10. d

Luc. 18. d

Mar. 10. d

Mat. 25. c

Marc 9. d

and 10. e

Luc 9. e

and 22. b

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Marc 10. e

Luc. 18. d

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Marc 11. a

Luc. 19. c

Zach. 9. b

Esa. 62. c

Iohā. 12. b

Psal 117. c

25

Marc 11. b

Luc 19. d

Iohā 2. b

Iohā. 7. d

1 Reg 8. d

Esa 56. b

Ierc. 7. a

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what these saye? Jesus sayde vnto them: See. haue ye neuer red: Out of the mouth of very babes and sucklings thou hast ordey- ned prayse: And he left them there, and wente out of the cite vnto Bethania, and there abode ouer night.

But in the mornynge as he returned in to the cite, he hūgred. And in the waye he sawe a fygge tre, and came vnto it, and founde nothynge thereon, but leaues onely, and sayde vnto it: Neuer frute growe on the frons hence forth. And immediatly the fygge tre withered awaye. And whan his disciples sawe that, they marueyled, and sayde. How is y^e fygge tre withered awaye so soone? Je- sus answered and sayde vnto them: Verely

I saye vnto you: If ye haue faith & doute not, ye shal not onely do this with the fygge tre, but yf ye shal saye vnto this mountay- ne: A voyde, and cast thy self in to the see, it shal be done. And what soeuer ye are in prayer, yf ye beleue, ye shal receaue it.

And when he was come in to the temple, the chiefe prestes and the elders of the peo- ple came vnto him (as he was teachinge) & sayde: By what auctorite doest thou these thinges? and who gaue thee this auctorite? Jesus answered and sayde vnto them: I wil aske a worde of you also: which yf ye tell me, I in like wyse wil tell you, by what auctori- te I do these thinges. The baptisme of Ihs, whēce was it: from heauē, or of men? Then thought they among them selues, and saide: If we saye it was from heauē, then shal he saye vnto us: Why dyd ye not then beleue him? But yf we saye it was of men, thē fea- re we the people: For every mā helde Ihon for a prophet. And they answered Jesus, & sayde: We can not tell. Then sayde he vnto them: Neither tell I you, by what auctorite I do these thinges. But what thinke ye? A certayne man had two sonnes, and came to the first, and sayde: Go thy waye my sonne, & worke to daye in my vynyarde. He answered and sayde: I wil not, but afterwarde he repented, and wente. He came also vnto the secōde, and sayde like wyse. And he answered and saide: I wil sye. And wēce not. Whether of them twayne dyd the wil of the father? They sayde vnto him: the first. Jesus sayde vnto thē: Verely I saye vnto you: The pub- licans and harlottes shal come in to the kyngdome of God before you. For Ihon came vnto you, and taught you y^e right waye and ye beleued him not: but the publicans & harlottes beleued hī. As for you, though ye sawe it, yet were ye not moued with repē-

taunce, that ye might afterwarde haue be- lieued him.

Heare another parable. There was a cer- tayne housholder which planted a vynyar- de, and hedged it rounde aboute, and dygged a wyne presse in it, and built a tower, and let it out vnto husbandmen, and wente in to a straunge countre. Now whā the tyme of the frute drew neare, he sent his seruantes to the husbandmen, to receaue the frutes of it. Then the husbandmen caught his seruantes: one they beat, another they kylled, the thirde they stoned. Agayne, he sent other ser- uantes, more then the first, and they dyd vn- to them in like maner. At the last he sent his owne sonne vnto them, and sayde: they wil stōde in awe of my sonne. But whē the hus- bandmē sawe the sonne, they sayde amonge thē selues: This is the heyre, come, let us kyl hym, and take his inheritaunce vnto oure sel- ues. And they caught him, and thrust him out of the vynyarde, & slew him. Now whē the lord of the vynyarde cometh, what wil he do wth those husbandmen? They say- de vnto him: He wil cruelly destroye those euell persones, & let out his vynyarde vnto other husbandmen, which shal deliuer him the frute at tymes conuenient.

Jesus sayde vnto thē: Dyd ye neuer rede in the scriptures: The same stone which the buylders refused, is become the heade stone in the corner? This was the LORDES doyn- ge, & it is maruelous in oure eyes. Therfore I saie vnto you: The kingdome of God shal be takē frō you, & shalbe geuē vnto the heithē, which shal brynge forth y^e frutes of it. And who so fallet h vps this stone, shalbe brokē in peces: & loke vps whom it fallet h, it shal grynde him to poulder. And when the hye prestes & pharises herde his parables, they perceaued, that he spake of them. And they wente about to take him, but they feared y^e people, because they helde hī for a prophet.

The XXII. Chapter.

And Jesus answered, and spake vnto thē agayne by parables, & sayde: The kingdome of heauen is like vnto a kyn- ge, which married his sonne. And sent forth his seruantes, to call the gētes vnto the marriage, & they wolde not come. Agayne, he sent forth other seruantes, and sayde: Tell the gētes: Beholde, I haue prepared my dynner, myne oxen and my fed catell are kylled, and all thinges are readye, come to the marriage. But they made light of it, and wente their wayes: one to his hus- bandrye, another to his marchaundise. As

Gen. 2. c
Esa. 5. a
Iere. 12. b
Marc. 12. b
Luc. 20. a

Gen. 27. d

12

Psal. 117. c
Act. 4. a
1. Pet. 2. a

Zach. 12. a

Dan. 2. a

Marc. 11. c
Luc. 19. a
and 20. b

Ioh. 7. d
24

Luc. 14

Apo. 19. 14

Psal. 8. a

Ioh. 8. a

Marc. 11. c

Luc. 13. a

Mat. 17. c
Luc. 17. a

Marc. 11. c
Ioh. 14. b
15. a. 16. c
Luc. 20. a
Marc. 11. d

Exo. 2. b
Act. 4. a
and 7. d

Mat. 14. a

Mar. 3. a

The gospel

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for the remnant, they took his servants, and intreated them shamefully, and slew them. When the King heard that, he was wroth, and sent forth his warriors, and destroyed those murderers, and set fire upon their city. Then sayde he unto his servants: The marriage indeed is prepared, but the guests were not worthy. So your waye out thereof into the hye wayes, and as many as ye fynde, byd them to the marriage. And the servants went out into the hye wayes, and gathered together as many as they coulde fynde, both good and bad, and the tables were all full. Then the King went in, to see the guests, and spied there a man that had not on a wedding garment, and sayde unto him: Friende, how camest thou in hither, and hast not on a wedding garment? And he was even speechlesse. Then sayde the King unto his servants: Take and bynde him hande and fote, and cast him into the utter darke: there shall be weyling and gnashing of teeth. For many be called, but few are chosen.

Then went the Pharisees, and took council, how they might tangle him in his wordes, and sent unto him their disciples with Herodes officers, and sayde: Master, we knowe that thou art true, and teachest the waye of God truly, and carest for no man; for thou regardest not the outward appearance of men. Tell us therefore, how thinkest thou? Is it lawfull to geve tribute unto the Emperoure, or not? Now when Jesus perceived their wickednes, he sayde: O ye hypocrites, why tempt ye me? Shew me the tribute money. And they took him a penny. And he sayde unto them: Whose is this ymage and superscription? They sayde unto him: The Emperours. Then sayde he unto them: Geve therefore unto the Emperour, that which is the Emperours; and geve unto God, that which is Gods. When they heard that, they marvelled, and left him, and went their waye.

The same daye there came unto him the Sadducees (which holde that there is no resurrection) and axed him, and sayde: Master, Moses sayde: If a man dye, havinge no children, his brother shall marry his wife, and raise up seed unto his brother. Now were there with us seven brethren. The first married a wife, and dyed: and for somoch as he had no seed, he left his wife unto his brother. Like wyse the seconde, and thirde unto the seventh. Last of all the woman dyed also. Now in the resurrection, whose wife shall she be of the seven? For they all had her. Jesus answered, and sayde unto them: Ye erre, and understo

de not the scriptures, nor the power of God. In the resurrection they shall neither marry, nor be married, but are as the angels of God in heaven.

As touching the resurrection of the dead, have ye not read, what is spoken unto you of God, which sayeth: I am the God of Abraham, and I God of Isaac, and the God of Jacob? Yet is not God a God of the dead, but of the living. And when the people heard that, they were astonnyed at his doctrine.

When the Pharisees heard, that he had stopped the mouth of the Sadducees, they gathered them selves together. And one of them (a Scribe) tempted him, and sayde: Master, which is the chiefest commandment in the lawe? Jesus saide unto him: Thou shalt love the LORD thy God with all thy heart, with all thy soule, and with all thy mynde: this is the principall and greatest commandment. As for the seconde, it is like unto it: Thou shalt love thy neighbour as thy self. In these two commandmentes hang all the lawe and the prophetes.

Now when the Pharisees were gathered together, Jesus axed them, and sayde: What thinke ye of Christ? Whose sonne is he? They sayde unto him: Davids. He sayde unto them: How then doth David in spete, call him LORD, sayenge: The LORD sayde unto my LORD: Sit thou on my right hande, tyll I make thine enemies thy fote stole. If David now call him LORD, how is he then his sonne? And no man coulde answer him one worde, neither durst any man axe him any more questions, from that daye forth.

The XXIII. Chapter.

Then spake Jesus unto the people and unto his disciples, and sayde: The Scribes and Pharisees are set downe upon Moses seate. Therefore what soever they bid you observe, that observe and do, but after their workes shall ye not do, for they saye and do not. For they bynde heavy and intolerable burthens, and laye them upon mens shoulders: But they themselves wil not heave at them with one of their fingers. All their workes do they to be seen of men. They set abroad their phylacteries, and make large borders upon their garments, and love to sit uppermost at the table, and to have the chiefe seates in the synagoges, and love to be saluted in the market, and to be called of men Rabbi.

But ye shall not suffice your selves to be

Mat. 23. f
and 23. c

Mat. 20. b

Marc. 12. a
Luc. 20. c
Ioh. 2. d

Mat. 17. d
Rom. 12. b

Marc. 12. b
Luc. 20. d
Act. 23. a
Deut. 25. a

Exod. 3. a
Heb. 11. c

Marc. 12. c
Luc. 10. e

Deut. 6. b
and 10. b

Levi. 19. e
Rom. 12. b

Marc. 12. d

Psal. 109. a

Deut. 17. c

Esa. 10. a
and 28. b
Luc. 11. d

* phylacteries were waitinges wherein the commandmentes were written.
Iacob 2. a

The gospel

called Rabbi, for one is youre master, enen Christ, and all ye are bretheren. And call no man father vpon earth, for one is youre father, which is in heaue. And ye shal not suffre youre selues to be called masters, for one is youre master, namely, Christ. He that is greatest amonge you, shalbe youre seruant. For who so exalterh himself, shal be brought lowe: and he that humbleth himself, shalbe exalted.

Luc. 14. b
and 18. b

Luc. 20. e

Wo vnto you Scribes and Pharises, ye hypocrites, that shut vp the kyngdome of heauen before men: Ye come not in youre selues, nether suffre ye them to enter, that wolde be in.

Wo vnto you Scribes and Pharises, ye hypocrites, that deuoure wyddowes houses, and that vnder the couloure of prayenge longe prayers, therfore shal ye receaue y greater damnacion.

Wo vnto you Scribes and Pharises, ye hypocrites, which compassse see and lode to make one proselyte: and when he is become one, ye make of him a childe of hell, two folde more then ye youre selues are.

* Proselyte, a nouwce or conuerter, turned from the beleue of the Jewes then vnto the Jewes

Wo vnto you blyndegydes, which saye: Who so euer sweareth by the temple, that is nothinge: but who so euer sweareth by the golde of the temple, he is guiltie. Ye fooles and blynde, whether is greater: the golde, or the temple that sanctifieth the golde? And who so euer sweareth by the altare, that is nothinge: but who so euer sweareth by the offeringe that is vpon it, he is guiltie. Ye fooles and blynde, whether is greater: the offeringe, or the altare that sanctifieth the offeringe? Therfore who so sweareth by the altare, sweareth by the same, and by all that is thereon: and who so sweareth by the temple, sweareth by the same, and by him that dwelleth therein. And who so sweareth by heauen, sweareth by the seate of God, and by him that sitteth thereon.

Mat. 23. d

Luc. 11. d

Wo vnto you scribes and Pharises, ye hypocrites, which tythe Mynt, Anysse and Commyn, and leaue the waightier matters of the lawe behynde: namely, iudgment, mercy, and fayth. These ought to haue bene done, and not to leaue the other behynde. O ye blynde gydes, which strayne out a gnat, but swalowe vp a Camell.

Wo vnto you scribes and Pharises, ye hypocrites, which make cleane the vter syde of the cuppe and platter, but within are ye full of robbery and excessse. Then blynde Pharise, cleanse first the in syde of the cup-

Some reader vnderstandes.

of S. Mathew. Chap. xxij.

pe and platter, that the out syde maye be cleane alio.

Wo vnto you scribes and Pharises, ye hypocrites, which be like vnto paynted Sepulchres, that appeare beutyfull outwarde, but within they are full of deedmen's bones and all fylchines. Euen so are ye also: Outwarde ye appeare righteous vnto men, but within ye are full of ypocrisie and iniquyte.

Wo vnto you scribes and Pharises, ye hypocrites, which buyld the tombes of the prophetes, and garnyshe the sepulchres of the righteous, and saye: If we had bene in oure fathers tyme, we wolde not haue bene partakers with them in the bloude of the prophetes. Therfore ye be wytnesses vnto youre selues, that ye are the children of them, which slew the prophetes. Go to, fulfyll ye also the measure of youre fathers. O ye serpentes, O ye generacion of vipers, how wyl ye escape the damnacion of hell?

1. Tell. 1. e

Therfore beholde, I sende vnto you prophetes and wysemen, and scribes, and some of them shal ye kylle and crucifye, and some of them shal ye scourge in youre synagoges, and persecute them from cite to cite: that vpon you maye come all the righteous bloude which hath bene shed vpon y earth, from the bloude of righteous Abel, vnto y bloude of Zachary y sonne of Barachias, when ye slew betwene the temple and the altare. Verely I saye vnto you: All these thinges shal light vpon this generacion. O Jerusalem Jerusalem, thou that slayest the prophetes, and stonest them that are sent vnto the: how oft wolde I haue gathered thy children together, enen as the henne gathereth hir chickens vnder hir wynges, and ye wolde not? Beholde, youre habitation shalbe left vnto you desolate. For I saye vnto you: Ye shal not see me hence forth, tyll ye saye: Blessed be he, that cometh in the name of the LORDE.

Mat. 10. b
Luc 11. e
Iohā 16. a
Act. 5. e
and 7. g

Gen 4. b

1. Pa. 24. d

Luc. 19. d

4. Elfr 1. c

Psā. 68. d

Psā. 117. c

The XXIII. Chapter.

And Jesus wente out and departed from the temple, and his disciples came vnto him, to shew him the buyldinge of the temple. But Jesus sayde vnto them: Se ye not all these thinges? Verely I saye vnto you: there shal not be left here one stone vpon another, y shal not be cast downe. And as he sat vpon the mount Oluet, his disciples came vnto him secretly, & saide: Tell us, when shal these thinges come to

Marc 13. a
Luc. 21. a

Luc. 19. d

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of S. Mathew.

pasſe: and which ſhal be the token of thy comynge, and of the ende of the worlde. Jeſus answered and ſayde vnto them: Take hede, that no man diſceave you. For there ſhal many come in my name, and ſaye: I am Chriſt, and ſhal diſceave many.

Ye ſhal heare of warres, and of þe noyſe of warres: take hede, and be not ye troubled. All theſe thinges muſt firſt come to paſſe, but the ende is not yet. For one people ſhall ryſe vp agaynſt another, and one realme agaynſt another: and there ſhal be peſtilence, hunger, and earthquakes here & there. All theſe are the begynnynge of ſorowes.

Then ſhal they put you to trouble, & ſhal kylle you, and ye ſhal be hated of all people for my names ſake. There ſhal many be offended, and ſhal betraye one another, and ſhal hate one the other. And many falſe prophetes ſhal ariſe, and ſhal diſceave many: and becauſe iniquyte ſhal have the upper hande, the love of many ſhal abate. But whoſo endureth vnto the ende, þe ſame ſhal be ſaved. And this goſpell of the kyngdome ſhal be preached in all the worlde for a wytnes vnto all people, and then ſhal the ende come.

When ye therfore ſhal ſee the abhominacion of deſolacion (wherof it is ſpoken by Daniel the prophet) ſtonde in the holy place (who ſo readeth it, let him marke it well) the which be in Jeruſalem, flye vnto the mountaynes: and let him which is on the houſe toppe, not come downe to ſet eny thinge out of his houſe: and let him which is in the felde, not turne back to ſetch his clothes. But wo vnto them that are with childe, and to them that geue ſuck in thoſe dayes. But praye ye, that youre flight be not in wynter, ner on the Sabbath. For then ſhal there be greate trouble, ſuch as was not from the begynnynge of the worlde vnto this tyme, ner ſhal be. Yee and excepte thoſe daies ſhulde be ſhortened, there ſhulde no fleſh be ſaved: but for þe choſens ſake thoſe dayes ſhal be ſhortened.

Then yf eny man ſhal ſaye vnto you: lo, here is Chriſt, or there, beleue it not. For there ſhal ariſe falſe Chriſtes and falſe prophetes, and ſhal do greate tokens and wonders: In ſomoch, that (yf it were poſſible) the very choſen ſhulde be brought in to erreure. Beholde, I haue tolde you before. Wherefore yf they ſhal ſaye vnto you: Beholde, he is in the wildernes, go not ye forth: Beholde, he is in the chamber, beleue it not. For like as the lightenyng goeth out from the Eaſt, and ſhyneth vnto the weſt, ſo ſhal the com-

myng of the ſonne of man be. For whereſo ever a deed carcaſe is, there wyl the Eagles be gathered together.

Immediately after the trouble of the ſame tyme, ſhal the Sonne and Moone loſe their light, and the ſtarres ſhall fall from heauen, and the powers of heauen ſhal moue: and then ſhal appeare the token of the ſonne of man in heauen: and then ſhal all the kynred of the earth mourne, and they ſhal ſee the ſonne of man come in the cloudes of heauen with greate power and glory. And he ſhal ſende his angels with þe greate voyce of a trompe, & they ſhal gather together his choſen from the ſoure wyndes, from one ende of the heauen to the other.

Let me a ſimilitude of þe fygge tre. When his bough is yet tender, and his leaues ſpionge, ye knowe that Sommer is nye. So likewyſe ye, when ye ſee all theſe thinges, be ye ſure, that it is nye even at the doores. Verely I ſaye vnto you: This generacion ſhal not paſſe, tyll all theſe be fulfilled. Heauen and earth ſhal periſhe, but my wordes ſhal not periſhe. Wherefores of that daye & houre knoweth no man, no not the angels of heauen, but my father onely. (Even as it was in the tyme of Noe ſo ſhal the comynge of the ſonne of man be alſo. For as they were in the dayes before þe floude they ate, they dronke, they married, and were married, even vnto the daye þe Noe entred in to the ſhippe, and they regarded it not, tyll the floude came and toke them all awaye.) So ſhal alſo the comynge of the ſonne of man be. There ſhal two be in the felde: the one ſhal be receaved, and the other ſhal be reſuſed: Two ſhal be gryndinge at the Myll, the one ſhal be receaved, and the other ſhal be reſuſed: Two in the bed, the one ſhal be receaved, and the other reſuſed.)

Watch therfore, for ye knowe not what houre your LORD wil come. But be ſure of this, that yf the good man of the houſe knewe what houre the theſe wolde come, he wolde ſurely watch, and not ſuffre his houſe to be broken vp. Therefore be ye ready alſo, for in the houre that ye thynke not, ſhal the ſonne of man come. Who is now a faithfull and wyſe ſervant, whom his lord hath made ruler over his houſholde, that he maye geue them meate in due ſeaſon: Blessed is þe ſervant, whom his lord (when he cometh) ſhal fynde ſo doynge. Verely, I ſaye vnto you: he ſhal ſet him over all his goodes. But and yf the euell ſervant ſhal ſaye in his hert: Cuſh, it wil be longe or my lord come, and

Col. 3. c

4. Eld. 13. c

Mat. 10. b
Marc. 13. b
Luc. 21. b
Ioh. 16. a

4. Eld. 14. b

Mat. 10. c

Marc. 13. b

Marc. 13. b
Luc. 21. c
Dan. 9. e

Dan. 12. a

Marc. 13. c
Luc. 21. c

1. Teſſ. 5. b
Deut. 12. a

Iob. 39. d

Marc. 13. c
Luc. 21. c
Ioh. 12. b

Act. 1. b

1. Teſſ. 4. c

Marc. 13. d
Luc. 21. d

Eſa. 40. a
and 51. b
Act. 1. a

Gen. 6. 7
Luc. 17. e

Luc. 17. d

Mat. 25. 9
Marc. 13. u
Luc. 12. d

Apo. 16. e

Mat. 25. e

Apo. 16. c

The gospel

begynne to smyte his felowes, yee and to eate and drynke with the dronken: The same seruantes lord shal come in a daye, whā heloketh not for him, and in an houre that he is not ware of, and shal hew him in peces and geue him his rewarde with ypocrytes: there shal be waylinge and gnashinge of teth.

The XXV. Chapter.

2 Then shal the Kyngdome of heauen be like vnto ten virgins, which toke their lāpes, and wente forth to mete the brydegome. But fyue of them were foolish, and fyue were wyse. The foolish toke their lāpes, neuertheless they toke none oyle with them. But the wyse toke oyle in their vessels with their lampes. Now whyle the brydegome taried, they slombied all and slepte. But at mydnight there was a crye made: Beholde, the brydegome cometh, go youre waye out for to mete him. Then all those virgins arose, and prepared their lampes, But the foolish sayde vnto the wyse: geue vs of youre oyle, for oure lāpes are gone out. Then answered the wyse, and sayde: Not so, lest there be not ynough for vs and you, but go rather vnto them that sell, and bye for youre selues. And whyle they wente to bye, the brydegome came: and they that were readye, wente in with him vnto the marriage, and the gate was shut vp. At y last came y other virgins also, and sayde: LORDE LORDE, opō vnto vs. But he answered, and sayde: Verely I saye vnto you: I knowe you not. Watch ye therfore, for ye knowe nether the daye ner yet the houre, whan y sonne of man shal come.

Like wyse as a certayne mā ready to take his iourney in to a straunge countre, called his seruantes, and delyuered his goodes vnto thē. And vnto one he gaue fyue talentes, to another two, and to another one: vnto euery man afeer his abyltye, and straight waye departed. Then he that had receaued the fyue talentes, wente and occupied with the same, and wanne other fyue talentes. Likewyse he y receaued two talentes, wāne other two also. But he that receaued y one wente and dygged a pyt in the earth, and hyd his lordes money. After a longe season the lord of those seruantes came, and rekened with them. Then came he that had receaued fyue talentes, and brought other fyue talentes, and sayde: Syr, thou delyuerdest vnto me fyue talentes: Beholde, with them haue I wonne fyue talētes mo. Then sayde his lord vnto hi: wel thou good z faithfull

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seruaunt, thou hast bene faithfull ouer litle, I wil set the ouer moch: entre thou in to the ioye of thy lord. Thē came he also that had receaued two talentes, and sayde: Syr, thou delyuerdest vnto me two talentes: Beholde, I haue wonne two other talētes with thē. His lord sayde vnto him: Wel thou good and faithfull seruaunt, thou hast bene faithfull ouer litle, I wil set the ouer moch: entre thou in to the ioye of thy lord.

Then he that had receaued the one talē, came and sayde: Syr, I knewe that thou art an hard man: thou reapest where thou hast not sowed, and gatherest where thou hast not strowed, and so I was afrayed, and wēte and hyd thy talent in the earth: lo, there thou hast thine owne. But his lord answered, and sayde vnto him: Thou euell and slouthfull seruaunt, knewest thou that I reape where I sowed not, and gather where I strawed not? Thou shuldest therfore haue had my money to the chaungers, and then at my commynge shulde I haue receaued myne owne with vantage. Therfore take the talent fro him, and geue it vnto him that hath ten talentes. For who so hath, to him shalbe geuen, and he shal haue abundance. But who so hath not, fro him shalbe take awaye even that he hath. And cast the vnprofitable seruaunt in to vter darknes: there shalbe waylinge and gnashinge of teth.

But whan the sonne of man shal come in his glory, and all holy angels with him, then shal he syt vpon the seate of his glory. And all people shalbe gathered before him: and he shal separate them one from another as a sheptherde deuydeth the shepe from y goates. And he shal set y shepe on his right honde, and the goates on the lefte. Then shal the Kyng saye vnto them that shalbe on his right honde: Come hither ye blessed of my father, inheret ye y Kyngdome, which is prepared for you from the begynnynge of the worlde. For I was hongrie, and ye gaue me meate: I was thirstie, and ye gaue me drynke: I was harbourlesse, and ye lodged me: I was naked, z ye clothed me: I was sicke, and ye vsited me: I was in prison, and ye came vnto me.

Then shal the righteous answer him, z saye: LORDE, whē sawe we the hōgrie, and fed the? Or thirstie, and gaue the drynke? When sawe we the harbourlesse, and lodged the? Or naked, and clothed y? Or whē sawe we y sicke or in prison, and came vnto the? And the Kyng shal answer and saye vnto

Mat. 13. b
Marc. 4. a
Luc. 8. b
and 19. c

Mat. 11. E

1. Tell. 1. b

Ezec. 34. e

Mat. 20. c

Esa. 55. b
Ezec. 16. a

Ecclesi. 7. d
1. Tim. 1. c

Mat. 2. b

Luc. 6. c
Mat. 24. d
Marc. 13. d
Luc. 12. d
and 21. d

Marc. 13. d
Luc. 19. a

Mat. 24. d

CC

The gospel

them: Verely I saye vnto you: Loke what ye haue done vnto one of the least of these my brethien, the same haue ye done vnto me.

Psal. 6. b
Mat. 7. b
Luc. 13. c
Esa. 50. f
Dan. 7. b
Apo. 19. d
and 20. e

Then shal he saye also vnto them that shalbe on the left hande: Departe fro me ye cursed in to the euerlastinge fyre, which is prepared for the deuell and his angels. For I was hōgrie, and ye gaue me no meate: I was thurstye, and ye gaue me no drynke: I was herbourlesse, and ye lodged me not: I was naked, and ye clothed me not: I was sicke and in prison, and ye visited me not.

Then shal they also answer hē, and saye: LORDE, when sawe we the hōgrie, or thurstye, or herbourlesse, or naked, or sicke, or in prison, and haue not mynistrēd vnto the? The shal he answer them, and saye: Verely I saye vnto you: Loke what ye haue not done vnto one of the least of these, the same haue ye not done vnto me. And these shal go in to euerlastinge payne, but the righteous in to euerlastinge life.

zach. 2. b
Iere. 30. c
Pro. 14. p
and 17. a
Iohā. 5. c

The XXVI. Chapter.

Mar. 14. a
Luc. 22. b
Iohā. 12. a

AND it came to passe whā Jesus had fynished all these wordes, he sayde vnto his disciples: Ye knowe, that after two dayes shalbe Easter, and the sonne of man shalbe deliuered to be crucified.

Iohā. 11. e

Then assembled together the hye prestes and the scribes, and the elders of the people in to the palace of the hye prest which was called Caiphas, and helde a counsell, how they might take Jesus by disceate, and kyll him. But they sayde: Not on the holy daye, lest there be an vproure in the people.

Mar. 14. a
Luc. 7. d
Iohā. 12. a
Some reader:
* A glas with precious wa-
ter

Now when Jesus was at Bethany in the house of Symon the leper, there came vnto hē a woman, which had a boxe with precious oynment, and poured it vpon his heade, as he sat at the table. Whan his disciples sawe that, they disdayned, and sayde: Where to serueth this waist? This oynment might haue bene wel solde, and genē to the poore. Whē Jesus perceaued that, he sayde vnto them: Why trouble ye the woman? She hath wrought a good worke vpon me for ye haue allwaye the poore with you, but me shal ye not haue allwayes. Where as she hath poured this oynment vpon my body, she dyd it to bury me. Verely I saye vnto you: where so ever this gospel shalbe preached thorow out all the worlde, there shal this also that she hath done, be tolde for a memoriall of her.

Deut. 15. b

Then one of the twolue (called Judas

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Jscarioth) wente vnto the hye prestes, and sayde: What wil ye geue me, and I shal deliuer him vnto you? And they offred hē thirtie syluer pens. And from that tyme forth, he sought oportunitie to betraye him.

Mar. 14. b
Luc. 22. a
Iohā. 13. a

The first daye of swete bried came the disciples to Jesus, and sayde vnto him: Where wilt thou that we prepare for the, to eate the Easter lambe? He sayde: Go in to the cite to such a man, and saye vnto him: The Master sendeth the worde: My tyme is at honde, I wil kepe myne Easter by the with my disciples. And the disciples dyd as Jesus had appoynted them, and made ready the Easter lambe.

Marc. 14. b
Luc. 22. a

And at euen he sat borone at the table with the twolue. And as they ate, he sayde: Verely I saye vnto you: One of you shal betraye me. And they were excedinge sorowfull, and beganne euery one of them to saye vnto him: Syr, is it I? He answered and sayde: He that deppeth his honde with me in the dyshe, the same shal betraye me. The sonne of man goeth forth, as it is wrytten of him: but wo vnto that man by whō the sonne of man shalbe betrayed: It had bene better for that mā, yf he had neuer bene borne. The Judas that betrayed him, answered and sayde: Master, is it I? He sayde vnto him: Thou hast sayde.

Marc. 14. c
Luc. 22. b
Iohā. 13. c

And as they ate, Jesus toke the bried, gaue thanks, brake it, and gaue it to the disciples, and sayde: Take, eate, this is my body. And he toke the cuppe, and thanked, and gaue it thē, and sayde: Drynke ye all thereof, this is my bloude of the new testament, that shalbe shed for many for the remission of synnes. I saye vnto you: I wil not drynke hence forth of this frute of the vyne tre, vntill that daye that I shal drynke it new with you in my fachers kyngdome.

C
Mar. 14. e
Luc. 22. b
1. Cor. 11. e

And whan they had sayde grace, they wente forth vnto mount Oliuete. Then sayde Jesus vnto them: This night shal ye all be offended in me. For it is wrytten: I wil smyte the shepherde, and the shepe of the flocke shalbe scatered abroad. But after that I rysē agayne, I wil go before you in to Galile. Peter answered and sayde vnto him: Though all men shulde be offended in y, yet wyl I neuer be offēded. Jesus sayde vnto hē: Verely I saye vnto y: This same night before y cock crowe, shalt thou denie me thryse. Peter saide vnto him: And though I shulde dye with the, yet wil I not denye

Mar. 14. d
Luc. 21. c
Iohā. 13. a
* Mar. 26. f
zach. 13. b
Mar. 14. d
Iohā. 16. d

Act. 1. a
* Mar. 14. d
Luc. 22. c
Iohā. 16. d

The gospel

the. Likewyse also sayde all the disciples.

Mar 14. d Then came Jesus with them into a felde which is called Gethsemane, and sayde vnto the disciples: Syt ye here, whyle I go yonder & praye. And he toke with him Peter, and the two sonnes of Zebede, and beganne to wexe sorrowfull and to be in an agony. Then sayde Jesus vnto them: My soule is heuy euen vnto the death. Tary ye here, and watch with me. And he wente forth a litle, and fell flat vpon his face, and prayed sayenge: O my father, yf it be possible, let this cuppe passe fro me: neuertheles not as I wil but as thou wilt. And he came to his disciples, and founde the a slepe, & sayde vnto Peter: What? coude ye not watch with me one houre? Watch & praye, that ye fall not in to temptacion. The sperte is wyllinge, but the flesh is weake.

Mar 14. e Agayne, he wente forth the seconde tyme and prayed, sayenge: O my father, yf this cuppe can not passe awaye fro me (excepte I drynke of it) thy will be fulfilled. And he came, and founde them a slepe agayne, and their eyes were heuy. And he left them, and wente forth agayne, and prayed the thirde tyme, sayenge the same wordes. Then came he to his disciples, and sayde vnto them: Slepe on now, and take youre rest. Beholde, the houre is come, & the sonne of man shal be delyuered in to the hondes of synners: Aryse, let us be goynge. Beholde, he is at hōde, that betrayeth me.

Mar 14. b
Luc. 22. d
Johā. 18. a
Whyle he yet spake, lo, Judas one of the twolue came, and with him a greete multitude with swerdes and staues, sent fro the hye prestes and elders of the people. And he that betrayed him, had geuen them a tokē, sayenge: Whom so euer I kysse, that same is he, laye hōdes vpon him. And forth withal he came to Jesus, and sayde: Gyle master, and kysed him. And Jesus sayde vnto him: Frende, wherfore art thou come? Then came they, and layed hondes vpon Jesus, and toke him. And beholde, one of them that were with Jesus, stretched out his honde, and drewe his swerde, and stroke a seruaunt of the hye prestes, & smote of his eare: Then sayde Jesus vnto him: Put vp y swerde in to his place. For all that take the swerde, shal perish with the swerde. Or thinkest thou that I can not praye my father now, to sende me more then twolue legions of angels? But how the shulde the scriptures be fulfilled? For thus must it be.

Mar. 14. f
Luc. 22. d
In the same houre sayde Jesus vnto the multitude: Ye are come out as it were to a

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murthurer with swerdes and staues for to take me. I sat daylie teachinge in the temple amonge you, and ye toke me not. But all this is done, that the scriptures of the prophetes might be fulfilled. The all the disciples left him, and fled. But they that toke Jesus, led him to Caiphas the hye prest, where the scribes and the elders were gathered together. As for Peter, he folowed him a farre of vnto the hye prestes palace, & wente in, and sat with the seruautes, that he might se the ende.

Mar. 14. f
Act. 6. b
But the hye prestes and the elders, and the whole councell sought false wytnesse agaynst Jesus, that they might put him to death, and founde none. And though many false wytnesses stepte forth, yet founde they none. At the last there stepte forth two false wytnesses, & spake: He sayde: I can breake downe the temple of God, and buylde it agayne in thre dayes.

Mar. 14. g
And the hye prest stode vp, and sayde vnto him: Answerest thou noching, vnto it, that these testifie agaynst the? Neuertheles Jesus helde his tonge. And the hye prest answered, and sayde vnto him: I charge the by y luyngge God, that thou tellus, yf thou be Chust the sonne of God. Jesus spake: Thou hast sayde it. Neuerthelesse I saye vnto you: From this tyme forth it shal come to passe, that ye shal se the sonne of man sittynge vpon the right hande of the power (of God) and commynge in the cloudes of the heauen.

Mar. 14. g
Luc. 22. e
Then the hye prest rente his clothes, and sayde: He hath blasphemied, what nede we eny mo wytnesses? Lo, now have ye herde his blasphemie: What thinke ye? They answered, & sayde: He is gyltie of death. Then spytted they in his face, & smote him with fistes. Some smote him vpon the face, and sayde: prophecie vnto us thou Chust, who is it, that smote the?

Mar. 14. g
Luc. 22. d
Johā. 18. b
As for Peter, he sat without in the palace. And there came vnto him a damsell, and sayde: And thou wast with Jesus of Galile also. Neuertheles he denyed before the all, and sayde: I can not tell what thou sayest. But whan he wente out at the dore, another damsell sawe him, and sayde vnto them that were there: This was also with Jesus of Nazareth. And he denyed agayne, and sware also: I knowe not the mā. And after a litle whyle, they that stode there, stepte forth, and sayde vnto Peter: Of a truerth thou art one of them also, for thy speech betrayeth the. Then begane he to curse and

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to sweare: I knowe not the man. And immediately the cock crew. Then thought Peter upon the wordes of Iesus, which sayde vnto him: before the cock crow, thou shalt deny me thrise. And he wente out, and wepte bitterly.

The XXVII. Chapter.

2 Upon the morow, all the hye prestes and elders of the people helde a counsell agaynst Iesus, that they might put him to death, and bounde him, and led him forth, and deliuered him vnto Pontius Pilate the debyte.

When Judas which betrayed him, sawe this that he was condemned vnto death, he repented him, and brought agayne the thirtie syluer pens to the hye prestes and the elders, and sayde: I haue done euell, in that I haue betrayed innocēt bloude. They sayde: What haue we to do with þ? Se thou therto. And he cast the syluer pens in the temple, and gat him awaye, and wente and hanged him self.

So the hye prestes toke the syluer pens, and sayde: It is not lafull to put them in to the Gods chest, for it is bloud money. Nevertheless they helde a counsell, and bought with thē a potters felde, for to burye straungers in. Wherfore the same felde is called the bloudfelde vnto this daye. Then was that fulfilled, which was spoken by Jeremy the prophet sayenge: And they toke thirtie syluer pens, the pryce of him that was solde, whom they bought of the children of Israell: and these they gaue for a potters felde, as the LORDE commaunded me.

3 As for Iesus, he stode before the debyte, and the debyte axed him, and sayde: Art thou the kynge of the Jewes? And Iesus sayde vnto him: Thou sayest it. And whā he was accused of the hye prestes and elders, he answered nothinge. Then sayde pylate vnto him: Hearest thou not, how sore they accuse the? And he answered him not one worde: in so much that the debyte marvelled exceedingly.

At that feast, the debyte was wote to deliuer a prisoner fre vnto the people, whom they wolde. And at the same tyme he had a notable prisoner called Barrabas. And whan they were gathered together, pylate sayde vnto them: Whether wil ye, that I geue lowse vnto you? Barrabas, or Iesus which is called Christ? For he knewe well that they had deliuered him of enuye. And whā he sat vpon the iudgmet seate, his wife

sent vnto him, sayenge: Haue thou nothinge to do with that righteous man, for I haue suffered many thinges this daye in a dreame because of him.

But the hye prestes and the elders perswaded the people, that they shulde axe Barrabas, and destroye Iesus. Then answered the debyte, and sayde vnto thē: Whether of these two wil ye? I geue lowse vnto you? They sayde: Barrabas. Pylate sayde vnto them: What shal I do then with Iesus, which is called Christ? They sayde all: let him be crucified. The debyte saide: What euell hath he done thē? Nevertheless they cried yet more and sayde, let him be crucified. So whan pylate sawe, that he coude not helpe, but that there was a greater vproure, he toke water, and washed his handes before the people, and sayde: I am vngiltie of þ bloude of this righteous man. Se ye therto. Then answered all the people, and sayde: His bloude come vpon vs, and vpon oure children. Then gaue he Barrabas lowse vnto thē, but caused Iesus be scourged, and deliuered him to be crucified.

Then the debites souldiers toke Iesus, in to the comon hall, and gathered the whole multitude ouer him, and stryped him out of his clothes, and put a purple robe vpon him, and plated a crowne of thorne, and set it vpon his heade, and a rede in his hāde, and kneeled before him, and mocked him, and sayde: hay le kynge of the Jewes. And spytted vpon him, and toke y rede, and smote him vpon the heade. And whā they had mocked hī, they toke the robe of him ageyne, and put his owne clothes vpon him, and led him forth, y they might crucifie hī. And as they were goinge out, they founde a man of Cyren called Symon: him they compelled to beare his crosse. And when they came vnto the place called Golgatha (that is to saye by interpretaciō a place of deede mens sculles) they gaue him to drynke, veneger myrte & gall. And whan he had tasted therof, he wolde not drynke.

So whan they had crucified him, they parted his garmētes, and cast lottes therfore: that the thinge might be fulfilled, which was spoken by the prophet: They haue parted my garmētes amonge thē, and cast lottes vpon my vesture. And there they sat, and watched hī. And aboue ouer his heade, they put vp the cause of his death in wrytinge: namely: This is the kynge of the Jewes.

Then were there two murtherers crucified with him, the one of the right hande, and the other on the left. They that

Mat. 26. c

Psal. 2. a

Marc. 15. a

Luc. 23. a

Iohā. 18. d

Act. 3. b

2. Re. 17. d

Act. 1. c

Iere. 31. b

Zach. 11. c

Marc. 15. a

Luc. 23. a

Iohā. 18. d

1. Esā. 38. b

Marc. 15. a

Luc. 23. b

Iohā. 18. c

C

Mar. 15. a

Luc. 23. b

Act. 3. b

Marc. 15. b

Act. 1. d

Marc. 15. b

Luc. 23. c

Iohā. 19. a

D

Marc. 15. b

Iohā. 19. a

Marc. 15. a

Luc. 23. c

Iohā. 19. b

Marc. 15. c

Iohā. 19. c

Psal. 21. b

E

Esā. 51. b

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Cap. 3. d
Psal. 31. a
and 38. 69
Marc. 15. c
Luc. 23. d
Psal. 31. a
Marc. 15. d
Luc. 19. c

wente by, renyled him, and wagged their heades and sayde: Thou that breakest downe the temple of God, and buyldest it in thre dayes, helpe thy self. If thou be the sonne of God, come downe from the crosse. The hye priestes also in like maner with the scribes & elders, laughed him to scorne, and sayde: he hath helped other, and can not helpe himself: If he be the kynge of Israel, let him come downe now from the crosse, and we wil beleue him. He trusted in God, let him delyuer him now, yf he wil haue him. For he hath sayde: I am the sonne of God. The murderers also that were crucified with him, cast the same in his tethe.

Marc. 15. c
Luc. 23. d
Psal. 31. a
Marc. 15. d
Luc. 19. c

And from y^e sixte houre there was darcknes ouer the whole earth vnto the nyenth houre. And aboute the nyenth houre, Jesus cried with a loude voyce, and sayde: Eli, Eli, Lamma asabthani: that is, My God, my God, why hast thou forsaken me? But some of the that stode there, when they herde y^e sayde: He calleth Elias. And immediatly one of them ranne, and toke a spöge, and fylled it with veneger, and put it vpon a rede, and gaue him to dryncke. But y^e other sayde: holde, let se whether Elias wil come, and delyuer him. Jesus cried agayne with a loude voyce, and gaue vp the goost.

Marc. 15. d
Luc. 23. e

S And beholde, the vale of the temple was rente in tivo peces, from aboue tyll beneth, and the earth quaked, and the stones rent, and the graues opened, and many bodies of the sayntes that slepte, arose, and wete out of the graues after his resurreccion, and came in to the holy cite, and appeared vnto many.

Marc. 15. d
Luc. 23. e
Marc. 15. e

But the captayne and they that were with him, and kepte Jesus, when they sawe the earthquake and the thinges that were done, they were sore afrayed, and sayde: Verely this was Gods sonne. And there were many women there lokyng to a farre of, which had folowed Jesus from Galile, and had mynistrred vnto him: amonge whom was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of the children of Zebede.

Marc. 15. e
Luc. 23. e
Iohā. 19. c

Et even there came a rich man of Arimathea, called Ioseph, which was also a disciple of Jesus. He wete vnto pylate, and axed the body of Jesus. Then commaunded pylate that the body shulde be geue him. And Ioseph toke the body, and wrapped it in a cleane lymmen cloth, and layed it in his owne new sepulcre, which he had hewen out in a rocke, and rolled a greate stone to the dore

Marc. 15. e

of the sepulcre, and wente his waye. And there was Mary Magdalene and y^e other Mary, syttinge ouer agaynst the sepulcre.

* Mat. 16. c
17. c. d
Marc. 9. d
Luc. 18. d

The next daye that foloweth the daye of preparynge, the hye priestes and pharises came together vnto pylate, and saide: Syr, we haue called to remembraunce, that this deceauer sayde whyle he was yet alyue: After thre dayes I wyl ryse agayne. Comaunde therfore that the sepulcre be kepte vnto the thirde daye, lest peradventure his disciples come, and steale him awaye, and saye vnto the people: He is risen from the deed, and so shal the last error be worse the first. Pylate sayde vnto them: There haue ye watchmē, go youre waye, and kepe it as ye can. They wete and kepte the sepulcre w watchmen, and sealed the stone.

The XXVIII. Chapter.

2
Marc. 16. a
Luc. 24. a
Iohā. 20. a

Spon the euenyngs of the Sabbath holy daye, which dawneth y^e morow of the first daye of y^e Sabbathes, came Mary Magdalene and y^e other Mary, to se y^e sepulcre. And beholde, there was made a greate earthquake: for the angell of the LORDE descended from heauen, and came and rolled backe y^e stone from the dore, and sat vpon it. And his countenaunce was as y^e lightenyng, and his clothinge whyte as snowe. But y^e watchmē were troubled for feare of him, and became as though they were deed.

Marc. 16. a
Luc. 24. a

The angell answered, and sayde vnto y^e women: Be not ye afrayed. I knowe that ye seke Jesus that was crucified. He is not here. He is risen, as he sayde. Come, and se y^e place, where the LORDE was layed, and go youre waye soone, and tell his disciples, that he is risen from the deed. And beholde, he wyl go before you into Galile, there shal ye se him. Lo, I haue tolde you.

3
Marc. 16. b
Luc. 24. a
1. Cor. 15. a

And they departed from the grane in all the haist with feare and greate ioye, & ranne to bryge his disciples worde. And as they were goinge to tell his disciples, beholde, Jesus met them, and sayde: God spede you. And they wente vnto him, and helde his feete, and fell downe before him. The sayde Jesus vnto them: Be not afrayed: go youre waye and tell my brethien, that they go in to Galile, there shal they se me.

4
Act. 1. b

And whan they were gone, beholde, certayne of the watchmen came in to the cite, & tolde the hye priestes every thinge that had happened. And they came together with the elders, and helde a councell, and gaue y^e souders money ynough, and sayde: Saye yet

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his disciples came by night, and stole him awaye, whyle we were a slepe. And yf this come to the debytes eares, we wyl styll him, and brynge it so to passe, that ye shal be safe. And they toke the money, and dyd as they weretaught. And this sayenge is noysed amonge the Jewes vnto this daye.

Mat 11. c
Iohā 17. a
Phil. 2. a
Mar. 16. b

Iohā 14. b

The eleeuen disciples wente vnto Galile in to a mountayne, where Iesus had appoynted them. And whan they sawe him, they fell downe before him: but some of them doubted. And Iesus came vnto them, talked with them, and sayde: Vnto me is geue all power in heauen and in earth. Go ye youre waye therfore, and teach all nacions, and baptysse them in the name of the father, and of the sonne, and of the holy goost: and teach them to kepe all thinges, what soener I haue commaunded you. And lo, I am with you every daye vnto the ende of the worlde.

The ende of the gospell
of S. Marke.

The gospell of S. Marke.

What S. Marke conteyneth.

Chap. I. The office of Ihon the baptist; The baptyme of Christ, his fastynge, his preachinge, and the callinge of Peter, Andrew, James and Ihon. Christ healeth the man with the vncleane spere, helpeth Peters mother in lawe, and cleseth the leper.

Chap. II. He healeth the man of the palsye, calleth Leui the customer, eateth with open synners, and excuseth his disciples.

Chap. III. He helpeth the man with the dried hande, choseth his apostles, and casteth out the vncleane spere, which the pharises ascribeto the denell The brother, sister and mother of Christ.

Chap. IIII. The parable of the sower Christ stilleth the tempest of the see, which obeyeth him.

Chap. V. He delynereth the possessed from the vncleane spere, the woman from the blow

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dye yssue, and rayseth the capraynes daughter.

Chap. VI. Christ preacheth at home and is not regarded. He sendeth out his disciples. Ihon baptist is taken and headed. Christ feedeth fyue thousande men with fyue loaves and twofishes. He walketh vpon the see.

Chap. VII. The Pharises are not content, that the disciples eat with vnywashed handes: but Christ rebuketh the selues for breakinge the commandementes of God, healeth the woman of Canaans daughter, and maketh the donne to speake.

Chap. VIII. He feedeth foure thousande men with vii loaves, reproveth the Pharises that are so desyrous of tokens, warneth his disciples to beware of their leuen, maketh a blynde man to see, exeth his disciples what men holde of him, reproveth Peter, telleth his disciples of his passion, and exorteth them to folowe him.

Chap. IX. The transfiguration of Christ, which healeth the childe that was possessed of a donne spere, teacheth his disciples to be lowly, and to auoyde occasions of euill.

Chap. X. Christ geueth his answer conceyninge marriage, and that it is harde for the rich to come in to heauē: reproveth the dysonyne of his disciples, lerneth the to be meke, and restoreth blynde Barthymews to his sight.

Chap. XI. Christ rydeth in to Ierusalem, dryneth the marchauntes out of the temple, curseth the fyge tre, and confoundeth the pharises.

Chap. XII. He rebuketh the synne and vthankfulnesse of the Jewes with a goodly similitude, taketh the in their owne disceatfull questions, exorteth to beware of their doctryne and lynyng, and commendeth the good wyll of the poore wyddowe.

Chap. XIII. He warneth his disciples to beware of false teachers and disceauers, comforteth them agaynst the trouble for to come, telleth them of the horrible destruction of Ierusalem, of his comynge, and ende of the worlde.

Chap. XIII. The Magdalene anoynteth Christ. They ate the easter lambe, and the supper of the LORDE. Christ is taken, and brought in to Caiphas house. Peter denyeth him.

Chap. XV. The crucifieng of Christ, and how he was buried.

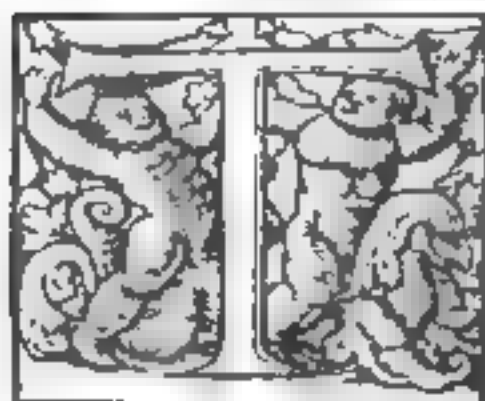
Chap. XVI. The resurreccion of Christ, which appeareth vnto Mary Magdalene and to his disciples, whom he sendeth forth in to the worlde to preach the gospell, and ascendeth vp in to heauen himself.

The gospell The gospell of S. Marke.



The first Chapter.

21



This is the begynnynge of the gospell of Jesus Christ the sonne of God, as it is wyrtte in the propheetes. Beholde, I sende my messaunger before thy face, which

shal prepare thy waye before the. The voyce of a cryer is in the wyldernes: prepare the waye of the LORDE, make his pathes straight.

Jhon was in the wyldernes, and baptyfed, and preached the baptyeme of amendement, for the remyssion of synnes. And there wente out vnto him the whole londe of Jewry, and they of Jerusalem, and were all baptyfed of him in Jordan, and knowleged their synnes.

Jhon was clothed with Camels heer, and with a lethron gerdeil aboute his loynes, and ate locustes and wylde hony, and preached, and sayde: There cometh one after me, which is stronger then I: before whom I am not worthy to stoupe downe, and to lowse vp y lachet of his shyne. I baptyse you with water, but he shal baptyse you with the holy goost.

And it happened at the same tyme, that Jesus came out of Galile from Nazareth, and was baptyfed of Jhon in Jordan. And as soone as he was come out of the water, he sawe that the heauens opened, and the goost as a doue comynge downe vpon him. And there came a voyce from heauē: Thou art my deare sonne, in whom I delyte.

And immediatly the spiete droue him in to the wyldernes: and he was in the wyldernes fourtye dayes, and was tempted of Sa

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than, and was with the wylde beestes. And the angels mynistred vnto him.

But after that Jhon was taken, Jesus came in to Galile, and preached the gospell of the kyngdome of God, and sayde: the tyme is fulfylled, and the kyngdome of God is at hande: Amende youre selues, and beleue the gospell.

So as he walked by the see of Galile, he sawe Symon and Andrew his brother, casting their nettes in the see, for they were fyshers. And Jesus sayde vnto the: Solowe me, and I wil make you fyshers of mē. And immediatly they left their nettes, and followed him.

And when he was gone a lytle further from thence, he sawe James the sonne of Zebede, and Jhon his brother, as they were in the shyppe mendynge their nettes. And anone he called them. And they left their father Zebede in the shyppe with the hyred seruauntes, and followed him.

And they wente in to Capernaum, and immediatly vpon the Sabbathes, he entered in to the synagoge, and taught. And they were astonnyed at his doctryne: for he taught them as one hauynge power, and not as the Scribes.

And in their synagoge there was a man possessed with a foule spiete, which cried and layde: Oh what haue we to do with the, thou Jesus of Nazareth. Art thou come to destroye us? I knowe that thou art even y holy one of God. And Jesus reprocued him, and sayde: holde thy tonge, and departe out of him. And the foule spiete tare him, and cried with a loude voyce, and departed out of him. And they were all astonnyed, in so moch that they axed one another amonge the selues, z sayde: What is this? What newe lernynge is this? For he comaundeth the foule spietes with power, and they are obedient vnto him. And immediatly the fame of him was noysed rounde aboute in the coastes and borders of Galile.

And forth with they wente out of the synagoge, and came in to the house of Symon and Andrew, w James and Jhon. And Symons mother in lawe laye, z had the feuers, and anone they tolde him of her. And he came to her, and set her vp, and toke her by y hande, and the feuer left her immediatly. And she mynistred vnto them.

At euen whan the Sonne was gone downe, they brought vnto him all that were sick and possessed, and the whole cite was gathered together at the dore, and

CC iiij

Mal 3. a
Mat 11. b
Luc 7. c

Esa. 40. a
Mat 3. a
Luc 3. a
Iohā. 1. b

Iohā. 1. d

Mat. 3. a

Mat. 3. b
Luc. 3. c
Iohā. 1. c

Mat 3. b
Luc 3. c
Iohā. 1. d

Some
reade:
*In whō
I am pa-
cified.

Mat. 4. a
Luc 4. a

Mat. 4. b
Luc. 4. b

Mat. 4. a
Luc. 5. a

Iere. 16. c
Eze. 47. b

Luc. 4. d
Iohā. 2. b

Mat. 7. c

C
Luc. 4. d

Mat. 8. b
Luc. 4. d

Mat. 8. b
Luc. 4. c

The gospell

he healed many that were diseased with diverse sicknesses, and cast out many devils, and suffered not the devils to speake, because they knew him.

D And in the mornynge before daye, he arose, and wente out. And Jesus departed in to a deserte place, and prayed there. Peter also and they that were with him, folowed after him. And whan they had founde him, they sayde vnto him: Every man seeketh the. And he sayde vnto them: Let us go in to the next townes, that I maye preach there also, for therto am I come. And he preached in their synagoges, in all Galile, and drove out the deuyls.

Mat. 9. a
Luc. 5. b

Marc. 7. d
and 9. a

Leui. 14. a

And there came vnto him a leper, which besought him, and kneeled before him, and sayde vnto him: If thou wilt, thou canst make me cleane. And it pitied Jesus, and he stretched forth his honde, and touched him, and sayde: I wyll, be thou cleane. And whā he had so spoken, immediatly the leprosy departed fro him, and he was clenfed. And Jesus forbade him strately, and forth with sent him awaye, and sayde vnto him: Take hede, that thou saye nothynge to eny man, but go thy waye, and shew thy self vnto the prest, and offere for thy clenfynge what Moses commaunded, for a wytnesse vnto them. But he whan he was departed, beganne to speake moch of it, and made the dede knowne: in so moch that Jesus coude no more go into the cite openly, but was without in deserte places, and they came vnto him fro all quarters.

The II. Chapter.

Mat. 9. a
Luc. 5. c
Iohā. 5. a

And after certayne dayes he wente agayne vnto Capernaum, and it was noysed that he was in y^e house. And immediatly there was gathered a greete multitude, in so moch that they had no rowme, no not without before the doore. And he spake the worde vnto the. And there came vnto him certayne, which brought one sicke of the palsy boone of foure. And when they coude not come nye him for y^e people, they vncouered y^e rofe of y^e house where he was. And when they had made a hole, they let downe the bed (by coordes) wherin the sicke of y^e palsy laye. But when Jesus sawe their faith, he sayde vnto the sicke of the palsy: My sonne, thy synnes are forgiven the.

Mat. 4. d

Nevertheless there were certayne scribes which sat there, and thought in their hertes: How speaketh this man soch blasphemy? Who can forgene synnes, but onely God? And immediatly Jesus knew in his spere, that they thought so in thei selues, and saide

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vnto them: Why thynke ye soch thinges in youre hertes? Whether is easier to saye to the sicke of the palsy: Thy synnes are forgiven the, or to saye: arise, take vp thy bed and walke. But that ye maye knowe, that y^e sonne of man hath power to forgene synnes vpon earth, he sayde vnto the sicke of y^e palsy: I saye vnto the, arise, take vp thy bed, and go home. And immediatly he arose, took his bed, and wente forth before them all: in so moch that they were all astonied, and praised God, and sayde: We neuer sawe soch.

Act. 9. e

And he wente forth agayne vnto the see, and all the people came vnto him, and he taught them. And as Jesus passed by, he sawe Leui the sonne of Alphæus syttinge at the receate of custome, and sayde vnto him: Follow me. And he arose, and folowed him. And it came to passe as he sat at the table in his house, there sat many publicans and synners at the table with Jesus and his disciples: For there were many y^e folowed him. And whan the scribes and pharises sawe that he ate with publicans and synners, they sayde vnto his disciples: Why doth he eat and dryncke with y^e publicans and synners? Whan Jesus herde that, he sayde vnto the: The whole nede not y^e physician, but they that are sycke. I am not come to call the righteous, but the synners to repentaunce.

Mat. 9. a
Luc. 5. d
and 15. a

1. Tim. 1. e

And the disciples of Ihon and of y^e pharises fasted. And there came certayne, which sayde vnto him: Why fast the disciples of Ihon, and of y^e pharises, and thy disciples fast not? And Jesus sayde vnto them: How can the weddinge childien fast, whyle the brydegrome is with them? So longe as y^e brydegrome is with them, they can not fast. But the tyme wyl come, that the brydegrome shalbe taken from them, and then shal they fast.

Mat. 9. b
Luc. 5. e

No man soweth a pece of new cloth vnto an olde garment, for els he taketh awaye the new pece from the olde, and so is the ree worse. And no man putteh new wyne into olde vessels, els the new wyne breaketh the vessels, and the wyne is spyle, and y^e vessels perishe: but new wyne must be put in to new vessels.

C

And it chaunced that vpon y^e Sabbath he wente thorow the cornfeldes, and his disciples begane to make a waye thorow, and to plucke the eares of y^e come. And the pharises sayde vnto him: Beholde, what thy disciples do, which is not lawfull vpon the Sabbath. And he sayde vnto the: Haue ye neuer

Mat. 12. a
Luc. 6. a

The gospel

red what David dyd, whā he had nebe, and was an hongred, both he and they that were wth him: how he wente in to the house of God in the tyme of Abiathar the hye priest, and ate the shewbreds (which was lawfull for no man to eate, but for the prestes) and he gaue them vnto him, and to them that were with him: And he sayde vnto them: The Sabbath was made for mans sake, and not man for the Sabbathes sake. Therefore is the sonne of man LORD Euen ouer the Sabbath.

The III. Chapter.

Mat. 13. b
Luc. 6. a
1. Re. 21. b
He wente agayne also in to the synagoge, and there was there a mā that had a wythred hande. And they marked him, whether he wolde heale him on the Sabbath, that they might accuse him. And he sayde vnto y^e mā with the wythred hande: Steppe forth here. And he sayde vnto the: Is it lawfull to do good on the Sabbath? Or is it lawfull to do euell? to saue life, or to kyll? But they helde their tongue. And he looked rounde aboute vpon them with wrath, and was sory for the harde herces of the, and sayde vnto the man: Stretch out thine hande. And he stretched it out. And his hande was made whole like as y^e other.

8. Re. 13. b
Mat. 13. b
Iohā. 10. d
And the pharises wete out, and straight waye they helde a counsell with Herodes officers agaynst him, how they might destroye him. But Jesus departed awaye with his disciples vnto the see. And there followed him moch people out of Galile, and fro Jewry, and from Ierusalē, and out of Iudmea, and from beyonde Jordan, and they that dwelt aboute Tyre and Sydon, a greete multitude which had herde of his noble actes, and came vnto him.

Mat. 4. c
Luc. 6. b
Luc. 4. c
And he spake vnto his disciples y^e they shulde kepe a shyppe for him because of the people, lest they shulde thrunge him: for he healed many of them, in so moch, that all they which were plagued, preased vpon him, that they might touch him. And whan the foule spretes sawe him, they fell downe before him, and cried, and sayde: Thou art the sonne of God. And he charged them strately, that they shulde not make him knowne.

Mat. 10. a
Luc. 9. b
and 9. a
Act. 1. b
And he wente vp in to a mountayne, and called vnto him whom he wolde, and they came vnto him. And he ordeyned y^e twelue, that they shulde be with him, and that he might sende them out to preach, and that they might haue power to heale sicknesses, and to cast out denyls. And vnto Symon

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he gaue the name Peter, and James the sonne of Zebede, and Ihon the brother of James, and gaue the name Bonarges, that is to saye, the children of thonder: and Andrew, and Philippe, and Bartylmew, and Nathew, and Thomas, and James y^e sonne of Alphesus, and Taddesus, and Symon of Cana, and Judas Iscariot which betrayed him.

And they came to house. Then assembled the people together agayne, in so moch that they had no leysure to eate. And when they that were aboute him herde of it, they wente out to holde him. For they sayde: he receyth to moch vpon him. But the scribes that were come downe from Ierusalem, sayde: he hath Belzebub, and thow the chefe deuell casteth he out denyls. And he called them together, and spake vnto them in symilitudes:

How can one Sathan dryue out another? And yf a realme be denyded in it self, how can it endure? And yf a house be denyded agaynst it self, it can not contynue. If Sathan now ryse agaynst him self, and be at variaunce with him self, he can not endure, but is at an ende. No man can entre in to a stronge mans house, and take awaye his goodes, excepte he first bynde the stronge man, and then spoyle his house.

Verely I saye vnto you: All synnes shal be forgiven the children of men, and the blasphemie also wherwith they blaspheme. But who so blasphemeth the holy goost, hath neuer forgiveness, but is giltye of the everlastinge iudgment. For they sayde: he hath an uncleane spere.

Mat. 13. e
Luc. 13. a
Ioh. 5. c
And there came his mother and his brethren, and stode without, and sente vnto him, and called him. And the people sat aboute him, and sayde vnto him: Beholde, thy mother and thy brethren are after the without. And he answered, and sayde: Who is my mother and my brethren? And he looked rounde aboute him vpon his disciples, which sat rounde in compasse aboute him, and sayde: Beholde, my mother and my brethren. For who so ener doth the will of God the same is my brother, and my sister and my mother.

The III. Chapter.

Mat. 13. a
Luc. 8. b
And he began agayne to teach by y^e seeside. And there gathered moch people vnto him, so that he wente in to a shippe, and sat vpon the water. And all the people stode vpon the lande by the see

Some reader: he wil go out of his witt. Mat. 9. d and 12. c Luc. 11. b

Mat. 13. e Luc. 13. a Ioh. 5. c

Mat. 13. e Luc. 8. c

Mat. 13. a Luc. 8. b

The gospel

syde. And he preached longe vnto the by parables, and sayde vnto the in his doctryne: Herken to, beholde, there wente out a sower to sowe: & it happened whyle he was sowinge, that some fell by the waye syde. Then came the foules vnder the heauen, and ate it vp. Some fell vpon stonye grounde, where it had not moch earth: and anon it came vp, because it had not depe earth. Now whā the Sonne arose, it caught heate: and in so moch as it had no rote, it wythred awaye. And some fel amonge the thornes, & the thornes grew vp, and choked it, and it gaue no frute. And some fell vpon a good grounde, which gaue frute, that came vp and grew. And some bare thirtie folde, and some sixtie folde, and some an hundred folde. And he sayde vnto them: Who so hath eares to heare, let him heare.

Mat. 13. b
Luc. 8. b

Mat. 13. b
Iohā. 12. c
Act. 13. d
Rom. 11. b

And whan he was alone, they that were aboute him & the twelue, asked him concerning this parable. And he sayde vnto the: Vnto you it is geuen, to knowe the mystery of the Kyngdome of God: but vnto them that are without, all thinges happen by parables, that with seynge eyes they maye se, and not discerne: and that with hearinge eares they maye heare, and not vnderstode, lest at any tyme they turne, and their synnes be forgiven them. And he sayde vnto them: Vnderstonde ye not this parable? How wyl ye then vnderstonde all other parables?

Mat. 13. c

The sower soweth the worde. These be they that are by the waye syde: where the worde is sowne, and as soone as they haue herde it, immediatly cometh Satā, and taketh awaye the worde that was sowne in their hertes. And likewise are they that are sowne on the stonye grounde: which when they haue herde the worde, receaue it with ioye, and haue no rote in them: but endure for a tyme. When trouble and persecucion aryseth for y^e wordes sake, immediatly they are offended. And these are they that are sowne amonge the thornes: which heare the worde, and y^e carefules of this worlde, and the disceatfulnes of riches, and many other lustes entre in, and choke the worde, and so is it made vnfrutefull. And these are they y^e are sowne vpon a good grounde: Which heare y^e worde, and receaue it, and brynge forth frute: some thirtie folde, and some sixtie folde, and some an hundred folde.

Mat. 13. b
Luc. 8. b
and 11. c

And he sayde vnto the: Is a candle lighted to be put vnder a bushell, or vnder a table? Is it not lighted, to be set vpon a candlestick? For there is nothinge hyd, that

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shal not be openly shewed: and there is nothinge secreete, y^e shal not be knowne. Who so hath eares to heare, let him heare. And he sayde vnto them: Take hede what ye heare. With what measure ye mete, with the same shal it be measured vnto you agayne. And vnto you that heare this, shal more be geuen. For who so hath, vnto him shal be geuen: and who so hath not, from him shal be taken awaye, enen that he hath.

Mat. 13. d
Luc. 8. b
and 12. a

C

Mat. 7. a
Luc. 8. d

Mat. 13. b
and 25. c
Luc. 8. b
and 19. c

And he sayde: The Kyngdome of God is after this maner, as when a man casteth seede vpon the londe, and slepeth, and stondeth vp night and daye, and the seede spryngeth vp, & groweth, he not knowinge of it. (For the earth bryngeth forth frute of her selfe: first the grasse, afterwarde the eare, then the full wheate in the eare) But whan she hath brought forth the frute, he putteth to the sickell, because the haruest is come.

Mat. 13. d

And he sayde: Where vnto wyl welicken the Kyngdome of God? Or by what similitude wyl we compare it? It is like a grayne of mustarde seede, which whā it is sowne vpon the londe, is the leest amonge all seedes of the earth. And whā it is sowne, it groweth vp, and is greater then all herbes, and getteth greate braunches, so y^e the foules vnder the heauē maye dwell vnder y^e shadowe therof.

Mat. 13. d
Luc. 17. b

And by many such parables he spaketh the worde vnto the, there after as they might heare it, & without parables spake he nothinge vnto them: but vnto his disciples he expounded all thinges pryuatly. And the same daye at euen he sayde vnto them: let us passe ouer. And they let the people go, and toke him as he was in the shippe, and there were no shippes with him. And there arose a greate storme of wynde, and dashed the rowes in to the shippe, so that the shippe was full. And he was behynde in the shippe and slepte vpon a pelowe. And they awoke him & sayde vnto him: Master, Carest thou not, that we perishe? And he arose, and rebuted y^e wynde, and sayde vnto the see: Peace, and be styll. And the wynde was layed, & there folowed a greate calme. And he sayde vnto them: Why are ye so fearfull? How is it, that ye haue no faith? And they feared exceedingly, & sayde one to another: What is he this? For wynde and see are obedient vnto him.

Mat. 13. e

Mat. 9. c
Luc. 8. c

The V. Chapter.

And they came ouer vnto the other syde of the see in to the countre of the Gadrenites. And whan he wete out of the shippe, there met him a mā possessed

Mat. 9. d
Luc. 8. c

The gospel

of an vncleane spiete, which had his dwelling in the graues. And no man coude bynde hym, no nor with cheynes: for he was of bounde with fetters z cheynes, and plucked the cheynes in sunder, and brake the fetters in peces, and no man coude tame him. And he was allwaye both daye and night vpon the mountaynes and in the graues crienge, and beatinge him self with stones. But whan he sawe Jesus a farre of, he ranne, and fell downe before him, and cried loude, and sayde: What haue I to do with thee O Jesus thou sonne of Ihesus God? I charge thee by God, that thou torment me not. Nevertheless he sayde vnto him: Go out of the man thou foule spiete. And he axed him: What is thy name? And he answered and sayde: My name is Legion, for there be many of vs. And he prayed him instantly, that he wolde not sende them awaye out of that countre.

And even there in the mountaynes there was a greate heerd of swyne fedynge, and all the deuyls praied him, and sayde: Let vs departe in to the swyne. And anon Jesus gaue them leue. Then the foule spietes wente out, and intred in to the swyne. And the heerd of swyne, ranne heedlinges in to y^e see with a storme. They were aboute a two thousande swyne, and were drowned in the see.

And the swyneherdes fled, and tolde it in the cite, and in the countre. And they wente out for to see what had happened, and came to Jesus, and sawe hym which was possessed and had had y^e legion, that he sat, and was clothed, and in his right mynde, and they were afraied. And they that had sene it, tolde them what had happened to the possessed, and of the swyne.

And they beganne to praye him, that he wolde departe out of their coastes. And whan he came in to the shyppe, the possessed prayed him, that he might be with him.

Nevertheless Jesus wolde not suffre hi, but saide vnto hi: Go iⁿ to y^e house z to thine awne, and tell the how greate benefites the LORDE hath done for y^e, and how he hath had mercy vpon the. And he wente his waye, and beganne to publish in the ten cities how greate benefites Jesus had done for him. And every man marueyled.

And whan Jesus passed ouer agayne by shippe, there gathered moch people vnto him, and was by the see syde. And behol-

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de, there came one of the rulers of the synagoge, whose name was Jairus. And whan he sawe him, he fell downe at his fete, and besought him greatly, z sayde: My daughter is at the poynte (of death) let it be thy pleasure to come and laye thine honde vpon her, that she maye be whole and lyue. And he wente with him, and moch people followed him, and thronged him.

And there was a woman, which had had the bloudeysse twelue yeares, and had suffered moch of many phisicians, and spent all that she had, and was not helped, but rather in worse case. Whan she herde of Jesus, she came behynde amonge the people, and touched his garment. For she sayde: If I maye but touch his clothes, I shal be whole.

And immediatly y^e fountayne of hir bloude was dried vp, and she felt in hir body, y^e she was healed of the plague.

And forth with Jesus felt in himself the power that was gone out of him, and turned him aboute amonge the people, and sayde: Who hath touched my clothes? And his disciples sayde vnto him: Thou seist that the people thrusteth the, and sayest: Who hath touched me? And he looked aboute to see her, that had done it.

As for the woman, she feared and trembled (for she knew, what was done in her) and came and fell downe before him, and tolde him the whole trouth. And he sayde vnto her: Doughter, thy faith hath made the whole: go thy waye in peace, z be whole of thy plague.

Whyle he yet spake, there came certayne from the ruler of the synagoges house, and sayde: Thy doughter is deed, why troublest thou the master eny more? But Jesus herde right soone the worde that was spoken, and sayde vnto the ruler of the synagoge: Be not thou afraied, beleue onely.

And he suffred no mā to folowe him, but Peter and James and Jhon his brother. And he came in to the ruler of the synagoges house, and sawe the busynes, and them that wepte and wayled greatly: and he wente in, and sayde vnto them: Why make y^e this a doo, and wepe? The mayde is not deed, but slepeth.

And they laughed him to scorne. And he droue them all out, and toke the father and mother of the mayde, and them that were with him, and wente in where the mayden laye. And he toke the mayde by the

Mat. 9. e
Luc. 8. e

D

Luc. 7. e

Mat. 9. e
Luc. 8. f

Iohā. 11. b
4. R. 4. d

Act. 15. e

Mat. 8. d
Luc. 8. c

Mat. 9. c
Luc. 8. e

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¶ Iohā. 5. c
Act. 9. f

honde, and sayde vnto her: Thabitha Cumi (which is by interpretacion) Mayde, I saye vnto the: Arise. And immediatly the mayden arose, and walked. She was twolue yere olde, and they were astonnyed out of measure. And he charged them strately, that no man shulde knowe of it, and sayde vnto them, that they shulde geue her to eat.

The VI. Chapter.

Mat. 13. a
Luc. 4. b

And he departed thence, and came in to his awne countre, and his disciples folowed him. And whā y Sabbath came, he began to teach in their synagoge. And many that herde it, marueled at his lernynge, and sayde: From whēce hath he these thinges? And what wysdome is this, þ is geue him: ⁊ soch actes as are done by his handes? Is not this the Carpenter the sonne of Mary, and the brother of James and Ioses, and of Jude and Symon? Are not his sisters here with vs also? And they were offended at him. But Iesus saide vnto thē: A prophet is nowhere lesse set by, thē in his awne countre, ⁊ at home amonge his awne. And he coude not shew one miracle there, but layed his handes vpon a few sicke, and healed them. And he marueyled at their vnbeleue.

Mat. 13. g
Luc. 4. c
Iohā. 4. c

And he wente aboute in the townes on every syde, and taught them. And called the twolue, and began to sende them two and two, and gaue them power ouer the vncleane spircs. And commaunded thē, that they shulde take nothinge with them towarde their iourney, saue onely a rodde: no scrippe, no bried, no money in the gerdell, but shulde be shod with sandales, and that they shulde not put on two cotes. And he sayde vnto them: Where so ever ye shal entre in to an house, there abyde, tyll ye go thence. And who so ever wyll not receaue you, ner heare you, departe out from thence, and shake of the dust from youre fete, for a wytnesse vnto them. I saye vnto you verely: It shal be easyer for Sodome and Gomorra in the daye of iudgment, then for that cite.

Mat. 10. b
Luc. 9. a

Mat. 11. d
Luc. 10. a

Mat. 10. a

And they wēte forth, and preached, that men shulde amēde them selues, and they cast out many denylys: and many that were sicke anoynted they with oyle, and healed thē.

Mat. 14. a
Luc. 9. a

And it came to kynge Herods eares (for his name was now knowne) and he sayde: Ihon the baptist is rysen agayne from the deed, and therfore are his dedes so mightie. But some sayde: It is Elias. Some sayde: It is a prophet, or one of y prophetes. But when Herode herde it, he sayde: It is Ihon

whom I beheeded, he is rysen agayne from the deed. This Herode had sent forth, and taken Ihon, and put him in prison, because of Herodias his brother Philippes wife, for he had married her. Neuertheles Ihon sayde vnto Herode. It is not lawfull for the to haue y brothers wife. But Herodias layed wayte for him, and wolde haue slayne him, and coude not. Notwithstōdinge Herode feared Iho, for he knew that he was a iust and holy man: and he kepte him, and herkened vnto him in many thinges, and herde him gladly.

¶ Leuit. 18. b

And there came a convenient daye, that Herode on his byrth daye made a supper to the lordes, capraynes and chese estates of Galile. Then the daughter of Herodias came in, and daunsed, and pleased Herode, and them that sat at the table. Then sayde the kynge vnto y damsel: Telle me what thou wilt, I wil geue it the. And he sware vnto her: What soeuer thou shalt aske of me, I wil geue it the, euen vnto y one half of my kynge dome. She wente forth, and sayde vnto hir mother: what shal I aske? She sayde: Ihon baptistes heade. And immediatly she wēte in to the kynge with haist, and sayde: I will that thou geue me straight waye in a platter the heed of Ihon the baptist. Then the kynge was sorry: Yet for the oorthes sake and thē that sat at the table, he wolde not saye her nay.

¶ Mat. 14. a
Gen. 40. c

And immediatly he sent the hangman, and commaunded his heade to be brought in. So he wēte, and heeded him in the prison, and brought his heade in a platter, and gaue it vnto the damsell, and the damsell gaue it vnto hir mother. And whan his disciples herde that, they came and toke his body, ⁊ layed it in a graue.

¶ D

And the Apostles came together vnto Iesus, and tolde hī all, and what they had done and taught. And he sayde vnto them: Let vs go out of the waye in to the wyldernes, and rest a litle. For there were many comers and goers, and they had not tyme ynough to eate. And there he passed by shippe out of y waye in to a deserte place. And the people sawe thē departynge awaye, and many knewe of it, ⁊ ranne thither together of fote out of all cities, ⁊ came before thē, ⁊ came vnto him. And Iesus wente out, and sawe moch people, and had cōpassion vpon them: for they were as the shepe, that haue no shepherde, and he began a lōge sermon.

¶ Mat. 14. b
Luc. 9. b

¶ Mat. 9. d

¶ Ezech. 34. a

Now whan the daye was farre past, his disciples came vnto him, and sayde: This is

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of S. Marke. Ho. xix.

Mat. 14. b a deserte place, let them departe, that they maye go in to the vyllagies and townes rounde aboute, and bye them selues bried, for they haue nothinge to eate. But Jesus answered and sayde vnto them: geue ye them to eate.

¶ And they sayde vnto him: Shal we go then, and bye two hundreth peny worth of bried, and geue them to eate? He sayde vnto them: How many loaves haue ye? Go and se. And when they had searched, they sayde: fyue, and two fishes. And he commaunded them all to syt downe by table fulles vpon the grene grasse. And they sat downe here a rowe and there a rowe by hundreds and by fifties. And he toke the fyue loaves and two fishes, and loked vp vnto heauen, and gaue thankes, and brake the loaves, and gaue to the disciples, to set before them. And the two fishes parted he amonge them all. And they all ate, and were satisfied. And they toke vp twelue baskettes full of y broken peces and of the fishes. And they that ate, were aboute fyue thousande men. And **Mat. 14. c** **John. 6. b** anone he caused his disciples to go in to the shippe, and to passe ouer before him vnto Bethsaïda, whyle he sent awaye the people. And at euen was the shippe in the myddest of the see, and he alone vpon the londe. And he sawe that they were in parell with rowynge, for the wynde was agaynst them.

S And aboute the fourth watch of y night he came vnto them, and walked vpon the see, and wolde haue gone ouer by the. And whan they sawe him walkinge vpon the see, they thought it had bene a spiete, and cried out, for they sawe him all, and were a frayed. But immediatly he talked with them, and sayde vnto them: Be of good comforte, it is I, be not a frayed. And he wete vnto them in to the shippe, and the wynde ceased. And they were astonnyed, and marueled exceedingly: for they had forgotten the * loaves, and their hert was blynded. **Mat. 14. d** *** Marc. 6. e**

And whan they were passed ouer, they came in to lande of Genesareth, and drue vp in to the haven. And whan they were come out of the shippe, immediatly they knewe him, and ranne thorow out all the region aboute, and beganne on euery syde to brynge vnto him in beddes soch as were sicke, where they herde that he was. And whither so ever he entred in to townes, cities or vyllagies, there layed they the sicke in the market place, and prayed him, that they might but touch the hemme of his gar-

ment. And as many as touched him, were made whole.

The VII. Chapter.

¶ And there came vnto him the pharisees, and certayne of the scribes, that were come from Ierusalem. And whan they sawe certayne of his disciples eate bried with comon (that is, with unwashen) handes, they complayned. For the pharisees & all the Jewes eate not, excepte they wash their handes oft tymes: obseruynge so the tradicions of the elders. And whan they come from the market, they eate not, excepte they washe. And many other thynges there be, which they haue taken vpon them to obserue, as the washinge of cuppes and cruses, and brasen vessels and tables. **Mat. 15. a**

Then the pharisees and scribes axed him: Why walke not thy disciples after the tradicions of the elders, but eate bried with unwashen handes? But he answered & sayde vnto them: Full well hath Esay prophesied of you hypocrites, as it is wyrtte: This people honoureth me w their lippes, but their hert is farre from me. But in vayne do they serue me, whyle they teach soch doctrynes as are nothinge but the commaundementes of men. Ye leaue the commaundement of God and kepe the tradicions of men, as the washinge of cruses and cuppes, & many soch thinges do ye. **Esa. 29. c**

And he saide vnto the: How goodly haue ye cast asyde the commaundement of God, to maneyne youre owne tradicions? For Moses sayde: Honoure father & mother. * Who so curseth father and mother, shal dye the death. But ye saye: A mā shal saye to father or mother: Corban, that is, The thinge y shulde helpe the withall, is geue vnto God. And thus ye suffre him nomore to do ought for his father or his mother, & make Gods worde of none effecte, thorow youre owne tradicions that ye haue set vp. And many soch thinges do ye. **Exo. 20. b** **Deut. 5. 2** *** Exo. 21. b**

And he called vnto him all the people, and sayde vnto them: Herken vnto me ye all, and vnderstande me. There is nothinge without a man, that can defyle him, whan it entreth in to him. But that goeth out of him, that is it that maketh the man vncleane. If any man haue eares to heare, let him heare. And whan he came from the people in to y house, his disciples axed him of this similitude. And he sayde vnto them: Are ye so then without vnderstandinge? Perceauye ye not yet, y every thinge which is without, **Mat. 23. b**

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and goeth into the man, can not defyle him: For it entreteth not in to his hert, but in to y bely, and goeth out in to the draught, that purgeth all meates.

C And he sayde: The thinge that goeth out of the man, that defyleth the man. For from within out of the hert of man proceede euell thoughtes, aduoutrye, whordome, murther, theft, conceteousnes, wickednes, disceate, vncleannes, a wicked eye, blasphemy, pryde, foolishnes. All these euell thinges go from within, and defyle the man.

Mat. 15. c

And he arose, and wente from thence in to the borders of Tyre and Sydon, and entred into an house, and wolde let no man knowe of it, and yet conde he not be hyd: For a certayne woman (whose daughter had a foule sprete) herde of him, and came and fell downe at his fete (and it was in the same woman of Syrophenices) and she besought him, that he wolde dryue out the deuell from hir daughter. But Jesus sayde vnto her: Let the children be fed first: It is not mete to take the childrens bred, and to cast it vnto dogges. She answered and sayde vnto him: **LORDE**, neuertheles the whelpes also eate vnder y table, of y childrens cromes. And he sayde vnto her: Because of this sayenge go thy waye, the deuell is departed out of thy daughter. And she wente vnto hir house, and founde that the deuell was departed, and hir daughter lyenge on the bed.

Mat. 9. d
Luc. 11. b

And whan he wente out agayne from the coastes of Tyre and Sydon, he came vnto the see of Galile, thorow the myddes of y coastes of the tē cities. And they brought vnto him one that was deaf, and had impediment in his speach. And they prayed him, that he wolde laye his hande vpon him.

And he toke him a syde from the people, and put his fyngers in his eares, and dyd spyte, and touched his tonge, and looked vp vnto heauen, sighed, and sayde vnto him: Ephatha, that is, be opened. And immediately his eares were opened, and the bonde of his tōge was loosed, and he spake right. And he charged them, that they shulde tell no man.

Marc. 1. d
and 9. a

But the more he forbade them, the more they published it, and marueyled out of measure, and sayde: He hath done all thinges well. The deaf hath he made to heare, and the dumme to speake.

Gen. 1. d
Eccli. 19. c

The VII. Chapter.

In the same tyme whan there was much people there, and had nothinge to eate, Jesus called his disciples to him, and sayde vnto them: I haue compassion vpon the people, for they haue taried w me now thre dayes, and haue nothinge to eate. And yf I let them go home from me fasting, they shulde faynte by the waye. For some of them were come from farre. And his disciples answered him: Where shulde we get bred here in the wyldernes, to sacrifice them? And he axed thē: How many loaves haue ye? They sayde: Seuen. And he commaunded the people to syt downe vpon the grounde. And he toke the seuen loaves, and gaue thankes, and brake them, and gaue thē vnto his disciples to set them before the people. And they set thē before the people. And they had a few small fyshes, and whan he had geuen thankes, he bad set the same before the people. They ate, and were satisfied, and toke vp seuen baskettes full of y broke meate that was left. And they y ate, were vpo a feure thousande. And he sent thē awaye.

*Tob. 11. b

Esa. 66. a

Marc. 6. e

And forth with he wente in to a shippe with his disciples, and came in to the coastes of Dalmanutha. And the Pharises wente out, and began to dispute with him, and tempted him, and desyred a token of him from heauē. And he sighed in his sprete, and sayde: Why doth this geueracion see a token? Verely I saye vnto you: There shal no token be geue vnto this generacion. And he left them, and wēt againe into the shippe, and passed ouer.

Mar. 16. a

Iohā. 6. d

Mat. 12. b

Luc. 11. a

And they forgot to take bred with them, and had no more with them in the shippe but one loaf. And he commaunded them, and sayde: Take hede, and beware of the leuen of the Pharises, and of the leuen of Herode. And their myndes wandered here and there, and sayde amonge them selues: This is it, that we haue no bred. And Jesus vnderstode that, and sayde vnto them: Why trouble ye youre selues, that ye haue no bred? Are ye yet without vnderfoundinge? Haue ye yet a blynded hert in you? Haue ye eyes, and se not? and haue ye eares, and heare not? and remember ye not, that I brake fyue loaves amonge fyue thousande, how many baskettes full of broken meate toke ye then vp? They sayde: twolue. And whan I brake the seuen amonge the foure thousande, how many baskettes full of broken meate toke ye then vp? They sayde: Seuen. And he sayde vnto thē: Why are ye then without vnderfoundinge?

Mar. 16. a

Luc. 11. a

C

Marc. 8. a

Iohā. 6. a

*Mat. 15. d

Marc. 8. a

And he came to Bethsaida, and they brought

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one blynde vnto him, and prayed him to touch him. And he toke the blynde by the hande, and led him out of the towne, and spat in his eyes, and layed his handes vpon him, and axed him whether he sawe ought. And he looked vp, and sayde: I se men goynge as yf I sawe trees. After this he layed his handes vpon his eyes ageyne, and made him to se. And he was brought to right againe, and sawe all clearly. And he sent him home, and sayde: Go not in to y towne, and tell it also vnto noman therin.

D And Jesus wente out and his disciples into the townes of the cite Cesarea Philip-
Mat. 16. b
Luc. 9. c
 pt. And in y waye he axed his disciples and sayde vnto them: What do men saye, that I am? They answered: They saye, thou art Ihon the baptist: Some saye thou art Elias, some that thou art one of the prophetes. And he sayde vnto them: But whom saye ye that I am? Then answered Peter and sayde vnto him: Thou art very Christ. And he charged them strately, that they shulde tell no man of him. And he began to teach them: The sonne of man must suffre many thinges, and be cast out of the elders ⁊ hie prestes and scribes, and be put to death, and after thre dayes rysē agayne. And that worde spake he fre openly. And Peter toke him vnto him, and beganne to rebuke him. But he turned him aboute, and looked vpon his disciples, and reprovēd Peter, and sayde: Go after me thou Sathan, for thou sauourest not the thinges that be of God, but of men.

E And he called vnto him the people with his disciples, and sayde vnto them: Who so euer wyl folowe me, let him denye himself, and take vp his crosse, and folowe me. For who so euer wyl save his life, shal lose it: and who so euer loseth his life for my sake and y gospels, yf same shal save it. What helpeth it a mā though he wāne the whole worlde, and yet toke harme in his soule? Or, what can a man geue, to redeme his soule withall? Who so euer is ashamed of me, and of my wordes amonge this aduouterous and synfull generacion, of him shal the sonne of man also be ashamed, whan he cometh in the glory of his father with the holy angels. And he sayde vnto them: Verely I saye vnto you: There stōde here some, which shal not taist of death, tyll they se the kyngdome of God come with power.

The IX. Chapter.

of S. Marke. Ho. xx.

After sixe dayes Jesus toke vnto him Peter, James and Ihon, and brought them vp in to an hye mountayne out of the waye alone, and was trāssi-
Mat. 17. a
Luc. 9. d
 gured before them, and his clothes were bright and very whyte as yf snowe, so whyte as no fuller can make vpon earth. And there appeared vnto the Elias with Mo-
Mat. 17. b
Marc. 1. a
Luc. 9. c
Deu. 18. d
 ses, and they talked with Jesus. And Peter answered, and sayde vnto Jesus: Rabbi, here is good beyng for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elias. For he knewe not what he sayde, and they were very fearfull. And there was a cloude, which ouershadowed the. And out of the cloude there came a voyce, and sayde: This is my deare sonne, ⁊ heare him. And immediatly they looked aboute them, and sawe noman more then Jesus onely with them.

But whan they wente downe from the mountayne, Jesus charged them, that they shulde tell no man what they had sene, tyll the sonne of man were rysen agayne from the deed.

And they kepte that sayenge by them, and axed one another: What is that rysinge agayne from the deed? And they axed him, and sayde: Why saye the scribes then, that Elias must first come? He answered and sayde vnto them: Elias shal come first in dede, and brynge all thinges to right agayne. The sonne of man also shal suffre many thinges, and be despyed, ⁊ as it is wrytten. But I saye vnto you: Elias is come, and they haue done vnto him what they wolde, acordinge as it is wrytten of him.

And he came to his disciples, and sawe moch people aboute them, and the scribes disputynge with them. And as soone as the people sawe, they were astonnyed, and ranne vnto him, and saluted him. And he axed the scribes: What dispute ye with them? And one of the people answered, and sayde: Master, I haue brought vnto the my sonne, which hath a domme sprete: and whan so euer he taketh him, he teareth him, and he someth, and gnasheth with the teth, and pyneth awaye, ⁊ I haue spoken to thy disciples that they shulde cast him out, and they coude not.

He answered him, and sayde: O thou vnfaithfull generacion, how longe shal I be with you? How longe shal I suffre you? Brynge hi hither to me. And they broughte him vnto him. And as soone as the sprete sawe him, he tare him, and fell vpon the

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earth, and weltered and fomed. And he axed his father: How longe is it, sens this happened vnto him? He sayde: O fa childe, and of tymes hath he cast him in to the fyre and water, to destroye him: but yf thou canst do enythinge, haue mercy vpon vs, and helpe vs. Jesus sayde vnto him: If thou couldest beleue: All thinges are possible vnto him that beleueth. And immediatly the father of the childe cried with teares, and sayde: **LORDE** I beleue: O helpe thou myne vnbelene.

Now whan Jesus sawe that the people ranne to, he rebuked the foule spirete, and sayde vnto him: Thou domine and deaf spirete, I charge the, departe out of him, and entre nomore into him from hence forth. And he cried, and rent him sore, and departed.

And he was as though he had bene deed, in so moch that many sayde: he is deed. But Jesus toke him by the hande, and set him vp. And he arose. And whan he came home, his disciples axed him secretly: Why coulde not we cast him out? And he sayde: This kynde can go out by no meanes, but by prayer and fastynge.

And they departed thence, and toke their iourney thorow Galile, and he wolde not that eny man shulde knowe of it. But he taught his disciples, and sayde vnto them: The sonne of man shalbe deliuered in to the handes of men, and they shal put him to death: and whan he is put to death, he shal ryse ageyne the thurde daye. But they vnderstode not that worde, and were afrayed to aske him.

And he came to Capernaum. And whan he was at home, he axed them: What disputed ye amonge youre selues by y waye? But they helde their tūges: For they had disputed by the waye amonge them selues, who shulde be y greatest. And he sat downe, and called the twolue, and sayde vnto them: If eny man wyl be the first, the same shal be the last of all, and the seruaunt of all. And he toke a childe, and set him in the myddest of them, and toke him in his armes, and sayde vnto them: Who so ever receaueth soch a childe in my name, receaueth me: and who so ever receaueth me, receaueth not me, but him that hath sent me.

Thon answered him, and sayde: Master, we sawe one dryue out deuils in thy name, but he foloweth not vs, and we forbad him because he foloweth vs not. But Jesus sayde: Forbyd him not: for there is no man that doth a myracle in my name, and can soone

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speake euell of me. For who so ever is not agaynst vs, the same is for vs. And who so ever geneth you a cuppe of water to drynke in my name, because ye belonge vnto Christ, verely I saye vnto you: he shal not lose his rewarde. And who so offendeth one of these litle ones that belene in me, it were better for him, that a mylstone were hāged aboute his neck, and he cast in to the see. If thy hāde offende the, cut him of. Better it is for the to entre in to life lame, the hauynge two hondes to go in to hell in to the everlastinge fyre, where their worme dyeth not, and their fyre goeth not out.

If thy foete offende the, cut him of. Better it is for the to entre in to life crepell, the hauynge two fete to be cast in to hell in the fyre everlastynge, where their worme dyeth not, and their fyre goeth not out. If thine eye offende the, cast him from the. Better it is for the to entre in to y kyngdome of God with one eye, then hauynge two eyes to be cast in to the fyre of hell: where their worme dyeth not, and their fyre goeth not out. For euery man must be salted w fyre, & enery offerynge shalbe seasoned w salt. The salt is good: but yf y salt be vnsauery, wherwith all shal it be salted: Hane salt in you, & peace amonge yd selues one with another.

The X. Chapter.

And he rose vp, and came from thence in to the places of Jewry beyonde Jordan. And the people wete agayne vnto him by heapes, and as his maner was he taught them agayne. And the Pharises came vnto him, and axed him, yf it were lawfull for a man to put awaye his wife, and tempted him with all. But he answered and sayde: What hath Moses comaunded you? They sayde: Moses suffred to wyte a testimoniall of deuorcement, and to put her awaye. Jesus answered, and sayde vnto them: Because of y hardnesse of yd hert dyd Moses wyte you this commaundement. But from the first creacion God made the man and woman. For this cause shal a man leaue his father & mother, and cleue vnto his wife, and they two shalbe one flesh. Now are they not twayne the, but one flesh. Let not man therfore put asunder that, which God hath coupled together.

And at home his disciples axed him agayne of y same. And he sayde vnto the: Who so ever putteth awaye his wife, & marieth another, breaketh wedlocke to her warde. And yf a womā forsake hir husbāde, & be married to another, she committeth aduoutrie.

Mat. 17. c

Mat. 17. d
Marc. 9. d
and 10. d
Luc. 18. d
and 9. c

Mat. 18. a

Marc. 10. c

Mat. 20. d

Luc. 9. c
and 10. b
Iohā 13. c

1. Co. 12. a

Mat. 10. c

Mat. 18. b
Luc. 17. a

Mat. 5. d
and 18. a

Esa 66. d
Ezec. 20. f
Leu. 1. d
Mat. 5. b
Luc. 14. d

2

Deu. 24. a
Mala. 2. c
Mat. 5

Gen. 2. d

Mat. 5. d
and 19. b
Luc. 16. c

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Mat. 19. b
LUC. 18. b
And they brought childre vnto him, that he might touch them. But the disciples re-
proued those that brought the. Neuerthe-
les when Jesus sawe it, he was displeased,
and sayde vnto them: Suffre the children to
come vnto me, and forbyd them not, for of
such is the kyngdome of God. Verely I saye
vnto you: Who so euer receaueth not the
kyngdome of God as a childe, he shal not
entre therein. And he toke them vp in his ar-
mes, and layed his handes vpon them, and
blessed them.

Mat. 19. c
LUC. 18. c
And when he was gone forth vpon the
waye, there came one runninge, and kneled
vnto him, & axed him: Good Master, what
shal I do, that I maye inheret euerlastinge
life? But Jesus saide vnto him: Why callest
thou me good? There is no man good, but
God onely, Thou knowest the comman-
dementes: Thou shalt not breake wedlocke:
thou shalt not kyll: thou shalt not steale:
thou shalt beare no false wytnesse: thou
shalt begyle no man: Honoure thy father
and mother. But he answered, and sayde vn-
to him: Master, all these haue I kepte fro
my youth vp. And Jesus behelde him, and
loued him, & sayde vnto him: Thou wantest
one thinge: Go thy waye, and sell all that
thou hast, and geue it vnto y^e poore: so shalt
thou haue a treasure in heauen, and come &
folow me, and take the crosse vpon y^e. And
he was discomfited at the sayenge, & wen-
te awaye sory, for he had greute possi-
sions.

Mat. 19. c
LUC. 18. c
And Jesus looked aboute him, and sayde
vnto his disciples: O how hardly shal the
ryche come into y^e kyngdome of God? And
the disciples were astonnyed at his wordes.
But Jesus answered agayne, and sayde vn-
to them: Deare children, how harde is it for
them that trust in riches, to come into the
kyngdome of God? It is easier for a Camell
to go thorow the eye of a nedle, then for a
rich man to entre in to y^e kyngdome of God.
Yet were they astonnyed y^e more, and sayde
amonge the selues: Who can the be saued?
But Jesus behelde them, and sayde: With
men it is vnpossyble, but not with God: for
with God all thinges are possyble.

Mat. 19. d
LUC. 18. c
Then sayde Peter vnto him: Beholde, we
haue forsaken all, and folowed the. Jesus
answered & sayde: Verely I saye vnto you:
There is no man that forsaketh house, or
brethren, or sisters, or father or mother, or wi-
fe, or children, or londes for my sake and the
gospels, that shal not receaue an hundredth
folde now in this tyme, houses, and brethren,
and sisters, and mothers and children, and

londes with persecucions, and in the worl-
de to come euerlastinge life. But many that
are the first, shal be the last: and the last the
first.

They were in the waye goinge vp to Je-
rusalem, and Jesus wente before them. And
they were astonnyed, and folowed him, and
were a frayed. And Jesus toke the twolue
agayne, and tolde them what shulde happē
vnto him. Beholde, we go vp to Jerusalem,
and the sonne of man shalbe delyuered vn-
to the hye prestes and scribes, and they shal
condemne him to death, and delyuer him vn-
to the heythē. And they shal mocke hi, and
scourge him, and spyt vpon him, and put
him to death, and on the thirde daye shal he
ryse agayne.

Then wēt vnto him James and Ihon
y^e sonnes of Zebede, and sayde: Master, We
desyre, that what soeuer we are of the, thou
wilt do it for vs. He sayde vnto the: What
desyre ye that I shal do to you? They sayde
vnto him: Graunte vs, that we maye syt
one at thy right hande, and one at thy left
hande in thy glory. But Jesus sayde vnto
the: Ye wote not what ye are. Maye ye dryn-
ke the cuppe, y^e I shal drynke? and be bap-
tysed with the baptyeme that I shal be bap-
tysed withall? They sayde vnto him: Yee y^e
we maye. Jesus sayde vnto them: The cup-
pe that I drynke, shal ye drynke in dede: and
be baptyed with the baptyeme that I shal
be baptyed withall. Neuertheles to syt at
my right hande and at my left, is not myne
to geue you, but vnto them for whom it is
prepared.

And whā the ten herbe that, they dys-
sayned at James and Ihon. But Jesus called
them, and sayde vnto them: Ye knowe that
the prynces of y^e worlde haue domynacion
of the people, and y^e mightie exercise aucto-
rite amonge them. So shal it not be amonge
you: but who so euer wil be gregte amō-
ge you, shal be youre mynister: and who so
wyl be cheffest amonge you, shalbe seruaunt
of all. For the sonne of man also came not to
be serued, but to do seruyce, and to geue his
life to a redemption for many.

And they came vnto Jericho. And when
he wente out of Jericho, and his disciples,
and moch people, there sat one blynde Bar-
thimeus the sonne of Thimeus by y^e waye,
and begged. And whā he herde that it was
Jesus of Nazareth, he beganne to crie and
saye: Jesu thou sonne of Dauid haue mercy
vpon me. And many reprinted him, that he
shulde holde his tunge. But he cried moch

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more: Thou sonne of Dauid haue mercypō me. And Jesus stode styll, and bad call him. And they called the blynde, and sayde vnto him: Be of good conforce, aryse, he calleth the. And he cast awaye his garment from him, stode vp, and came to Jesus. And Jesus answered, & sayde vnto him: What wilt thou that I do vnto the? The blynde sayde vnto him: Master, that I might se. Jesus sayde vnto him: Go y waye, thy faith hath helped y. And immediatly he had his sight and folowed him in the waye.

The XI. Chapter.

21 **Q**UEN whan they came nye Jerusalem to Bethphage and Bethanye vnto mount Oliuete, he sent two of his disciples, and sayde vnto them: Go in to the towne that lyeth before you, and as soone as ye come in, ye shal fynde a foale bounde, wher vpon no man hath syttē: lowse it, and brynge it hither. And yf eny man saye vnto you: wherfore do yethat? Then saye ye: The LORDE hath nede therof, and forth with he shal sende it hither. They wēt their waye and founde the foale tyed by y dore without at the partyng of the waye, and lowsed it. And certayne of those y stode there, axed them: What do ye, that ye lowse the foale? But they sayde vnto the, like as Jesus had commaunded them. And so they let them alone. And they brought the foale vnto Jesus, and layed their clothes thereon, and he sat thereon. But many spied their garmentes in the waye: some cut downe braunches fro the trees, and strowed the in the waye. And they that wente before, and that folowed after, cried, and sayde: Hosyanna, blessed be he, that commeth in the name of the LORDE: blessed be the kyngdome of oure father Dauid, which commeth in the name of the LORDE. Hosyanna in the heighe.

And the LORDE entred in to Jerusalem, and wente in to the temple, and looked vpon all. And at even he wente out vnto Bethany with the twolue: and on the morow whā they departed from Bethanye, he hūgred, and sarre a fygge tre asarre of, which had leaues. Then came he nye, (to se) yf he coude fynde eny thinge thereon. And whan he came to it, he founde nothinge but leaues (for the tyme of fygges was not yet) And Jesus answered, and sayde vnto it: Neuer mā eate frute of the for evermore. And his disciples herde it.

And they came to Jerusalem. And Jesus wente in to the temple, and beganne to

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dryne out the sellers and byers in the tēple, & ouerthrow the tables of the money chaungers, and the stoles of the doue sellers, and suffred not eny man to cary a vessell thorow the temple. And he taught and sayde vnto them: Is it not wyrtten: My house shalbe called a house of prayer for all people? But ye haue made it a denie of murtherers.

And the scribes and hye prestes herde of it. And they sought how they might destroye him, but they were afrayed of him, for all the people marueled at his doctryne. And at even he wente out of the cite. And on the morow they passed by, and sawe the fygge tre, that it was wythred vnto the roote. And Peter thought thereon, and sayde vnto him: Master, beholde, the fygge tre y thou cursedest, is wythred awaye. Jesus answered, and sayde vnto them: Haue faith in God. Verely I saye vnto you: Who so euer saith vnto this mountayne: A voyde, and cast thy self into the see, and douterth not in his hert, but beleueth that the thinges shal come to passe which he saith, then loke what he sayeth, it shal come to passe. Therefore I saye vnto you: What so euer ye desyre in youre prayer, beleue that ye shal receaue it, and ye shal haue it. And whan ye stonde and praye, forgene yf ye haue ought ageynst eny man, that youre father also in heauen, maye forgene you youre trespasses.

And they came agayne vnto Jerusalem and whan he wente in the temple, there came vnto him the hye prestes and scribes and the elders, and sayde vnto him: By what auctoite dost thou these thinges? and who gaue the this auctoite to do soch?

But Jesus answered and sayde vnto the: I wil are you a worde also, answer me, and I wil tell you, by what auctoite I do these. The baptyme of Jhon, was it from heauen, or of men? Answer me.

And they thought in them selues: yf we saye, it was from heauen, then shal he saye: Why dyd ye not then beleue him? But yf we saye: It was of men, then feare we the people, for they all helde that Jhon was a true prophet. And they answered, and saide vnto him: We can not tell. And Jesus answered, and sayde vnto them: Neither tell I you, by what auctoite I do these thinges.

The XII. Chapter.

21 **Q**UEN he beganne to speake vnto them by parables: A certayne mā planted

Mar 7. b
Luc. 19. d
Iohā. 2. b

Esa. 56. b
Iere. 7. a
1. Reg. 4. d

Mat. 21. c
Iohā 7. d

Mat. 21. b

Mar 17. d
Luc. 17. c

1. Iaco. 1. a

Iohā. 14. b
15. a 16. c

Mat. 6. b
18. c. d
Luc. 17. a

Mat 21. c
Luc. 10. a

Mat 11. a
Luc. 19. c

Iohā. 12. c

Psa. 117. c

Mat. 21. b

Luc. 17. a

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Mat. 21. d
Luc. 20. a

a vynyarde, and made a hedge aboute it, and dygged a wyne presse, and buylded a tower, and let it out vnto husbande men, and wente in to a straunge countre. And whan the tyme was come, he sent a seruaunt to the husbande men, that he might receaue of the husbandmen, of the frute of the vynyarde. But they toke him, and bet him, and sent him awaye emptye. Agayne, he sent vnto them another seruaunt, whom they stoned, and brake his heade, and sent him awaye shamefully dealt withall. Agayne he sent another, whom they slew, and many other: some they bett, and some they put to death.

Then had he yet one sonne onely, whom he loued, him he sent also vnto them at the last, and sayde: they wyl stonde in awe of my sonne. But the same husbandmen sayde amonge them selues: This is the heyre, Come, let vs kyll him, so shal the inheritaunce be ours. And they toke him, and slewe him, and cast him out of the vynyarde. What shal now the lord of the vynyarde do? he shal come and destroye the husbande men, and geue the vynyarde vnto other. Haue ye not red this scripture: The same stone which the buylders refused, is become the headstone in the corner? This was the LORDES doynge, and it is maruelous in oure eyes.

Mat. 21. b
Luc. 20. b

And they wente aboute to take him (but they feared the people) for they perceaued, that he had spokē this parable agaynst the. And they left him, and wente their waye.

Luc. 20. c

And they sent vnto him certayne of the pharises and herodes officers to take him in his wordes. And they came, and sayde vnto hi: Master, we knowe that thou art true and carest for no man. For thou regardest not the outwarde apperaunce of men, but teachest y ways of God truly. Is it lawfull to geue tribute vnto the Emperoure, or not? Ought we to geue it, or ought we not to geue it? But he perceaued their ypocrisye, and sayde vnto them: Why tempte ye me? Brynge me a peny, that I maye se it. And they brought it him. Then sayde he: Whose ymage and superscripcion is this? They sayde vnto him: The Emperours. Then answered Jesus and sayde vnto the: Geue therfore vnto the Emperoure that which is the Emperours, and vnto God that which is Gods. And they marueled at him.

Mat. 22. d
Luc. 20. b

Mat. 22. c
Luc. 20. d
Act. 23. a

Then came vnto him the Saducees (which holde that there is no resurreccion) these axed him, and sayde: Master, Moses

wrote vnto vs. If eny mans brother dye, and leaue a wife, and leaue no children, his brother shal take his wife, and rayse vp se- de vnto his brother. Now were there seven brethzen: the first toke a wife, and dyed, and left no se- de: and the seconde toke her, and dyed, and left no se- de also: the thurde in like maner.

And they all seven toke her, and left no se- de. At the last after them all, the wyfe dyed also. Now in the resurreccion whan they shal ryse agayne, whose wife shal she be of them? For seven had her to wife.

Then answered Jesus, and sayde vnto them: Do not ye erre? because ye knowe not the scrip- tures ner y power of God? Whan they shal ryse agayne from the deed, they shal nether mary ner be married, but they are as the angels in heauen. As touchinge the deed, that they shal ryse agayne, haue ye not red in the boke of Moses, how God spake vnto him in the bush, and sayde: I am the God of Abraham, and the God of Isaac, and the God of Jacob? Yet is not God a God of the deed, but of the lyuynge. Therfore ye erre greatly.

Exod. 3. a
Act. 7. d

And there came vnto him one of the scribes, that had hertened vnto the how they disputed together, and sawe that he had answered them well, and axed him: Which is the cheifest commaundment of all? Jesus answered him: The cheifest commaundment of all commaundmentes is this: Heare O Israel, the LORD our God is one God, and thou shalt loue the LORD thy God with all thy hert, with all thy soule, with all thy mynde, and with all thy strength. This is the cheifest commaundment, and the seconde is like vnto it: Thou shalt loue thy neighbour as thy self. There is none other greater commaundment then these.

Mat. 22. d

Deut. 6. b
and 10. b

Leuit. 19. e
Ro. 13. b

And the scribe sayde vnto him: Master, Verely thou hast sayde right: for there is but one God, and there is none other without him, and to loue him with all the hert, with all the mynde, with all the soule, and with all the strength, and to loue a mans neighbour as himself, is more then brient sacrifices and all offerynges. But whā Jesus sawe that he answered discretly, he sayde vnto him: Thou art not farre from the kyngdome of God. And after this durst no man axe him eny mo questions.

And Jesus answered, and sayde, whan he taught in the temple: How saye the scribes, y Chust is the sonne of David? But David

Mat. 22. d
Luc. 20. e

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Phil. 109. a himself saith thorow the holy goost: The **LORDE** sayde vnto my **LORDE**: Syt thou on my right honde, tyll I make thine enemies y^e focestole. There Dauid calleth him his **LORDE**. How is he the his sonne? And many people herde him gladly.

Mat. 23. a And he taught the, and sayde vnto the: **LUC. 20. c** Bewarre of the scribes, that loue to go in longe garmentes, and loue to be saluted in the market, and syt gladly aboue in the synagoges and at the table: they deuoure wyddowes houses, and vnder a coloure they make longe prayers. These shal receaue the more damnacion.

LUC. 21. a And **JESUS** sat ouer agaynst the **Gode** **4 REG. 11. b** ches, and behelde how the people put money into the **Gode** ches. And many that were riche: put in moch. And there came a poore wyddowe, and put in two mytes, which make a farchinge. And he called vnto him his disciples, and sayde vnto them: Verely I saye vnto you: this poore wyddowe hath put more in y^e **Gode** ches, then all they that haue put in: For they all haue put i^e of their superfluyte, but she of hir pouerte hath put in all that she had, euen hir whole lyuynge.

The XIII. Chapter.

Mat. 24. a **LUC. 21. a** **W**hen he wote out of the temple, one of his disciples sayde vnto him: Master, se, what stones and what a buyldinge is this? And **JESUS** answered and sayde vnto him: Seist thou all this greare buyldinge? There shal not one stone be left vpo another, y^e shal not be broken downe.

And when he sat vpon mount Oliuete ouer agaynst the temple, Peter and James, and Jhon, and Andrew axed him pryually: Tell vs, When shal all these come to passe? And what shal be the tokē, whā all these shal be fulfilled? **JESUS** answered them, and beganne to saye: Take hede, that no man disceauē you, for there shal many come vnder my name, and saye: I am **CHRIST**, z shal disceauē many. But when ye shal heare of the noyse of warres, be not ye afraied: for so must it be, but y^e ende is not yet. One people shal ryse agaynst another, and one realme agaynst another, and there shal be earthquakes here and there, and derty shal there be and troubles. These are the begynnynges of sorowes.

Mat. 10. b **Some** **reader** **of coll-** **houses.** But take ye hede to youre selues, for they shal deliuer you vp to the **conncels**, and synagoges, and ye shal be beaten, and shal be brought before prynces and kynges for my names sake, for a roynesse vnto the. And y^e gospel must first be preached amōge all people.

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Mat. 10. c **LUC. 12. b** **and 21. b** Now when they shal lede you and deliuer you vp, take ye no thought afore what ye shal saye: and ymagyn ye nothinge afore hande, but what so euer shal be genē you at the same houre, that speake: for it is not ye that speake, but the holy goost. One brother shal deliuer another vnto death, and the father the sonne, z the children shal ryse agaynst their fathers and mothers, and shal helpe them to death, and ye shal be hated of all men for my names sake. But who so endureth to the ende, shal be saued.

Mat. 24. b **LUC. 21. c** **Dan. 9. e** When ye shal se the abhominaciō of desolacion (whereof it is spokē by **Daniel** the prephet) stonde where it ought not (who so readeth it, let him marke it well) then let the which be in Jewry, fflye vnto the mountaynes: and let him that is on the house toppe not descēde into the house, ner come therin, to fetch eny thinge out of the house. And let him that is in the fildē, not turne backe to feede his clothes.

But woe vnto them that are with childe, and to them that geue suck in those dayes. Nevertheless praye ye, that youre flight be not in the wynter. For in those dayes there shal be such trouble as was not from the begynnyng of y^e creatures which **GOD** created, vnto this tyme, nether shal be. And yf y^e **LORDE** had not shortened those dayes, there shulde no man be saued. But for the electes sake whom he hath chosen, he hath shortened those dayes.

Now yf eny man shal saye vnto you at y^e tyme: Lo, here is **CHRIST**: lo, he is there, beleue it not. For there shal aryse false **CHRISTES**, and false prophetes, which shal do tokēns z wonders, to disceauē euen the very chosen, yf it were possyble. But take ye hede, Beholde, I haue tolde you all before.

Mat. 24. c **LUC. 21. c** **10cl. 2. b** **Dan. 7. d** But at the same tyme after this trouble, the Sonne and Moone shal lose their light, and the starres shal fall from heauen, and the powers of the heauens shal moue: and then shal they se the sonne of man commynge in the cloudes with greate power and glory. And the shal he sende his angels, and shal gather together his chosen frō the foure wyndes, from one ende of the earth to the other.

Mat. 24. c **LUC. 21. d** Lerne a symilitude of the fyge tre: Whā this braunch is yet tender, and hath brought forth leaues, ye knowe that the Sommer is nye. So lykewyse whā ye se all these thinges come to passe, be ye sure, that it is nye euen at the doores. Verely I saye vnto you: this generaciō shal not passe, tyll all these be fulfilled.

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Act. 1. 2

Heaven and earth shal perishe, but my wordes shal not perishe. But of that daye and houre knoweth no man, nether the angels in heauen, no nor the sonne him self, but the father onely.

Mat. 24. b
and 25. a
Luc. 12. d
and 19. a

Take heede, watch, & praye, for ye knowe not whan the tyme is. Like as a man that wente in to a straunge countrie, and left his house, and gaue his seruautes auctorite, vnto everyone his worke, and commaunded þe porter, that he shulde watch. Watch ye therfore, for ye knowe not whā the master of y^e house cometh, whether he cometh in the eueninge, or at mydnight, or aboute the cock crowinge, or in the mornynge, that he come not sodenly, and fynde you slepyng. Lo ke what I saye vnto you, that saye I vnto all. Watch.

The XIII. Chapter

Mat. 26. a
Luc. 22. a
Iohā. 11. e

After two dayes was Easter, and the daies of swete bled. And þe hye priestes & scribes sought how they might take him with disceate, & put him to deathe. But they sayde: Not in the feast daye, lest there be an vproute in the people.

Mat. 26. a
Luc. 7. d
Iohā. 12. a

And when he was at Bethanye in the house of Symon the leper, and sat at the table, there came a woman, which had a boxe of pure and costly Nardus oyntment. And she brake y^e boxe, & poured it vpo his heade. Then were there some, þe disdayned and sayde: Where to serueth this waiste? This oyntment might haue bene solde for more then thre hundred pens, & bene geue to y^e poore. And they grudged agaynst her.

But Jesus sayde: let her be in rest. Why trouble ye her? She hath done a good worke vpo me. Ye haue allwaye the poore with you, and whā so ever ye wil, ye maye do the good: but me haue ye not allwaie. She hath done what she coulde, she is come before, to anoynte my body for my buriall. Verely I saye vnto you: Where so ever this gospel shal be preached in all the worlde, there shal this also that she hath now done, be tolde for a remembraunce of her.

Mat. 26. b
Luc. 22. a
Iohā. 12. a

And Judas Iscarioth one of the twolue wente vnto the hye priestes, to betraye him vnto them. Whan they herde þe, they were glad, & promysed that they wolde geue him money. And he sought, how he might coueniently betraye him.

Exod. 12. c
Mat. 26. b
Luc. 22. a

And vpon þe first daye of swete bled, whā the Easter lambe was offered, his disciples sayde vnto him: Where wilt thou þe we go and prepare, þe thou mayest eate y^e Easter labe? And he sent two of his disciples, and

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sayde vnto them: Go youre waye into the cite, and there shal mete you a mā bearinge a pitcher with water, folowe him, & where so ever he goeth in, there saye ye to the good man of the house: The Master sendeth the worde: Where is the gest house, wherin I maye eate the Easter labe, wth my disciples? And he shal shewe you a greate parlour, which is paved & prepared, there make readye for vs. And y^e disciples wete forth, & came in to y^e cite, & foud it as he had sayde vnto the. And they prepared y^e Easter lambe.

At euen he came wth the twolue. And as they sat at the table & ate, Jesus sayde: Verely I saye vnto you: One of you þe eateth wth me, shal betraye me. And they were sory, & sayde vnto hi one after another: Is it I? & another sayde: is it I? He answered & saide vnto the: One of the twolue, euen y^e same þe dyppeth with me in y^e platter. The sonne of man truly goeth forth, as it is wyttē of hi. But wo vnto that mā, by whom the sonne of man is betrayed. It were better for the same man, that he had never bene borne.

Mat. 26. b
Luc. 22. b
Iohā. 13. c

And as they ate, Jesus toke the bled, gaue thankes, & brake it, and gaue it the, & sayde: Take, eate, this is my body. And he toke the cuppe, thāked, and gaue it the, and they all drank therof. And he sayde vnto them: This is my bloude of the new Testament, which shalbe shed for many. Verely I saye vnto you, that from hence forth I wil not drynke of the frute of the vyne, tyll y^e daye þe I drynke it new in y^e kyngdome of God. And whā they had sayde grace, they wete forth vnto mount Oliuete.

Mat. 26. c
Luc. 22. b
1. Cor. 11. e

And Jesus sayde vnto them: This night shal ye all be offended in me, for it is wyttē: I wil smyte the sheperde, & the shepe shal be scatred abroad. Nevertheless after þe I am risen agayne, I wil go before you in to Galile. But Peter sayde vnto him: And though all men shulde be offended, yet wolde not I be offended. And Jesus sayde vnto him: Verely I saye vnto þe: Todaye in this same night, before þe cock crowe two tymes, shalt thou denye me thryse. But he saide yet more: Xee though I shulde dye wth y^e, yet wil I not denie þe. So said they all i like maner.

Mat. 26. e
+ Zac. 11. b
Act. 1. a

And they came in to þe felde called Beth semane, and he saide vnto his disciples: Syc ye here, tyll I go yonder, and praye. And he toke with him Peter & James, & Ihon, and begāne to wake fearefull, & to be in an agony, & sayde vnto the: My soule is heuy enē vnto þe deathe: tarye ye here and watch. And he wente forth a litle, fell vpon the grounde

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and prayed, that, (yfit were possyble) y^e hon remight passe frō him, and sayde: Abba, my father, all thynges are possyble vnto the, take this cuppe awaye from me: Neuertheles not what I wyl, but what thou wilt.

E And he came vnto them, and founde the slepyng, and sayde vnto Peter: Symon, sleepest thou? Couldst thou not watch with me one houre? Watch and praye, that ye fall not in to temptacion. The spere is wyllinge, but y^e flesh is weake. And he wete forth agayne, and prayde, and spake the same wordes, and returned, and founde them slepyng agayne: for their eyes were heuy, & they knewe not what they shulde answer him. And he came the thirde tyme, and sayde vnto them: Slepe on now, and take youre rest, it is ynough, the houre is come: beholde, y^e sonne of man shalbe deliuered in to the handes of synners: aryse, let vs be goynge. Beholde, he is at hande, that betrayeth me.

Mat. 26. d
Luc. 22. d
Iohā. 18. a

And immediatly whyle he yet spake, came Judas one of the twolue, and with him a greate multitude, with swerdes and staves from the hye prestes and scribes and elders. And the traytoure had geuen them a tokē, and sayde: Whom so euer I kysse, that same is he, laye handes vpon him, and lede him awaye warly. And whā he was come, he wente straight waye vnto him, and sayde vnto him: O master, master, and kysed him. Then layed they their handes vpon him, & toke him. But one of the that stode by, drew out his siverde, and smote the hye prestes seruant, and cut of his eare.

S And Jesus answered, and sayde vnto the: Ye are come forth as it were to a murtherer with swerdes and with staves to take me. I was daylie with you in the temple, and taught, and ye toke me not. But this is done, hat the scriptrue maye be fulfilled. And all the disciples forsoke him, and fled. And there folowed him a yonge mā, which was clothed in linnen vpon the bare shynne, and the yonge mā toke holde of him. But he let the linnen go, and fled naked from them.

Mat. 26. f
Luc. 22. d
Ioh. 18. b

And they led Jesus vnto the hye prest, where all y^e hye prestes, and elders and scribes were come together. As for Peter, he folowed him a farre of in to the hye prestes palace. And he was there, and sat with the seruantes, and warmed him.

Mat. 26. f

But the hye prestes and the whole counsell sought wytnesse agaynst Jesus, y^e they might brynge him to death, and they founde none. Many gaue false wytnesse agaynst him, but their wytnesses agreed not toge-

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ther. And some stode vp, and gaue false wytnesses agaynst him, and sayde: We herde him saye: I wil breake downe this temple that is made with hōdes, and in thre dayes buylde another not made wth handes. But their wytnesse agreed not together.

Iohā. 8. a

And the hye prest stode vp amonge them, and axed Jesus, and sayde: Answerest thou nothyng vnto it, that these testis agaynst the? But he helde his tunge, and answered nothyng. Thē the hye prest axed him agayne, and sayde vnto him: Art thou Christ the sonne of the blessed? Jesus sayde: I am. And ye shal se the sonne of man syt at the right hande of power, and come in the cloudes of heaue. Then the hye prest rent his clothes, & sayde: What nede we eny mo wytnesses? We haue herde the blasphemy. What thinkest ye? They all cōdemned him, that he was guiltie of death. Then beganne there some to spyt vpon him, and to couer his face, and to smyte him with fistes, and to saye vnto him Prophecie vnto vs. And the seruantes smote him on the face.

Mac. 16. f

Luc. 21. c

Iohā. 6. g

Re. 11. d
Ioh. 18. b

And Peter was beneth in y^e palace. Thē came one of the wenches of the hye prest: And whā she sawe Peter warminge him, she looked vpon hē, and sayde: And thou wast with Jesus of Nazareth also. But he denyed, & sayde: I knowe him not, nether care I tell what thou sayest. And he wente out in to the fore court, and the cock crew. And a damsell sawe him, and beganne agayne to saye vnto them that stode by: This is one of them. And he denyed it agayne. And after a litle whyle they y^e stode by, sayde agayne vnto him: O fa truely thou art one of them for thou art a Galilean, and thy speach soundeth even alike. But he beganne to curse and sweare: I knowe not the man, that ye speake of. And the cock crew agayne. Then thought Peter vpon the worde, that Jesus sayde vnto him: Before y^e cock crew two tymes, thou shalt denye me thryse. And he beganne to wepe.

Mat. 26. g
Luc. 22. d
Iohā. 18. b

Marc. 14. d

The XV. Chapter.

And soone in the mornynge the hye prestes helde a counsell wth the elders and scribes and the whole counsell, & bounde Jesus, and led him awaye, and deliuered him vnto Pylate. And Pylate axed him: Art thou the kynge of the Iewes? He answered, and sayde vnto him: Thou sayest it. And the hye prestes accused him sore. But Pylate axed him agayne, and sayde: Answerest thou nothyng? Beholde, how sore they laye to y^e charge. Neuertheles Jesus answe-

Mat. 27. a
Luc. 21. a
Iohā. 18. d
Mat. 27. b

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red nomore, in so moch þ̄ pylate marueyled.

Mat. 27. b

At that feaste of Easter he was wonte to deliuer vnto them a prisoner, whom so ever they wolde desyre. There was i prisoner with the sedicious, one called Barrabas, which in the vpioure had committed murther.

And the people wente vp, and prayed him, that he wolde do, as he was wonte. Pylate answered them: wyl ye that I geue lowse vnto you the kyng of the Jewes? For he knew, that ȳ h̄ye prestes had deliuered him of enuye. But the h̄ye prestes moued þ̄ people, that he shulde rather geue Barrabas lowse vnto them.

Mat. 27. c

Mat. 27. c

Luc. 23. b

Þ̄ pylate answered agayne, and sayde vnto them: What wil ye th̄e that I do vnto him, whom ye accuse to be kyng of the Jewes? They cried agayne: Crucifie h̄i. Pylate sayde vnto th̄e: What euell hath he done? But they cried yet moch more: Crucifie h̄i. So Pylate thought to satisfie the people, and gaue Barrabas lowse vnto them, and deliuered th̄e Jesus, to be scourged & crucified.

Mat. 27. d

Iohā. 19. a

And the ioudyers led him in to the comō hall, and called the whole multitude together, and clothed him with purple, and plaated a crowne of thorne, and crowned him with all, and beganne to salute him: Hail, kyng of the Jewes. And smote him vpon the heade with a reede, and spytte vpo him, and fell vpo the kne, & worshipped him. And whā they had mocked him, they toke þ̄ purple of him, and put his clothes vpon him, & led him out, that they might crucifie him.

Iohā. 19. b

Mat. 27. d

Luc. 23. c

C And they compelled one that passed by, called Symon of Cyren (which came from the felde, and was the father of Alexander and Rufus) to beare his crosse. And they brought him to the place Golgatha, which is by interpretacion: a place of deed mens skulles. And they gaue him a yne myrted w̄ myre, to drynke, & he toke it not. And whan they had crucified him, they parted his garments, & cast lottes therfore, what every one shulde take. And it was aboute þ̄ thirde houre, & they crucified him. And the tytle of his cause was writte ouer aboue him (namely:) The kyng of the Jewes. And they crucified him w̄ two murtherers, one at þ̄ right hande, and one at the left. Then was the scrip- ture fulfilled, which sayeth: He was counted amonge the euell doers.

Psal. 21. b

Mat. 27. d

Iohā. 19. c

Isa. 53. b

Mar. 14. f

Mat. 27. c

Luc. 23. d

And they that w̄te by, reuyled him, and wagged their heades, and sayde: Sye vpon the, how goodly breakest thou downe þ̄ tē- ple, & buydest it agayne in thre dayes? Helpe ȳ self now, & come downe frō the crosse.

The h̄ye prestes also in like maner laughed him to scorne amonge th̄e selues, with the scribes, & sayde: He hath helped other, himself can he not helpe. X̄f he be Christ and þ̄ kyng of Israel, let him come downe now frō the crosse, & we maye se it, & belene. And they þ̄ were crucified w̄ h̄i, checked h̄i also.

And whā it was aboute the sirte houre, there was a darfnesse ouer the whole lōde, tyll aboute þ̄ nyenth houre. And aboute ȳ nyenth houre Jesus cried loude, and sayde: Eli, Eli, lamma asabthani: which is interpreted: My God, my God, why hast thou forsaken me? And some that stode by, whan they herde þ̄, they sayde: Beholde, he calleth Elias. Then rāne there one, & fylled a spōge w̄ vyneger, & stickte it vpo a reede, & gaue h̄i to drynke, & sayde: Holde styll, let se, whether Elias wil come, and take him downe. But Jesus cried loude, and gaue vp the goost. And the vāle of the tēple rent in two peces, from aboue tyll beneth.

The captaene that stode thereby ouer agaynst him, whā he sawe þ̄ he gaue vp the goost with soch a crye, he sayde: Verely this man was Gods sonne.

And there were women there also, which beheld this a farre of, amōge whō was Mary Magdalene, & Mary of James & litle, & the mother of Ioses, & Salome, which had folowed him whā he was in Galile, and mynistred vnto h̄i: & many other þ̄ w̄te vpo h̄e to Iersalem. And at euen (for so moch as it was the daye of preparinge, which is the fore Sabbath) there came one Ioseph of Arimachia, a worshipfull Senatoure (which lo- ked also for the kyngdome of God) & w̄te in boldly vnto Pylate, & axed þ̄ body of Jesus. But Pylate marueyled þ̄ he was deed all ready, & called ȳ captaene, & axed h̄i, whether he had lōge bene deed. And whā he had gotten knowlege of the captaene, he gaue Ioseph þ̄ body. And he bought a lynnē cloth, & toke him downe, & wrapped h̄i in þ̄ lynnē clothe, & layed him in a sepulcre, which was hewē out of a rocke, & rolled a stone before þ̄ dore of ȳ sepulcre. But Mary Magdalene and Mary Ioses behelde, where he was layed.

The XVI. Chapter.

¶ And whan the Sabbath was past, Mary Magdalene, & Mary James, and Salome, bought spyses, þ̄ they might come, & anoynte h̄i. And they came to the sepulcre vpo a daye of þ̄ Sabbathes very early, whā ȳ Sonne arose, & sayde one to another: Who shal rolle vs ȳ stone frō þ̄ dore of the sepulcre? And whan they looked,

D

Mat. 27. e

Luc. 23. d

Psal. 21. a

Mat. 27. e

Iohā. 19. c

Mat. 27. f

Luc. 23. e

ge

Iohā. 19. e

Mat. 27. g

Luc. 23. e

Iohā. 19. d

Mat. 27. g

A

Mat. 28. a

Luc. 24. a

Iohā. 20. a

The gospell

they sawe, that the stone was rolled awaye: for it was a very greate one. And they wente into the sepulchre, and on the right hande they sawe a yonge man sittinge, which had a longe whyte garmēt vpon him, and they were abashed. But he sayde vnto the: Be not ye afrayed, ye see Iesus of Nazareth which was crucified: he is risen, he is not here. Beholde, & place, where they layed him. But go ye youre waye, and tell his disciples and Peter, that he wil go before you in to Galile, there shal ye see him: as he sayde vnto you. And they wente forth in all the haist, and fled from the sepulchre: for there was a tremblyng & feare come vpon them, nether sayde they eny thinge to eny man, for they were afrayed.

Act 1. 8
Mat 14. d

B But Iesus, whan he was risen vp early vpo the first daye of the Sabbathes, he appeared first vnto Mary Magdalene, out of whom he had cast out seven deuils. And she wote and tolde the that were with him, as they mourned and wepte. And whan they herde that he lyued, and had appeared vnto her, they beleued it not. Afterwarde as two of the were walkyng, he shewed himself vnder another figure, whan they were goyng vpon the felde. And they wente, and tolde the other: these they beleued not also.

Mat. 28. a
Luc. 24. a
1. Cor. 15. a

Luc. 24. b

Luc. 24. c

Mat. 28. c
Ioh. 20. c

C At the last, as the eluen sat at the table, he shewed himself vnto them, and rebuked their vnbeleue, and hardness of heart, because they beleued not the which had seen him risen. And he sayde vnto them: Go ye youre waye in to all the world, and preach the gospell vnto all creatures. Who so beleueth and is baptysed, shal be saved: but who so beleueth not, shal be damned.

Act. 1. b
1. Cor. 15. c
1. Cor. 15. d
Act. 2. a
Luc 10. b
Act 28. a
Act 14. b
and 28. a
Luc. 24. d
Act 1. b
and 7. b

As for the tokens, which shal folowe the that beleue, these are they: In my name shal they cast out deuyls: & speake with new tunges: Drynke awaye serpentes: And yf they drynke eny deadly thinge, it shal not hurte them: They shal laye their handes vpo the sicke, and they shal recouer.

And the LORDE, after that he had spoken vnto them, was taken vp in to heauen, and sitteth at the right hande of God. And they wente out, and preached euery where. And the LORDE wrought with them, and confirmed the worde with tokens folowynge.

The ende of the gospell of
S. Marke.

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The gospell of S. Luke.

What S. Luke conteyneth.

- Chap. I.** The concepcion and byrth of Ihon the baptist. The concepcion of Christ. The that full songes of Mary, and Zachary
- Chap. II.** The byrth & circuncision of Christ. How he was receaued in to the temple, how Symeon and Anna prophesie of him, and how he was founde in the temple amonge the doctours.
- Chap. III.** The preachinge, baptyme, and prisonment of Ihon the baptyme of Christ, and a rehearsall of the generacion of the fathers.
- Chap. IIII.** Iesus is led in to the wyldernesse, & fasteth all the tyme of his temptacion, overcometh the deuell, goeth in to Galilee, preacheth at Nazareth and Capherna: the Jewes despise him, the deuels knowlege him: he cometh in to Peters house, healeth his mother in lawe, and doth greate miracles.
- Chap. V.** Christ preacheth in the shippes: The disciples forsake all, and folowe him. He cures the leper, healeth the man of the palsy, calleth Matthew the customer, and eateth with open synners.
- Chap. VI.** He cures the disciples, that plucke the eares of corne, he healeth the man with the withered hande, choseth his twelue Apostles, maketh a swete sermon, and teacheth to do good for euell.
- Chap. VII.** He healeth the captaynes seruant rayseth vp the wyddowes sonne from death to life, enfourmeth the disciples whom Ihon baptist sent vnto him, commendeth Ihon, and reproveth the Jewes for their vnthankfulnesse. He eateth with the pharisee. The woman washeth his fete with hir teares, and he forgaueth her hir synnes.
- Chap. VIII.** Christ with his apostles goeth fro towne to towne and preacheth, sheweth the parable of the sede, telleth who is his mother and his brother, stilleth the raginge of the see, deliuereth the possessed, and dryneth the deuils in to the heerde of swyne, helpeth the sicke woman and Jairus daughter.
- Chap. IX.** He sendeth out the twelue Apostles to preach, Herode heareth tell of hi, he fedeth fyue thousande men with fyue loaves and two fishes, the disciples confesse him to be the sonne of God, he transfigureth himself vpon the mount, deliuereth the possessed, and teacheth his disciples to be lowly. They desyre vengeaunce, but he reproveth them.
- Chap. X.** He sendeth the seuentye before him for to preach, and geueth the charge how to behaue them selues, prayseth his heauenly father, answereth the scribe that tempted him, and (by the example of the Samaritane) sheweth who is a mas neighbour. Martha receaueth the LORDE in to hir house, Mary Magdalene is feruent in hearinge his worde.
- Chap. XI.** He teacheth his disciples to praye, dryneth out a deuill, and rebuketh the blasphemous pharises. They requyre sygnes and tokens. He eateth with the pharisee, and reproveth the ypocrisy of the pharises, scribes and ypocrites.

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Chap. XII. The lesson of the pharises. Christ comforteth his disciples agaynst persecucion warneth them to beware of envetousnesse, by the synilitude of a certayne rich man: he wyll not haue them to hange vpo earthly thinges, but to watch and to be ready agaynst his comynge.

Chap. XIII. Of the Galileans whom Pilate slew and of those that dyed in Syloe. The synilitude of the fyge tre. Christ healeth the sick woman. The parable of the mustarde seed and leuen. Few entrein to the kyngdome. Christ reproverth Herode and Jerusalem.

Chap. XIII. Jesus eateth with the pharisee, healeth the dropsye vpon the Sabbath, teacheth to be lowly, telleth of the greare supper, and warneth them that wyll folowe him, to laye their accomptes before, what it wyll cost the. The salt of the earth

Chap. XV. The longynge mercy of God openly set forth in the parable of the hundred shepe, and of the sonne that was lost.

Chap. XVI. The parable of the wicked Mammon. Not one tittle of Gods worde shal perish. Of the rich man, and of poore Lazarus

Chap. XVII. Christ teacheth his disciples to avoyde occasions of euell one to forgaue another, stedfastly to trust in God, and no man to presume in his owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the ende of the worlde.

Chap. XVIII. He teacheth to be serued in prayer continually. Of the pharisee and the publican. The kyngdome of God belongeth vnto childre. Christ answereth the ruler, and promyseth rewarde vnto all sodi as sume lo fe for his sake and folowe him. The bynde man is restored to his sight.

Chap. XIX. Of Zachens, and the ten seruantes to whō the ten talētes were deliuered. Christ rydeth to Jerusalem, and cryeth ouer it.

Chap. XX. They are Christ one questyon, and he answereth them another. The parable of the vynyarde. Of tribute to be geue vnto the Emperoure, & how Christ stoppeth the mouthes of the Saducees.

Chap. XXI. Christ commendeth the poore wydow, telleth of the destruction of Jerusalem, of false teachers, of the tokēns and troubles for to come, of the ende of the worlde, and of his owne comynge.

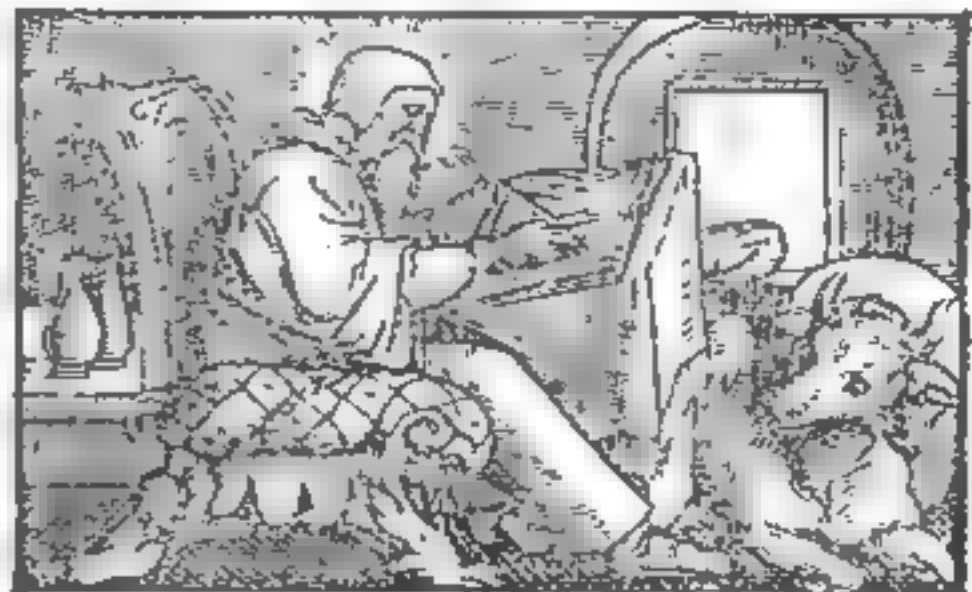
Chap. XXII. Christ is betrayed, they eate the easter lambe. The institution of the sacramēt. They stryue who shalbe greatest, he reproverth them: He prayeth thre tymes vpon the mount. They take him and bringe him to the hye prestes house. Peter denyeth him thryse, and they bringe him before the counsell.

Chap. XXIII. Jesus is brought before Pilate and Herode. The women make lamentacion for him. He prayeth for his enemies, forgiveth the synner vpon his right hande, dyeth on the crosse, and is buried.

Chap. XXIII. The women come to the graue, Christ appeareth vnto the two disciples that go toward Emaus, stoneth in the myddest of all his disciples, openeth their vnderstandinge in the scriptures, geueth them a charge, and ascendeth vp in to heauen.

of S. Luke. No. xxv.

The gospell of S. Luke.



The prologe of S. Luke.



LORD so moch as many haue taken in hande, to set forth y wordes of the actes that are come to passe amonge vs, like as they deliuered the vnto vs, which from the begynnyng saue them their selues, and were mynisters of the worde, I thought it good (after that I had diligently searched out all from the begynnyng) to wryte the same orderly vnto the (good Theophilus) that thou mightest knowe the certēte of y wordes, wherof thou art in fourmed.

The first Chapter.



In the tyme of Hero. the kyng of Ieruy, there was a prest named Zachary of the course of Abia: and his wife of the daughters of Aaron, & hir name Elizabeth. They were both righteous before God, and walked in all the commaundementes and statutes of the LORDE vnreproueably. And they had no childe, for Elizabeth was baren, and they were both well stricken in age.

And it came to passe as he executed the prestes office before God whan his course came (acordinge to the custome of the presthode) it fel to his lotte to burne incense. And he wente in to the temple of the LORDE, and the whole multitude of the people was without in prayer, whyle the incense was a burnynge. And the angell of the LOR

*Exo:30.8
Heb p.2

The gospel

DE appeared vnto him, and stode on the right syde of the altare of incense. And when Zachary sawe him, he was abashed, and there came a feare vpon him.

But the angell sayde vnto him: Feare not Zachary, for thy prayer is herde. And thy wife Elizabeth shal beare the a sonne, whose name thou shalt call Jhon, and thou shalt haue ioye and gladnesse: and many shal reioyce at his byrth, for he shal be greete before the LORDE. Wyne and stronge drynke shal he not drynke. And he shalbe fylled wth the holy goost, even in his mothers wombe. And many of the children of Israel shal be turne vnto the LORDE their God. And he shal go before him in the sperte and power of Elias, to turne the hertes of thy fathers vnto the children, and the vnfaithfull vnto the wysdome of the righteous, to make the people ready for the LORDE.

And Zachary sayde vnto the Angel: Wherby shal I knowe this? For I am olde, and my wife well stricken in age. The angell answered, and sayde vnto him: I am Gabriel that stonde before God, and am sent to speake vnto the, and to shewe the these glad tydings. And beholde, thou shalt be domine, and not able to speake, vntyll the daye that this come to passe, because thou hast not beleued my wordes, which shalbe fulfilled in their season.

And the people wayted for Zachary, and marueyled, that he taried so longe in the temple. And whā he wote out, he coude not speake vnto them. And they perceaued, that he had sene a vision in the temple. And he beckened vnto them, and remayned speechlesse.

And it fortuneth whā the tyme of his office was out, he wente home in to his house. And after those dayes Elizabeth his wife conceaued, and byd hir self fyue monethes, and sayde: Thus hath the LORDE done vnto me in thy dayes, wherein he hath looked vpon me, to take awaye from me my rebuke amonge men.

And in the sixte moneth was the angell Gabriel sent from God in to a cite of Galilee, called Nazareth, vnto a virgin that was spoused vnto a man, whose name was Joseph, of the house of David, and the virgins name was Mary. And the angell came in vnto her, and sayde: Hail thou full of grace, the LORDE is with the: blessed art thou amonge women.

Whā she sawe him, she was abashed at his sayenge, and thought: What maner of salutation is this? And the angell sayde vnto her: Feare not Mary, for thou hast founde

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grace with God. Beholde, thou shalt conceaue in thy wombe, and beare a sonne: and shalt call his name Jesus: he shalbe greete, and shalbe called thy sonne of the highest. And the LORDE God shal geue him the seate of David his father, and he shal be kinge ouer thy house of Jacob for euer: and there shalbe no ende of his kyngdome. Then sayde Mary vnto the angell: How shal this be, seinge I knowe not a man? The angell answered, and sayde vnto her: The holy goost shal come vpon the, and the power of the highest shal ouersadowe the. Therefore that holy also which shalbe borne (of the) shalbe called the sonne of God. And beholde, thy cosen Elizabeth she also hath conceaued a sonne in hir olde age, and this is the sixte moneth of her, which is reported to be baren: for wth God is nothinge vnpossyble. And Mary sayde: Beholde, here am I the handmayde of the LORDE: be it vnto me, as thou hast sayde. And the angell departed fro her.

And Mary arose in those dayes, and wente in to the mountaynes with haist, in to a cite of Ieremy, and came in to the house of Zachary, and saluted Elizabeth. And it fortuneth as Elizabeth herde the salutation of Mary, the babe sprang in hir wombe. And Elizabeth was fylled with the holy goost, and cried loude, and sayde: Blessed art thou amonge women, and blessed is the frute of thy wombe. And how happeneth this to me, that thy mother of my LORDE cometh vnto me? Beholde, when I herde the voyce of thy salutation, the babe sprang in my wombe with ioye. And blessed art thou that hast beleued, for thy thynges shalbe perfourmed, which were tolde thy fro the LORDE. And Mary sayde:

My soule magnifieth the LORDE. And my sperte reioyseth in God my Sauoure. For he hath looked vpon the lowe degre of his hande mayde. Beholde, fro hence forth shal all generacions call me blessed.

For he that is mightie, hath done greates thynges vnto me, and holy is his name.

And his mercy endureth thorow out all generacions, vpon them that feare him.

He sheweth strength with his arme, and scateth them that are proude in the ymaginacion of their hert.

He putteth downe the mightie from the seate, and exalteth them of lowe degre.

He fylleth the hongrie with good thynges, and letteth the riche go emptye.

He remembreth mercy, and helpeth vp his seruau^t Israel.

Enen as he promysed vnto oure fathers, Abraham and to his sede for euer.

Luc 1. c

Esa. 9. b

Dan. 7. d
Mich 4. b
Heb 1. b

Mar 9. c
Luc 16. c

Ierusal. 2.

Esa. 61. b

1. Reg. 2. d
Eccl. 10. c

Gen. 22. c

Mal. 3. d
Matt. 11. b

Gen 17. c
and 18. b
Iude 13. b

4 Re. 7. a

Matt. 1. c

Esa 7. c
Mat. 1. c

The gospel

And Mary abode with her aboute thre monethes, and then returned home agayne.

E And Elizabethes tyme was come, that she shulde be delynered, & she brought forth a sonne. And hir neighbours and kynssoltes herde, & the LORDE had shewed greete mercy vpo her, & they reioysed with her. And it fortunied vpon the eight daye, they came to circumcise yf childe, and called him Zachary after his father: And his mother answered, and sayde: No, but he shalbe called Jhon. And they sayde vnto her: There is none in yf kynne, yf is so called. And they made signes vnto his father, how he wolde haue him called. And heared for wytyng tables, wrote & sayde: His name is Jhon. And they marvelled all. And immediatly was his mouth and his toge opened, and he spake, & praised God. And there came a feare vpon all their neighbours. And all this acte was noysed abroad thorow out all the hill countre of Jewry: And all they yf herde therof, toke it to hert, and sayde: What maner of man wil this childe be? For the hande of the LORDE was with him.

S And Zachary his father was fylled with the holy goost, and prophesied, and sayde:

Blessed be yf LORDE God of Israel, for he hath vysited and redemed his people.

Psalm b And hath set vp an home of saluacion in the house of his seruaunt Dauid.

Euen as he promysed afore tyme, by the mouth of his holy prophetes.

That he wolde delyuer vs fro oure enemies, & from yf hande of all soch as hate vs.

Gen 22. c And yf he wolde shewe mercy vnto oure fathers, & thynke vpo his holy couenaunt.

Euen the ooth yf he sware vnto oure father Abraham, for to geue vs.

Esa. 55. d
Heb. 9. c That we delyuered out of yf hande of oure enemies, might serue him without feare all the dayes of oure life, in soch holynes and righteousnes as is accepte before him.

And thou childe shalt be called a prophet of the Highest: for thou shalt go before yf LORDE, to prepare his wayes.

And to geue knowlege of saluacion vnto his people, for the remyssion of their synnes.

Thorow the tender mercy of oure God, wherby the daye sprynge from an hys hath vysited vs.

That he might geue light vnto them yf syt in darcknesse and shadowe of death, and to gyde oure fete into the waye of peace.

And the childe grew, and waxed stronge in spere, and was in the wyldernes, tyll the tyme that he shulde shewe him self vnto the people of Israel.

of S. Lufe. Ho. xxvi.

The II. Chapter.

It fortunied at the same tyme, that there wete out a comaundement fro Augustus the Emperoure, that the whole wolde shulde be taxed. And this taxynge was the first that was executed, whan Syrenius was leftenaunt in Siria. And they wente all, enery one to his owne cite to be taxed. Then Joseph gat him vp also fro Galile, out of the cite of Nazareth, in to Jewry, to yf cite of Dauid, which is called Bethleem, (because he was of yf house and lynage of Dauid) that he might be taxed w Mary his spoused wife, which was w childe.

1 Reg 15. 16. a 10. b

And it fortunied whyle they were there, yf tyme was come, that she shulde be delyuered. And she brought forth hir first begottē sonne, & wrapped him in swadlinge clothes, and layed him in a maunger: for they had els no roome in the ymme.

Mat 1. 2

And there were in yf same region shepherdes in the felde by the foldes, and watchinge their flocke by night. And beholde, yf angell of the LORDE stode by the, and yf bryghtnes of the LORDE shone rounde aboute them, and they were sore a frayd. And the angell sayde vnto them: Be not a frayd. Beholde, I brynge you tydiges of greate ioye, which shall happen vnto all people: for vnto you this daye is borne yf Samoure, cūe Christ yf LORDE, in the cite of Dauid. And take this for a token: Ye shal fynde the babe swadled, and layed in a maunger. And straight waye there was by the angell a multitude of heauenly hoestes, which praised God, and sayde: Glory be vnto God an hys, & peace vpon earth, and vnto men a good wyll.

And it fortunied whā the angels were gone from the in to heauē, the shepherdes sayde one to another: let vs go now euen vnto Bethleem, and se this thinge that is happened, which yf LORDE hath shewed vnto vs. And they came w haist, & founde both Mary and Joseph, & the babe layed in yf maunger. And whan they had sene it, they published abroad the sayenge, yf was tolde the of this childe. And all they that herde it, wondered at the wordes, which the shepherdes had tolde them. But Mary kepte all these sayenges, and pondred them in hir hert. And the shepherdes returned, praysinge and laudinge God, for all that they had herde and sene, euen as it was tolde them.

And whan eight dayes were ended, that the childe shulde be circumcysed, his name was called Iesus, which was named of yf angell, before he was conceaued in his mothers wombe.

Gen 17. b

Luc 1. 2

Eccl 11

The gospel

of S. Luke.

D And whā the dayes of their purificacion after the lawe of Moſes, were come, they brought him to Jeruſalē, that they might preſent him vnto the LORDE. (As it is wryt ten in the lawe of the LORDE: Every mā- childe that firſt openeth the Matrix, ſhalbe called holy vnto ꝑ LORDE) and that they might geue the offerynge, as it is wrytē in the lawe of the LORDE (namely) a payre of turtle doves, or two yonge pigeons.

And beholde, there was a man (at Jeruſalē) whose name was Symeon, and the ſame mā was iuſt, and feared God, and loꝝed for the conſolacion of Iſrael, and the holy gooſt was in him. And an anſwere was geuē him of the holy gooſt, that he ſhulde not ſe death, before he had ſene ꝑ LORDES Chriſt. And he came by inſpiracion into the tēple.

E And whan the elders brought the childe Jeſus into the temple, to do for him after ꝑ cuſtome of the lawe, then toke he him vp in his armes, and prayſed God, and ſayde:

LORDE, now letteſt thou thy ſeruaūt de- parte in peace, acordinge to thy promeſſe.

For myne eyes haue ſene thy Sauoure, whō thou haſt prepared before all people.

* A light for the lightenyng of the they- chē, & for the prayſe of ꝑ people of Iſrael.

And his father and mother marueyled at the thinges that were ſpoke of him. And Symeon bleſſed them, and ſayde vnto Ma- ry his mother: Beholde, this (childe) ſhalbe ſet to a fall, and to an vpryſynge agayne of many in Iſrael, and for a token, which ſhal- be ſpoke agaynſt. And the ſwerde ſhal pear- ſe thy ſoule, that the thoughtes of many her- tes maye be opened.

S And there was a prophetiſſe, one Anna, the doughter of Phanuel of the trybe of A- ſer, which was of a greate age, and had ly- ued ſeuē yeares with hir huſbāde from hir virginite, & had now bene a wedowe aboute foure ſcore & foure yeares, which came neuer frō the tēple, ſeruyng God wth faſtyng and prayenge, daye and night: the ſame came forth alſo the ſame houre, and prayſed the LORDE, and ſpoke of him vnto all that lo- ſed for the redempcion at Jeruſalem.

And whan they had perfourmed all acor- ding to the lawe of the LORDE, thy retur- ned i to Galile, to their owne cite Nazareth. And the childe grewe, and waxed ſtrong in ſpiete, full of wyſdome, & the grace of God was with him.

And his elders wente to Jeruſalem every yeare at the feaſt of Eaſter. And whan he was twolue yeare olde, they wente vp to Je-

ruſalem, after the cuſtome of the feaſt. And whan they had fulfilled the dayes, and we- re gone home agayne, the childe Jeſus abo- de ſtyll at Jeruſalem. And his elders knewe it not, but thought he had bene in the com- pany, and they came a dayes iourney, and ſought hi amōge their kynſ folkes & acquā- taunce. And whā they founde him not, they wēt agayne to Jeruſalē, and ſought him.

And it fortunēd after thre dayes, ꝑ they founde him in the temple, ſyttynge amonge the teachers, hearyng the, and oppoſynge them. And all they that herde him, wōdred at his vnderſtondyng and anſweres. And whan they ſawe him, they were aſtonnyed. And his mother ſayde vnto him: My ſonne, why haſt thou done this vnto vs? Behol- de, thy father and I haue ſought the ſore- wyng. And he ſayde vnto them: What is it, that ye haue ſought me? Wyſt ye not, ꝑ I muſt go aboute my fathers buſynes? And they vnderſtoode not the ſayenge ꝑ he ſpoke vnto them. And he wente downe with the, and came to Nazareth, and was obediēt vnto them. And his mother kepte all theſe wor- des in hir hert. And Jeſus increaſed in wyſ- dome, age and fauoure with God and men.

The III. Chapter.

In the fifteenth yeare of the raigne of Tiberius the Emperoure, whā Pon- tius Pilate was leſtenaūt in Jewry, and Herode one of the foure princes in Ga- lile, and his brother Philippe one of the fou- re prynces in Iſtrea, & in the coaſtes of Tra- conites, and Lyſanias one of the foure prin- ces of Abilene, when Hannas and Caiphas were hye preſtes, the came ꝑ worde of God vnto Jhen the ſonne of Zachary in the wyld-ernes. And he came in to all ꝑ coaſtes aboute Iordan, and preached the baptyme of re- pētaunce for the remyſſion of ſynnes. As it is wrytē in ꝑ boke of ꝑ ſayenges of Eſaye the prophet, which ſayeth: The voyce of a cryer in the wyldernes: prepare the waye of the LORDE, and make his pathes ſtraight. Every valley ſhalbe fylled, and every moun- tayne & hyll ſhalbe brought lowe. And what ſo is croked, ſhalbe made ſtraight: and what rough is, ſhalbe made ſmooth, and all fleſh ſhal ſe the Sauoure of God.

Then ſayde he vnto the people, ꝑ wente out to be baptysed of him: Ye generacion of vipers, who hath certified you, that ye ſhal eſcape ꝑ wrath to come? Take hede, brynge forth due frutes of repētaunce, & begynne not to ſaye: We haue Abrahā to o^r father. For I ſaye vnto you: God is able of theſe ſtones to

Exo. 23. b
and 24. c

Leuit. 22. a

G

Matt. 2. c

Marc. 1. b

Luc. 4. d

Ioh. 1. a

Luc. 9. c

and 11. d

A

Luc. 21. a

Matt. 3. a

Marc. 1. a

Ioh. 1. b

Eſa. 40. a

M

Matt. 3. a

The gस्पell

of S. Luke. Ho. xxvij.

Mat. 7. a
and 7. b

* Act. 2. d

rayse vp children vnto Abraham. The are is
put vnto the tre already: so that every tre
which bryngeth not forth good frute, shal
be hewen downe, and cast in to the fyre. And
the people axed him, and sayde: What shal
we do then? He answered, & sayde vnto the:
He that hath two coates, let him parte w
him & hath none: and he that hath meate,
let him do likewise.

The publicans came also, to be baptysed
and sayde vnto him: Master, what shal we
do? He sayde vnto them: Requyre nomore,
then is appoynted you. Then yf sould yours
axed him likewise, and sayde: What shal we
do then? And he sayde vnto the: Do no man
violence ner wronge, and be content with
yours wages.

But whan the people were in a doute, &
thought all in their hertes, whether he we-
re Chust, Iohn answered, and sayde vnto
the all: I baptise you with water, but after
me there cometh one stronger the I, whose
shue lacher I am not worthy to loose: he
shal baptise you with the holy goost and
with fyre. Whose fanne is in his hande, and
he shal pource his floore, and shal gather y
a heate in to his barne, and shal burne the
chaffe with vnquenchable fyre. And many
oher thynges more exorted he, & preached
vnto the people.

Mat. 3. b
Marc. 1. a
Iohā. 1. c
* Ezech. 36
d. e

Mat. 3. b

Mat. 14. a

Mat. 3. b
Marc. 1. a
Iohā. 1. d

But Herode the Tetrarcha (whā he was
rebuted of him because of Herodias his bro-
thers wife, and for all the ends that Herode
dyd) besydes all this he layed Ihs in prison.

And it fortuned whan all the people re-
ceaued baptyme, and whan Iesus also was
baptysed and prayed, that heauen opened,
and the holy goost came downe in a bodely
shappe like a doue vpon him. And out of
heauen there came a voyce, which sayde:
Thou art my deare sonne, in whō I delyte.

* Mat. 13. d
Marc. 6. a

Luc. 4. c
Iohā. 1. e

And Iesus was aboute thirtie yeares
whan he beganne. And he was taken for
the sonne of Ioseph, which was the sonne
of Eli, which was the sonne of Mathat.
Which was the sonne of Levi.
Which was the sonne of Melchi.
Which was the sonne of Ianna.
Which was the sonne of Ioseph.
Which was the sonne of Mathathias.
Which was the sonne of Amos.
Which was the sonne of Mahum.
Which was the sonne of Eli.
Which was the sonne of Nange.
Which was the sonne of Maath.
Which was the sonne of Mathathias.
Which was the sonne of Simeel.

Which was the sonne of Ioseph.

Which was the sonne of Iuda.

Which was the sonne of Iohanna.

Which was the sonne of Resia.

Which was the sonne of Zorobabel.

Which was the sonne of Salathiel.

Which was the sonne of Teri.

Which was the sonne of Melchi.

Which was the sonne of Abdi.

Which was the sonne of Cosam.

Which was the sonne of Elmadam.

Which was the sonne of Iher.

Which was the sonne of Ieso.

Which was the sonne of Eliezer.

Which was the sonne of Iorem.

Which was the sonne of Mattha.

Which was the sonne of Levi.

Which was the sonne of Simeon.

Which was the sonne of Iuda.

Which was the sonne of Ioseph.

Which was the sonne of Jonam.

Which was the sonne of Eliachim.

Which was the sonne of Melca.

Which was the sonne of Menam.

Which was the sonne of Mathathan.

Which was the sonne of Tathan.

Which was the sonne of Dauid.

Which was the sonne of Jesse.

Which was the sonne of Oved.

Which was the sonne of Boos.

Which was the sonne of Salomon.

Which was the sonne of Naasson.

Which was the sonne of Aminadab.

Which was the sonne of Aram.

Which was the sonne of Essem.

Which was the sonne of Phares.

Which was the sonne of Iuda.

Which was the sonne of Jacob.

Which was the sonne of Isaac.

Which was the sonne of Abraham.

Which was the sonne of Thara.

Which was the sonne of Mahor.

Which was the sonne of Serug.

Which was the sonne of Regu.

Which was the sonne of Peleg.

Which was the sonne of Eber.

Which was the sonne of Salah.

Which was the sonne of Caynan.

Which was the sonne of Arphachsad.

Which was the sonne of Sem.

Which was the sonne of Noe.

Which was the sonne of Lamedy.

Which was the sonne of Mathusalah.

Which was the sonne of Enoch.

Which was the sonne of Jared.

Which was the sonne of Mahaleel.

Which was the sonne of Kenan.

The Gospell

Which was the sonne of Enos.
Which was the sonne of Seth.
Which was the sonne of Adam.
Which was the sonne of God.

The fourth Chapter

Mat. 4. a
Marc. 1. b
Exo 14. d
2. Re. 19. b
Deut. 5. b
Deut. 5. c
Jesus full of the holy goost, came agayne from Jordane, and was led of 3 spieete into wyldernes, 7 forty dayes lōge was he cēpted of 3 deuell. And in those dayes he was hungry. And when they were ended, he hongred afterwarde. And the deuell sayde vnto him: If thou be 3 sonne of God, commaund this stone, 3 it be bried. And Jesus answered 7 sayde vnto hi: It is wrytten: Man shal not lyue by bried onely, but by every worde of God. And 3 deuell toke him vp into an hye mountayne, and shewed him all the kyngdomes of 3 whole worlde in 3 twinkelinge of an eye, 7 sayde vnto him: All this power wil I geue vnto the, and the glory therof, for it is geue ouer vnto me, and I geue it, to whom I wil. If thou now wilt worshippe me, they shal all be thine. Jesus answered him, and sayde: Awayde fro me thou Satan. It is wrytten: Thou shalt worshippe the LORDE thy God, and him onely shalt thou serue.

Psal. 90. b
Deut. 5. c
And he caried him to Jerusalem, and set him vpon a pynacle of the temple, and sayde vnto him: If thou be 3 sonne of God, cast thy self downe from hence. For it is wrytten: He shal geue his angels charge ouer the, to kepe the, and with their handes they shal holde the vp, that thou dash not thy fore agaynst a stone. And Jesus answered, and sayde vnto him: It is sayde: Thou shalt not tempte the LORDE thy God. And when 3 deuell had ended all the temptacions, he departed from him for a season.

Mat. 4. b
Marc. 1. c
And Jesus came agayne in the power of the spieete into Galile. And the same of him was noysed thorow out all 3 region rounde aboute. And he taught in their synagoges, and was commended of every man.

Mat. 13. g
Marc. 6. a
2. Esd. 9. b
Esa. 61. a
And he came vnto Nazareth where he was nourshed, and as his custome was, he wēte into the synagoge vpon 3 Sabbath, and stode vp for to rede. Then was there deliuered him the booke of 3 prophēt Esay. And when he had turned ouer the booke, he founde the place where it is wrytten: The spieete of the LORDE is with me, because he hath anoynted me: to preach the Gospell vnto 3 poore hath he sent me: to heale the broken harted: to preach deliuerance to the captyue, and sight to the blinde: and frely to set at liberty them that are brused: and to preach

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the acceptable yeare of the LORDE.

And when he had closed the booke, he gaue it agayne to 3 mynister, 7 sat him downe. And the eyes of all that were in the synagoge, were fastened on him. And he began to saye vnto them: This daye is this scripture fulfilled in yonre eares. And they all gaue him wytnesse, and wōdied at the gracious wordes, which proceeded out of his mouth, and they saide: Is not this Iosephs sonne?

And he sayde vnto them: Doubtes ye wyl saye vnto me this prouerbe: Phisician, heale thyself. For how greates thinges haue we herde done at Capernaū? Do the same here also in thine owne countre. But he saide: Verely I saye vnto you: There is no prophet accepted in his owne countre. Nevertheless of a truerth I saye vnto you: There were many wedowes in Israel in 3 tyme of Elias, whā the heauē was shūt thre yeares and sixe monethes, and when there was a greates dert in all the lande: 7 to none of thē was Elias sent, but onely vnto Sarepta of the Sydonians to a wedowe. And many lepers were there in Israel in the tyme of Eliseus 3 prophēt, and none of thē was censed, saue onely Naaman of Syria.

And as many as were in the synagoge, whā they herde 3, were fylled with wrath. And they rose vp, and thrust him out of the cite, and led him vp to the edge of the hyll wher vpo the cite was buylded, that they might cast him downe headlyng. But he wente his waye euen thorow the myddest of them, and came to Capernaum a cite of Galile, and taught thē vpo the Sabbathes. And they wōdied at his doctryne, for his preachinge was with power.

And in the Synagoge there was a man possessed with a foule deuell, 7 he cryed loude, and sayde: Let me alone, what haue we to do w thethou Jesus of Nazareth? Art thou come to destroye vs? I knowe 3 who thou art, euen the Holy of God. And Jesus rebuked him and sayde: holde thy tūge, and departe out of him. And the deuell threw hē in the myddest amonge them, and departed from him, and dyd h. m. no harme. And there came a feare ouer thē all, and they spake amonge them selues, and sayde: What manner of thinge is this? He commaundeth the foule spietes with auctorite and power, and they departe out. And 3 fame of him was noysed thorow out all the places of 3 countre rounde aboute.

And he rose vp out of the synagoge, and came in to Symons house. And Symons mo

Mat. 13. g
Marc. 6. a

Iohā. 6. c

Mat. 13. g
Marc. 6. a
Iohā. 4. e

2. Re. 17. a

4. Reg. 5. c

Mat. 4. b
Marc. 1. b
Iohā. 2. b
Mat. 7. c
Luc. 4. g

Marc. 1. c

Mat. 9. b
Marc. 1. c

The gospel

ther in lawe was takē with a greate fener, z they prayde him for her. And he wete vnto her, z cōmaunded the fener. And it left her, z immediatly she rose vp, z mynystred vnto hē.

Mat 9. b
Marc 1. c
Marc 3. b
And whan the Sonne was gone downe all they that had sicke of dyuerse diseases, brought thē vnto him. And he layed his hādes vpon euery one of thē, z made thē whole. The deuils also departed out of many, criēge and sayenge: Thou art Christ the sonne of God. And he rebuked thē, z suffred them not to speake: for they knewe that he was Christ. But whā it was daye, he wete out in to a deserte place. And the people sought hē, and came vnto him, z kepte him, y he shulde not departe frō thē. But he sayde vnto thē: I must preach the Gospell of y kyngdome of God to other cities also: for there to am I sent. And he preached in the synagoges of Galile.

The V. Chapter.

Mat 4. c
Marc 1. b
2 **3** It came to passe, y the people preas sed vpon him to heare the worde of God, and he stode by the lake of Genazereth, and sawe two shippes stode by y lake syde, but y fishers were gone out of thē, and had washed their nettes. Then wente he in to one of the shippes, which was Symons, and prayed him, y he wolde charyt out a litle frō the londe. And he sat him doune, and taught the people out of y shippe.

And whan he had lest of talkynge, he sayde vnto Symon: Launch out in to the depe z let slyppe yō nettes, to make a draught. And Symon answered and sayde vnto him: Master, we haue laboured all y night, and taken nothinge. But vpo thyn orde, I wil lose forth the nett. And whā they had so done, they toke a greate multitude of fishes, z their net brake. And they made synnes to their felowes which were in y other shippe, y they shulde come, z helpe thē. And they came, z fylled both the shippes full, so y they yōncke. Whan Symon Peter sawe y, he fell do vne at Jesus knees, z sayde: LORD, go frome, for I am a synfull man: for he was astonnyed and all that were w him, at this draught of fishes which they toke, and so were James and Ihon also the somes of Zebede, which were Symens companyens. And Jesus sayde vnto Symō: Feare not, for frō hence forth thou shalt take men. And they brought the shippes to londe, and lest all, and folowed h m.

Mat 4. c

Mat 9. a
Marc 1. d

And it fortunēd as he was in a cite, beholde, there was a man full of leprosy. Whā he sawe Jesus, he fell vpo his face, z besougt h m, and sayde: LORD, yf thou wilt, thou

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canst make me cleane. And he stretched out his hāde, and touched him, and sayde: I wil, be thou cleane. And immediatly the leprosy departed from him. And he charged him, y he shulde tell no mā, but go thy waye (sayde he) and shewe thyself vnto y prest, and offre for y clensynge, as Moyses cōmaunded, for a witnesse vnto thē. But y fame of hē wete out farther abroad, z there came moch people together, to heare him, z to be healed by hī frō their sicknesses. And he departed in to the wyldernesses, z gaue him self to prayer.

And it fortunēd vpo a daye, y he taught, and there sat y pharises and scribes, which were come out of all the townes of Galile, and Jewry, and frō Jerusale, and the power of the LORD wete frō him, z healed euery man. And beholde, certayne men brought vpon a bed, a man y had y palysie, and they sought how they might brynge him in, and laye him before him. And whan they coude not synde by what waye they might brynge him in (for y people) they clymmed vpo y toppe of the house, z let him downe thorow the tylinge w the bed, amōge thē before Jesus. And whan he sawe their faith, he sayde vnto hī: Man, y synnes are forgivenē y. And the scribes and pharyses begāne to thynke, z saide: What is he this, y speaketh blasphemie. Who cā forgene synnes, but onely God?

Neuertheles whā Jesus perceiued their thoughtes, he answered, and saide vnto thē: What thynke ye in yō hertes? Whether is easier to saye: Thy synnes are forgivenē y, Or to saye: Aryse, and walke? But that ye maye knowe, that the sonne of mā hath power to forgene synnes vpon earch, he sayde vnto y sicke of the palysie: I saye vnto y: Aryse, take vp y bed, and go home. And immediatly he rose vp before thē, z toke vp the bed y he had lyen vpo, and wete home, and praysed God. And they were all astonnyed, and gaue God y prayse, and were fylled w feare, and sayde: We haue sene maruelous thynge to daye.

And afterwarde he wete out, and sawe a publican named Leui, syttinge at y receate of custome, z he sayde vnto him: Followe me. And he lest all, rose vp, z folowed him. And Leui made hī a greate feast in his house. And many publicans z other sat w hī at y table. And the scribes and pharyses murmured agaynst his disciples, z saide: Wherfore do ye eate z drynke w publicāns z synners? And Jesus answered, z sayde vnto thē: The which I am not come to call y righteous, but sinners to repentance.

Leui. 14. a

Mat 9. a
Marc 2. a

Esa 43. d
and 44. d

Mat 9. a
Marc 2. a
Ioh 1. a

Mat 9. a
Marc 2. b
Luc 15. a

Luc 7. c
and 15. a

1. Tim 1. c

The gospel

of S. Luke.

But they sayde vnto him: Wherfore fast
 & disciples of Ihs so of, & praye so moch, &
 the disciples of the pharises likewise, but y
 disciples eate and drynke? And he sayde vn
 to them: Can yemaake the weddyng childe
 fast, so longe as the brydegrome is with the?
 But the tyme wil come that the brydegro
 me shalbe take frō the, then shal they fast.

And he sayde vnto them a symilitude:
 No man putteth a pece of new cloth in to
 an olde garment: for els he renteth the new,
 and the pece of the new agreeth not with
 the olde. And no man putteth new wyne in
 to olde vessels, for els y new wyne barsteth
 the vessels, and runneth out it self, and the
 vessels perishe. But new wyne must be
 put in to new vessels, and so are they both
 preserved. And there is no man that dryn
 keth the olde, and wolde straight waye ha
 ue the new, for he sayeth: the olde is plea
 saunter.

The VI. Chapter.

And it fortuneth vpon an after prynci
 pall Sabbath, that he wente thorow
 the come felde, & his disciples plucked
 the eares of come, and ate, and rubbed the
 with their hādes. But certayne of the pha
 rises sayde vnto them: Wherfore do ye that,
 which is not lawfull to do vpon the Sab
 bath? And Jesus answered, and sayde vnto
 the: Haue ye not red what David dyd, whā
 he was hongrie, and they that were with
 him, how he wente in to the house of God,
 and toke the shewbied, and ate, and gaue
 also vnto them that were with him, which
 was lawfull for no man to eate, but for the
 prestes onely? And he sayde vnto them: The
 sonne of man is LORD euen ouer the Sab
 bath.

It came to passe vpo another Sabbath,
 that he wēte in to the synagoge, and taught
 and there was a man, whose right hande
 was wythied. But y serybes and pharises
 marked him, whether he wolde heale vpon
 the Sabbath, that they might fynde an oc
 casion agaynst him. Neuertheles he percea
 ued their thoughtes, and sayde vnto the mā
 with the wythied hande: Aryse, and steppe
 forth here. And he arose, and stepped forth.
 Then sayde Jesus vnto the: I wil axe you
 a question: What is it lawfull to do vpo the
 Sabbath? good, or euell? to saue life, or to
 destroye it? And he behelde the all rounde
 aboute, and sayde vnto them: Stretch out
 thine hande. And he dyd so. Then was his
 hande restored him to right, euen as whole
 as the other. But they were fylled full of

madnes, and commoned together, what
 they wolde do to him.

And it fortuneth at the same tyme, that he
 wente out in to a mountayne to praye, and
 continued all night in prayer to God. And
 whā it was daye, he called his disciples, and
 chose twelue of them, whom he called also
 apostles. Symon, whom he named Peter,
 and Andrew his brother, James and Ihon,
 Phylippe and Bartylmew, Mathew and
 Thomas, James the sonne of Alphens, Sy
 mon called Zelotes, Judas the sonne of Ja
 mes, and Judas Iscarioth, which was the
 traytoure.

And he wente downe with them, and sto
 de vpon a playne in the felde, and the com
 pany of his disciples, and a greate multitu
 de of people, from all Jewry, and Ierusalē,
 and from Tyre and Sydon by the see coast,
 which were come to heare him, and to be
 healed of their diseases, and they that were
 vexed with foule spretes, were healed. And
 all the people sought to touch him, for there
 wente vertue frō him, and healed the all.

And he lift vp his eyes vpo his disciples,
 and sayde: Blessed are ye poore, for yours is
 the kyngdome of God. Blessed are ye that
 hunger here, for ye shalbe satysfied. Blessed
 are ye y wepe here, for ye shal laugh. Blessed
 are ye, whan men hate you, and put you out
 of their cōpanyes, and reuyle you, and cast
 out youre name as an euell thinge, for the
 sonne of mans sake. Reioyse ye then, and be
 glad: for beholde, youre rewarde is greate in
 heauen. Euen thus dyd their fathers vnto
 the prophetes also.

But wo vnto you riche, for ye haue youre
 cōsolacion aliready. Wo vnto you that are
 full, for ye shal hunger. Wo vnto you that
 laugh here, for ye shal wepe and wayle. Wo
 vnto you whan euery man prayseth you,
 Euen so dyd their fathers vnto the false pro
 phetes also.

But I saye vnto you that heare: Loue
 youre enemies: do good vnto them that ha
 te you: blisse them that curse you: praye for
 them that wrongfully trouble you. And
 who so smyteth the on the one cheke, offre
 him y other also. And who so taketh awaye
 thy cloake, forbyd him not y cote also. Who
 so euer axeth of the, geue him: and who so
 taketh awaye thyne, are it not agayne.
 And as ye wolde that men shulde do vnto
 you, euen so do ye vnto them likewise.

And yf ye loue them that loue you, what
 thāke haue ye therfore? For synners also lo
 ue their louers. And yf ye do good for youre

Mat. 14. c
 Marc. 6. c
 *Mat. 10. m
 Marc. 7. b
 and 6. a
 Luc. 9. a
 Act. 1. b

Mat. 4. c
 Marc. 7. a

C
 Mat. 5. 0

Amos. 6. a

*Tob. 4. c
 Eccli. 31. b
 Mat. 7. a
 D
 Mat. 5. e

Mat. 23. a
 Marc. 2. c

1 Reg. 21. c
 *Exo. 25. c

Mat. 12. b
 Marc. 3. a

The gospel

good doers, what thanke haue ye therfore? For synners also do even the same. And yf ye lende vnto them, of whō ye hope to receaue what thanke haue ye therfore? For synners also lende vnto synners, that they maye receaue as moch agayne. But rather loue ye yō enemies, do good, and lende, lokyng for nothynge therof agayne: so shal yō reward be greate, and ye shalbe the children of the hyest, for he is kynde, enen to the vnthankfull and to the euell.

Be ye therfore mercifull, as youre father also is mercifull. Judge not, and ye shal not be iudged. Condepnē not, and ye shal not be condempned. Forgeue, and ye shal be forgiven. Geue, and to you shalbe geuen. A good measure, pressed downe, shaken together, & rūnyng ouer, shal mē geue in to youre bosoms. For with what measure ye meete, with the same shal it be measured to you agayne.

And he sayde a similitude vnto thē: Can the blynde shewe the waye to yō blynde? Do they not both thē fall in to the dyche? The disciple is not aboue his master. But whoso euer is perfecte, y same shalbe as his master. But n hy seist thou a moore i thy brothers eye, and considere not the beame, that is in thine awne eye? Or how canst thou saye vnto thy brother: holde styll brother, I wil plucke y moate out of thyne eye, and thou thy self seist not y beame in thine awne eye? Thou ypocryte, fyrst cast the beame out of thine awne eye, and thē shalt thou se clearly to pull the moate out of thy brothers eye.

For it is no good tre, y bryngeth forth euell frute: and no euell tre y bryngeth forth good frute. Euery tre is knowne by his frute. For mē gather not fygges of thornes, ner grapes of lufhes. A good mā out of y good treasure of his hert, bryngeth forth y which is good: and an euell mā out of the euell treasure of his hert, bryngeth forth that which is euell. For of the abundaunce of the hert, the mouth speaketh.

But why call ye me LORDE LORDE, & do not that I saye vnto you? Who so euer cometh vnto me, and heareth my wordes and doth thē, I wil shewe yeu to whom he is lyke. He is lyke vnto a man which buylded an house, and digged depe, and layed y foundation vpon a rocke. Whan the waters came, the floudes bett vpon that house, and coude not moue it: for it was grounded vpon y rocke. But he that heareth and doth not, is lyke vnto a man that buylded his house vpon the earth without foundation, and the streames bett vpon it, and it fell immediatly,

of S. Luke. Fo. xxix.

and greate was the fall of that house.

The VII. Chapter.

Whan he had ended his talkyng vnto the people, he wente in to Capernaum: and a captaynes seruaunt laye deed sicke, whom he loued. Whā he herde of Iesus, he sent the elders of the Jewes vnto him, and prayed him, that he wolde come, and make his seruaunt whole. But whā they came to Iesus, they besought him instantly, & sayde: He is worthy y thou shuldest shewe this for him, for he loueth oure people, & hath buylded vs y synagoge. And Iesus wente w them.

Now whan they were not farre from y house, y captaine sent frēdes vnto hī, sayenge vnto him: O LORD, trouble not thy self. I am not worthy, y thou shuldest enter vnder my rofe, and therfore I thought not my self worthy to come to y: but speake y worde, & my seruaunt shalbe whole. For I my self also am a mā, subiecte to the hygher aucterite, & haue seudyers vnder me. And I saye vnto one: Ge, & he geeth. And to another: Come, & he cometh. And to my seruaunt: Do this, & he doeth it. Whan Iesus herde y, he marueyled at hī, & turned him aboute, & sayde vnto y people y folowed hī: I saye vnto you: So greate faith haue I not founde, no not in Israel. And whā they that were sent, came home agayne, they founde the seruaunt that was sicke, whole.

And it fortunēd afterwarde, that he wente into a cite called Taim, and many of his disciples wente with him, and moch people. Whan he came nye to the gate of the cite, behelde, there was caried out one deed, which was the onely sonne of his mother, and she was a wyddowe, and moch people of the cite wente with her. And whan the LORDE sawe her, he had cōpassion on her, and sayde vnto her: Wepe not. And he came nye, and touched the Coffyn. And they that bare him, stode styll. And he sayde: Yonge man, I saye vnto the: Aryse. And the deed sat vp, and beganne to speake. And he belyuered him vnto his mother. And there came a feare on them all, and they praysed God, and sayde: A greate prophet is rysen amon ge vs, and God hath vssited his people. And this fame of him was noysed in all Jewry, and in all y regions that laye rounde aboute.

And the disciples of Ihs shewed him of all thesē thinges. And Ihs called vnto him two of his disciples, and sent thē vnto Iesus sayenge: Art thou he that shal come, or shal

26
Mar. 13
Iohā. 4. f

23

5 Re. 17. c
4 Re 4. d
Act. 9. f
and 20. b

Iohā 4. g
and 6. b

Mat 7. a
and 18. c

Pro. 11. c

Mat 7. a
Marc. 4. c

Mat. 15. b

Mat. 10. c
Iohā. 15. b

Mat 7. a

Mat 7. b
and 12. d

Mal. 1. a
Mat 7. b
and 25. a
y Mat 7. c
Iaco. 1. c

The gospell

of S. Luke.

we loke for another? Whan the men came to him, they sayde: Jhon y baptist hath sent vs vnto the, sayenge: Art thou he that shal come, or shal we loke for another?

C At the same houre healed he many from sicknesses & plagues, and fro euill spretes, and vnto many that were blynde, he gaue sight. And Jesus answered, & sayde vnto the: Go yo waye, shewe Jhon, what ye haue sene & herde. The blynde se, the harte go, the lepers are clensed, the deaf heare, the deed aryse, the Gospell is preached vnto y poore, and blessed is he, that is not offended at me.

Esa 55. 2

Esa 61. 2

Mat. 11. 2

Whan the messengers of Jho were departed, Jesus begane to speake vnto y peo ple cōcernynge Jho: What are ye gone out for to se in y wylderness? Wolde ye se a rebe, that is shakē w the wynde? Or what are ye gone out for to se? Wolde ye se a mā clothed in soft rayment? Beholde, they that are gorgeously arrayed, & lyue delycately, are in kyn gres courtes. Or what are ye gone out for to se? Wolde ye se a prophet? Yee I saye vnto you: one that is more the a prophet. This is he, of whom it is wrytten: Beholde, I sende my messenger before y face, which shal pre pare thy waye before the. For I saye vnto you: Amonge the y are borne of women, there is no greater prophet the Jhon the baptist. For with ston, dyng he that is lesse in the kyngdome of God, is greater then he.

Mat. 11. 2

Mat. 11. 2

And all the people that herde him, and y publicans, iustified God, and were baptysed with the baptyne of Jhon. But the phari ses and scribes despyed y counsell of God against the selues, & were not baptised of hi.

D

Mat. 11. 2

But the LORD E saide: Where vnto shal I liken the men of this generacion? And whom are they like? They are like vnto chil dre which syt in the market, and crye one to another, and saye: We haue pyped vnto you, and ye haue not daunsed: we haue mourned vnto you, & ye haue not wepte. For Jhon y baptist came, and ate no bred, and drake no wyne, and ye saye: he hath y deuell. The son ne of man is come, eateth and drynketh, & ye saye: This man is a glutton and a wyne beb ber, a frende of publicans and synners. And wyssdome is iustified of all hir children.

Mat. 11. 2

Mat. 16. 2

Mar. 14. 2

1oh 2. 18. 2

And one of the pharises desyred him, y he wolde eate with him. And he wente in to the pharises house, and sat him downe at y table. And beholde, there was in the cite a womā, which was a synner. Whē she knewe that Jesus sat at the table in the pharises house, she brought a boxe with oynment, & stode behynde at his fete, and wepte, and be-

ganne to water his fete with teares, and to drye the w the hayres of hir heade, and kys sed his fete, & anoynted the with oyntment.

But whan the pharise which had called h him sawe that, he spake within himself, and sayde: If this mā were a prophet, he wolde knowe who, & what maner of woman this is that toucheth him, for she is a synner. And Jesus answered, and saide vnto him: Simō, I haue somerwhat to saye vnto the. He say te: Master saye on. A certayne lender had two detters, the one ought fyue hundred pens, the other fiftie: but whan they had no thinge to paye, he forgane the both. Tell me which of them wyl loue him most? Symon answered, and sayde: He, (I suppose) to whō he forgane most. Then sayde he vnto him: Thou hast iudged right.

Luc. 11. 2

And he turned him to the woman, and sayde vnto Symō: Seist thou this womā? I am come in to thine house, thou hast geue me ne water vnto my fete, but she hath wa tred my fete with teares, and dried the w the hayres of hir heade: Thou hast geue me no kysse, but she (sens the tyme she came in) hath not ceassed to kysse my fete: Thou hast not anoynted my heade w oyle, but she hath anoynted my heade with oynment. Ther fore I saye vnto the: Many synnes are for geuen her, for she hath loued moch. But vnto whom lesse is forgiven, the same loueth the lesse.

And he sayde vnto her: Thy synnes are forgiven the. Then they that sat at the ta ble with him, beganne to saye within them selues: What is he this, that forgiveth syn nes also? But he sayde vnto the woman: Thy faith hath saued the, Go thy waye in peace.

The VIII. Chapter.

Wid it fortunēd afterwarde, that he wente thorow the cities and townes, and preached, and shewed y Gospell of the kyngdome of God, and the twelve w him. And certayne women also, whō he had healed fro euill spretes and infirmities: Namely, Mary - which is called Magdalene, out of whom wente seven deuils, and Joa na y wife of Chusa herodes stewarde, and Susanna, and many oher, that mynistred vnto them of their substance.

26

Luc. 11. 2

Luc. 14. 2

Now whā moch people were gathered together, and haisted vnto him out of the ci ties, he spake by a synilitude: There wente out a sower to sowe his seede, & whyle he was sowynge, some fell by the waye syde, and was troddē vnder fote, and the foules of the

Mat. 13. 2

Marc. 4. 2

The gospel

eyteate it vp. And some fell on stone, and when it was spronge vp, it withered awaye, because it had no moystnesse. And some fell amonge thornes, and the thornes spronge vp with it, and choked it. And some fell vpon a good grounde, and spronge vp, and bare frute an hundredfold. Whā he sayde this he cryed: Who so hath eares to heare, let him heare.

Mat. 13. b
Marc. 4. a
Ma. 6. b
And his disciples asked him, and sayde: What similitude is this? And he sayde: Vnto you it is geue, to knowe the mysteryes of the kyngdome of God, but vnto the other in parables, & though they se it, they shulde not se it, and though they heare it, they shulde not vnderstande.

This is the parable: The seede is the worde of God: As for those that are by & waye syde, they are they that heare it, afterwarde cometh the deuell, and taketh awaye the worde out of their hertes, that they shulde not beleue, and be saued. But they on & stone, are soch as when they heare it, receaue the worde with ioye, and these haue no rote: they beleue for a whyle, and in the tyme of temptation they fall awaye. As for it that fel amonge the thornes, are soch as heare it, and go forth amonge the cares, riches and voluptuousness of this life, and are choked and bringe forth no frute. But that on the good grounde, are they that heare the worde, and kepe it in a pure good hert, and bringe forth frute in pacience.

Mat. 5. b
Marc. 4. b
Luc. 11. c
Mat. 13. d
Marc. 4. b
No man lieth a candle, and couereth it with a vessell, or putteth it vnder a table, but setteth it vpon a candellsticke, that soch as go in maye se light. For there is nothinge hyd, that shal not be openly shewed: and there is nothinge secrete, that shal not be knowne, and come to light. Take hede therefore how ye heare. * For who so hath, vnto him shalbe geue: but who so hath not, from him shalbe taken awaye, euē the same that he thynketh to haue.

There wente vnto him his mother and his brethren, and coude not come at him for the people. And it was tolde him. Thy mother and thy brethren stonde without, and wolde se the. But he answered, & sayde vnto the: My mother and my brethren are these, which heare the worde of God, and do it.

Mat. 9. c
Marc. 4. d
And it fortuneth vpon a certayne daye, & he wente into a shippe, and his disciples with him, & he sayde vnto the: Let vs passe ouer to the other syde of & lake. And they thrust of fro the lode. And as they sayled, he slepte. And there came a storme of wynde vpon &

of S. Luke. Ho. xxx.

lake, and the waves fell vpon the, and they stode in greate ioperdy. Then wete they vnto him, and waked him vp, & sayde: Master master, we perishe. Then he arose, and rebuked the wynde, and the tepest of water, and they ceassed, and it waxed calme. But he sayde vnto the: Where is youre faith? Neuertheles they were afrayed, and wōdred, and sayde one to another: What is he this? For he comaundeth the wyndes and the water; and they are obedient vnto him. And they sayled forth in to the countre of the Gadarenes, which is ouer agaynst Galile.

Mat. 8. d
Marc. 5. a

And when he wente out to londe, there met him out of & cite a mā, which had a deuell longe tyme, & ware no clothes, & taried in no house, but in the graues. Neuertheles when he sawe Iesus, he cried, and fell downe before him, and cried loude, & sayde: What haue I to do with the Iesus, thou sonne of the highest God? I beseeke the, that thou wilt not trouble me. For he comaunded the foule spiete, that he shulde departe out of the mā, for he had plagued hi a lōge season. And he was bounde with cheynes, and kepte in fetters, and he brake the bondes in sonder, and was caried of the deuell in to the wyl-dernesse.

And Iesus asked him, and sayde: What is thy name? He sayde: Legion. For there were many deuells entred in to him. And they besought him, that he wolde not comaunde the to go in to the depe. But there was there a greate heerd of swyne fedynge vpon the mountayne, and they besought him, that he wolde geue them leue, to entre in to & same. And he gaue the leue. Then departed & deuels out of the mā, and entred into the swyne. And the feerd rushed headlynges with a storme in to the lake, and were drowned. But when herdmē sawe what had chaunced, they fled, and tolde it in the cite and in the villagies.

Mat. 8. d
Marc. 5. b

Then wente they out, for to se what was done, and came to Iesus, and founde the mā (out of whom the deuyls were departed) sittinge at Iesus fete, clothed, and in his right mynde, and they were afrayed. And they & had sene it, tolde the how the possessed was healed. And the whole multitude of & countre of the Gadarenes besought him, that he wolde departe from them, for there was a greate feare come vpon the. And he gat him in to & shippe, and turned agayne. And the man out of whō the deuels were departed, besought him, & he might be with him. But Iesus sent him awaye, and sayde: Go

Marc. 5. b

The gospell

of S. Luke.

home agayne, and shewe how greate thinges God hath done for the. And he wente his waye, & preached thorow out all þe cite, how greate thinges Jesus had done for hi.

Mat 9. c
Marc 5. c

And it fortuneth whā Jesus came agayne, the people receaved him, for they wayted for him. And beholde, there came a man named Jairus (and he was a ruler of the synagoge) and fell at Jesus fete, & besought him, that he wolde come in to his house. For he had but one daughter (vpon a twolue yeare of age) and she laye at y^e poynt of death. And as he wente, the people thronged him.

Mat 9. c
Marc 5. c

S And a womā hauinge the bloudyssue twolue yeares, (which had spent all hir substantie vpon phisicians, and coude be healed of none) came behynde, & touched the hemme of his garnēt, and immediatly hir yssue of bleude was stanchēd.

And Jesus sayde: Who hath touched me? But whan they all denyed, Peter sayde, and they that were with him: Master, the people thronge the and thrust the, and thou sayest: Who hath touched me? Jesus saide: Some body hath touched me, for I fele, that there is vertue gone out fro me. But whan the woman sawe that she was not hyd, she came treblyng, and fell downe before him, and tolde him before all the people, for what cause she had touched him, & how she was healed immediatly. And he sayde vnto her: Doughter, be of good comfōrt, thy faith hath made the whole, go thy waye in peace.

Mat 9. c
Marc 5. d

Whyle he yet spake, there came one frō y^e ruler of y^e synagoges house, and sayde vnto him: Thy daughter is deed, discease not the master. Whan Jesus herde that, he answered him, and sayde: Feare not, beleue onely, and she shal be made whole. But whan he came in to the house, he suffred no man to go in, save Peter, and James and Jhō, and the father and mother of the mayden. They wepte all, and sorowed for her. But he sayde: Wepe not, for she is not deed, but slepeth. And they laughed hi to scorne, knowinge n ell that she was deed. But he thrust them all out, and toke her by the hande, and cryed, and sayde: Maydē aryse. And hir sperte came agayne, & she arose straight waye. And he comaunded to geue her meate. And hir elders were astonnyed. But he charged them, that they shulde tell no man, what was done.

Iohā. 11. b

Mat 10. a
Marc 5. b
and 6. a
Luc 8. b

* Mar 6. a
Luc 10. a

The IX. Chapter.

And he called the twolue together, and gaue them power and auctorite ouer all deuils, and that they might

heale diseases. And he sent the out to preach the kyngdome of God, and to heale y^e sicke, and sayde vnto them: Ye shal take nothin ge with you by the waye, nether staff, ner scryppe, ner bried, ner money: ner haue two coates. And into what house so ever ye entre, there abyde, tyll ye go thence. And who so ever receaue you not, departe out of the same cite, and shake of the dust from youre fete, for a wytnesse ouer them. And they departed, and wente thorow the townes, preaching y^e Gospell, & healinge euery where.

Mat 10. b
Marc 6. b
Act. 13. c

Mat 14. a
Marc 6. b

Herode the Tetrarcha herde of all that was done by him. And he toke care, for so moch as it was sayde of some: Jhō is rysen agayne from the deed: of some, Elias hath appeared: of some, One of the olde prophetes is rysen agayne. And Herode sayde: Jhō haue I beheaded, who is this then, of whō I heare soch thinges? And he desyred to se him.

* Mar 14. b
Marc 6. d
Iohā. 6. a

And the Apostles came agayne, and tolde him how greate thinges they had done. And he toke them to him, and wente asyde into a solytary place by the cite called Bethsaida. Whan the people knewe of it, they followed him. And he receaued them, and spake vnto them of the kyngdome of God, and healed soch as hade nede therof. But the daye beganne to go downe. Then came the twelue to him, and sayde vnto him: let the people departe frō the, that they maye go in to the townes rounde aboute, and in to y^e vyllages, where they maye fynde lodgyng & meate, for we are here in y^e wyldernesse. But he sayde vnto them: Geue ye them to eate. They sayde: We haue nemoire but fyue loaves and two fyshes. Excepte we shulde go & bye meate for so moch people (for there were vpon a fyue thousand men) But he sayde vnto his disciples: Cause them to syt downe by fifties in a cōpany. And they dyd so, and made them all to syt downe. Then toke he the fyue loaves and two fyshes, and loked vp towarde heauē, and sayde grace ouer them, brake them, and gaue them to the disciples, to set the before the people. And they ate, and were all satisfied. And there were taken vp of that remayned to them, twolue baskettes full of broken meate.

Mat 16. a
Marc 8. d

And it fortuneth whan he was alone, and at his prayer, and his disciples with him, he axed them, and sayde: Whom saye the people that I am? They answered, and sayde: They saye, thou art Jhon the baptist: Some, that thou art Elias: Some, that one of the olde prophetes is rysen agayne. But he

Iohā. 6. g
* Mar 16. c
and 20. b

The gospell

of S. Luke. Ho. xxxi.

Iohā. 6. g

Mat. 16. c
and 16. b
Marc. 8. d
p. d 10. d
Luc. 18. d

Marc. 8. c

Luc. 17. d

Mat. 10. d
Marc. 8. c
Luc. 12. a

Mat. 10. d
Marc. 8. c

Mat. 17. a
Marc. 9. a
p. 2. Pe. 1. d

Mat. 17. a
Marc. 9. a

Deut. 10. c

Mat. 17. b
Marc. 9. b

sayde vnto them: Whom saye ye that I am? Then answered Peter and sayde: Thou art the Chust of God. And he charged them strately, and commaunded them, that they shulde tell this vnto no mā, and sayde: For the sonne of man must suffre many thinges, and be cast out of the Elders and of y^e hye prestes, and scribes, and be put to death, and ryse agayne the thirde daye.

Then sayde he vnto them all: If eny mā wil folowe me, let hi denie himself, & take vp his crosse daylie, & folowe me. * For who so ever wil saue his life, shal lose it. But who so loseth his life for my sake, shal saue it. For what auantage hath a man, though he wanne the whole worlde, and loseth himself, or runneth in dammage of himself? Who so is ashamed of me and of my sayenges, of him shall the sonne of mā also be ashamed, whan he cometh in his glory, and in the glory of his father, and of the holy angels. I saye vnto you of a treuth: there be some of them that stonde here, which shall not taste of death, tyll they se the kyngdome of God.

And it fortuneth, that aboute an eght dayes after these wordes, he toke vnto him Peter, Ihon and James, and wente vp in to a mouit for to praye. And as he prayed, the shappe of his countenance was chaunged of another fashyon, and his garment was whyte, and shyned: and beholde, two men talked with him, which were Moses and Elias, that appeared gloriously, and spake of his departynge, which he shulde fulfill at Jerusalem. As for Peter and them that were with him, they were full of slepe. But whan they awoke, they saw his glory, and the two men stondynge with him.

And it chaunced, whan they departed fro him, Peter sayde vnto Jesus: Master, here is good beyng for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elias, and wylt thou what he sayde. But whyle he thus spake, there came a cloude, and ouershadowed them. And they were afrayed, whan the cloude covered them. And out of the cloude there came a voyce, which sayde: This is my deare sonne, * heare him. And whyle this voyce came to passe, they founde Jesus alone. And they kepte it close, and tolde no mā in those dayes eny of the thinges which they had sene.

And it chaunced on the nexte daye after, whan they came downe from the mount. moch people met him, and beholde, a man amonge the people cryed out, and sayde:

Master, I beseeke the, loke vpon my sonne, for he is my onely sonne: beholde, the spiete taketh him, and sodenly he crieth, and he teareth him, that he someth, and with payne departeth he from him, whan he hath rente him. And I besought thy disciples to cast him out, and they couldenot. Then answered Jesus, and sayde: Oh thou vnfaithfull and croked generacion, how longe shal I be with you, & suffre you? Brynge hither thy sonne. And whan he came to him, the deuell rente him and tare him. But Jesus rebuked the soule spiete, and healed the chylde, and delynered him vnto his father agayne. And they were all amased at the myghty power of God.

And whyle they wondred every one at all thinges which he dyd, he sayde vnto his disciples: Comprehende these sayenges in youre eares. For the sonne of man must be delynered in to the hādes of men. But they wylt not what that worde meened, and it was hyd from them, that they vnderstode it not. And they were afrayed to aske him of that worde. * There came a thought also amonge them, which of them shulde be the greatest. But whā Jesus sawe the thoughtes of their hert, he toke a childe, & set him harde by him, and sayde vnto them: Who-soeuer receaueth this childe in my name, receaueth me: and who so ever receaueth me, receaueth him that sent me. * But who so is leest amōge you all, y^e same shal be greate.

Then answered Iho, and sayde: Master, we sawe one dryue out deuils in thy name, and we forbad him, for he folowed the not with vs. And Jesus saide vnto him: For byd him not, for he that is not agaynst vs, is for vs.

And it fortuneth whan the tyme was fulfilled that he shulde be receaued vp from hence, he turned his face to go straight to Jerusalem, and before him he sent messengers, which wente their waye, and came in to a towne of the Samaritans, to prepare lodginge for him. And they wolde not receave him, because he had turned his face to go to Jerusalem. But whan his disciples James and Ihon sawe that, they sayde: LORDE, wilt thou, that we commaunde, that fyre fall downe from heaven, and consume them, * as Elias dyd? * Nevertheless Jesus turned him aboute, and rebuked them, and sayde: Knowe ye not, what maner of spiete ye are of? The sonne of man is not come to destroye mens soules, but to saue them. And they wente in to another towne.

Marc. 1. e
Luc. 4. d

Mat. 15. e
and 23. b
Marc. 8. d
and 9. d
Luc. 1. g
and 12. d

* Marc. 15. a
Marc. 9. d
Luc. 22. b

Mat. 10. e
Marc. 9. d
Luc. 10. b
Iohā. 12. c
* Mat. 30. d
Marc. 9. d
and 10. e
Luc. 22. b

4. Re. 1. e

The gospel

of S. Luke.

Mat. 8. c

And it fortunēd as they went by the waye, one sayde vnto him: I wil folowe the, whither so euer thou go. And Iesus sayde vnto him: The foxes haue holes, and the byrdes vnder the heauē haue nestes: but the sonne of man hath not wher to laye his heade.

Mat. 9. c

And he sayde vnto another: Followe me. He sayde: Syr, geue me leue first to go, and burye my father. But Iesus sayde vnto him:

* Leuit. 1. b

* Let the deed burye their deed. But go thou thy waye, and preach the kyngdome of God.

* 3. Re. 19.

And another sayde: Syr, I will folowe the, * but geue me leue first, to go byd them farwele, which are at home in my house. Iesus sayde vnto him: Whoso putteth his hande to the plowe, and looketh backe, is not mete for the kyngdome of God.

a. Pet. 3. d

The X. Chapter.

Afterwarde the LORDE appoynted out other seuentie, and sent them two and two before him in to euery cite and place, whither he himself wolde come, and sayde vnto them: The harvest is greete, but the labourers are fewe. Praye therfore the LORDE of the harvest, to sende forth labourers in to his harvest. So youre waye: be holde, I sende you forth as the lābes amonge y wolues. Beare nether wallet, ner scryppe, ner shues, and * salute no mā by the waye. In to what so euer house ye entre, first saye: Peace be in this house. And yf the childe of peace be there, youre peace shal rest vpon him. If no, then shal youre peace turne to you agayne. But tary ye still in the same house, eatinge and drynkinge soch as they haue. For the labourer is worthy of his rewarde.

Mat. 9. d

Mat. 10. a

Marc. 6. a

Luc. 9. a

4. Re. 4. d

Mat. 10. b

Marc. 6. b

Luc. 9. a

Act. 11. c

and 18. a

Go not from house to house. And in to what so euer cite ye entre, and they receaue you, eate soch thinges as are set before you. And heale the sicke that are there, and saye vnto them: The kyngdome of God is come nye vnto you. But in to what so euer cite ye come, and they receaue you not, go youre waye out in to the stretes of the same, and saye: Euen the very dust which cleaueth vpon vs of youre cite, wpe we of vpon you. But of this ye shal be sure, that the kyngdome of God was come nye vnto you. I saye vnto you: It shalbe easyer for Sodome in that daye, then for that cite.

Mat. 11. b

and 11. b

Wo vnto the Chorazin, wo vnto the Bethsaida: for yf the miracles which haue

bene done amonge you had bene done at Tyre and Sidon, they had bene pennaunce longe agoo, syttinge in sackcloth and in ashes. Neuertheles it shalbe easyer for Tyre and Sidon at the iudgment, then for you. And thou Capernaum which art exalted vnto the heauen, shalt be thrust downe vnto hell. He that heareth you, heareth me: and he that despyseth you, despyseth me: but who so despyseth me, despyseth him y sent me.

Mat. 10. c

Ioh. 12. c

Marc. 9. d

The seuetie came agayne with ioye, and sayde: LORDE, the deuels also are subdued vnto vs in thy name. But he sayde vnto them: I sawe Sathan fall downe from heauen as a lightenyng. Beholde, * I haue geuen you power to treade vpon serpentes and scorpions, and ouer all power of the enemye, and nothinge shal hurte you. Neuertheles, reioyce not ye in this, that the spites are subdued vnto you: but reioyse, * that your names are wrytten in heauen.

Esa. 14. b

Apo. 12. c

* Mat. 16. c

Act. 28. b

* Phil. 4. a

Apo. 17. b

C

Mat. 11. c

At the same houre reioysed Iesus in spiete, and sayde: I prayse the (O father and LORDE of heauen and earth) that thou hast byd these thinges from the wyse and prudent, and hast opened them vnto babes. Euen so father, for so it pleased the. All thinges are geuen ouer vnto me of my father: * and no man knoweth who the sonne is, but onely the father: nether who the father is, save onely the sonne, and he to whō the sonne wil open it.

Mat. 16. c

Ioh. 11. a

* Mat. 11. c

Ioh. 7. c

s. b. 10. b

And he turned him vnto his disciples, and sayde in especiall: Blessed are the eyes, which se that ye se. For I saye vnto you: Many prophetes and kynges, wolde haue sene the thynges that ye se, and haue not sene them: and to haue herde the thynges that ye heare, and haue not herde hem.

Mat. 11. d

And beholde, there stode vp a scribe and tempted him, and sayde: Master, what must I do, to inheret euerlastinge life? He sayde vnto him: What is wrytten in the lawe? How readeest thou? He answered and sayde: Thou shalt loue thy LORDE God with all thy hert, with all thy soule, with all thy strength, and with all thy mynde, and * thy neighbour as thy self. He sayde vnto him: Thou hast answered right: this do, and thou shalt lyue. But he wolde haue iustified himself, & sayde vnto Iesus: Who is then my neighbour?

Deut. 6. b

Leui. 19. c

Rom. 13. b

Then answered Iesus, and sayde: A certayne man wente downe from Ierusalem vnto Jericho, and fell amonge murtherers,

The gospel

which stryped him out of his clothes, and wounded him, and wente their waye, and left him half dead. And by chaunce there came downe a prest the same waye: and whan he sawe him, he passed by. And likewise a Levite, whā he came nye vnto the same place and sawe him, he passed by. But a Samaritane was goynge his iourney, and came that waye, and whan he sawe him, he had compassion vpon him, wente vnto him, bounde vp his woundes, and poured oyle and wyne therin, and lifte him vp vpon his beast, and brought him into the ynn, and made prouysion for him. Vpon the next daye whan he departed, he toke out two pens, and gaue them to the doost, and sayde vnto him: Take cure of him, and what so euer thou spendest more, I wil paye it the, whan I come agayne. Which of these thre now thinkest thou, was neighbour vnto him, that fell amonge the murtherers? He sayde: He that shewed mercy vpon him. Then sayde Iesus vnto him: Go thy waye then, and do thou likewise.

It fortuneth as they wete, that he entred into a towne, where there was a woman named Martha, which receaued him in to hir house. And she had a sister, called Mary, which sat hir downe at Iesus fete, and herkened vnto his worde. But Martha made hir self moche to do, for to serue him. And she stepte vnto him, and sayde: LORDE, carest thou not, that my sister letteth me serue alone? Byd her therfore, that she helpe me. But Iesus answered, and sayde vnto her: Martha Martha, thou takest thought, and combest thy self aboute many thinges: * there is but one thinge needefull. Mary hath chosyn a good parte, which shal not be taken awaye from her.

The XI. Chapter.

And it fortuneth that he was in a place, and prayed. And whan he had ceased, one of his disciples sayde vnto him: LORDE, teach vs to praye, as Iohn also taught his disciples. He sayde vnto the: Whan ye praye, saye: O oure father which art in heauen, halowed be thy name. Thy Kyngdome come. Thy wil be fulfilled vpon earth, as it is in heauen. Gene vs this daye oure daylie bred. And forgene vs oure synnes, for we also forgene all them that are betters vnto vs. And lede vs not in to temptation, but deliuer vs from euell.

of S. Luke. Ho. xxxij.

And he sayde vnto them: Which of you is it that hath a frende, and shulde go to him at mydinght, and saye vnto him: frende, lende me thre loaves, for a frende of myne is come to me out of the waye, and I haue nothinge to set before him: and he within shulde answer and saye: Disquyte me not, the doore is shutt already, and my children are with me in the chamber, I can not ryse, and geue the. I saye vnto you: and though he wolde not aryse and geue him, because he is his frende, yet because of his vnshamefast begginge he wolde aryse, and geue him as many as he neded.

And I saye vnto you also: Aye, and it shal be geuen you: Seke, and ye shal fynde: knocke, and it shalbe opened vnto you. For who so euer axeth, receaueth: and he that seeketh, syndeth: and to him that knocketh, shal it be opened. If the sonne are bled of eny of you that is a father, wyl he geue him a stone therfore? Or yf he axe a fysh, wyl he for the fysh offre him a serpent? Or yf he axe an egg, wyl he profer him a scorpion? If ye then which are euell, can geue youre children good giftes, how moch more shal the father of heauen geue the holy spire vnto them that are him?

And he driue out a deuill that was dont me: and it came to passe whan the deuill was departed out, the domme spake, and the people wondred. But some of them sayde: He dryueth out the deuils, thorow Beelzebub the chefe of the deuils. The other tempted him, and desyred a token of him from heauen. But he knewe their thoughtes, and sayde vnto them: Euery kyngdome denyded within it self, shal be desolate, and one house shal fall vpo another. If Sathan then be at variaunce within himself, how shal his kyngdome endure? Because ye saye, that I dryue out deuils thorow Beelzebub.

And yf I dryue out deuils thorow Beelzebub, by whom the do youre children dryue them out: Therefore shall they be youre iudges. But yf I cast out the deuils by the synner of God, then is the kyngdome of God come vnto you.

Whan a stronge harnessed man kepeth his house, that he possesseth is in peace: but whan a stronger then he cometh vpo him, and ouercometh him, he taketh fro him all his wapens, wherin he trusted, and denydeth the spoyle. He that is not with me, is agaynst me: and he that ga-

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Pro. 8. b
Mat. 7. a
Iohā. 14. b
15. a. 16. c

Mat. 9. d
and 12. c

Marc. 3. b

Mat. 12. e
* Col. 4. b

Deut. 31. a

* Psal. 136. a

The gospell

of S. Luke.

thereth not with me, scattereth abroad.

Mat. 12. c

When the uncleane spiete is gone out of a man, he walketh thorow drye places, seekinge rest, and fyndeth none. Then sayeth he: I wil turne agayne in to my house, from whence I wente out. And when he cometh, he fyndeth it swept, and garnished. Then goeth he, and taketh vnto him seuen other spietes, worse then himself. And when they are entred in, they dwell there. And the ende of that man is worse then the begynnyng.

And it fortuned when he spake soch, a certayne woman amonge the people lift vp hir voyce, and sayde vnto him: Blessed is y^e wombe that bare the, and the pappes that thou hast sucked. But he sayde: Yee blessed are they that heare the worde of God, and kepe it.

Marc. 8. b

* Ion. 2. a
and 3. b

5 Re. 10. a
a 1st 9. a
Mat. 12. d

When the people were gathered thicke together, he beganne to saye: This is an euell generacion, they desyre a tokē, and there shal no token be geuenthem, but the tokē of the prophet Jonas. * For like as Jonas was a tokē vnto the Ninuytes, so shal the sonne of man be vnto this generacion. The quene of the south shal aryse at the iudgment with the men of this generacion, and shall condemne them: for she came from the ende of the worlde, to heare the wysdome of Salomon. And beholde, here is one more then Salomon. The men of Ninie shal aryse at the iudgment with this generacion, and shall condemne them: for they dyd penance after the preachinge of Jonas: and beholde, here is one more then Jonas.

Mat. 5. b
Marc. 4. b
Luc. 5. b

* Mat. 6. c

A man lighteth a candell, and putteth it in a preuy place, nether vnder a bushell, but vpon a candilstick, that they which come in, maye se y^e light. * The eye is the light of the body. If thine eye then be synge, all thy body shal be full of light: but yf thine eye be wicked, then shal all thy body be full of darknesse. Take hede therefore, that the light which is in the, be not darknesse. If thy body now be light, so that it haue no parte of darknesse, then shal it be all full of light, and shall light the euen as a cleare lightenyng.

But whyle he yet spake, a certayne pharise prayed him, that he wolde dyne with him. And he wente in, and sat him downe at the table. When the pharise sawe that, he marneyled, that he washed not first before dyner. But the L O R D E sayde vnto

him: Now do ye pharises make cleane the outsyde of the cuppe and platter, but youre inwarde partes are full of robbery and wickednesse. Ye fooles, is a thynge made cleane within, because the outsyde is clenfed? Neuertheles geue almesse of that ye haue, and beholde, all is cleane vnto you.

Mat. 23. e

But wo vnto you pharises, ye thattymynt and rewe, and all maner herbes, and passe ouer iudgment and y^e loue of God. These ought to haue bene done, and not to leaue the other vndone.

Mat. 23. e

Wo vnto you pharises, for ye loue to syt vppermost in the synagoges, and to be saluted in the market.

Mat. 23. a
Marc. 12. d
Luc. 10. e

Wo vnto you scribes and pharises, ye ypocrites, for ye are like conered sepulchres, where ouer men walke, and are not aware of them.

Then answered one of the scribes, and sayde vnto him: Master, with these wordes thou puttest vs to rebuke also. But he saide: And wo vnto you also ye scribes, for ye ladden men with vntollerable burthens, and ye youre selues touch them not with one of y^e synners.

Mat. 23. b

Wo vnto you, for ye buylde the sepulchres of the prophetes, but youre fathers put them to death. Doubtes ye beare wytnesse, and consente vnto the dedes of y^e fathers: for they slewe them, and ye buylde their sepulchres.

Mat. 23. d

Therefore sayde the wysdome of God: I wil sende prophetes and Apostles vnto the: and some of them shal they put to death and persecute, that the bloude of all the prophetes which hath bene shed sens the foundation of the worlde was layed, maye be requyred of this generacion: from the bloude of Abell, vnto y^e bloude of Zachary, which perished betwene the altare and y^e temple. Yee I saye vnto you: it shalbe requyred of this generacion.

Mat. 23. e

Gen. 4. b
* 2. Pa. 24. b

Wo vnto you scribes, for ye haue receaued y^e keye of knowlege. Ye are not come in youre selues, and haue forbydden them that wolde haue bene in.

Mat. 23. b

When he spake thus vnto them, the scribes and pharises beganne to preasse fore vpon him, and to stoppe his mouth with many questions, and layed wayte for him, and sought to hunte out some thynge out of his mouth, that they might accuse him.

The XII. Chapter,

The gospel

of S. Luke. Ho. xxxij.

2 Here were gathered together an innumerable multitude of people, in so much that they trode one another: Then beganne he, and sayde first vnto his disciples: Bewarre of the leuen of the Pharises, which is ypocrisie. * But there is nothinge hyd, that shal not be discovered: neither secreete, that shal not be knowne. Therefore what soeuer ye haue spokē in darknesse, that same shal be herde in light: and that ye haue spoken into the eare in the chābers, shalbe preached vpon the house toppes.

But I saye vnto you my frendes: Be not afrayed of them that kyll the body, and after that haue nomore that they can do. But I wil shewe you, whom ye shal feare. Feare him, which after he hath kyled, hath power also to cast in to hell: Yee I saye vnto you: Feare him. Are not fyue sparowes bought for two sarchinges? Yet is not one of them forgotten before God. The very hayres of youre heade also are nombred eue ry one. Feare not therefore, for ye are better then many sparowes.

I saye vnto you: Who so euer knowlegeth me before men, him shal the sonne of mā also knowlege before the angels of God: But he that denyeth me before men, shal be denyed before the angels of God. And who so euer speaketh a worde agaynst the sonne of man, it shalbe forgiven him: But who so blasphemeth the holy goost, it shal not be forgiven him.

3 Whan they brynge you in to their synagoges, and to the rulers & officers, take ye no thought, how or what ye shal answeere, or what ye shal speake: for the holy goost shal teach you in the same houre, what ye ought to saye.

But one of the people sayde vnto him: Master, byd my brother deuyde the inheritaunce with me. Neuertheles he sayde vnto him: Man, who hath set me to be a iudge or heretage parter ouer you? And he sayde vnto them: Take hede, and bewarre of couetousnesse, for noman lyueth therof, that he hath abundaunce of goodes. And he tolde them a symilitude, and sayde: There was a riche man, whose felde had brought forth frutes plenteously, and he thought in himself, and sayde: What shal I do? I haue nothinge wher into gather my frutes. And he sayde: This wil I do, I wil breake downe my barnes, & buylde greater, and therin wil I gather all myne increace, & my goodes, & wil saye vnto my soule: Soule, thou hast much goodes layed vp in store for many

yeares, take now thine ease, eate, danke, and be mery. But God sayde vnto him: Thou foole, this night shal they requyre thy soule from the, * and whose shal it be that thou hast prepared? Thus goeth it with him & gathereth treasure for himself, and is not riche in God.

But he sayde vnto his disciples: Therefore I saye vnto you: Take ye no thought for youre life, what ye shal eate: neither for youre body, what ye shal put on. The life is more then meate, and the body more then raimēt. Consydre the rauen, they nether sowe ner reape, they haue also nether storehouse ner barne, and yet God feedeth them. But how much better are ye then the foules?

Which of you (though he take thought therfore) coulde put one cubyte vnto his stature? Seinge then ye be not able to do that which is least, why take ye thought for the other? Considre the lilies vpon the felde, how they growe: they labour not, they spynne not. But I saye vnto you: that euen Salomon in all his royaltie was not clothed like one of these. Wherfore yf God so cloth the grasse, & is to daye in y felde, and tomorrow shalbe cast into the fornace, how much more shal he clothe you, o ye of litle faith? Are not ye therfore what ye shal eate, or what ye shal drynke, and clymme not vp an hye? The heithen in the worlde seeke after all soch thinges. But seeke ye the kyngdome of God, and all these shal be mynistred vnto you.

Feare not thou litle flocke, for it is youre fathers pleasure to geue you the kyngdome. Sell that ye haue, and geue almesse. Make you bagges, which ware not olde: enen a treasure that neuer fayleth in heauen, where no thefe cometh, and no moth corrupeth: for where youre treasure is, there wil youre hert be also.

Let youre loynes be gerbed aboute, and youre lightes burnynge, and be ye like vnto men that wayte for their lord, agaynst he returne from the mariage, that whan he cometh & knocketh, they maye straight waye open vnto him. Blessed are those seruantes, whom the LORDE (whan he cometh) shal fynde watynge. Verely I saye vnto you: * He shal gyde vp him self, and make them sit downe at the table, and shal go by them, and mynister vnto them. And yf he come in the seconde watch, and in the thirde watch, and fynde them so, blessed are those seruantes. But be sure of this, that yf the good man of the house knewe, what houre the thefe wolde come, he wolde surely watch,

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and not suffre his house to be broken vp. Therefore be ye ready also, for at an houre whan ye thynke not, shal the sonne of man come.

Mat. 25. a

But Peter sayde vnto him: LORDE, tel- lest thou this synnitude vnto vs, or to all men also? The LORDE sayde: How greete a thinge is a faithfull and wyse steward, whom his lorde setteth ouer his housholde, to geue the their dewtye in due season? Bles- sed is that seruaunt, whom his lorde (whan he cometh) shal fynde so doynge. Verely I saye vnto you: he shal set him ouer all his goodes. But yf the same seruaunt shal saye in his hert: Tush, it wil be longe or my lorde come, and shal begynne to synke yf seruan- tes and maydens, yee z to eate and drynke, z to be dionke: the same seruautes lorde shal come in a daye whan he lokech not for him, and in an houre that he is not aware of, z shal hew him in peces, and geue him his re- ward with the vnbeleuers.

Apo. 16. c

Mat. 24. d

12co. 4. b

The seruaunt that knewe his lordes wil and prepared not himself, nether dyd acor- dinge to his will, shal be beaten with many strypes: But he that knewe it not, and yet dyd thinges worthy of strypes, shal be bea- ten with few strypes. For like vnto whom moch is geuen, of him shal moch be sought: and like to whom moch is comycted, of him shal moch be requyred.

I am come to kyndle fyre vpo earth, and what wolde I rather, the that it were kynd- led already. Notwithstodinge I must first be baptised with a baptyne, and how am I payned tyll it be ended? Thynke ye, that I am come to brynge peace vpon earth? I tell you nay, but rather debate. For from hence forth there shal be at varyaunce in one house: thre agaynst two, and two agaynst thre. The father shal be deuyded agaynst the sonne, and the sonne agaynst the father: the mother agaynst the doughter, z the doughter agaynst the mother: the mother in lawe agaynst hir doughter in lawe, and yf doughter in lawe agaynst hir mother in lawe.

Mat. 10. e

Mich. 7. a

Mat. 16. a

And he sayde vnto the people: Whan ye se a cloude ryse out of y west, straight waye ye saye: there cometh a shower, and so it is: and whan ye se the southwynde blowe, ye saye: It wil be hote, and it cometh so to passe. O ye ypocrytes, ye can discerne the fa- shion of the skye and of the earth: Why can ye not discerne this tyme also? Yee and why ingde ye not of youre selues, what is right?

Whyle thou goest with thine aduersary vnto the Prynce, geue diligēce by the waye,

that thou mayest be quyte of him, lest he brynge the before the iudge, and the iudge delyner the to the iaylar, and the iaylar cast the in to prison. I tell the, thou shalt not co- me out thence, tyll thou paye the vtremost myte.

The XIII. Chapter.

Here were present at the same season A certayne, that shewed him of y Galileans, whose bloude Pilate had mē- gled with their awne sacrifice. And Jesus answered, and sayde vnto them: Suppose ye, that these Galileans were greater synners then all the other Galileans, because they suffred soch punysshment? I tell you naye, but excepte ye amēde youre selues, ye shal all perishe likewyse. Or thinke ye that y eigh- teen (vpon whom the tower in Siloe fell and felle them) were guiltie aboue all men that dwell at Jerusalem? I tell you naye: but excepte ye amēde youre selues, ye shal all perishe likewyse.

2
Aa. 5. c

And he tolde them this synnitude: A cer- tayne mā had a sygge tre, which was plan- ted in his vynyarde, z he came and sought frute thereon, and founde none. Then sayde he vnto the wynegardener: Beholde, This thre yere longe haue I come euery yere, and sought frute vpon this sygge tre, and fynde none: cut it downe, why hyndreth it the greunde? But he answered, and sayde: Syr, let it alone yet this yere, tyll I dygge roude aboute it and donge it, yf it wyl bryn- ge forth frute: Yf no, then cut it downe af- terwarde.

And he taught in a synagoge vpon the Sabbath: and beholde, there was a womā, which had a sprete of infirmyte eightene yeres, and was croked, and coulde not well loke vp. Whan Jesus sawe her, he called her to him, and sayde vnto her: Woman, be deli- uered from thy disease. And he layed his han- des vpo her, and immediatly she was made straight, and praysed God. Then answered the ruler of the synagoge, and toke indigna- cion (because Jesus healed vpo y Sabbath) and sayde vnto the people: There are fyve dayes, wherin men ought to worke, in them come and be healed, and not on the Sab- bath.

B

Then the LORDE answered him, and say- de: Thou ypocryte, both not euery one of you lowse his oxe or asse fro the crybbe vpo Sabbath, and leade him to the water: But shulde not this (which is Abrahams doughter) whom Sathan hath bounde now eigh- tene yeres, be lowsed from this bonde vpo

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the Sabbath: And whan he thus sayde, all his aduersaries were ashamed. And all the people reioysed ouer all the excellent dedes, that were done by him.

Mat. 13. d
Marc. 4. a And he sayde: What is the kyngdome of God like? Or wher vnto shal I cōpare it? It is like a grayne of mustarde sēde, which a man toke, and cast in his garden: and it grewe, and wared a greate tre, and the foules of the ayre dwelt amonge the brannches of it.

Mat. 13. e
Gen. 18. a And agayne he sayde: Wher vnto shal I liken the kyngdome of God? It is like vnto leuen, which a woman toke, and myxt it amōge thre peckes of meele, tyll it was all leuended. And he wētethow cities and townes, and taught, and toke his iourney toward Jerusalem.

Mat. 7. b
Mat. 25. a And one sayde vnto him: **LORDE**, are there few (thinkest thou) that shalbe saued? But he sayde vnto them: Seryue ye to entre in at the strayte gate, for many (I saye vnto you) shal seke to come in, and shal not be able. From that tyme forth, whan the good man of the house is rysen vp, and hath shut the dore, then shal ye begynne to stonde without, and to knocke at y dore, and saye: **LORDE LORDE**, open vnto vs. And he shal answer, and saye vnto you: I knowe you not whence ye are.

Psal. 6. b
Mat. 7. b
and 25. d Then shal ye begynne to saye: We haue eaten and dronken before the, and thou hast taught vs vpon y stretes. And he shal saye: I tell you, I knowe you not whence ye are. Departe fro me all ye workers of iniquyte. There shalbe wepyng and gnashinge of teth, when ye shal se Abraham, and Isaac, and Jacob and all the prophetes in y kyngdome of God, and youre selues thrust out. And whā they shal come from the east and from the west, from the north and from the south, which shal sit at y table in the kyngdome of God. And beholde, there are last, which shal be fyrst: and there are first, which shalbe last.

Mat. 11. b
Mat. 19. d
and 20. b
Marc. 10. c **D** Upon the same daye there came certayne of y pharises, and sayde vnto him: Get the out of the waye, and departe hence, for Herode wyl kyll the. And he sayde vnto the: Go ye and tell that fore: beholde, I cast out deuels, and heale the people todaye and to-morrow, and vpo the thirde daye shal I make an ende: for it can not be, that a prophet perishe without Jerusalem.

Mat. 23. e O Jerusalem Jerusalem, thou that kyllest the prophetes, and stonest the that are sent vnto y, how oft wolde I haue gathered thy

children together, even as the henne gathereth hir nest vnder hir wynges, and ye wolde not: Beholde, yō habitacion shal be left vnto you desolate. For I saye vnto you: ye shal not se me, tyll y tyme come that ye shal saye: blessed be he, y cōmeth in y name of the **LORDE**. **The XIII. Chapter.**

Luc. 19. d
Psal. 117. c

Ald it fortunēd that he came into the house of one of y chese pharises vpo a Sabbath, to eate bried, z they watched him. And beholde, there was a mā before him, which had y dropsye. And Jesus answered, z spake vnto the scribes and pharises, z sayde: Is it lausfull to heale on the Sabbath? But they helde their tonge. And he toke him, and healed him, z let him go, and answered, and sayde vnto the: Which of you shal haue an ore or an asse fallen in to a pytche, and wil not straight waye pull him out on the Sabbath daye? And they coude not answer him agayne to that.

2

And he tolde a symilitude vnto y gestes, whā he marked how they chose the hyest seates, z sayde vnto the: Whan thou art byddē of eny man to a weddyng, sit not downe in the hyest rowme, lest a more honorable man the thou be byddē of him, and he that bade both the and him, come z saye vnto y: geue this mā rowme, and thou the begynne with shame to take y lowest rowme. But rather whā thou art byddē, go and sit in y lowest rowme, that whā he that bade the, cōmeth, he maye saye vnto the: Frende, sit vp hyer: then shalt thou haue worship in the presen

Luc. 6. m
and 11. b
Mat. 23. b
Marc. 1. a

Exo. 23. a
Deut. 22. b

ce of them that sit at the table. For who so ever exalteth himself, shalbe brought lowe: and he y humbleth himself, shalbe exalted. He sayde also vnto him that had bydden him: Whā thou makest a dyner or a supper, call not thy frendes, ner thy brethien, ner thy kynnsfolkes, ner y riche neighbours, lest they call the agayne, and recompēce be made y. But whā thou makest a feast, call the poore, the crepell, the lame, the blynde, then art thou blessed, for they can not recompēce y. But it shalbe recompensed the in the resurrection of the righteous.

Pro. 25. a

Mat. 23. b
Luc. 14. b

Tob. 4. c

Whan one of them that sat by at the table herde this, he sayde vnto him: Blessed is he, that eateth bried in y kyngdome of God. But he sayde vnto him: A certayne mā made a greate supper, and called many ther to. And in y houre of the supper he sent his seruāte, to saye vnto the y were byddē: Come, for now are all thinges ready. And they began all together to excuse the selues one after another: The first saide vnto hi: I haue

Mat. 22. a
Apoc. 19. b

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bought a ferme, and I must nedes go forth and se it, I praye y haue me excused. And y seconde sayde: I haue bought syue yoke of oxen, and now I go to proue them, I praye the haue me excused. And the thirde sayde: I haue married a wife, therfore can I not come. And the seruaunt came, and brought his lorde worde agayne therof.

Then was the good man of the house displeased, and sayde vnto his seruaunt: Go out quicfly in to the stretes and quarters of y cite, and brynge in hither the poore and crepell, and lame and blynde. And the seruaunt sayde: lorde, it is done as thou hast comaunded, and there is yet more room. And the lorde sayde vnto the seruaunt: Go out into the hye wayes, and to the hedges, and compell them to come in, that my house maye be fylled. But I saye vnto you: that none of these men which were bydden, shal tasyt of my supper.

D There wente moch people with him, and he turned him aboute and sayde vnto them: If eny man come vnto me, and hate not his father, mother, wife, childre, brethre, sisters, yee and his owne self, also, he can not be my disciple. And whosoever beareth not his crosse, and foloweth me, can not be my disciple.

Which of yon is it y wil buylde a tower, and syttech not downe first and counteth y cost, whether he haue sufficiēt to perfourme it, lest after he hath layed the foundaciō, and is not able to perfourme it, all they that se it, begynne to laugh hym to scorne, z to saye: This man beganneto buylde, and is not able to perfourme it. Or what kynge wil go to make battayl agaynst another kynge, and syttech not downe first, and casteth in his mynde, whether he be able with ten thousande, to mete him that commeth agaynst him with twentye thousande? Or els, whyle the other is yet a greate waye of he sendeth embassage, and desyareth peace. So likewise enery one of you that forsaketh not all that he hath, can not be my disciple.

Mat. 5. b
Marc. 9. e Salt is a good thinge: but yf the salt be vsfauery, what shal they season withall? It is nether good vpon the lande, ner in the donge hyll, but shal be cast awaye. He that hath eares to heare, let him heare.

The XV. Chapter.

Mat. 9. a
Marc. 2. b
Luc. 5. d
*** Luc. 5. d**
and 7. e **A** Here resorted vnto him all the publicans and synners, that they might heare him. And y pharises and scriybes murmured, and sayde: This man receaueth synners, and eateth with them. But he

tolde the this symilitude, and sayde: What man is he amonge you, that hath an hundred shepe, and yf he loose one of the, that leaueth not the nyne and nyentye in the wyl der nesse, and goeth after that which is lost tyll he fynde it? And whan he hath founde it, he layeth it vpon his shulders with ioye: and whan he commeth home, he calleth his frendes and neighbours, and sayeth vnto the: Reioyce with me, for I haue founde my shepe, y was lost. I saye vnto you: Eue so shal there be ioye in heauen ouer one synner that doth pennaunce, more then ouer nyne and nyentye righteous, which nede not repen- **Luc. 5. d**

B Or what woman is it that hath ten grotes, yf she loose one of them, that lighteth not a candell, and sweepeth the house, and seeketh diligently, tyll she fynde it? And whan she hath founde it, she calleth hir frendes z neighbourresses, and sayeth: Reioyce with me, for I haue founde my grote, which I had lost. Euen so (I tell you) shal there be ioye before the angels of God, ouer one synner y doth pennaunce.

And he sayde: A certayne man had two sennes, and the yonger of them sayde vnto the father: Father, geue me the porcion of y goodes, that belongeth vnto me. And he deu yded the good vnto them. And not longe thereafter, gathered the yonger sonne all together, z toke his iourney in to a farre countre, and there waisted he his goodes with ryorous luyng. Now whan he had spent all that he had, there was a greate verch thorow cut all the same lōde. And he begane to lacke, and wente his waye, and claued to a cytesin of that same countre, which sent him in to his felde, to kepe swyne. And he wolde sayne haue fylled his bely with the coddies, that the swyne ate. And noman gaue him them.

C Then came he to him self, and sayde: How many hyred seruauntes hath my father, which haue bred ynough, and I perish of hunger? I wil get vp, and go to my father, and saye vnto him: Father, I haue synned agaynst heauen and before the, and am no more worthy to be called thy sonne, make me as one of thy hyred seruauntes. And he gat him vp, z came vnto his father. But whan he was yet a greate waye of, his father sawe him, and had cōpassion, and ranne, and fell aboute his neck, and kysed him. Then sayde the sonne vnto him: Father, I haue synned agaynst heauen, and before the, I am no more worthy to be called thy sonne. But the **Psal. 11. a**
Iob. 11. b

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father sayde vnto his seruantes: Brynge forth the best garment, and put it vpon him, and geue him a ryng vpon his hande, and shues on his fete, and brynge hither a fed calfe, and kyll it, let vs eate and be mery: for this my sonne was deed, and is alyue agayne: he was lost, and is founde. And they beganne to be mery.

But the elder sonne was in the felde. And when he came, and drew nye to the house, he herde y^e mynstrelsy and daunsynge, and called one of the seruantes vnto him, and asked what it was. He sayde vnto him: Thy brother is come, and thy father hath slayne a fed calfe, because he hath receaued him safe and sounde. Then was he angrie, and wolde not go in. Then wente his father out, and prayed him. But he answered, and sayde vnto his father: Lo, thus many yeares haue I done the seruyce, nether haue I yet broken thy commaundement, and thou gauest me neuer one kydd, y^e I might make mery with my frendes. But now that this thy sonne is come, which deuoured his goodes with harlottes, thou hast slayne a fed calfe. But he sayde vnto him: My sonne, thou art allwaye with me, and all that is myne, is thine: thou shuldest be mery and glad, for this y^e brother was deed, and is alyue agayne: he was lost, and is founde agayne.

The XVI. Chapter.

And he sayde also vnto his disciples: There was a certayne riche man, which had a stewarde, that was accused vnto him, that he had waisted his goodes. And he called him, and sayde vnto him: How is it, that I heare this of the? geue a comptes of y^e stewardshipe, for thou mayest be no longer stewarde. The stewarde sayde within himself: What shal I do? My lord will take awaye the stewardshipe fro me. I can not bygge, and to begg I am ashamed. I wote what I wil do, that when I am put out of the stewardshipe, they maye receaue me in to their houses.

And he called vnto hi all his lordes debtors, and sayde vnto the first: How moch owest thou vnto my lord? He sayde: an hundred tennes of oyle. And he sayde: Take y^e byll, sit downe quykely, and wryte fiftie. Then sayde he vnto another: How moch owest thou? He sayde: an hundred quarters of wheate. And he sayde vnto him: Take thy byll, and wryte foure score. And the lord commended the vnrighteous stewarde, because he had done wysely. For the children of this

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worlde are in their kynde wyser, then the children of light. And I saye vnto you: Make you frendes with the vnrighteous Mammon, y^e when ye shal haue nede, they maye receaue you in to everlastinge Tabernacles.

He that is faithfull in the least, is faithfull also in moch: and he that is vnrighteous in the least, is vnrighteous also in moch. If ye then haue not bene faithfull in the vnrighteous Mammon, who wyll beleue you in that which is true? And yf ye haue not bene faithfull in anothers mans busynesse, who wil geue you that which is youre owne?

No seruant can serue two masters: for Mat. 6. 24 either he shal hate the one, and loue y^e other: or els he shal leane to the one, and despise the other. Ye can not serue God and Mammon.

All these thinges herde the Pharises, which were couetous, and they mocked hi. And he sayde vnto them: Ye are they that iustifie y^e selues before men, but God knoweth youre hertes. For y^e which is hye amonge men, is an abhominacion before God.

The lawe and y^e prophetes prophesied vnto Ihon, and from that tyme forth is y^e Mat. 11. 10 kyngdome of God preached thorow y^e Gospel, and every man preasseth in to it by violence. But easier is it, for heauen and earth to perishe, then one tittle of y^e lawe to fall. Who so euer putteth awaye his wife, and marieth another, breaketh matrimonye: and he that marieth her which is deuorced fro his husbande, breaketh wedlocke also. Mat. 5. 31 and 19. 9. Marc. 10. 11.

There was a certayne riche man, which clothed him self with purple and costly linnen, and fared deliciously every daye. And there was a poore man named Lazarus which laye at his gate full of sores, and desyred to be fylled with the crommes, that fell from the riche mans table. Yet came the dogges, and licked his sores. But it fortuned, that the poore man dyed, and was carried of the angels in to Abrahams bosome. The riche man dyed also, and was buried.

Now when he was in the hell, he lift vp his eyes in the payne, and sawe Abraham a farre of, and Lazarus in his bosome: and he cried, and sayde: Father Abraham, haue mercy vpon me, and sende Lazarus, that he maye dyppe the tynge of his synger in water, and coole my tonge, for I am tormeted in this flāme. But Abraham saide: Remembre sonne, y^e thou hast receaued good in y^e life, and com

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trary wyse Lazarus receaued euell. But now is he comforted, and thou art toment-
ted. And beside all this, there is a greate spa-
ce set betwene vs and you: so y they which
wolde go downe from hence vnto you, can
not: nether maye they passe ouer from then-
ce vnto vs.

Then sayde he: I pray the then father,
that thou wilt sende him vnto my fathers
house, for I haue yet fyue brethien, that he
maye warne them, lest they also come in to
this place of toment. Abraham sayde vnto
him: They haue Moses and the prophetes,
let them heare them. But he sayde: Nay fa-
ther Abraham, but yf one wente vnto them
fro the deed, they wolde do penance. Ne-
uertheles he sayde vnto him: If they heare
not Moses & the prophetes, then shal they
not beleue also, though one rose agayne fro
the deed.

The XVII. Chapter.

A Mat. 18. a I sayde vnto his disciples: It is un-
Marc. 9. e possible that offences shulde not co-
me: but wo vnto him by whom they
come: It were better for him, that a mylsto-
ne were hanged aboute his neck, and he cast
in to the see, then that he shulde offende one
of these litle ones. Take hede to youre selues.
If thy brother trespace agaynst the, rebuke
him: and yf he amende, forgiue him. And
though he synne agaynst the seuen tymes in
a daye, and come seuen tymes in a daye to y
agayne, and saye: It repenteth me, forgiue
him.

And the Apostles sayde vnto y **LORDE:**
Increase oure faith. The **LORDE** sayde: If
ye haue faith as a grayne of mustarde seede,
and saye vnto this **Nolbery tre:** Plucke thy
self vp by the rotes, and plante thy self in the
see, it shalbe obediēt vnto you. Which of you
is it, that hath a seruaunt (which ploweth,
or fedeth the catell) whā he commeth home
from y felde, that he wil saye vnto him: Go
quyckly, and syt the downe to meate? Is it
not thus? that he sayeth vnto him: Make
ready, that I maye suppe, gyrde vp thyself,
and serue me, tyll I haue eaten and dronken,
afterwarde shalt thou eat and drynke also.
Thanketh he the same seruaunt also, becau-
se he dyd that was commaunded him? I
trowe not. So likewise ye, whā ye haue do-
ne all that is cōmaunded you, saye: We are
unprofitable seruautes, we haue done that
we were bounde to do.

And it fortuneth, whan he toke his iour-
ney towarde Jerusalem, he wente thorow
the myddest of Samaria and Galile. And

as he came into a towne, there met him ten
leporous men, which stode as farre of, and lif-
t vp their voyce, and sayde: Jesu master, haue
mercy vpon vs. And whan he sawe them, he
sayde vnto the: Go, and shewe youre selues
vnto y prestes. And it came to passe, as they
wente, they were censed. And one of them
whā he sawe that he was censed, he turned
backe agayne, and praysed God with loude
voyce, and fell downe on his face at his fete,
and gaue him thanks. And the same was a
Samaritane. Jesus answered and saide: Are
there not ten censed? But where are those
nynne? There were els none founde, that tur-
ned agayne, and gaue God the prayse, saue
onely this straūger. And he sayde vnto him:
Aryse, go thy waye, thy faith hath made y
whole.

But whan he was demaunded of y pha-
rises: Whan cometh the kyngdome of God?
He answered them, and sayde: The kyngdo-
me of God cometh not with outwarde ap-
pearauce, nether shal it be sayde: lo, here or
there is it. For beholde, y kyngdome of God
is inwarde in you.

And he sayde to the disciples: The tyme
shal come, whā ye shal desyre to se one daye
of the sonne of man, and shal not se it. And
they shal saye vnto you: Se here, Se there.
Go not ye, nether folowe, for as the lighte-
nyngge shyneth aboue from the heauen, and
lighteth ouer all that is vnder the heanē, so
shal the sonne of mā be in his daye. But first
must he suffre many thinges, and be refused
of this generacion.

And as it came to passe in the tyme of
Lot, so shal it come to passe also in y dayes
of the sonne of man. They ate, they dranke,
they married, and were married, enen vnto y
daye that **Lot** wente in to the Arke, and y
floude came, and destroyed them all.

Likewise also as it came to passe in the
tyme of **Lot**, they ate, they dranke, they
bought, they solde, they planted, they buyl-
ded. But enen the same daye that **Lot** wen-
te out of Sodom, it rayned fyre and brym-
stone from heanē, and destroyed them all.
After this maner also shal it go, in the daye
whan the sonne of man shal appeare.

In that daye, who so is vpo the rose, and
his stuffe in y house, let him not come dow-
ne to fetch it: Likewise he that is in the fel-
de, let him not turne backe, for it that is be-
hynde him. * Remēbre Lottes wife. Who
so euer goeth aboute to saue his life, shal lose
it: and who so euer shal lose it, shal saue it.

I saye vnto you: In y night shal two

Leuit. 14. a

Mat. 24. b
Marc. 13. c

Mat. 16. c

Gen. 7. b
Mat. 24. d

D

Gen. 19. e

Mat. 24. b

* Gen. 19. e
Mat. 10. e
Marc. 8. e

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of S. Luke. Ho. xxxvi.

Mat. 24. d Iye vpon one bed, the one shalbe receaued, the other shalbe forsaaken. Two shalbe gryn-
dinge together, the one shalbe receaued, the
other shalbe forsaaken. And they answered,
and sayde vnto him: Where LORDE? He say-
de vnto the: Where so euer y deed carcase is
there wil y Aegles be gathered together.

The XVIII. Chapter.

2 **1. Tell. 5. c** **S** He tolde them a symilitude, signifi-
ge, y men ought allwayes to praye,
z not to leaue of, z sayde: There was
a iudge in a cite, which feared not God, and
stode in awe of no man. And in the same cite
there was a wedowe, which came vnto him,
and sayde: deliuer me fro myne aduersary.
And he wolde not a greate whyle. But af-
terwarde he thought within hi self: Though
I feare not God, z stonde in awe of no man,
yet seynge this weddowe is so importune
vpon me, I wil deliuer her, lest she come at
the last, and rayle vpon me.

Then sayde the LORDE: Heare what y
vnrightheous iudge sayeth. But shall not
God also deliuer his chosen, that crye vnto
hi daye and night, though he differre the?
I saye vnto you: He shal deliuer them, and
that shortly. Neuertheles, when the sonne
of man cometh, suppose ye, that he shal syn-
de faich vpon earth?

3 And vnto certayne which trusted in the
scelus, that they were perfecte, and despyed
other, he spake this symilitude: There wente
vp two men in to the tēple, to praye: the one
a pharise, the other a publican. The phari-
se stode, and prayed by himself after this
maner: I thanke the God, that I am not
as other men, robbers, vnrightheous, aduou-
cers, or as this publican. I fast twyse in the
weke, I geue the riches of all that I haue.
And the publican stode as farre of, and wol-
de not lift vp his eyes to heauen, but smote
vpon his brest, and sayde: God be thou mer-
cyfull vnto me sinner. I tell you: This man
wente downe in to his house iustified more
the the other. For who so euer exalteth him-
self, shalbe brought lowe: and he that hum-
bleth himself, shalbe exalted.

4 They brought yonge children also vnto
him, that he shulde touch them. But when
the disciples sawe that, they rebuked them.
Neuertheles Jesus called them vnto him,
and sayde: Suffre childre to come vnto me,
and forbyd the not, for of soch is y Kyngdo-
me of God. Verely I saye vnto you: Whoso
euer receaueth not y Kyngdome of God as
a childe, shal not enter therin.

5 And a certayne ruler axed him, and sayde:

Good master, what must I do, that I maye
enheret euerlastinge life? But Jesus sayde
vnto him: Why callest thou me good? The-
re is no man good, but God onely. Thou
knowest the comāndementes: Thou shalt
not breake wedlocke: Thou shalt not kyll:
Thou shalt not steale: Thou shalt not bea-
re false wytnesse: Honour thy father and y
mother. But he sayde: All these haue I kepe-
te from my yough vp. Whā Jesus herde that,
he sayde vnto him: Yet lackest thou one thin-
ge, sell all that thou hast, and geue it vnto y
poore, and thou shalt haue a treasure in hea-
uen, and come z folowe me. Whan he herde
that, he was sory, for he was very riche.

Whan Jesus sawe that he was sory, he
sayde: How hardly shal the riche come in to
the Kyngdome of God? It is easyer for a Ca-
mell to go thorow the eye of a nedle, the for
a rich man to entre in to the Kyngdome of
God. Then sayde they y herde that: Who
can then be saued? But he sayde: loke what
is vnpossible with mē, is possible with God.

Then sayde Peter: Beholde, we haue for-
saaken all, and folowed the. He sayde vnto the:
Verely I saye vnto you: There is no mē y
forsaaketh house, or elders, or brethren, or wi-
fe, or children for the Kyngdome of Gods sa-
ke, which shal not receaue moch more in
this tyme, and euerlastinge life in the worl-
de to come.

He toke vnto him the twolue, and sayde
vnto them: Beholde, we go vp to Ierusalē,
and it shal all be fulfilled, that is wycten by
the prophetes of the sonne of man. For he
shal be deliuered vnto y theythen, and shal-
be mocked, and despytfully intreated, and
spitted vpon: and when they haue scourged
him, they shal put him to deatch, and vpon
the thirde daye shal he aryse agayne. * And
they vnderstode nothinge of these thinges.
And this sayenge was hyd from them, and
they perceaued not the thinges that were
spoken.

And it came to passe, when he came nye
vnto Iericho, there sat one blynde by the
waye, and begged. And when he herde the
people passe by, he axed what it was. Then
sayde they vnto him, that Jesus of Naza-
reth passed by. And he cryed, and sayde: Jesus
thou sonne of Dauid, haue mercy vpon me.
But the people that wente before, rebuked
him, that he shulde holde his tūge. Neuer-
theles he cried moch more: Thou sonne of
Dauid haue mercy vpon me. Jesus stode styl,
z comānded hi to be brought vnto hi. And
when he was come neare, he axed him and

Mat. 19. c
Mat. 19. b

Exo. 20. c

Mat. 19. c
Marc. 10. c

Luc. 1. c

Mat. 19. d
Marc. 10. c

Deu. 25. c
Eccl. 7. c

Mat. 23. b
Luc. 14. b

Mat. 19. b
Marc. 10. b

Luc. 11. a

Luc. 2. g

Mat. 20. d
Marc. 10. c

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sayde: What wilt thou, that I do vnto thee? He sayde: LORDE, that I maye receaue my sight. And Jesus sayde vnto him: Reccaue thy sight, thy faith hath saued thee. And immediately he sawe, and folowed him, & pray- sed God. And all the people that sawe it, gaue God the prayse.

The XIX. Chapter.

21 **A**nd he entred in, and wente thorow Jericho: & beholde, there was a man named Zacheus, which was a ruler of the publicans, and was riche, and desyred to se Jesus what he shulde be, and he coude not for the people, for he was lowe of stature. And he ranne before, and clymmed vp in to a wyldc fygge tre, that he might se him: for he shulde come by waye. And whan Jesus came to the same place, he looked vp, and sawe him, and sayde vnto him: Zache, come downe hastily, for todaye must I turne in to thy house. And he came downe hastily, and receaued him with ioye. Whan they sawe that, they murmured all, and sayde, by he was gone in, to a synner.

Act. 16. 8

But Zacheus stode forth, and sayde vnto the LORDE: Beholde LORDE, the half of my goodes geue I to the poore: and yf I haue defrauded eny man, I restore him foure folde. Jesus sayde vnto him: This daye is health happened vnto this house, for so moch as he also is Abrahams sonne. For the sonne of man is come, to seeke and to saue that which was lost.

Mat. 15. c

Now whyle they herked, he tolde a syn- militude also, because he was nye vnto Jeru- salem, and because they thought, that the Kyngdome of God shulde appeare immedi- atly. And he sayde: A certayne noble man wete in to a farre countre, to receaue hys Kyng- dome, and then to come agayne. This man called ten of his seruauntes, and deliuered them ten pounde, and sayde vnto them: Oc- cupye, tyll I come agayne. But his cietyens hated him, and sent a message after him, and sayde: We wil not haue this man to raigne ouer vs.

Mat. 25. a
Marc. 11. d

22 And it fortuneth whan he came agayne, after that he had receaued the Kyngdome, he bade call for the seruauntes, vnto whom he had geuen his money, by he might knowe, what every one had done. Then came the first and sayde: Syr, thy pounde hath won- ne ten pounde. And he sayde vnto him: Well thou good seruaunt, for so moch as thou hast bene faithfull in the least, thou shalt haue auncoure ouer ten cities. The seconde came also, and sayde: Syr, thy pounde hath won-

ne fyue pounde. And to him he sayde: And thou shalt be ouer fyue cities. And yf thirde came, and sayde: Lo syr, here is thy pounde, which I haue kepte in a napkyn. I was afrayed of thee, for thou art an harde man, thou takest vp by thou hast not layed downe, and reapest that thou hast not sowne. He sayde vnto him: Of thine awne mouth in- dge I the thou enell seruaunt. Anewest thou thou that I am an harde man, takynge vp that I laydenot downe, and reapyng that I dyd not sowe? Wherefore then hast thou not deliuered my money to the exchaunge banker? And at my comynge might I haue requyred myne awne with vantage?

2 Re. 19. c
Mat. 12. d

And he sayde vnto them that stode by: Take yf pounde from him, and geue it vnto him that hath ten pounde. And they sayde vnto him: Syr, he hath ten pounde already. But I saye vnto you: Whosoener hath, vnto him shal be geuen: but from him that hath not, shal be taken awaye euen that he hath. As for those myne enemies, which wolde not that I shulde raigne ouer them, bringe them hither, and slaye them before me. And whan he had thus sayde, he wete on forwar- de, and toke his iourney vp to Jerusalem.

Mat. 13. b
and 25. c
Marc. 4. e
Luc. 8. b

And it fortuneth whan he came nye to Bethphage and Bethany vnto mount Oli- uete, he sent two of his disciples, and sayde: Go in to the towne that lyeth ouer agaynst you, and as sone as ye are come in, ye shal syn- de a foale tyed, & heron yet neuer man satt, lon se it, and bringe it hither. And yf eny man are you wherfore ye losse it, saye thus vnto him. The LORDE hath nede therof.

Mat. 21. a
Marc. 11. a

And they that were sent, wete their waye and founde euen as he had sayde. But whan they lowsed yf foale, the owners therof say- de vnto the: Why losse ye the foale? They sayde: The LORDE hath nede therof. And they brought it vnto Jesus, and cast their clothes vpon the foale, and set Jesus thereon. Now as he wente, they spred their garment- tes in the waye.

Ioh. 3. 14. b

And whan he wete downe fro mount Oli- uete, yf whole multitude of his disciples be- gaue ioyfully to prayse God with loude voy- ce, ouer all the miracles that they had sene, and sayde: Blessed be he, that cometh a Kyng- ge in the name of the LORDE. Peace be in heauen, and prayse in the height. And some of the pharises amonge the people sayde vn- to him: Master, rebukethy disciples. And he answered and sayde vnto them: I tell you, yf these holde their peace, yet shal the sto- nes crye.

Luc. 11. d
Eph. 3. e

Abac. 1. b

The gospel

of S. Luke. Ho. xxxvij.

Iohā 11. d And whan he was come neare, he beheld the cite, and wepte vpo it, and sayde: If thou knewest what were for y peace, thou shuldest remembre it euen in this present daye of thine. But now is it hyd from thine eyes. For the tyme shal come vpon the, that thine enemies shal cast vp a bāke aboute the, and aboute thy children with the, and besiege y, and kepe the in on euery syde, and make the eauen with the grounde, and shal not leaue in the one stone vpon another, because thou hast not knowne y tyme, wherein thou hast bene visited.

Mat. 21. b And he wente into the temple, and began
Marc 11. b ne to dryue out them that bought and solde
Iohā. 2. b therin, and sayde vnto them: It is wyrtten:
* My house is an house of prayer, but ye ha
ue made it a denne of murtherers. And he
raught daylie in the tēple. But the hye prie
stes and the scribes and the chiefe of y peo
ple wente aboute to destroye him, and foun
de not, what to do vnto him. For all the peo
ple stakē by him, and gaue him audience.

The XX. Chapter.
Mat 21. c **Marc. 11. d** **A**ld it fortunēd one of those dayes,
whan he taught the people in the tē
ple, and preached the Gospel, the hye
pries and scribes came to him with the
elders, and spake vnto him, and sayde: Tell
vs, by what auctoure doest thou these thin
ges? Or who gaue the this auctoure? But
he answered, z sayde vnto the: I wil ake you
a worde also, tell it me: The baptyme of Jho
was it from heauen, or of men? But they
thought in them selues, and sayde: If we
saye, from heauen, then shal he saye: Why
dyd ye not the belene him? But yf we saye,
of men, then shal all the people stone vs, for
they be perswaded, that Jhon is a prophet.
And they answered, that they coude not
tell, whence it was. And Jesus sayde vnto
them: Neither tell I you, by what auctoure
I do these thinges.

Mat 21. d **Marc. 12. a** And he beganne to tell the people this sy
militude: A certayne man planted a vynyar
de, and let it out vnto husbādmen, and wen
te himself in to a straunge countre for a grea
te season. And whan his tyme was come, he
sent a seruaūt to the husbādmen, that they
might geue him of the frute of the vynyar
de. But the husbāndmen bet him, and sent
him awaye emptye. And agayne he sent yet
another seruaūt: but they bet him also, and
intreated him shamefully, z sent him awaye
emptye. And besydes this, he sent the thirde
but they wounded him also, and thrust him
out. Then sayde the lord of the vynyarde:

What shal I do? I wil sende my deare son
ne, peraduenture they wil stonde in awe of
him, whan they se him.

But whan the husbānde men sawe the
sonne, they thought in the selues, and sayde:
This is the heyre, come, let vs kyll him, y
the inheritaunce maye be oures. And they
thrust him out of y vynyarde, and slew him.
What shal now the lord of the vynyarde
do vnto them? He shal come, and destroye
those husbāndmen, and let out his vynyar
de vnto other. Whan they herde that, they
sayde: God forbyd.

But he behelde the, and sayde: What is
this then that is wyrtten: The same stone
which the buylders refused, is become the
head corner stone? Who so euer falleth vpon
this stone, shalbe broken in sunder: but vpo
whō so euer he falleth, he shal grynde him
to powder. And the hye pries and scribes
wente aboute to laye handes vpon him the
same houre, and they feared the people: for
they perceaued, that he had spokē this symi
litude agaynst them.

And they watched hi, z sent forth spyes,
which shulde fayne the selues perfecte, that
they might take him in his wordes, to deli
uer him vnto the power and auctoure of y
debite. And they axed him, z sayde: Master,
we knowe that thou sayest z teachest right,
and regardest the outwarde appareance of
no man, but teachest the waye of God truly.
Is it lawfull, that we geue tribute vnto the
Emperoure, or not? But he perceaued their
craftynes, and sayde vnto them: Why tēpte
ye me? Shewe me the peny. Whose ymage
and superscripcion hath it? They answered,
and sayde: The Emperours. Then sayde he
vnto them: Geue the vnto the Emperoure,
that which is the Emperours: z vnto God,
that which is Gods. And they coude not re
proue his worde before the people, and mar
ueyled at his answere, and helde their peace.

Then came vnto him certayne of the Sa
duces (which holte that there is no resurrec
tion) and axed him, and sayde: Master. Mo
ses wrote vnto vs, yf eny mans brother dye
hauynge a wife, and dyeth without childre,
then shal his brother take his wife, and ray
se vp sēde vnto his brother. Now were the
re seuē brethre: the first toke a wife, and dyed
childlesse: and the seconde toke the wife, and
died without children also: and the thirde
toke her, likewise all the seuē, and left no chil
dren behynde the, and dyed. At the last after
them all, the woman dyed also. Now in the
resurreccion, whose wife shal she be of them

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For seven had her to wife. And Jesus answered and saide vnto them: The childre of this worlde marry, & are married, but they y^e shal be woorthy to enioye that worlde and the resurrection from the deede, shal nether marry ner be married, for they can dye nomore. For they are like vnto the angels, and are the children of God, in so moch as they are children of the resurrection.

E But that the deede ryse agayne, hath Moses also signified besydes the bush, when he called the LORD, the God of Abraham, the God of Isaac, and the God of Jacob. But God is not a God of the deede but of the lyuynge, for they lyue all vnto him. Then answered certayne of the scribes, and sayde: Master, thou haist sayde well. And from that tyme forth they durst aske him no more questions.

But he sayde vnto them: How saye they that Christ is Dauides sonne? And Dauid himself sayeth in the booke of the psalmes: The LORD sayde vnto my LORD: Sit thou on my right honde, tyll I make thine enemies thy fote stole. Dauid calleth him LORD, how is he then his sonne?

Now whyle all the people gaue audience, he sayde vnto his disciples: Bewarre of the scribes, which wyl go in longe garmettes, and loue to be saluted vpon the market, and desyre to sit byest in the synagoges, and at the table. They deuoure widowes houses and that vnder a couloure of longe prayenge: These shal receaue the greater damnacion.

The XXI. Chapter.

And he looked vp, and behelde y^e riche, how they put in their offerynges in to the Gods chest. He sawe also a poore widowe, which put in two mytes, and he sayde: Verely I saye vnto you: This poore widowe hath put in more then they all: For these all haue of their excessse put in vnto the offerynge of God, but she of hir pouerte hath put in all hir lyuynge that she had.

And whā some spake of the temple, that it was garnished with goodly stones and Jewels, he saide: The time shal come, when of all this that yese, there shal not be left one stone vpon another, which shal not be broken downe. They asked him, and sayde: Master, whā shal these be? and what shal be the token, when these shal come to passe?

He sayde: Take hede, that ye be not deceaued: For many shal come in my name, and saye, I am he, & the tyme is come hard by. Solowe them not.

But when ye heare of warres and insur-

reccions, be not ye afrayed, for soch must come to passe, but the ende is not yet there so soone. Then sayde he vnto them: One people shal ryse agaynst another, and one realme ageynst another, & shal be greete earthquakes here and there, pestilence, and berth, and fearfull thinges. And great tokens shal there be fro heauē. But before all these, they shal laye handes vpon you, and persecute you, and deliuer you vp in to their synagoges and presons, and brynge you before kynnes & prynces for my names sake. But this shal happen vnto you for a wytnesse. Be at a poynt therfore in youre hertes, that ye take no thought, how ye shal answer: for I wil geue you mouth & wysdome, agaynst the which all youre aduersaries shal not be able to speake ner to resist. But ye shal be deliuered vpon euē of youre elders, bretheren, kynsfolkes and frendes, and some of you shal they put vnto death, and ye shal be hated of every man for my names sake, and yet shal not one hayre of youre heade perishe. Holde fast youre soules with patience.

But when ye shal se Jerusalem besegged with an hoost, then vnderstonde, that the desolacion of it is nye. Then let them which be in Jewry, flye vnto the mountaynes: and let soch as be in the myddest thereof, departe out: and let soch as be in the countrees, not come therin. For these are the dayes of vengeance, that every thinge which is wyrtten, maye be fulfilled. But roo vnto them that are with child, and to them that geue sucke in those dayes: for there shal be greete trouble vpon earth, and wrath ouer this people, and they shal scull chorow the edge of the swerde, and be led captyue amonge all nacions. And Jerusalem shal be troden downe of the heithen, vntyll the tyme of the heithen be fulfilled.

And there shal be tokens in the Sonne and Moone, and starres, and vpon earth the people shal be in soch perplexite, that they shal not tell which waye to turne them selues. And the see and the waters shal roare, and men shal pyn awaye for feare, and for lokynge after the thinges which shal come vpo earth. For euē the very powers of heauen shal moue.

And then shal they se the sonne of man comynge in the cloude with power and greete glory. But when these thinges begynne to come to passe, the loke vp, and lift vpp youre heades, for youre redemption draweth nye.

Esa. 19. 2

Mat. 10. b
and 24. a
Mat. 13. b
Luc. 12. b
Ioh. 1. 15 b
and 16. a

Exod. 4. c
Esa. 54. c
Act. 5. b

Mich. 7. a

Mat. 24. b
Marc. 13. b

Rom. 11. d

Mat. 24. e
Marc. 13. e
Ezec. 38. c
Ole. 20. b
Apoc. 6. e

Esa. 19. a
Luc. 17. c
Ioh. 1. c

I. Ioh. 2. 3. a

Exod. 2. a

Mat. 22. d
Marc. 12. d

Psal. 109. a

Mat. 23. a
Marc. 12. d
Luc. 11. d

Marc. 12. d

1. Cor. 8. b

Mat. 24. a
Marc. 13. a

1. Re. 9. b
Iere. 7. b
Luc. 19. d

I. Ioh. 4. a

The gospel

Mat. 24. c
Marc. 13. d

And he tolde them a symilitude: Beholde the fygge tre, and all tre trees, whā they now shute forth their buddes, ye se by them, and perceaue, that Sommer is now at hande. So likewise ye, whan ye se all these thinges come to passe, be sure that the kyngdome of God is nye. Verely I saye vnto you: This generacio shal not passe, tyll all be fulfilled. Heauen and earth shal passe, but my wordes shal not passe.

Rom. 13. b

But take hede vnto youre selues, that yō hertes be not overlade wih excessse of eatinge and wih dronkenness, and wih takinge of thought for lynynge, and so this daye come vpo you vnawares. For as a snare shal it come on all them that dwell vpon earth.

Mat. 24. d
Marc. 13. d
1 Pet. 5. b

Watch therfore cōtynually, and praye, that ye maye be worthy to escape all this that shal come, & to stōde before y sonne of man.

And on the daye tyme he taught in the temple, but in the night season he wente out and abode all night vpon mount Oliuete. And all the people gat them vp early vnto him in the temple, for to heare him.

The XXII. Chapter.

Mat. 26. a
Marc. 14. a
Iohā. 13. c
11. e and f
* Ioh. 11. a
and 13. c

The feast of swete bred (which is called Easter) drue nye. And y hye prestes and Scribes sought how they might put him to death, and were afrayed of the people. But Satan was entred in to Judas, named Iscariot (which was of y nombre of y twelue) and he wote his waye, and talked with the hye prestes and wih y officers, how he wolde betraye him vnto them. And they were glad, and promysed to geue him money. And he cōsented, & sought oportunitie, y he might betraye hi without eny rumoure.

Mat. 26. b
Marc. 14. b

Then came y daye of swete bred, wherin the Easter lambe must be offered. And he sent Peter and Jhon, and sayde: Go youre waye, prepare vs the Easter lambe, that we maye eate. But they sayde vnto him: Where wilt thou, that we prepare it? He saide vnto them: Beholde, whā ye come into y cite, there shal mete you a man, bearinge a picher of water, folowe him in to the house y he entrech in, and saye vnto the good man of the house: The master sendeth y worde: Where is y ghesthouse, wherin I maye eate the Easter labe with my disciples? And he shal shewe you a greate parlour pained. They wente their waye, and founde as he had sayde vnto them, and made ready the Easter lambe.

And whan the houre came, he sat him downe, and the twelue Apostles wih him,

of S. Luke. Ho. xxxviii.

and he sayde vnto them: I haue hertely desired to eate this Easter labe wih you before I suffre. For I saye vnto you: that hence forth I wil eate nomore therof, tyll it be fulfilled in the kyngdome of God. And he toke the cuppe, gaue thankes, and sayde: Take this and deuyde it amonge you. For I saye vnto you: I wil not drynke of the frute of y wyne, vntyll the kyngdome of God come.

Mat. 26. c
Marc. 14. c
1 Cor. 11. c

And he toke the bred, gaue thankes, and brake it, and gaue it them, and sayde: This is my body, & which shalbe geuen for you. This do in the remembraunce of me. Likewise also the cuppe, after they had supped, and sayde: This cuppe is the new Testamēt in my bloude, which shalbe shed for you.

Iohā 6. f

But lo, the hande of him that betrayeth me, is wih me on the table. And the sonne of man trulye goeth forth, as it is appoynted. But wo vnto that man, by whom he is betrayed. And they beganne to axe amonge them selues, which of them it shulde be, that shulde do that.

Mat. 26. b
Marc. 14. c

There rose a strife also amonge thē, which of them shulde be takē for the greatest. But he sayde vnto them: The kynges of y worlde haue domynion ouer y people, and they that beare rule ouer thē, are called gracious lordes. But ye shal not be so: But the greatest amonge you, shalbe as the yongest, and the chesest, as a seruaunt. For which is the greatest? he that syttech at the table, or he that seruet? Is not he that syttech at the table? But I am amonge you as a mynister. As for you, ye are they, that haue bydde th me in my temptacions. And I wil appoynte the kyngdome vnto you, even as my father hath appoynted me, that ye maye eate and drynke at my table in my kyngdome, & and syt vpon seates, and iudge the twelue trybes of Israel.

Mat. 20. d
Marc. 9. d
and 10. c
Luc. 9. c

1 Pet. 5. a

Luc. 12. d

Mat. 19. d
Apoc. 4. d

But the LORDE sayde: Simon Simon, beholde, Satan hath desired after you, that he might siftte you euen as wheate: but I haue prayed for y, that thy faith fayle not. And whan thou art cōuerted, strenght thy brethren: But he sayde vnto him: LORDE, I am ready to go wih the in to prison, and in to death. Whereupon he sayde: Peter, I saye vnto the: The cock shal not crowe this daye, tyll thou haue thryse denyed, y thou knewest me.

Mat. 26. c
Marc. 14. c
Iohā. 13. d

And he sayde vnto them: Whan I sent you wihout wallet, without scryppe, and wihout shyes, lacked ye eny thinge? They sayde: No. Then sayde he vnto them: But now, he that hath a wallet, let him take it

Mat. 10. a
Marc. 6. a
Luc. 9. a

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vp, likewise also the scrpye. But he that hath not, let him sell his coate, & bye a swerde. For I saye vnto you: It must yet be fulfilled on me, that is wyrtten: He was counted amonge the euell doers. For loke what is wyrtten of me, it hath an ende. But they sayde: LORDE, Beholde, here are two swerdes. He sayde vnto the: It is ynough.

And he wente out (as he was wonte) vnto mount Oliuete. But his disciples folowed him vnto the same place. And whan he came thither, he sayde vnto the: Praye, that ye fall not in to tēptacion. And he gat him from them aboute a stones cast, and kneled downe, prayed, & sayde: Father, yf thou wilt, take awaye this cuppe from me: Neuerthelesse, not my wyll, but thyne be fulfilled. And there appeared vnto him an angell frō heauen, and comforted him. And it came so, that he wrestled with death, and prayed the longer. And his sweate was like droppes of bloude, runnyng downe to the grounde. And he rose vp frō prayer, and came to his disciples, and founde them slepyng for heynesse, and sayde vnto them: What, slepe ye? rylē vp and praye, that ye fall not into tentacion.

But whyle he yet spake, beholde, the multitude, and one of the twolue called Judas wente before them, and he came nye vnto Jesus, to kysse him. But Jesus sayde vnto him: Judas, betrayest thou the sonne of man with a kysse? Whan they that were aboute him, sawe what wolde folowe, they sayde vnto him: LORDE, shal we smyte with the swerde? And one of the stroke a seruaūt of y^e hye prestes, & smote of his eare. But Jesus answered, and sayde: Suffre the thus farre forth. And he touched his eare, & healed him.

But Jesus sayde vnto the prestes and rulers of the temple, and to the Elders that were come vnto him: Ye are come forth as it were to a murtherer with swerdes, & with staves. I was daylie with you in the temple, and ye layed no handes vpon me. But this is youre houre, and the power of darknesse. Neuerthelesse they toke him, and led him, and brought him into the hye prestes house. As for Peter, he folowed hī a farre of.

Then kyndled they a fyre in the myddest of the palace, and sat them downe together. And Peter sat him downe amonge them. Then a damfelle sawe him syttinge by the light, and behelde him well, and sayde vnto him: This same was also with him. But he denyed him, and sayde: Woman, I knowe him not. And after a litle whyle, another

sawe him, and sayde: Thou art one of them also. But Peter sayde: Man, I am not.

And aboute the space of an houre after, another affirmed, & sayde: Verely this was with him also, for he is a Galilean. But Peter saide: Nā, I wote not what thou sayest. And immediatly whyle he yet spake, y^e cock crowe. And the LORDE turned him aboute and looked vpo Peter. And Peter remembered the wordes of y^e LORDE, how he sayde vnto him: Before the cock crowe, thou shalt denye me thrise. And Peter wente out, and wepte bitterly.

The men that helde Jesus, mocked him, and stroke him, blyndfolded him, and smote him on the face, and axed him, and sayde: Prophecie, who is it that smote the? And many other blasphemies sayde they vnto hī.

And whan it was daye, there gathered together the Elders of the people, the hye prestes and scribes, and led him vp before, their counsell, and sayde: Art thou Chust? Tell vs. But he sayde vnto them: If I tell you, ye wyl not beleue: But yf I axe you, ye wyl not answere me, nether wyl ye let me go. From this tyme forth shal the sonne of man syt at the right hāde of the power of God. Then sayde they all: Art thou then y^e sonne of God? He sayde vnto them: Ye saye it, for I am. They sayde: What nede we anye farther wytnesse? We oure selues haue herde it of his awne mouth.

The XXIII. Chapter.

And the whole multitude of the aro- se, and led him vnto Pilate, and begā ne to accuse him, and sayde: We haue founde this felowe peruertinge the people, and forbyddinge to geue trybute vnto the Emperoure, and sayeth, that he is Chust a kynge. But Pilate axed him, and sayde: Art thou the kynge of the Jewes? He answered him, and sayde: Thou sayest it. Pilate sayde vnto y^e hye prestes and to the people: I fynde no cause in this man. But they were the more fearce, and sayde: He hath moued the people, in that he hath taught here & there in all the londe of Jewry, and hath begunne at Galile vnto this place.

Whan Pilate herde mencion of Galile, he axed whether he were of Galile. And whan he perceaued that he was vnder y^e rodes iurisdiccioⁿ, he sent him to Herode, which was also at Jerusale in those dayes. When Herode sawe Jesus, he was exceding glad, for he had longe benedisyous to se him: because he had herde moch of him, & hoped to se a miracle of hī. And he axed him

Esa. 53. c

Mat. 26. c
Iohā. 18. a

Mat. 6. b

Iohā. 6. d

Mat. 26. e
Marc. 14. e
Iohā. 18. a

Mat. 26. f
Marc. 14. f

Iohā. 18. b

E

Luc. 22. e
Mat. 26. c
Mar. 14. e

Mat. 26. c

Mat. 26. f
Mat. 14. g

Col. 3. a
Heb. 1. a
and 10. b

Mat. 26. g

Mat. 27. a
Marc. 15. a
Iohā. 18. d

Mat. 27. b

Mat. 4. b

Luc. 3. a
Luc. 18. d

Luc. 9. a

The goſpell

many thinges. Nevertheless he answered him nothinge. The hye preſtes and ſcrybes ſtoode, and accuſed him ſore. But Herode to his men of warre deſpyſed him, and mocked him, put a whyte garnēt vpon him, and ſent him agayne vnto Pilate. Vpon y ſame daye were Pilate and Herode made frendes together, for afore they had bene at variaunce.

B Pilate called the hye preſtes, and the rulers, and the people together, and ſayde vnto the: Ye haue brought this man vnto me, as one that peruerteth the people, and be- holde, I haue examyned him beſore you, & fynde in the mā none of the cauſes, wherof ye accuſe him: Nor yet Herode: for I ſent you to him, and beholde, there is brought vpon hī nothinge, that is worthy of death. Therfore wil I chaſten him, and let him looſe: for he muſt haue let one looſe vnto them after the cuſtome of the feaſt.

Mat. 27. b
Marc. 15. a
Iohā. 18. c

Iohā. 19. a

Mat. 27. c
Marc. 15. b
Then cried the whole multitude, and ſayde: Awaye with him, and deliuer vnto vs Barabās, which for inſurreccion made in the cite, and becauſe of a murther, was caſt in to priſon. Then called Pilate vnto them agayne, & wolde haue let Jeſus looſe. But they cried, and ſayde: Crucifye him, Crucifye him. Yet ſayde he vnto them, the thirde tyme: What enell thē hath he done? I fynde no cauſe of death in hī, therfore wil I chaſten him, and let him go. But they laye ſtyll vpon him with greate crye, and requyred y he might be crucified. And the voyce of thē and of the hye preſtes preuailed.

C And Pilate gaue ſentence, that it ſhulde be as they requyred, and let looſe vnto thē, him, that for inſurreccio and murther was caſt in to priſon, whom they deſyred, but gaue Jeſus ouer vnto their wyll. And as they led him awaye, they toke one Simon of Cyren (which came from the ſelde) and layed y croſſe vpon him, to beare it after Jeſus.

Mat. 27. d
Iohā. 19. b
zach. 11. c

Iere. 6. a
O'e. 10. b
Apoc. 6. c
And there folowed him a greate multitude of people and of women, which bewailed and lamented him. But Jeſus turned him aboute vnto thē, and ſayde: Ye daughters of Jeruſalē, wepe not ouer me: but wepe ouer youre ſelues, and ouer youre childrē. For beholde, the tyme wil come, wherin it ſhal be ſayde: Bleſſed are the baren, and the wombes that haue not borne, and the pap- pes that haue not geuen ſucke. Then ſhal they begynne to ſaye vnto the mountaynes: Fall vpon vs. And to the hylles: Couer vs. For yf this be done to a grene tre, what ſhal be done then to the drye?

Esa. 57. c And two other (which were myſdoers)

of S. Luke. Ho. xxxix.

were led out alſo, to be put to death with him. And whā they came to y place, which is called Caluery, they crucified him euen there, and the two myſdoers with him, the one on the righte hande, the other on y left. But Jeſus ſayde: Father, forgene them, for they wote not what they do. And they parted his garmentes, and caſt lottes therfore. And the people ſtoode and behelde.

Act. 7. g
* Pſal. 31. b
Mat. 27. c
Marc. 15. c
Iohā. 19. c

D And the rulers mocked him with them, and ſayde: He hath helped other, let him helpe him ſelf now, yf he be Chyiſt y choſen of God. The ſoudyers alſo mocked him, wēt vnto him, & brought him vyneger, and ſayde: If thou be the kynge of the Jewes, then helpe thyſelf. And aboue ouer him was this ſuſcription wytten with letters of Greke, Latyn, and Hebrew: This is the kynge of the Jewes.

Mat. 27. d
Iohā. 19. b

And one of the myſdoers that hanged there, blaſphemed him, and ſayde: If thou be Chyiſt, then helpe thy ſelf and vs. Then answered the other, rebuked him, and ſayde: And thou feareſt not God alſo, which art yet in like dānacion. And truly we are ther- in be right, for we receaue acordinge to oure dedes. As for this man, he hath done nothinge amysſe. And he ſayde vnto Jeſus: LORDE, remembre me, whan thou commeſt in to thy kyngdome. And Jeſus ſayde vnto him: Verely I ſaye vnto the: To daye ſhalt thou be with me in Paradyſe. And it was aboute the ſixte houre, and there was dark- neſſe ouer y whole londe vntyll the nyenth houre. And the Sonne was darkened, and the vayle of the temple rente in two euen thorow the myddes.

Mat. 27. e
Marc. 15. d

And Jeſus cryed loude, & ſayde: Father, in to thy handes I commende my ſpyete. And whan he had ſo ſayde, he gaue vp the gooſt. But whan the Captayne ſawe what had happened, he prayſed God, and ſayde: Verely this was a juſt mā. And all the people that ſtoode by & behelde, whan they ſawe what was done, ſinore vpon their bieſtes, & turned backe agayne. But all his acquaintaunce, and the women that had folowed him out of Galile, ſtoode a farre of, and behelde all theſe thinges.

Act. 13. a
Pſal. 30. a
Act. 7. g
Mat. 27. f
Marc. 15. d

And beholde, a mā named Joſeph, a Se- natour, which was a good juſt man, the ſame had not conſented vnto their counsell, and dede, which was of Arimathia a cite of the Jewes, which ſame alſo prayed for the kyngdome of God: he wēt vnto Pilate, and aſked the body of Jeſus. And he toke him downe, wrapped him in a linnen cloth, and

Mat. 27. g
Marc. 15. e
Iohā. 19. d

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layed him in a hewen sepulcre, wherin neuer man was layed. And it was the daye of preparinge, and the Sabbath dreue on.

Luc. 8. a The women that were come with him out of Galile, folowed him, and behelde the Sepulcre, & how his body was layed. But they returned, and made ready the spices & anointmētes. And vpon the Sabbath they rested, accordinge to the lawe.

The XXIII. Chapter.

Mat. 28. a
Marc. 16. a
Ioh. 20. a
Luc. 24. a
Ioh. 20. b
Luc. 24. c
Mat. 28. b
Marc. 16. b
Ioh. 20. b
Mar. 16. b
Mat. 28. c

Up vpon one of the Sabbathes very early in the mornynge, they came vnto the Sepulcre, and brought yf spices which they had prepared, and certayne women with the. Nevertheless they founde the stone rolled awaye from the sepulcre, and wente in, and founde not the body of yf **LORDE** Iesu. And it happened as they were amased therat, beholde, there stode by them two men in shynynge garmentes. And they were afrayed, and cast downe their faces to the earth. Then sayde they vnto the: What seke ye the lynynge amōge the deed? He is not here. He is risen vp. Remembre, how yf he tolde you whā he was yet in Galile, and sayde: The sonne of man must be deliuered in to the hādes of synners, and be crucified, and the thirde daye rise agayne.

And they remēbried his wordes, and wente from the sepulcre, and tolde all this vnto the eleuen, and to all the other. It was Mary Magdalene, and Johanna, and Mary James, and the other with them, that tolde this vnto the Apostles. And they wordes semed vnto them, as though they had bene but fables, and they beleued them not. But Peter arose, and ranne to the sepulcre, and stonped in, and sawe the linnen clothes layed by them selues, and departed. And he wondred within himself at that which had happened.

B And beholde, two of them wente that same daye, to a towne (which was thre score furlōges from Jerusalem) whose name was called Emmaus. And they talked together of all these thinges yf had happened. And it chanced as they were thus talkynge and reasonynge together, Iesus himself dreue nye, and wente with them. But their eyes were holden, that they shulde not knowe hī. And he sayde vnto them: What maner of comunicacions are these that ye haue one to another as ye walke, and are sad? Then answered the one, whose name was Cleophas, and sayde vnto him: Art thou onely a stranger at Iernsalem, not knowynge what is come to passe there in these dayes? And

he sayde vnto the: What? They sayde vnto him: That of Iesus of Nazareth, & which was a prophet, mightie in dede and woide, before God and all yf people, how oure hye priestes and rulers deliuered him to the condemnation of death, and crucified him. But we hoped that he shulde haue deliuered Israel. And besydes all this, todaye is the thirde daye that this was done. & Yee & certayne women also of oure company which were early at the Sepulcre, and founde not his body, came and tolde, that they had sene a visiō of angels, which sayde he was alyue. And certayne of them that were with vs, wente vnto the sepulcre, and founde it euen so as yf women sayde, but hī founde they not.

C And he sayde vnto the: O ye fooles and slowe of hert to beleue all that the prophetes haue spokē? Ought not Christ to haue suffred these thinges, and to entre in to his glory? And he beganne at Moyses and at all the prophetes, and expounded vnto them all the scriptures, that were spoken of him. And they dreue nye vnto the towne, which they wēte vnto, and he made as though he wolde haue gone farther. And they compelled him, and sayde: Abide with vs, for it draweth towardes night, and the daye is farre passed. And he wente in to tary with the. And it came to passe whan he sat at the table with the, he toke the bred, gaue thankes, brake it, and gaue it them. Then were their eyes opened, and they knewe him. And he vanyshed out of their sight. And they sayde, betwene the selues: Dyd not oure hert burne with in vs, whan he talked with vs by the waye, whyle he opened the scriptures vnto vs? And they rose vp the same honre, turned agayne to Jerusalem, and founde yf eleuē gathered together, and them that were with them, which sayde: The **LORDE** is risen of a trueth, and hath appeared vnto Symon. And they tolde the what had happened by yf waye, and how they knewe him in breakynge of the bred.

D But whyle they were talkynge therof, Iesus himself stode in the myddes amonge the, and sayde: Peace be with you. But they were abashed and afrayed, supposynge that they had sene a spiete. And he saide vnto the: Why are ye abashed? & wherfore riset here soch thoughtes in yō hertes? Beholde my hādes & my fete, it is euen I my self. Handle me, and se, for a spiete hath not flesh and bones, as ye se me haue. And whan he had thus spokē, he shewed the his hōdes and his fete. But whyle they yet beleued not for ioye

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Iohā. 11. b and wondred, he sayde vnto them: Have ye eny thinge here to eate? And they set before him a pece of a broyled fish, and an hony combe. And he toke it, and ate it before thē.

Mat. 15. c And he sayde vnto them: These are the wordes, which I spake vnto you, whyle I was yet with you. For it must all be fulfilled that was wrytten of me in the lawe of Moses, in the prophetes, & in the psalmes. Thē opened he their vnderstandinge, that they might vnderstande the scriptures, and sayde vnto them: Thus is it wrytten, and thus it behoued Christ to suffre, & the thirde daye to ryse agayne frō the deed, and to let repentance and remission, of synnes be preached in his name amōge all nacions, & and to begynne at Ierusalē. As for all these thinges, ye are wytnesses of thē. And behold, I will sende vpon you the promes of my father: but ye shal tary in the cite of Ierusalem, tyll ye be endewed with power from aboue.

Act. 17. a But he led them out vnto Bethany, and lift vp his handes, and blessed them. And it came to passe whā he blessed them, he departed from them, and was caried vp in to heauen. And they worshipped him, and turned agayne to Ierusalem with greate ioye: and were contynnally in the temple, geuyng prayse and thankes vnto God. Amen.

Mich. 4. a **Act. 1. a** and 1. a. **Iohā. 14. c** **J. c. 16. a** **Mar. 16. c** **Act. 1. b**

Act. 1. a
and 1. a.
Iohā. 14. c
J. c. 16. a
Mar. 16. c
Act. 1. b

The ende of the gospel of
S. Luke.

The gospel of S. Iohn.

What S. Iohns gospel conteyneth.

- Chap. I.** The everlastinge birth of the sonne of God, and how he became man. The testimony of Iohn and of his baptyme. The callinge of Andrew, Peter, Philip and Nathanael.
- Chap. II.** Christ turneth the water vnto wyne at the marriage in Cana, and dryeth the marchauntes out of the temple.
- Chap. III.** The swete talkinge of Christ with Nicodemus. The doctryne of baptyme of Iohā. and what wytnesse he beareth of Christ.
- Chap. IIII.** The lounge communicacion of Christ with the woman of Samaria by the welles syde. How he cometh in to Galile, and healeth the rulers sonne.
- Chap. V.** He healeth the man that was sicke eight & thirtie yere. The Jewes accuse him

asa breake of the Sabbath: he answereth for himself, and reponeth them.

Chap. VI. Jesus feedeth fyue thousande men with fyue barlye Loaves, departeth awaye, that they shulde not make him kynge, goeth vpo the see, and reponeth the fleshly hearers of his worde. The carnall are offended at hi, and forsake him.

Chap. VII. Jesus cometh to Ierusalē at the feast, teacheth the Jewes and reponeth thē. The pharises & the hye prestes hearinge that the people begynne to fauour Christ and to be leue in him, sende out officers to take hi. There are dyuerse opinions of him amōge the people. The pharises rebuke the officers because they haue not taken him, and hyde with Nicodemus for takinge his parte.

Chap. VIII. A woman is taken in aduoutrie: Christ deliuereth her. The fredome of such as folowe Christ, whom they accuse to haue the deucl within him, and go aboute to stone him.

Chap. IX. Christ maketh the man to se that was borne blynde, where thorow he getteth himself more displeasure amōge the Jewes and pharises.

Chap. X. Christ is the true shepheard, and the doer of the shepe. Some saye: Christ hath the deucl, and is madd, some saye: he speaketh not the wordes of one that hath the deucl. Because he telleth the trueth, the Jewes take vp stones to cast at him, call his preachinge blasphemy, and go aboute to take him.

Chap. XI. Christ rayseth Lazarus frō death. The hye prestes & the pharises gather a counsell, and cast their heades together agaynst him, therefore he getteth him out of the waye.

Chap. XII. Mary anoynteth Christes fete, Judas murmureth, Christ excuseth her, rydeth in to Ierusalem, and is loungly receaued of the thankfull, but vtrely despyed of the vngodly.

Chap. XIII. Christ washeth the disciples fete, telleth them of Judas the traytour, and commaundeth thē earnestly to loue one another.

Chap. XIII. He armeth his disciples with consolacion agaynst trouble for to come, taketh frō thē the heuynesse that they had because of his departinge, and promiset them the holy goost, the spirite of comforte.

Chap. XV. The true vyne, the husbandman & the braunches. A doctryne of loue, and a swete comforte agaynst persecucion.

Chap. XVI. Consolacion agaynst trouble. Prayers are herde thorow Christ.

Chap. XVII. The most hartely & lounge prayer of Christ vnto his father, for all sodas receaue the trueth, and be his awne.

Chap. XVIII. Christ is betrayed. The wordes of his mouth synre the officers to the ground. Peter synreth of Malchus eare. Jesus is brought before Anna, Caiphas, and Pilate.

Chap. XIX. Christ is crucified. He commendeth his mother vnto Iohn, sheddeth his bloude, and is buried.

Chap. XX. The resurrection of Christ, which appeareth to Mary Magdalene and to all his disciples, to their greate comforte.

Chap. XXI. He appeareth to his disciples agayne by the see of Tyberias, and commaundeth peter earnestly to fede his shepe.

GG iiij

The gospel The gospel of S. Ihon.



The first Chapter.

21



In the begynnyng
was the worde, and
the worde was with
God, and God was y
worde. The same was
in the begynnyng w
God. All thinges we
re made by the same,

and without the same was made nothinge
that was made. In him was the life, and
the life was the light of men: and the light
shyneth in the darknesse, and the darknesse
comprehended it not.

There was sent from God a man, whose
name was Ihon. The same came for a wit-
nesse, to beare wytnesse of y light, that tho-
row him they all might beleue. He was not
that light, but that he might beare witnesse
of y light. That was the true light, which
lighteth all men, that come in to this worl-
de. He was in the worlde, z the worlde was
made by him, and y worlde knewe him not.
He came in to his awne, and his awne re-
ceaved him not. But as many as receaved
him, to them gave he power to be the chil-
dren of God: even soch as beleue in his name.
Which are not borne of bloude, ner of the
wyl of the flesh, ner of the wyl of man, but
of God.

And the worde became flesh, and dwelt
amonge vs: and we sawe his glory, a glory
as of the onely begotte sonne of the fater,
full of grace and trueth.

Ihon bare wytnesse of him, cryed, and
sayde: It was this, of whom I spake: After
me shal he come, that was before me, for he
was or ever I: and of his fulnesse have all
we receaved grace for grace. For the lawe
was geuen by Moses, grace and trueth ca-

of S. Ihon.

me by Iesus Chust. No man hath sene God
at any tyme. The onely begotte sonne which
is in the bosome of the fater, he hath decla-
red the same vnto vs.

And this is the recorde of Ihon, whan
the Jewes sent prestes and Leuites fro Je-
rusalem, to aye him: Who art thou? And he
confessed and denyed not. And he confessed,
and sayde: I am not Chust. And they aied
him: What the? Art thou Elias? He sayde:
I am not. Art thou the prophet? And he
answered: No. Then sayde they vnto him:
What art thou the, y we maye geue answe-
re vnto the that sent vs? What sayest thou
of y self? He sayde: I am y voyce of a cryer
in the wyldernesse. Make straight y waye
of the LORDE. As y prophet Esay sayde:

And they that were sent, were of y pha-
rises. And they aied him, z sayde vnto him:
Why baptysyst thou then, yf thou be not
Chust, ner Elias, ner a prophet? Ihon an-
swered them, and sayde: I baptysse with wa-
ter, but there is one come in amonge you,
whom ye knowe not. It is he that cometh
after me, which was before me: whose shue-
lacet I am not worthy to vnloose. This
was done at Bethabara beyonde Iordane,
where Ihon dyd baptysse.

The nexte daye after, Ihon sawe Iesus
commynge vnto him, and sayde: Beholde
the labe of God, which taketh awaye the
synne of the worlde. This is he, of whom I
sayde vnto you: After me cometh a man,
which was before me. For he was or ever I,
and I knewe him not: but that he shulde be
declared in Israel, therfore am I come to
baptysse with water.

And Ihon bare recorde, z sayde: I sawe
the spiete descende from heauen like vnto a
dove, and abode vpon him, z I knewe him
not. But he that sent me to baptysse with
water, y same sayde vnto me: Vpon whom
thou shalt se the spiete descende and tary
styll on him, the same is he, that baptyseth
with the holy goost. And I sawe it, and ba-
re recorde, that this is the sonne of God.

The nexte daye after, Ihon stode agayne,
and two of his disciples. And whā he sawe
Iesus walkynge, he sayde: Beholde the labe
of God. And two of his disciples herde
him speake, and folowed Iesus. And Iesus
turned him aboute, and sawe them folowin-
ge, and sayde vnto the: What seke ye? They
sayde vnto him: Rabbi, (which is to saye by
interpretacion, Master.) Where art thou at
lodginge? He sayde vnto them: Come and
se it. They came and sawe it, z abode with

Deut. 5 c
1. Iohā. 4. b

Iohā. 1. d

Deut. 18 c

Mat. 3. a
Marc. 1. a
Luc. 3. a
Esā. 40. a

Mat. 3. b
Marc. 1. a
Luc. 3. c
Act. 19. a

Iohā. 1. d
and 10 d

Esā. 33. b
1. Cor. 5. b

Mat. 3. b
Marc. 1. a
Luc. 3. c

Exod. 17. a
Esā. 57. a

Gen. 1. a
Pro. 8. b

Iohā. 14. b
Iohā. 2. b
9. a. 12. c

Iohā. 3. d

Ose. 1. b
Rom. 9. b
Gal. 4. a

Baruc. 3. c
Psal. 17. a
2. Pet. 1. c
1. Iohā. 1. a

Mat. 3. b
Marc. 1. a
Col. 3. b

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him the same daye. It was aboute the tenth houre.

One of the two, which herde Ihon speake, and folowed Iesus, was Andrew the brother of Symon Peter: the same founde first his brother Symon, and sayde vnto him: We haue founde Messias (which is by interpretation, & Anoynted) and brought him to Iesus. Whan Iesus behelde him, he sayde: Thou art Symon the sonne of Jonas, & thou shalt be called Cephas, which is by interpretation, a stone.

The nexte daye after, wolde Iesus go agayne in to Galile, and founde Philippe, and sayde vnto him: Followe me. Philippe was of Bethsaida the cite of Andrew and Peter. Philippe founde Nathanael, and sayde vnto him: We haue founde him, of whom Moyses in the lawe, and the prophetes haue wrytten, even Iesus the sonne of Joseph of Nazareth. And Nathanael sayde vnto him: What good can come out of Nazareth? Philippe sayde vnto him: Come, and se.

Iesus sawe Nathanael comynge to him, and sayde of him: Beholde, a righte Israelite, in whom is no gyle. Nathanael sayde vnto him: From whence knowest thou me? Iesus answered, and sayde vnto him: Before the Philippe called the, whan thou wast vnder the fygge tre, I sawe the. Nathanael answered, and sayde vnto him: Rabbi, thou art the sonne of God, thou art the kynge of Israel. Iesus answered, & sayde vnto him: Because I sayde vnto the, that I sawe the vnder the fygge tre, thou belest: thou shalt se yet greater thinges then these. And he sayde vnto him: Verely verely I saye vnto you: fro this tyme forth shal ye se the heauen open, and the angels of God goinge vp & downe ouer the sonne of man.

The II. Chapter.

And vpon the thirde daye there was a marriage at Cana in Galile, and the mother of Iesus was there. Iesus also and his disciples was called vnto the marriage. And whan the wyne fayled, the mother of Iesus saide vnto him: They haue no wyne. Iesus sayde vnto her: Woman, what haue I to do with the? Myne houre is not yet come. His mother sayde vnto the mynisters: Whatsoeuer he sayeth vnto you, do it. There were set there sixe water pottes of stone, after the maner of the purifieng of the Jewes, every one cōteyninge two or thre measures.

Iesus sayde vnto the: Fyll the water pottes with water. And they fylled the vnto the brimme. And he sayde vnto the: Drawe out

now, & brynge vnto the Master of the feast. And they bare it. Whan the master of the feast had tasted the wyne which had bene water, and knewe not whence it came (but the mynisters that drew the water, knewe it) the Master of the feast called the brydegrome, and sayde vnto him: Every man at the first geth the good wyne: & whan they are drunken, then that which is worse. But thou hast kepte backe the good wyne vntyll now.

This is the first token that Iesus dyd at Cana in Galile, and shewed his glory, and his disciples beleued on him. Afterwarde wente he downe to Capernaum, he, his mother, his brethren, and his disciples, and taried not longe there.

And the Jewes Easter was at hande. And Iesus wote vnto Jerusalem, and founde syttinge in the temple, those that solde oxen, shepe, and doves, and chaungers of money. And he made a scourge of small cordes, and drewe them all out of the temple with the shepe and oxen, and poured out the chaungers money, and ouerthrew the tables, and sayde vnto them that solde the doves: Hauethese thinges hence, and make not my fathers house an house of marchaundyse. His disciples remembred it, that is wrytten: The zeale of thine house hath euen eaten me.

Then answered the Jewes, and sayde vnto him: What token shewest thou vnto vs, that thou mayest do these thinges? Iesus answered & sayde vnto the: Breake downe this temple, and in thre dayes wil I set it vp agayne. Then sayde the Jewes: Sixe and fourtye yere was this temple abuyldinge, and wilt thou set it vp in thre dayes? But he spake of the temple of his body. For whan he was risen agayne from the deed, his disciples remembred that he thus sayde, and they beleued the scripture, and the wordes which Iesus spake.

Whan he was at Jerusalem at Easter in the feast, many beleued on his name, whan they sawe the tokens that he dyd. But Iesus comytted not himself vnto the, for he knewe the all, & neded not the eny man shulde testifie of man, for he knewe well what was in man.

The III. Chapter.

There was a man of the Pharisees, named Nicodemus a ruler amonge the Jewes. The same came vnto Iesus by night, & sayde vnto him: Master, we knowe the thou art come a teacher fro God: for no man can do these tokens that thou doest, excepte God be with him. Iesus answered, and sayde vnto him: Verely verely I saye vnto the:

Mat. 16. c

Ioh. 1. 12 c

Gen. 1. c

Ex. 1. c. 49 b

Deut. 18. c

1. Es. 7. c

and 9. b

Ioh. 7. c

Gen. 28. c

Luc. 21. d

Luc. 2. g

23

Mat. 4. b

Marc. 1. b

Luc. 4. d

Mat. 21. b

Marc. 11. b

Luc. 19. d

Psal. 68. b

C

Mat. 16. a

Ioh. 4. d

1. Mat. 26. E

1. Es. 45. c

Iere. 17. b

Apo. 2. d

24

Ioh. 3. e

and 19. d

Ioh. 9. b

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Excepte a man be borne a new, he can not se the kyngdome of God. Nicodemus sayde vnto him: How can a man be borne, whan he is olde? Can he entre into his mothers wombe, and be borne agayne? Jesus answered: Verely verely I saye vnto the: Excepte a mā be borne of water and of the spiete, he can not come in to y^e kyngdome of God.

Iohā. 4. b
and 7. d
Tit. 3. a

B That which is borne of flesh, is flesh: & that which is borne of the spiete, is spiete. Maruell not, that I saye vnto y^e: Ye must be borne of new. The wynde bloweth wher he wyl, and thou hearest his soulder: but thou canst not tell whēce he cometh, and whither he goeth. So is every one, that is borne of the spiete.

Rom. 8. a

Eccle. 11. a

Nicodemus answered, and sayde vnto him: How maye these be? Jesus answered, & sayde vnto hī: Art thou a Master in Israel, & knowest not these? Verely I saye vnto y^e: We speake that we knowe, and testifie that we haue sene, and ye receaue not oure wytnesse. If ye beleue not whan I tell you of earthly thinges, how shulde ye beleue, whā I speake vnto you of heauenly thinges?

Eph. 4. a

* And noman ascendeth vp in to heauen, but he that is come downe from heauē, (namely) the sonne of man which is in heauen. And like as Moses lifte vp the serpent in the wyldernes, euen so must the sonne of man be lifte vp, that who so euer beleueth in him, shulde not perish, but haue euerlastinge life.

Num. 21. b
Iohā. 3. c
and 12. d

E For God so loued the worlde, that he gaue his onely sonne, that who so euer beleueth in hī, shulde not perishe, but haue euerlastinge life. For God sent not his sonne in to y^e worlde to condempne the worlde, but that the worlde might be saued by him. He that beleueth on him, shal not be cōdemned. But he that beleueth not, is cōdemned already: because he beleueth not on the name of the onely sonne of God. But this is y^e cōdempnacion, that the light is come in to the worlde, and men loued the darknesse more thē y^e light: for their workes were euell. Who so euer doth euell, hateth the light, and cometh not to the light, that his dedes shulde not be reprobued. But he that doth the trueth, cometh to the light, that his workes maye be knowne: for they are done in God.

Rom. 8. a
Iohā. 4. b
* Luc. 19. a

Iohā. 5. a
and 12. f

Afterwarde came Jesus & his disciples in to the lōde of Jewry, and had his beyng there with them, and baptyssed. Ihon baptyied also in Enon besyde Salem: for there was moch water there. And they came thither, and were baptyssed: for Ihon was not yet put in prison.

Iohā. 4. a
* Mat. 3. a
Marc. 1. a
Luc. 9. a
Mat. 4. b

Then arose there a question amonge the disciples of Ihon with the Jewes aboute the purifienge, and they came vnto Ihon, and sayde vnto him: Master, he y^e was with the beyonde Jordan, of whom thou barist wytnesse, beholde, he baptysseth, and enery man cometh vnto him. Ihon answered and sayde: A man can receaue nothinge, excepte it be geuen him from heauē. Ye yourselues are my wytnesses, how that I sayde, I am not Christ, but am sent before him. He that hath the bryde, is the brydegrome: but the frende of the brydegrome stondesth, and herkeneth vnto him, and reioysseth greatly ouer the voyce of the brydegrome, this same ioye of myne is now fulfilled. He must increace, but I must decreace.

Iohā. 4. b

He that cometh from an hye, is aboue all. He that is of the earth, is earthly, and speaketh of the earth. He that cometh fro heauen, is aboue all, and testifieth what he hath sene & herde, and no man receaueth his wytnesse. But he that receaueth it, hath set to his seale, & that God is true. For he who God hath sent, speaketh y^e wordes of God: for God geueth not the spiete (vnto him) by measure. The father loueth the sonne, and hath geuen him all thinges in to his hande. He that beleueth on the sonne, hath euerlastinge life: he that beleueth not the sonne, shal not se the life, but y^e wrath of God abydeth vpon him.

Rom. 9. a

Esa. 61. b
Marc. 11. e
Luc. 10. c

* Iohā. 6. f
I. Iohā. 4. b

The III. Chapter.

Now whan Jesus had knowlege, y^e it was come to the eares of the pharises, that Jesus made and baptyssed mo disciples thē Ihon (howbeit Jesus himself baptyssed not, but his disciples) he left the lōde of Jewry, and departed agayne in to Galile. But he must nedes go thorow Samaria. Then came he in to a cite of Samaria, called Sichar, nye vnto y^e peece of lōde, y^e Jacob gaue vnto Ioseph his sonne. And there was Jacobs well. Now whan Jesus was wecrye of his iourney, he satt hī downe so vpo the well. And it was aboute the sixte houre. Then came there a woman of Samaria to drawe water. Jesus sayde vnto her: Geue me drynke. (For his disciples were gone their waye in to y^e cite, to bye meate.) So the woman of Samaria sayde vnto him: How is it that thou arest drynke of me, seynge thou art a Jewe, and I a woman of Samaria? For the Jewes medlenot with the Samaritans.

Mat. 4. b

Gen. 48. d

4. Re. 17. e
Iohā. 9. e

Jesus answered, and sayde vnto her: If thou knewest the gift of God, and who it is

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that sayeth vnto the, geue me drynke, thou woldest axe of him, and he wolde geue the, the water of life. The woman sayde vnto him: Syr, thou hast nothinge to drawe withall, and the well is depe, from whence hast thou then that water of life? Art thou greater then oure father Jacob, which gaue vs this well? And he himself dranketherof, and his children, and his catell. Jesus answered, and sayde vnto her: Who so ener drynkech of this water, shal thyrst agayne: But whosoener shal drynke of the water that I shal geue him, shal neuer be more a thyrst: but the water that I shal geue him, shal be in him a well of water, which spryngeth vp in to euerlastinge life.

The woman sayde vnto him: Syr, geue me that same water, that I thyrst not, nether nede to come hither to drawe. Jesus sayde vnto her: Go, call they husbände, and come hither. The woman answered, and sayde vnto him: I haue no husbände.

Jesus sayde vnto her: Thou hast sayde well, I haue no husbände: for thou hast had fyue husbändes, and he whom thou hast now, is not thine husbände: there saydest thou right. The woman sayde vnto him: Syr, I se, that thou art a prophet. Oure fathers worshipped vpon this mountayne, and ye saye, that as Jerusalem is the place, where men ought to worshippe. Jesus sayde vnto her: Woman, beleue me, the tyme commeth, that ye shal nether vpon this mountayne ner at Jerusalem worshippe the father. We wote not what ye worshippe, but we knowe what we worshippe, for Saluacion commeth of the Iewes. But the tyme commeth, and is now already, that the true worshippers shal worshippe the father in spirite and in the trueth: for the father wil haue soch so to worshippe him. God is a spirete, and they that worshippe him, must worshippe in spirete and in the trueth.

The woman sayde vnto him: I wote that Messias shal come, which is called Christ. Whan he commeth, he shal tell vs all thinges. Jesus sayde vnto her: I that speake vnto the, am he. And in the meane season came his disciples, and they marueyled that he talked with the woman. Yet sayde no man: What axest thou, or what talkest thou with her? Then the woman let hir pot stonde, and wente in to the cite, and sayde vnto the people: Come, se a man, which hath tolde me all that ener I dyd, Is not he Christ?

Then wente they out of the cite, and came vnto him: In the meane whyle his disciples prayed him, and sayde: Master, eate. But he sayde vnto them: I haue meate to ente, that ye knowe not of. Then sayde the disciples amonge them selues: Hath eny man brought him meate? Jesus sayde vnto the: My meate is this, that I do the wyll of him that sent me, and to fymish his worke. Saye not ye youre selues: There are yet foure monethes, and then commeth the haruest: Beholde, I saye vnto you: lift vp youre eyes, and loke vpon the felde, for it is whyte allready vnto the haruest.

And he that reapeth, receaueth rewarde, and gathereth frute to euerlastinge life, that both he that soweth and he that reapeth, maye reioyse together. For herin is the prouerbe true: One soweth, another reapeth. I haue sent you to reape that, wher on ye bestowed no labour. Other haue laboured, and ye are come in to their laboures.

Many Samaritans of the same cite beleued on him, for the sayenge of the woman, which testified: He hath tolde me all that ener I dyd. Now whan the Samaritans came to him, they besought him, that he wolde tary with them. And he abode there two dayes, and many mo beleued because of his worde, and sayde vnto the woman: We beleue now hence forth, not because of thy sayenge, we haue herde him oureselues, and knowe, that this of a trueth is Christ the Sauoure of the worlde.

After two dayes he departed thence, and wente in to Galile. For Jesus himself testified, that a prophet is nothinge set by at home. Now whan he came in to Galile, the Galileas receaued him, which had sene all that he dyd at Jerusalem in the feast: for they also were come thither in the feast. And Jesus came agayne vnto Cana in Galile, where he turned the water vnto wyne.

And there was a certayne ruler, whose sonne laye sicke at Capernaum. This herde that Jesus came out of Jewry in to Galile, and wente vnto him, and besought him, that he wolde come downe, and helpe his sonne, for he laye deede sicke. And Jesus sayde vnto him: Excepte ye se tokens and wonders, ye beleue not. The ruler sayde vnto him: Come downe Syr, or ener my childe dye. Jesus sayde vnto him: Go thy waye, thy sonne lyueth. The man beleued the worde, that Jesus sayde vnto him, and wente his waye. And as he was goinge downe,

Ier. 2. b
Ioh. 7. d

Ioh. 5. a
Tit. 2. a

Ioh. 4. d

Mat. 9. d
Luc. 10. a

E

1. Reg. 9. a
1. Par. 7. c

Gen. 28. c

Rom. 1. a

1. Cor. 1. c

Ioh. 17. b

Mat. 13. g
Mat. 23. a
Luc. 4. c

Ioh. 1. a

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his seruautes mett him, and tolde him, and sayde: Thy childe lyeth. Then enquired he of them the houre, wherein he beganne to amende. And they sayde vnto him: Yesterday aboute the seuen houre the feuer left him. Then the father perceaued, that it was aboute the same houre, when Jesus sayde vnto him: Thy sonne lyeth. And he belened with his whole house. This is now the seconde token that Jesus dyd, when he came from Jewry in to Galile.

The V. Chapter.

Afterwarde, there was a feast of the Jewes, and Jesus wente vnto Ierusalem. There is at Jerusalem by the slaughter house a pole, which in hebreue is called Bethesda, and hath fyue porches, wherein laye many sicke, blynde, lame, wycked, which wayted, when the water shulde moue. For the angell wente downe at his tyme in to the pole, and stered the water. Who so ener now wente downe first, after that the water was stered, if same was made whole, what soeuer disoese he had. And there was a man, which had lyen sicke eight and thirtie yeares. When Jesus sawe him lye, and knewe that he had lyen so longe, he saide vnto him: Wilt thou be made whole? The sicke answered him: Sir, I haue no man, when the water is moued, to put me in to the pole. And when I come, another steppeth downe in before me.

Jesus sayde vnto him: Arise, take vp thy bed, and go thy waye. And immediatly the man was made whole, and toke vp his bed and wente his waye. But vpon the same daye it was the Sabbath. Then sayde the Jewes vnto him that was made whole: To daye is the Sabbath, it is not lawfull for the to cary the bed. He answered them: He that made me whole, sayde vnto me: Take vp thy bed, and go thy waye. Then axed they him: What man is that, which sayde vnto the: Take vp thy bed, and go thy waye? But he that was healed, wist not who he was: for Jesus had gottē himself awaye, because there was much peple.

Afterwarde founde Jesus him in the temple, and sayde vnto him: Beholde, thou art made whole, synne no more, lest a worse thinge happen vnto the. The mā departed, and tolde the Jewes, that it was Jesus, which had made him whole. Therefore dyd the Jewes persecute Jesus, and sought to slaye him, because he had done this vpon the Sabbath.

But Jesus answered them: My father worketh hither to, and I worke also. Ther-

fore sought the Jewes the more to slaye him: because he brake not onely the Sabbath, but saide also, that God was his father, and made him self equall with God. The answered Jesus, and sayde vnto them: Verely verely I saye vnto you: The sonne can do nothinge of himself, but that he seyth the father do. For what soeuer he doeth, that doeth the sonne also. The father loueth the sonne, and sheweth him all that he doeth, and wyll shewe him yet greater workes, so that ye shal marueyle. For as the father rayseth vp the deed, and maketh them lyue, euē so the sonne also maketh lyuynge whom he wyll. For the father iudgeth no man, but hath geuen all iudgment vnto the sonne, that they all mighte honoure the sonne, even as they honoure the father. Whoso honoureth not the sonne, the same honoureth not the father, which hath sent him.

Verely verely I saye vnto you: Who so heareth my worde, and beleueth him that sent me, hath euerlastynge life, and cometh not in to damnacion, but is passed thoro from death vnto life.

Verely verely I saye vnto you: The honoure cometh, and is now already, the deed shal heare the voyce of the sonne of God: and they that heare it, shal lyue. For as the father hath life in him self, so likewise hath he geuen vnto the sonne, to haue life in him self: and hath geuen him power also to execute iudgment because he is the sonne of mā. Maruaile not ye at this: for the houre cometh, in which all that are in the graves, shal heare his voyce, and shal go forth, they that haue done good, vnto the resurrection of life: but they that haue done euell, vnto the resurrection of damnacion.

I can do nothinge of my self. As I heare, so I iudge: and my iudgment is iust. For I seeke not myne owne wyll, but the wyll of the father which hath sent me. If I beare wytnesse of my self, my wytnesse is not true. There is another that beareth wytnesse of me, and I am sure, that the wytnesse which he beareth of me, is true.

He sent vnto Iohn, and he bare wytnesse of the truth. As for me, I take no recorde of mā, but these thinges I saye, that ye might be saued. He was a burnynge and shynynge light, but ye wolde haue reioysed a litle why he in his light. Neuertheles I haue a greater wytnesse then the wytnesse of Iohn. For the workes which the father hath geuen me to syn: sh, the same workes which I do, beare wytnesse of me, that the father hath

AG. 11.2

Iohā. 9.2

Mat. 11.2

Luc. 11.2

Marc. 1.2

Iohā. 1.2

Mat. 11.2

Marc. 9.2
Marc. 11.2
Luc. 1.2
+ Mat. 12.2
Marc. 1.2
and 3.2
Luc. 4.2
15.14.2
Iohā. 7.2
and 9.2

Iohā. 6.2

Iohā. 6.2

Iohā. 8.2

Iohā. 1.2

1. Cor. 11.2

Iohā. 1.2
Iohā. 10.2

The gospell

of S. Ihon. Ho. xliij.

Mat. 1. b
and 17. a
Ioh. 8. b
Deut. 5. c
Ioh. 1. b
and 6. c
1. Ioh. 4. b

sent me. And y^e father him self which hath sent me, beareth wytnesse of me. Ye haue neither herde his voyce at any tyme, ner sene his shappe: and his worde haue ye not abydinge in you, for ye beleue not him, whom he hath sent.

Act. 17. b
Deut. 18. c
Ioh. 11. f

Search the scripture, for ye thinke ye haue euerlastinge life therein: and the same is it that testifieth of me, and ye wil not come vnto me, that ye might haue life. I receaue not prayse of men. But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receaue me not. If another shal come in his owne name, him wil ye receaue. How can ye beleue which receaue prayse one of another, and seke not the prayse, that is of God onely?

Deut. 18. c

Ye shall not thynke that I wyll accuse you before y^e father: there is one y^e accuseth you, euen Moses, in whō ye trust. If ye beleued Moses, ye shulde beleue me also: for he hath wyttē of me. But yf ye beleue not his wytynges, how shal ye beleue my wordes?

The VI. Chapter.

Mar. 14. b
Marc. 6. d
Luc. 9. b

After this wente Iesus ouer the see vnto the cite Tiberias in Galilee. And moch people folowed him, because they sawe the tokens that he dyd vpon thē which were diseased. But Iesus wēt vp in to a mountayne, and there he sat with his disciples. And Easter y^e feast of the Ierues was nye. Then Iesus lift vp his eyes, and sawe y^e there came moch people vnto him, and he sayde vnto philippe: Whence shal we bye bred, y^e these maye eate? But this he sayde to proue him, for he himself knewe, what he wolde do.

4. Re. 4. c

philippe answered him: Two hundred peny worth of bred is not ynough amonge thē, y^e every onemaye take a litle. Thē sayde vnto hī one of his disciples, Andrew y^e brother of Symō Peter: There is a lad here, y^e hath fyue barlye loaves, and two fishes, but what is that amōge so many? Iesus sayde: Make the people syt downe. There was moch grasse in the place. Then they sat thē downe, aboute a fyue thousande men. Iesus toke the loaves, thanked, and gaue them to the disciples: the disciples (gaue) to them that were set downe. Likewyse also of the fishes as moch as they wolde.

Whan they were fylled, he sayde vnto his disciples: Gather vp the broken meate that remayneth, that nothinge be lost. Thē they gathered, and fylled twolue baskettes with the brokē meate, that remayned of the fyue barlye loaves, vnto them which had

eaten. Now whan the men sawe the tokens y^e Iesus dyd, they saide: This is of a truely the prophet, y^e shulde come into the worlde. Whan Iesus now perceaued that they wolde come, and take him vp, to make him kynge, he gat him awaye agayne in to a mountayne himself alone.

Luc. 7. b
Ioh. 4. c
Iohā. 5. a

At euen wente his disciples downe to y^e see, and entred in to the shippe, and came to the other syde of y^e see vnto Capernaū. And it was darcke already. And Iesus was not come to thē. And y^e see arose thorow a grea- te wynde. Now whan they had rowed vps a fyue and twētie or thirtie furlonges, they sawe Iesus goinge vpon the see, and came nye to the shippe. And they were afrayed. But he sayde vnto them: It is I, be not afrayed. Then wolde they haue receaued him in to y^e shippe. And immediatly y^e shippe was at the londe whither they wente.

The nexte daye after, the people which stode on the other syde of the see, sawe that there was none other shippethere saue that one, wherinto his disciples were entred: and that Iesus wēt not in with his disciples in to the shippe, but y^e his disciples were gone awaie alone. Howbeit there came other shippes from Tiberias, nye vnto y^e place where they had eatē the bred, after y^e the LORDE had geuen thankes. Now whan the people sawe that Iesus was not there, neither his disciples, they toke shippe also, and came to Capernaum, and sought Iesus.

And whan they founde him on the other syde of the see, they sayde vnto him: Master, whan camest thou hither? Iesus answered thē, & sayde: Verely verely I saye vnto you: Ye seke me not because ye sawe y^e tokens, but because ye ate of the loaves, and were fylled. Laboure not for the meate which perissheth but y^e endureth vnto euerlastinge life, which the sonne of mā shal geue you: for him hath God the father sealed.

Thē sayde they vnto him: What shal we do, that we maye worke y^e workes of God? Iesus answered, and sayde vnto thē: This is the worke of God, that ye beleue on him, whom he hath sent. Then sayde they vnto him: What token doest thou thē, that we maye se and beleue y^e? What workest thou? Our fathers ate māna in the wyldernes, as it is wyttē: He gaue thē bred frō heauen to eate. Then sayde Iesus vnto thē: Verely verely I saye vnto you: Moses gaue you not bred from heauē, but my father geneth you the true bred from heauen: for this is that bred of God, which commeth from heauen.

The gospell

of S. Iohn.

and geueth life vnto the worlde.

Ioh. 4. b

The sayde they vnto him: * Syr, geue vs allwaye soch bried. But Iesus sayde vnto the: I am y bried of life. He that cometh vnto me, shal not hunger: & he that beleueth on me, shal neuer thyrst. But I haue sayde vnto you, y ye haue sene me, and yet ye beleue not. All that my father geueth me, cometh vnto me: and who so cometh vnto me, him wyl not I cast out: for I am come downe from heauē, not to do myne awne wyll, but the wyll of him that hath sent me.

Luc. 22. c

Ioh. 2. 10 c

and 18. a

Ioh. 5. c

This is y will of the father, which hath sent me, that of all that he hath geuē me, I shulde lose nothinge, but shulde rayse it vp agayne at the last daye. This is the wyll of him which hath sent me, that, who soener seyth the sonne and beleueth on him, haue everlastinge life, and I shal rayse him vp at the last daye.

The murmured the Jewes theron, that he sayde: I am y bried which is come downe from heauē, and they sayde: Is not this Iesus, Iosephs sonne, whose father and mother we knowe? How sayeth he then, I am come downe from heauen? Iesus answered, and sayde vnto them: Murmur not amonge youre selues. * No man can come vnto me, excepte the father which hath sent me, drawe him. And I shal rayse him vp at the last daye. It is wrytten in the prophetes: They shal all be taught of God. Who so ever now heareth it of the father, and learneth it, cometh vnto me. * Not that eny man hath sene the father, saue he which is of the father, the same hath sene the father.

Mat. 16. c

Ioh. 6. g

2. Tell. 1. a

Esa. 54. c

Ier. 31. f

Mat. 11. e

Luc. 10. c

* Deut. 5. c

S Verely verely I saye vnto you: * He that beleueth on me, hath everlastinge life. I am that bried of life. Your fathers ate Manna in the wyldernes, and are deed. This is that bried which cometh from heauen, that who so eateth therof, shulde not dye. I am that luyngge bried, which came downe fro heauen: Who so eateth of this bried, shal lyue for euer. And the bried that I wil geue, is my flesh: which I wil geue for y life of the worlde.

Luc. 22. b

Then stroue the Jewes amonge them selues, and sayde: How ca this folowe geue vs his flesh to eate? Iesus sayde vnto the: Verely verely I saye vnto you: Excepte ye eate y flesh of y sonne of man and drynke his bloude, ye haue no life in you. Who so eateth my flesh, and drynke my bloude, hath everlastinge life: and I shal rayse him vp at the last daye. For my flesh is y very meate, and my bloude is y very drynke. Who so eateth

my flesh, and drynke my bloude, abydeth in me, and I in him. As the luyngge father hath sent me, and I lyue for the fathers sake: Euen so he that eateth me, shal lyue for my sake. This is y bried which is come fro heauen: Not as youre fathers ate Manna, and are deed. He that eateth of this bried, shal lyue for euer.

1. Ioh. 4. b

These thinges sayde he in the synagoge, whā he taught at Capernaum. Many now of his disciples that herde this, sayde: This is an harde sayenge, who maye abyde the hearynge of it? But whan Iesus perceaued in hī self, that his disciples murmured therat he sayde vnto them: Doth this offende you? What and yf ye shal se the sonne of man ascende vpthither, where he was afore? It is y spere that quykēeth, y flesh profiteth nothinge. The wordes that I speake, are spere, and are life. But there are some amonge you, that beleue not. For Iesus knewe well from the begynnyng, which they were that beleued not, and who shulde betraye him. And he sayde: Therefore haue I sayde vnto you: * No man can come vnto me, excepte it be geuen him of my father.

Ioh. 6. e

From that tyme forth, many of his disciples wente backe, and walked nomore with him. Then sayde Iesus vnto the twolue: Wyl ye also go awaye? Then answered Simon Peter: LORDE, Whither shal we go? Thou hast the wordes of everlastinge life: and we haue beleued & knowne, that thou art Chrust the sonne of the luyngge God. Iesus answered them. Haue I not chosen you twolue, and one of you is a deuill? But he spake of Judas Symon Iscariot: the same betrayed him afterwarde, and was one of the twolue.

The VII. Chapter.

After that wente Iesus aboute in Galile, for he wolde not go aboute in Jewry, because the Jewes sought to kyll him. But the Jewes feast of Tabernacles was at hande. Then sayde his brethren vnto him: Get the hēce, and go into Jewry, that thy disciples also maye se thy workes, that thou doest. He that sekerh to be openly knowne, doth nothinge in secrete. If thou do soch thinges, the shewe y self before the worlde: For his awne brethren also beleued not in him.

Leu. 27. 9

Then sayde Iesus vnto them: My tyme is not yet come, but youre tyme is allwaye ready. The worlde can not hate you, * but me it hateth: because I testifye of it, that the workes of it are euell.

Ioh. 15. b

* Sap. 2. c

The gospel

So ye vp vnto this feast, I wyll not go vp yet vnto this feast, for my tyme is not yet fulfilled. Whan he sayde this vnto them, he abode styll in Galile. But as soone as his brethren were gone vp, then wente he vp also vnto the feast, not openly, but as it were secretly. Then sought him the Jewes at the feast, and sayde: Where is he? And there was a greete murmur of him amonge the people. Some sayde: He is good. But ocher sayde: No, he doth but disceane the people. Howbeit no man spake frely of him, for feare of the Jewes.

Ioh. 11. f

Ioh. 12. f

But in the myddes of the feast wote Jesus vp in to the temple, and taught. And the Jewes marueyled and sayde: How can he of scripture, seynge he hath not lerned it? Jesus answered them, and sayde: My doctryne is not myne, but his that hath sent me. If eny man wyl do his will, he shal knowe, whether this doctryne be of God, or whether I speake of my self. He that speaketh of himself, seeketh his awne prayse: but he that seeketh the prayse of him that sent him, the same is true, and there is no vnrightheousnes in him. Hath not Moses geuen you the lawe. And none of you kepeth the lawe? Why go ye aboute to kyll me? The people answered, and sayde: Thou hast the deuell, who goeth aboute to kyll the? Jesus answered and sayde: One worke haue I done, and ye all maruaile. Moses gaue you the circumcision, (not because it cometh of Moses, but of the fathers: Yet do ye circumcise a man vpon the Sabbath. If a man receaue circumcision vpon the Sabbath, that the lawe of Moses shulde not be broken, disdayne ye then at me, because I haue made a man euery whyt whole on the Sabbath? Judge not after the vter appareance, but iudge righteous iudgment.

Exo. 10. a
Leui. 4. d

Ioh. 3. a

Gen. 17. b

Deut. 1. b

Mat. 13. g
Marc. 6. a
Luc. 4. c

Ioh. 3. b

Luc. 19. d
20. h
22. a
Ioh. 8. b
* Ioh. 8. c
and 11. e

Then sayde some of them of Jerusalem: Is not this he, who they go aboute to kyll? And beholde, he speaketh boldly, and they saye nothinge to him. Do our rulers knowe in dede, that he is very Christ? Howbeit we knowe, whence this is. But what Christ cometh, no man shal knowe whence he is.

Then cryed Jesus in the temple as he taught, and sayde: Yee ye knowe me, and whence I am ye knowe, and of my self am I not come, but he that sent me, is true, whom ye knowenot. But I knowe him, for I am of him, and he hath sent me. Then sought they to take him, but no man layed handes vpon him, for his houre was not yet come. But many of the people beleued on him,

of S. Ihon. 3. 111.

and sayde: Whan Christ cometh, shall he do mo tokens, then this doth?

And it came to the Pharises eares, that if people murmured such thinges of him. And the Pharises and hye prestes sent out seruantes, to take him. Then sayde Jesus vnto them: I am yet a litle whyle with you, and then go I vnto him that hath sent me. Ye shal seeke me, and not fynde me: and where I am, thither can ye not come. Then sayde the Jewes amonge them selues: Whyther wil he go, that we shal not fynde him? Wyl he go amonge the Grekes that are scattered abiode, and teach the Grekes? What maner of sayenge is this, that he sayeth: ye shal seeke me, and not fynde me: and where I am, thither can ye not come?

D
1. Re. 19. d
Mat. 22. b
Marc. 12. b
Luc. 20. c
Ioh. 16. b

Iere. 29. c
Ioh. 8. b
and 11. d

But in the last daye which was the most solempne daye of the feast, Jesus stode vp, cried, and sayde: Who so thyrsteth, let him come vnto me, and drynke. He that beleueth on me, as the scripture sayeth, out of his bowelly shal flowe ryuers of the water of life. (But this spake he of the sprete, which they that beleue on him, shulde receaue. For the holy goest was not yet there, because Jesus was not yet glorified.) Many of the people now whan they herde this sayenge, sayde: This is a very prophet. Other sayde: He is Christ. But some sayde: Shal Christ come out of Galile? Sayeth not the scripture, that Christ shal come of the sede of Dauid, and out of the towne of Bethleem, where Dauid was? Thus was there disencion amonge the people for his sake. Some of them wolde haue taken him, but no man layed handes on him.

Esa. 55. a
Esa. 12. a
Ioh. 1. e
Ioh. 7. a
and 4. b

Act. 2. a

Mat. 21. b
* Mat. 16. c
Ioh. 1. e

Psal. 131. b
* Mich. 5. a
Mat. 2. a

The seruantes came to the hye prestes and pharises, and they sayde vnto them: Why haue ye not brought him? The seruantes answered: Neuer man spake as this man doth. Then answered them the pharises: Are ye also disceaued? Doth eny of the rulers or pharises beleue on him? But the comon people which knowe not the lawe, are cursed. Nicodemus sayde vnto them, he that came to him by night, which was one of them: Doth our lawe iudge eny man, before it heare him, and knowe what he hath done? They answered and sayde vnto him: Art thou a Galilean also? Searche and loke, out of Galile aryseth no prophet. And so euery man wente home.

Ioh. 12. f
1. Cor. 1. d

Ioh. 1. a

Exo. 23. a
Leui. 19. d

Ioh. 1. e

The VIII. Chapter.

The gospel

of S. Iohn.

Mat. 21. b
Marc 11. b

Leui. 24. b

Ioh. 8. b

Ioh. 1. a
p. 2. 12. c

Deut. 17. a
and 19. c

Mat. 17. a

Mat. 11. c
Luc. 10. c
Ioh. 7. c

Ioh. 7. c

Ioh. 7. d
and 12. d

Jesus wente vnto mount Oliuete, and early in the mornynge came he agayne in to the temple, and all the people came vnto him. And he sat downe, and taught them. And 3 scribes and pharises brought vnto him a woman taken in aduoutrye, and set her there openly, and sayde vnto him: Master, this woman was taken in aduoutrye, euē as the dede was adouynge. Moses in the lawe commaunded vs to stone such. What sayest thou? This they sayde, to tempte him, that they might haue wherof to accuse him. But Iesus stouped downe, and wrote with his fynger vpon the grounde. Now whyle they contynued arynge him, he lift him self vp, and sayde vnto them: He that is amonge you without synne, let him cast the first stone at her. And he stouped downe agayne, and wrote vpon the grounde. But whan they herde that, they wente out, one after another: the eldest first, and left Iesus alone, and the woman stoupinge before him. Iesus lift himself vp, and whan he sawe noman but the woman, he sayde vnto her: Woman, where are thine accusers? hath noman condemned the? She sayde: LORDE, no man. Iesus sayde: Neither do I cōdemne the, Go thy waye, and synne no more.

Then spake Iesus agayne vnto them, and sayde: I am the light of the worlde. He that foloweth me, shal not walke in darknesse, but shal haue the light of life. Then sayde the pharises vnto him: Thou bearest recorde of thy self, thy recorde is not true.

Iesus answered, and sayde vnto them: Though I beare recorde of my self, yet my recorde is true: for I knowe whence I came, and whither I go: but ye can not tell whence I come, and whither I go. Ye iudge after the flesh, I iudge no man: but yf I iudge, my iudgment is true: for I am not alone, but I and the father that hath sent me. It is wrytten also in youre lawe, * that the testimony of two men is true. I am one that beare wytnesse of my self: And the father that sent me, beareth wytnes of me also. Then sayde they vnto him: Where is thy father? Iesus answered: Ye neither knowe me ner yet my father. Yf ye knewe me, ye shulde knowe my father also. These wordes spake Iesus vpon the Godschest, as he taught in the tēple. And noman toke him, for his houre was not yet come.

Then sayde Iesus agayne vnto them: I go my waye, and ye shal see me, and

shal dye in youre synnes: whither I go, thither can not ye come. Then sayde 3 Jewes: Wyl he kyll him self then, that he sayeth: whither I go, thither can not ye come? And he sayde vnto them: Ye are from beneath, I am from aboue: Ye are of this worlde, I am not of this worlde. Therefore haue I sayde vnto you, that ye shal dye in youre synnes. * For yf ye beleue not that I am he, ye shal dye in youre synnes.

Then sayde they vnto him: Who art thou then? And Iesus sayde vnto the: Euē the very same thinge that I saye vnto you. I haue many thinges to saye and to iudge of you. But he that sent me, is true: and loke what I haue herde of him, that speake I before the worlde, howbeit they vnderstode not, that he spake of the father.

Then sayde Iesus vnto them: Whan ye haue lift vp an hye the sonne of man, then shal ye knowe that I am he, and that I do nothunge of my self: but as my father hath taught me, even so I speake. And he that sent me, is with me. The father leaueth me not alone, for I do alwaie that pleaseth him. Whan he thus spake, * many beleued on him. Then sayde Iesus vnto the Jewes, that beleued on him: Yf ye contynue in my worde, then are ye my very disciples, and ye shal knowe the trueth, and the trueth shal make you fre.

Then answered they him: We are Abrahams sede, we were neuer bonde to eny man, how sayest thou then: Ye shal be fre? Iesus answered them, and sayde: Verely verely I saye vnto you: * Who so euer doth synne, is the seruaunt of synne: As for the seruaunt, he abydeth not in the house for euer, but the sonne abydeth euer. Yf the sonne therefore make you fre, then are ye fre in dede. I knowe that ye are Abrahams sede, but ye seeke to kyll me. For my worde taketh not amonge you. I speake that I haue sene of my father, & ye do that ye haue sene of youre father.

They answered, and sayde vnto him: Abraham is oure father. Iesus sayde vnto them: Yf ye were Abrahams children, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man, that haue tolde you the trueth, * which I haue herde of God, this dyd not Abraham. Ye do the dedes of youre father. Then sayde they vnto him: We are not borne of fornicacion, we haue one father, euen God. Iesus sayde vnto them: Yf God were youre father, then wolde ye loue me. For I am

Marc 16. b
Ioh. 8. c

Ioh. 15. b

Ioh. 8. e

Ioh. 7. c

Rom. 8. b
and 9. a
Gal. 4. a

Rom. 8. b
1. Pet. 2. d

Ioh. 8. e
and 7. b

The gospel

proceeded forth, and come from God. For I am not come of my self, but he hath sent me. Why knowe ye not the my speech? Ene because ye can not abyde the hearinge of my worde.

Gen. 2.2
1. Ioh. 3. b

Ye are of the father the deuell, and after the lustes of youre father wyl ye do. The same was a murtherer from the begynnyng, and abode not in the trueth: for the trueth is not in him. Whan he speaketh a lye, then speaketh he of his awne: for he is a liar, and a father of the same. But because I saye the trueth, ye beleue me not.

Ioh. 2. 10. a
1. Ioh. 4. a

Which of you can rebuke me of one synne? If I saye the trueth, why do ye not beleue me? He that is of God, heareth Gods worde. Therfore heare ye not, because ye are not of God.

Ioh. 3. 10. b

Then answered the Jewes, and sayde vnto him: Saye we not right, that thou art a Samaritane, and hast the deuell? Jesus answered: I haue no deuell, but I honour my father, and ye haue dishonoured me. I seeke not myne awne prayse, but there is one that sekerh it, and iudgeh. Verely verely I saye vnto you: If eny man kepe my worde, he shal neuer se death.

Mat. 9. d
and 21. c
Marc. 3. b
Ioh. 7. b

Then sayde the Jewes vnto him: Now knowe me, that thou hast the deuell. Abraham is deed and the prophetes, and thou sayest: If eny man kepe my worde, he shal neuer taist of death. Art thou greater then oure father Abraham? which is deed, and the prophetes are deed? Whō makest thou thy self? Jesus answered: If I prayse myself, then is my prayse nothinge. But it is my father that prayseth me, which ye saye is youre God, and ye knowe hi not: but I knowe him. And yf I shulde saye, I knowe him not, I shulde be a liar, like vnto you. But I knowe him, and kepe his worde.

Ioh. 3. c

Gen. 17. a
21. a

Heb. 11. c

Abraham youre father was glad, that he shulde se my daye. And he sawe it, and reioysed. Then sayde the Jewes vnto him: Thou art not yet fiftie yere olde, and hast thou sene Abraham? Jesus sayde vnto the: Verely verely I saye vnto you: Or euer Abraham was, I am. Then toke they vp stones, to cast at him. But Jesus hyd himself, and wente out of the temple.

Exod. 3. c

The IX. Chapter.

¶ And Jesus passed by, and sawe a man that was borne blynde. And his disciples asked him, and sayde: Master, Who hath synned? this, or his elders, that he was borne blynde? Jesus answered: Neither hath this synned, ner his elders, but that

Ioh. 11. a

of S. Ihon. Ho. xlv.

ys workes of God shulde be shewed on him. I must worke the workes of him that hath sent me, whyle it is daye. The night cometh, whan no man can worke. As longe as I am in the woulde, I am the light of the woulde.

Ioh. 2. 1. m
8. b. 22. c

Whan he had thus sayde, he spat on the grounde, and made claye of the spetle, and rubbed the claye on the eyes of the blynde, and sayde vnto him: Go thy waye to the pole of Siloha (which is interpreted, sent) and wash the. Then were he his waye and washed him, and came seynge. The neighbours and they that had sene him before, that he was a begger, sayde: Is not this he that sat, and begged? Some sayde: It is he. Other sayde: he is like him. But he himself sayde: I am euen he. Then sayde they vnto him: How are thine eyes opened? He answered, and sayde: The man that is called Jesus, made claye, and anoynted myne eyes, and sayde: Go thy waye to the pole of Siloha, and wash the. I wente my waye, and washed me, and receaued my sight. Then sayde they vnto him: Where is he? He sayde: I can not tell.

Esa. 6. b

Then brought they vnto the pharises, him that a litle before was blynde. It was the Sabbath, whan Jesus made the claye, and opened his eyes. Then agayne the pharises also asked him, how he had receaued his sight. He sayde vnto the: He put claye vpon myne eyes, and I washed me, and now I see.

Mat. 12. a
Marc. 1. c
Luc. 11. a
Ioh. 2. 5. a
and 7. b

Then sayde some of the pharises: This man is not of God, seynge he kepeth not y Sabbath. But the other sayde: How can a synfull man do such tokens? And there was a stryfe amonge the. They sayde agayne vnto y blynde: What sayest thou of him, that he hath opened thine eyes? He sayde: he is a prophet.

Ioh. 3. 7. d
10. b. 12. b

The Jewes beleued not hi, that he was blynde, and had receaued his sight, tyll they called the elders of him, that had receaued his sight, and they asked them, and sayde: Is this youre sonne, whom ye saye, was borne blynde? How doth he now se then? His elders answered them, and sayde: We knowe, that this is oure sonne, and that he was borne blynde. But how he now seyth, we can not tell: or who hath opened his eyes, can we not tell. He is olde ynough himself, are him, let him speake for him self.

This sayde his elders, because they feared the Jewes. For the Jewes had conspyred already, that yf eny man dyd confesse that he was Christ, the same shulde be exco

E
Ioh. 11. f

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municate. Therfore sayde his elders: He is olde ynough, are him.

Iosue. 7. c
Act. 13. d

Then called they the mā agayne & was blynde, and sayde vnto him: * Gene God & prayse, we knowe that this man is a synner. He answered, & sayde: Whether he be a synner or no, I can not tell: one thinge am I sure off, that I was blynde, and now I se. The sayde they vnto him agayne: What dyd he vnto the? How opened he thine eyes? He answered them: I tolde you right now. Herde ye it not? What, wil ye heare it agayne? Will ye also be his disciples? Then rayted they him, and sayde: Thou art his disciple. We are sure that God spake wth Moses: As for this felowe, we know not whēce he is.

D The man answered, and sayde vnto the: This is a marvelous thinge, that ye wote not whence he is, and he hath opened mine eyes. For we knowe that God heareth not & sinners: but yf eny mā be a fearer of God, and doth his will, him heareth he. Sens & worlde beganne was it not herde, that eny man opened the eyes of one that was borne blynde. If this man were not of God, he coulde haue done nothinge. They answered, and sayde vnto him: Thou art altogether borne in synne, and teachest thou vs? And they thrust him out.

Jesus herde, & they had thrust him out, and whā he had founde him, he sayde vnto him: Beleuest thou on the sonne of God? He answered, and sayde: LORD E, who is it, & I might beleue on him? Jesus sayde vnto him: Thou hast sene him, and he it is, that talketh with the. He sayde: LORD E, I beleue. And he worshipped him.

And Jesus sayde: I am come to iudgmēt into this worlde, that they which se not, might se: and that they which se, might be made blynde. And some of the pharises & were with him, herde this, and sayde vnto him: Are we then blynde also? Jesus sayde vnto the: * Yf ye were blynde, ye shulde haue no synne. But now that ye saye, we se, therfore youre sonne remaineth.

Ioh. 3. 17. c

The X. Chapter.

Ioh. 8. d
* Pro. 27. c

A Verely verely I saye vnto you: He & entrech not in at the dore in to the shepefolde, but clymmeth vp some other waye, the same is a thefe & a murtherer. But he that goeth in at the dore, is the shepherde of the shepe: to him yf porter openeth, and the shepe heare his voyce, and he calleth his awne shepe by name, and ledeth them out. And whan he hath sent forth his awne shepe, he goeth before them, and the shepe folowe him: for they knowe his voyce.

As for a straunger, they folowe him not, but flye from him: for they knowe not the voyce of straungers. This prouerbe spake Jesus vnto them, but they vnderstode not what it was, that he sayde vnto them.

Then sayde Jesus vnto them agayne: Verely verely I saye vnto you: * I am the dore of the shepe. All they that are come be fore me, are theues and murchures. But yf shepe harkened not vnto them. I am the dore. If eny man entre in by me, he shal be saued, and shal go in and out, and fynde pasture. A thefe cometh not, but for to steale, kyll, and destroye. I am come, & they might haue life, and haue it more abundantly.

Ioh. 14. a

I am a good shepherde. A good shepherde geueth his life for the shepe. But an hyred seruaunt, which is not the shepherde, nether the shepe are his awne, seyth yf wolfe comynge, and leaueth yf shepe, and flyeth. And the wolfe catcheth & scattereth yf shepe. But the hyred seruaunt flyeth, because he is an hyred seruaunt, and careth not for the shepe. I am a good shepherde, & knowe myne, and am knowne of myne. Euē as my father knoweth me, and I knowe yf father. And. I geue my life for my shepe. And I haue yet other shepe, which are not of this folde, and those same must I brynge also, and they shal heare my voyce, and there shalbe one flocke and one shepherde.

Eze. 34. d
Mich. 3. a

Therfore doth my father loue me, because I leaue my life, that I maye take it agayne. No mā taketh it fro me, but I leaue it of myself. I haue power to leaue it, and haue power to take it agayne. This commaundement haue I receaved of my father. Ther was there discension amōge the Jewes for these sayenges. Many of the sayde: He hath the deuell, and is madd, why heare ye him? Other sayde: * These are not wordes of one that is possessed. Can the deuell also open yf eyes of the blynde?

1. Tim. 2. b

Marc. 10. c

Marc. 9. d
Marc. 3. c
* Ioh. 7. d
* 1. Cor. 9. b

It was the dedicacon of the tēple at Ierusalem, & was wynter, and Jesus walked in Salomōs porche. The came yf Jewes rounde aboute hi, & saide vnto hi: How longe dost thou make vs doute? If thou be Christ, tell vs plainly. Jesus answered the: I tolde you, & ye beleue not. The workes yf I do in my fathers name, they beare wytnesse of me. But ye beleue not, because ye are not of my shepe as I sayde vnto you. My shepe heare my voyce, & I knowe the, & they folowe me. And I geue the euerlastinge life, & they shal neuer perishe, and no mā shal plucke the out of my hande. My father which gaue the me, is greater the all: & no man is able to plucke

1. Mac. 10. b
* 1. Re. 6. a

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Ioh. 14. 2
and 17. c
them out of my fathers hande. And the father are one. Then the Jewes toke up stones agayne, to stone him. Jesus answered the: Many good workes have I shewed you from my father, for which of these stone ye me?

Ioh. 5. b
The Jewes answered hi, and sayde: For the good worke sake we stone the not, but for the blasphemy: and because thou beynge a man, makest thyself God. Jesus answered the: Is it not wrytten in youre lawe: I haue sayde, Ye are Goddes: If he call them Goddes, vnto whom the worde of God came (and the scripture can not be broke) saye ye the vnto hi, who is father hath sanctified and sent in to this worlde: thou blasphemest God, because I sayde: I am the sonne of God. If I do not the workes of my father, beleue me not: but yf I do the, the (yf ye beleue not me) yet beleue the workes, for ye maye knowe and beleue, that the father is in me, and I in the father.

Mat. 21. e
Marc. 8. a
Ioh. 7. b
Ioh. 1. c
They wente aboute agayne to take him, but he escaped out of their handes, and wente awaye agayne beyonde Jordane, into that place where Ihesus had baptyzed before, and there he abode. And many came to hi, and sayde: Ihesus dyd no tokens, but all that Ihon spake of this man, is true. And many beleued on him there.

The XL. Chapter.

Luc. 7. e
Ioh. 3. a
There laye one sicke, named Lazarus of Bethania, in that towne of Mary and hir sister Martha. It was that Mary which anoynted the LORD with oylment, and dried his fete with hir heer, whose brother Lazarus laye sicke. The sent his sisters vnto hi, and sayde: LORD, behold, he whom thou louest lyeth sicke. Whan Ihesus herde that, he sayde: This sicknesse is not vnto death, but for the prayse of God, for the sonne of God maye be praysed there thorow. Jesus loued Martha and hir sister, and Lazarus. Now whan he herde that he was sicke, he abode two dayes in that place where he was.

Ioh. 7. c
Ioh. 10. c
Afterwarde sayde he vnto his disciples: Let vs go agayne into Jewry. His disciples sayde vnto him: Master, lately wolde the Jewes haue stoned the, and wilt thou go thither agayne? Jesus answered: Are there not twelue houres in this daye? he that walketh in the daye, stumbleth not, for he seeth the light of this worlde. But he that walketh in the night, stumbleth: for there is no light in him.

Mat. 9. c
Ioh. 5. e
Ioh. 9. c
This he spake, and afterwarde sayde he vnto the: Lazarus is slepyng, but I go to wake him out of slepe. The sayde his disciples: LORD, yf he slepe, he shal do well ynough. Howbeit Ihesus spake of his death, but they thought that he had spoke of that slepe.

Iy slepe. The sayde Ihesus vnto the planely: Lazarus is deed, and I am glad for your sakes, for I was not there, that ye maye beleue. Nevertheless let vs go vnto hi. The sayde Thomas (which is called Didimus) vnto the disciples: Let vs go also, for we maye dye with hi.

The came Ihesus, and founde that he had lyen in that graue foure dayes already. Bethanye was nye vnto Ierusalem, aboute fiftene furlonges. And many of the Jewes were come to Martha and Mary, to comforte the over their brother. Now whan Martha herde that Ihesus came, she wente to mete him. But Mary satt styl at home.

The sayde Martha vnto Ihesus: LORD, yf thou haddest bene here, my brother had not bene deed. But neuertheles I knowe also, what soeuer thou wilst of God, that God wyl geue it the. Ihesus sayde vnto her: Thy brother shal ryse agayne. Martha sayde vnto hi: I knowe, that he shal ryse agayne in the resurreccion at that last daye. Ihesus saide vnto her: I am the resurreccion and the life. he that beleueth on me, shal lyue, though he were deed already: and whosoener lyueth and beleueth on me, shal neuer dye. Beleuest thou this? She saide vnto him: Yee LORD, I beleue, that thou art Christ the sonne of God, which shulde come in to the worlde. And whan she had sayde this, she wente hir waye, and called Mary hir sister secretly, and saide: The maister is come, and calleth for the. She whan she herde that, rose vp quykly, and came vnto him: For Ihesus was not yet come in to that towne, but was yet in the place, where Martha met him. The Jewes that were with her in the house and comforted her, whan they sawe Mary, that she rose up haistely, and wente out, they folowed her, and saide: She goeth to the graue, to wepe there.

Now whan Mary came where Ihesus was, and sawe him, she fell downe at his fete, and sayde vnto hi: LORD, yf thou haddest bene here, my brother had not bene deed. Whan Ihesus sawe her wepe, and the Jewes wepinge also that came with her, he groined in the spere, and was sorry in himself, and sayde: Where haue ye layed him? They sayde: LORD, come, and se it. And Ihesus wepte. Then sayde the Jewes: Beholde how he loued him. But some of the sayde: Coude not he, which opened the eyes of the blynde, haue made also, that this man shulde not haue dyed? But Ihesus groined agayne in himself, and came to the graue. It was a caue, and a stone layed on it. Ihesus saide: Take awaye the stone. Martha the sister of him that was deed, saide vnto hi: LORD, he stynketh already, for he hath bene deed foure dayes.

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Jesus sayde vnto her: Sayde I not vnto the, that yf thou dyddest beleue, thou shuldest see the glory of God?

E Then toke they awaye the stone, where the deed laye. Jesus lift vp his eyes, and sayde: Father, I thanke y, that thou hast herde me. Howbeit I knowe, that thou hearest me allwaye: but because of y people that stonde by, I sayde it, that they maye beleue, that thou hast sent me.

Whan he had sayde this, he cryed loude: Lazarus come forth. And y deed came forth bounde hande & foote wth graue clothes, & his face bounde wth a napkyn. Jesus sayde vnto the: Lowse him, & let him go. Many now of y Jewes which nere come vnto Mary, and sawe what Jesus dyd, beleued on him. But some of the wente their waye vnto the pharises, and tolde the what Jesus had done.

P Then the hye prestes, and the pharises gathered a councell, and sayde: What do we? This man doth many tokens. If we let him go thus, all maner wyl beleue in him: the shal the Romaynes come, and take awaye oure londe and people. But one of them, named Caiphas, which was hye prest that same yere, sayde vnto them: We knowe nothinge nether confidie ye eny thinge at all. It is better for us that one man dye for the people, then that all the people shulde perishe.

S This spake he not of himself, but for so moch as he was hye prest of the same yere, he prophecied. For Jesus was for to dye for the people, and not for the people onely, but that he shulde gather together the children of God, which were scatered abroad: From that daye forth they toke coucell, how they might put him to death. Jesus walked no more openly amonge the Jewes, but wente from thence in to a countre by the wyldernes, to a cite called Ephraim, & there had he his beyng with his disciples.

I The Jewes Easter was nye at hande. And there wente vp many to Ierusalem out of that countre before y Easter, to purifie them selues. Then stode they vp, and aied after Jesus, and spake amonge them selues in the temple: What thynke ye, that he cometh not to y feast? The hye prestes & pharises had geuen a commaundement, that yf eny man knewe where he were, he shulde shewe it, that they might take him.

The XII. Chapter.

S Ire dayes before Easter came Jesus vnto Bethanye, where Lazarus was, which was deed, whom Jesus rayied vp from the deed. There they made

him a supper, and Martha serued. But Lazarus was one of them, that sat at the table with him. Then toke Mary a pounce of oyntment of pure and costly Nardus, and anoynted Jesus fete, & dryed his fete with hir heer. The house was full of the sauoure of the oyntment. Then sayde one of his disciples, Judas Iscarioth Symons sonne, which afterwarde betrayed him: Why was not this oyntment solde for thre hundred pens, and geuen to the poore? (This sayde he not that he cared for the poore, but because he was a thefe, and had the bagge, and bare that which was geue.) Then sayde Jesus: Let her alone, this hath she kepte agaynst the daye of my buryenge. For the poore haue ye allwaye with you, but me haue ye not allwaye.

Then moch people of the Jewes had knowlege, that he was there, and they came not for Jesus sake onely, but also y they might se Lazarus, whom he had rayied from the deed. But y hye prestes were aduysed to put Lazarus to death also: because y for his sake many of the Jewes were awaye and beleued on Jesus.

Vpon the nexte daye moch people which were come vnto the feast, whan they herde that Jesus came towarde Ierusalem, they toke braunches of palme trees, and were out to meete him, and cryed: Hosanna, Blessed be he, that in the name of the LORDE cometh kynge of Israel. Jesus gat a yonge asse, and rode thereon, As it is wyrted: Sea re not thou daughter of Sion, beholde, thy kynge cometh rydinge vpon an Asses foale. Neuertheles his disciples understode not these thinges at the first, but whan Jesus was glorified, then remembred they that soch thinges were wyrted of him, and that they had done soch thinges vnto him.

The people that was with him whan he called Lazarus out of y graue and rayied him from the deed, commended the acte. Therefore the people met him, because they herde, that he had done soch a miracle. But the pharises sayde amonge them selues: We se, that we preuaile nothinge, beholde, all y wolde runneth after him.

There were certayne Grekes (amonge the that were come vp to Ierusalem to worshipe at the feast) the same came vnto Philippe, which was of Bethsaida out of Galile, & prayed him, and sayde: Syr, we wolde fayne se Jesus. Philippe came, & tolde Andrew. And agayne, Philippe and Andrew tolde Jesus. Jesus answered the, and sayde: The

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Ioh. 12. d
and 17. a
houre is come, that the sonne of man must be glorified.

gla. 3. c
1. Cor. 15. d
Verely verely I saye vnto you: Excepte the wheate come fall in to the ground, and dye, it byderth alone: But yf it dye, it bryngeth forth moch fructe. He that loueth his life, shal lose it: and he that hateth his life in this worlde, shal kepe it vnto life euerlastinge. He that wyl serue me, let him folowe me. And where I am, there shal my seruante be also: and he that serueth me, him shal my father honoure.

Mat. 26. d
Mar. 14. d
Luc. 22. c
Now is my soule heuy, and what shal I saye? Father, helpe me out of this houre. But therfore am I come in to this houre. Father, glorifye thy name.

D
Then came there a voyce from heauen: I haue glorified it, and wyl glorifye it a gayne. Then sayde the people that stode by and herde: It thondereth. Other sayde: An angell spake vnto him. Jesus answered, and sayde: * This voyce came not because of me, but for youre sakes.

Ioh. 11. e
Now goeth the iudgment ouer the worlde. Now shal the prynce of this worlde be thrust out. And I whan I am lifte vp from the earth, wyl drawe all vnto me. (But this he sayde, to signifye, what death he shulde dye.) Then answered him the people: We haue herde in the lawe, that Christ endureth for euer: and how sayest thou then, that the sonne of man must be lifte vp? Who is this sonne of man?

psal. 109. a
12. 9. b
1an. 7. c
1ich. 5. a
g
Then sayde Jesus vnto them: The light is yet a litle whyle with you, walke whyle ye haue the light, that the darknesse fall not vpo you. He that walketh in the darknesse, woteth not whither he goeth. Beleue ye on the light, whyle ye haue it, that ye maye be the children of light.

gla. 3. a
Ro. 10. c
Esa. 6. b
These thinges spake Jesus, and departed awaye, and hyd himself from them. And though he had done soch tokens before the, yet beleued they not on him, that the sayenge of Esay the prophet might be fulfilled, which he spake: LORDE, who beleueth oure preachinge? Or to whom is the arme of the LORDE opened? Therfore coulde they not beleue, for Esay saide a gayne: He hath blynded their eyes, and hardened their hert, that they shulde not se with the eyes, ner vnderstonde with the hert, & shulde be converted, and he shulde heale them. This sayde Esay, whan he sawe his glory, and spake of him.

Ioh. 7. c
Nevertheless many of the chiefe rulers beleued on him, but because of the phari-

ses they wolde not be knowne of it, lest they shulde be excommunicate, * For they loued more the prayse with men, then with God.

Ioh. 9. c
*** Ioh. 5. d**
Jesus cryed and sayde: He that beleueth on me, beleneth not on me, but on him that sent me. And he that seyth me, seyth him & sent me. I am come a light in to the worlde, that whosoever beloueth on me, shulde not byde in darknesse. And he that heareth my wordes and beleueth not, I iudge him not, for I am not come to iudge the worlde, but to saue the worlde. He that refuseth me, and receaueth not my wordes, hath one already that iudgeth him. * The worde that I haue spoken, that shal iudge him at the last daye, for I haue not spoken of my self: but the father that sent me, hath geuen me a commaundement, what I shulde do and saye. And I knowe that his commaundement is life euerlastinge. Therfore loke what I speake, that speake I eue so, as the father hath sayde vnto me.

The XIII. Chapter.
Before the feast of Easter whan Jesus knewethat his tyme was come, that he shulde departe out of this worlde vnto y father, as he loued his which were in the worlde, euen so loued he them vnto the ende. And after supper, whan the deuill had already put into y hert of Judas Iscarioth Symons sonne, to betraye him, Jesus knowinge that the father had geuen all thinges in to his handes, & that he was come from God, and wente vnto God, he rose from supper, and layed asyde his upper garmentes, and toke a towell, and gyide it aboute him. Afterwarde poured he water into a basen, and beganne to wash the disciples fete, and dried them with the towell, & he was gyided withall.

Mat. 26. b
Mar. 14. b
Luc. 22. a
Mar. 11. c
Luc. 10. c
Then came he vnto Symon Peter, and y same sayde vnto him: LORDE, shalt thou washe my fete? Jesus answered and sayde vnto him: What I do, thou knowest not now, but thou shalt knowe it herafter. The sayde Peter vnto him: Thou shalt neuer wash my fete. Jesus answered him: If I wash y not, thou shalt haue no parte with me. Symon Peter sayde vnto him: LORDE, not the fete onely, but the handes also and the heade.

Jesus sayde vnto him: He that is washed, needeth not, saue to washe y fete, but is cleane euery whytt. And ye are cleane: but not all. For he knewe his betrayer, therfore sayde he: ye are not all cleane.

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Now whan he had washen their fete, and taken his clothes, he sat him downe agayne, and sayde vnto the: Wote ye what I haue done vnto you? Ye call me master and LORDE, and ye saye right therin, for so I am. If I then youre LORDE and master haue washen youre fete, ye ought also to wash one anothers fete. I haue geue you an ensample, that ye shulde do as I haue done vnto you. Verely verely I saye vnto you: the seruant is not greater then his lord: neither is the Apostell greater then he that sent him. If ye knowe these thinges, blessed are ye if ye do them. I speake not of you all, I knowe whom I haue chosen, but that the scripture might be fulfilled: He that eateth my bread, hath lift up his heele against me. I tell it you now, before it come, that whan it is come to passe, ye maye beleue, that I am he.

Verely verely I saye vnto you: He that receaueth whome I sende, receaueth me: and he that receaueth me, receaueth him that sent me. Whan Iesus had thus sayde, he was heuy in spere, and testified, and sayde: Verely verely I saye vnto you: One amonge you shal betraye me. Then the disciples looked one vpon another, and were in doute, of whom he spake. But there was one amonge his disciples, that leaned at the table on Iesus bosome, whome Iesus loued: to him beckened Symon Peter, that he shulde aske, who it was, of whom he spake. For the same leaned vpon Iesus brest, and sayde vnto him: LORDE, who is it? Iesus answered: It is he, vnto whom I dypped the soppe and gaue it. And he dypped in the soppe, and gaue it vnto Judas Iscariot Symons sonne. And after that soppe the deuill entred in to him.

Then sayde Iesus vnto him: That thou doest, do quickly. But that same wyse no man at the table, for what intent he sayde it vnto him. Some thought (for so moch as Judas had the bagge) that Iesus had sayde vnto him: Wyte that is necessary for vs agaynst the feast: Or that he shulde geue some thinge vnto the poore. Whan he had receaued the soppe, he wente out immediatly, and it was night.

Whan he was gone forth, Iesus sayde: Now is the sonne of man glorified, and God is glorified in him. If God be glorified in him, the shal god glouifie him also in hiself, and straight waye shal he glouifie him. Deare childe, I am yet a litle while with you. Ye shal see me, and (as I sayde vnto y Jewes) whither I go, thither can ye not come. And

now I saye vnto you, A new commaundment geue I you, that ye loue together as I haue loued you, and euen so ye loue one another. By this shal euery man knowe that ye are my disciples, if ye haue loue one to another. Symon Peter sayde vnto him: LORDE, whither goest thou? Iesus answered him: Whither I go, thou canst not folowe me now, but thou shalt folowe me hereafter. Peter sayde vnto him: LORDE, why canst thou not folowe me now? I wil geue my life for thy sake. Iesus answered him: Wilt thou geue thy life for my sake? Verely verely I saye vnto thee: The cocke shal not crowe, tyll thou haue denyed me thryse.

The XIII. Chapter.

And he sayde vnto his disciples: Let not youre hert be afrayed. If ye beleue on God, the beleue also on me. In my fathers house are many dwellinges. If it were not so, I wolde haue tolde you: I go to prepare the place for you. And though I go to prepare the place for you, yet wil I come agayne, and receaue you vnto myself, and ye maye be where I am. And whither I go, ye knowe, and the waye knowe ye also.

Thomas sayde vnto him: LORDE, we knowe not whither thou goest, and how can we knowe the waye? Iesus sayde vnto him: I am the waye, and the trueth, and the life. No man cometh to the father but by me. If ye knewe me, ye knewe my father also. And fro hence forth ye knowe him, and haue sene him. Philippe sayde vnto him: LORDE, shewe vs the father, and it sufficeth vs. Iesus sayde vnto him: Thus longe am I with you, and hast thou not knowne me? Philippe, he that seyth me, seyth the father. And how sayest thou then: Shewe vs the father? Beleuest thou not that I am in the father, and that the father is in me? The wordes that I speake vnto you, those speake not I of myself: but the father that dwelleth in me, he doeth the workes. Beleue me, that I am in the father, and that the father is in me: Or els, beleue me at the leest for the workes sake.

Verely verely I saye vnto you: He that beleueth on me, shal do the workes that I do, and shal do greater then these: for I go to the father. And what soeuer ye are in my name, that wil I do, that the father maye be praysed in the sonne. If ye are any thinge in my name, I wil do it.

If ye loue me, kepe my commaundmentes. And I wil praye the father, and he shal geue you another comforter, that he maye byde with you for euer: euen the spere of trueth,

Eph. 5. a
1. Pet. 3. c

Mat. 10. c
Luc. 6. d
Ioh. 15. b

Mat. 5. b

Psal. 40. b

Ioh. 14. c
and 16. a

Mat. 10. e
Mar. 9. d
Luc. 10. b

Mat. 26. b
Marc. 14. c
Luc. 22. a
1. Ioh. 1. c
Act. 10. d

Ioh. 13. a

Ioh. 13. a

Ioh. 13. c
and 17. a

Ioh. 7. d
and 8. b

Ioh. 13. b

1. Ioh. 2. a
and 2. b

Ioh. 13. d

Ioh. 13. d

26

Ioh. 13. a, b, c
Ioh. 13. c

Ioh. 13. c
7. b, c, d
12. f, 14. c

27

Mat. 21. c
Mar. 11. c
Ioh. 1. c
and 16. c

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whom y^e woulde can not receaue, for it seyth him not, nether doth it knowe him: but ye knowe him, for he abydeth wth you, & shalbe in you. I wil not leaue you cōfortles, I come vnto you. It is yet a litle whyle, thē shal the woulde se me nomore, & but ye shal se me: for I lyue, and ye shal lyue also. In y^e daye shal ye knowe, that I am in the father and ye in me, and I in you. He that hath my cōmaundementes, and kepeth them, the same is he that loneth me: and he that loneth me, shalbe loned of my father: & I wyl loue him, and wyl shewe myne awne self vnto him. * Judas sayde vnto hī: (not that Iscariot) LORDE, What is the cause thē, that thou wilt shewe thy self vnto vs, and not vnto the woulde?

E Jesus answered, and sayde vnto him: He that loueth me, wyl kepe my worde, and my father wyl loue him: and we wyl come vnto him, and wyll make oure dwellynge with him. But he that loueth me not, kepeth not my sayenges. And the worde that ye heare, is not myne, but the father: which hath sent me.

This haue I spoken vnto you, whyle I was with you. But that comforter euen y^e holy goost, whō my father shal sende in my name, he shal teache you all thinges, & bringe all to youre remembraunce, what soeuer I haue tolde you.

Peace I leaue vnto you, my peace I geue you: I geue not vnto you, as the woulde geueh. Let not y^e hert be troubled, nether let it be afrayed. Ye haue herde, that I sayde vnto you: I go, & come agayne vnto you. If ye loued me, ye wolde reioyse, because I saide, I go to the father: for y^e father is greater thē I. And now haue I tolde you, before it come, that whan it is come to passe, ye maye beleue: Here after wyl not I talke moch with you. For the prynce of this worlde cometh, and hath nothinge in me. But that the woulde maye knowe that I loue y^e father. And as the father hath cōmaunded me, so do I. Aryse, let vs go hence.

The XV. Chapter.

I Am a true v^yne, and my father is an husbunde man. Euery braunch that bringeth not forth frute in me, shal he cut of: and euery one that bringeth forth frute, shal he pource, y^e it maye bringe forth more frute. Now are ye cleane, because of the worde, that I haue spokē vnto you. Wyde ye in me, and I in you. Like as y^e braunch can not bringe forth frute of it self excepte it byde in the v^yne, Euen so nether

ye also, excepte ye abyde in me.

I am the v^yne, ye are the braunches. He that abydeh in me, and I in him, the same bringeth forth moch frute: for without me can ye do nothinge. He that abydeh not in me, is cast out as a v^yne braunch, and it wythereth, and men gather it vp, and cast it in to the fyre, and it burneth. * If ye abyde in me, and my wordes abyde in you, ye shal be what ye wyl, & it shal be done vnto you. Herin is my father praysed, that ye bringe forth moch frute, and become my disciples. Like as my father hath loued me, enē so haue I loued you. Cōtynue ye iⁿ my loue. * If ye kepe my cōmaundementes, ye shal cōtynue in my loue: like as I haue kepte my fathers cōmaundementes, and cōtynue in his loue.

These thinges haue I spoken vnto you, that my ioye might remayne in you, and y^e youre ioye might be perfecte. This is my cōmaundement, that ye loue together, as I haue loued you. No man hath greater loue, then to set his life for his frende. * Ye are my frendes, yf ye do that I commaunde you. Hence forth call I you not seruautes, for a seruaunt knoweth not what his lorde doeth. But I haue sayde that ye are frendes: for all that I haue herde of my father, haue I shewed vnto you. Ye haue not chosen me, but I haue chosen you, and ordeyned you, that ye go, and bringe forth frute, and that youre frute contynue, that what soeuer ye are the father in my name, he shulde geue it you.

This I commaunde you, that ye loue one another. If the woulde hate you, then knowe, that it hath hated me before you. If ye were of the woulde, the woulde wolde loue his awne. Howbeit because ye are not of the woulde, but I haue chosen you from the woulde, therefore the woulde hateth you. Remember my worde, that I sayde vnto you: The seruaunt is not greater then his lorde. If they haue persecuted me, they shal persecute you also: If they haue kepte my worde, they shal kepe yours also.

But all this shal they do vnto you for my names sake, because they knowe not him y^e sent me. If I had not come & spokē vnto thē, thē shulde they haue no synne. But now haue they nothinge to cloake their synne withall. He y^e hateth me, hateth my father also. If I had not done amōgethē the workes which no other mā dyd, they shulde haue no synne. But now haue they sent it, and yet haue they hated both me & my father. Nevertheless that the sayenge might be ful

Mat. 22. c

Ioh. 20. b
c. d. 21. a. b

Ioh. 15. a
p. Ioh. 5. a

Act. 15. c

Mat. 21. c
Marc. 11. c
Ioh. 14. b
and. 16. c

Ioh. 14. d

B

Ioh. 15. d
Ioh. 3. c

Mat. 13. a

Act. 2. a
a. Tim. 4. a
+ Ioh. 16. b

Eph. 1. a

+ Col. 1. a

Ioh. 15. b
and 16. a

Ioh. 15. d

Mat. 10. c
Luc. 6. d
Ioh. 15. b

2
Ecc. 24. c

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Psal. 34. c
and 68. a

Ioh. 14. c
and 16. a
Act. 2. a
* Act. 1. a
and 2. d

filled, which is wrytten in their lawe: They have hated me without a cause.

But whā the comforter commeth, whō I shal sende you from the father euē the spirete of tructh which proceedeth of the father, he shal testifie of me: and ye shal beare wytnesse also: for ye haue bene with me from the begynnyng.

The X. Chapter.

And these things haue I sayde vnto you, that ye shulde not be offended. They shal excommunicate you. The tyme cometh, that who soeuer putteth you to death, shal thynke that he doth seruyce vnto God. And soch thinges shal they do vnto you, because they haue nether knowe y father ner yet me. But these thinges haue I sayde vnto you, that whā the tyme cometh ye maye thynke thereon, that I tolde you. But these thinges haue I not sayde vnto you from the begynnyng: for I was with you.

Act. 9. a
Ioh. 3. 15. c
1. Cor. 2. a

Ioh. 13. b
and 14. c

But now I go vnto him that sent me, & none of you areth me: Whither goest thou? but because I haue sayde these thinges vnto you, youre hert is full of sorowe. Neuertheles I tell you the tructh, It is better for you y I go a waye: for yf I go not awaye that comforter commeth not vnto you: but yf I departe, I wil sende hī vnto you. And whā he cometh, he shal rebuke the worlde of synne, and of righteousness, & of iudgment. Of synne, because they beleue not on me. Of righteousness, because I go to the father, and ye shal se me nomore. Of iudgment, because the prynce of this worlde is iudged already.

Ioh. 14. c
and 15. c

Ioh. 15. d

But I haue yet moche to saye vnto you, but ye can not now beare it awaye: howbeit whā he (the spirete of tructh cometh) he shal lede you in to all tructh. For he shal not speake of himself, but what soeuer he shal heare, that shal he speake: and he shall shewe you, what is fore to come. He shal gloufy me: for he shal receaue of myne, and shal shewe vnto you. All that the father hath, is myne. Therfore haue I sayde: he shal receaue of myne, and shewe vnto you.

Ioh. 12. c
10. 1. a
11. c

Mat. 11. c
1. 10. c
Ioh. 2. c

After a litle whyle, and ye shal not se me: and agayne after a litle whyle, and ye shal se me: for I go to the father. The saide some of his disciples amonge themselves: What is this that he sayeth vnto vs, After a litle whyle, and ye shal not se me: & agayne after a litle whyle, & ye shal se me: for I go to the father? Then sayde they: What is this, that he sayeth: After a litle whyle? We can not

tell what he sayeth. Then perceaued Iesus that they wolde axe him, and he sayde vnto them: Reenquyre of this amonge youre selues, that I sayde: After a litle whyle, and ye shal not se me: & agayne after a litle whyle, and ye shal se me.

Verely verely I saye vnto you: Ye shal wepe and lamente, but the worlde shal reioyse: Ye shal be sory, but youre sorowe shal be turned in to ioye. A woman whā she traualleth, hath sorowe, for hir houre is come. But whā she is deliuered of the childe, she thinketh nomore of the anguysh, for ioye that a man is borne in to the worlde. And now haue ye sorowe also: but I wil se you agayne, and youre hert shal reioyse, and your reioye shal noman take from you. And in that daye shal ye are me no question. Verely verely I saye vnto you: If ye are y father ought in my name, he shal geue it you. Whether to haue ye axed nothinge in my name. Aye, and ye shal receaue, y youre ioye maye be perfecte. These thinges haue I spoken vnto you by prouerbes. Neuertheles the tyme cometh, that I shal speake nomore by prouerbes, but I shal shewe you plainly of my father.

Mat. 7. a
and 21. c
Marc. 11. c
Luc. 11. b
Ioh. 14. b
and 15. a

Mat. 13. a
Marc. 4. a

In that daye shal ye are in my name. And I saye not vnto you, that I wil praye vnto the father for you: for the father himself loueth you, because ye haue loned me, & beleued that I am come out from God. I wente out from the father, and came in to the worlde: Agayne, I leaue y worlde, and go to the father.

Ioh. 20. a

His disciples sayde vnto him: Beholde, now talkest thou plainly, and speakest no prouerbe. Now are we sure y thou knowest all thinges, and nedest not that any mā shulde axe the. Therfore beleue we, that thou comest out from God: Iesus answered them: Now ye do beleue: Beholde, the houre draweth nye, and is come already, that ye shal be scatred, euery man in to his awne, and shal leaue me alone: and yet am I not alone, for the father is with me.

Zach. 12. b
Mat. 26. c
Marc. 14. d

Ioh. 41. b

These thinges haue I spoken vnto you, that in me ye might haue peace. In y worlde haue ye trouble, but be of good comforte, I haue overcome the worlde.

Rom. 8. a

The XVII. Chapter.

These thinges spake Iesus, and lift up his eyes toward heauen, and sayde: Father, the houre is come, that thou gloufy thy sonne, that thy sonne also maye gloufy the. Like as thou hast geuen him power ouer all fleshe, that he shulde ge

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Ioh. 13. c
and 13. d

Ioh. 5. b

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Ioh. 1. a ne everlastinge life to as many as thou hast geuen him. * But this is the life everlastinge, that they knowe the (that thou onely art the true God) and whom thou hast sent, Jesus Christ.

Ioh. 1. 19. c I haue glorified y^e vpo^s earth, & finished y^e worke, y^e thou gauest me to do. And now glorifye me thou father by thine awne self, with y^e glory which I had ouer the worlde was. I haue declared thy name vnto y^e men, whom thou gauest me from the worlde. They were thine, and thou gauest them vnto me, and they haue kepte thy worde.

B Now knowe they, that all chinges what soeuer thou hast geuen me, are of the. For y^e wordes which thou gauest me, haue I geue vnto them, and they haue receaved them, & knowne of a trueth, that I am come forth from the, and haue belened, that thou hast sent me. I praye for them, and praye not for the * worlde, but for them whom thou hast geuen me, for they are thine. And all that is myne, is thine: and what thine is, that is myne. And I am glorified in them. And now am I no more in the worlde, and they are in y^e worlde, and I come to the. Holy father, kepe in thy name, those whom thou hast geue me, that they maye be one, like as we are. Whyle I was with the in the worlde, I kepe hem in thy name. Those y^e thou gauest me, haue I kepe, and none of them is lost, but that lost childe, that the * scripture might be fulfilled. But now come I vnto the, and this I speake in the worlde, that they maye haue my ioye perfecte in them. I haue geuen them thy worde, * and the worlde hateth the: for they are not of the worlde, euen as I also am not of the worlde. I praye not that thou shuldest take them out of the worlde, * but that thou kepe the fro euell. They are not of the worlde, as I also am not of the worlde.

C Sanctifye them in thy trueth. Thy worde is the trueth. Like as thou hast sent me in to the worlde, so haue I sent them in to the worlde: and for their sakes I sanctifye my self, that they also maye be sanctified in the trueth.

Cal. d Neuertheles I praye not for them onely, but also for those, which thorow their worde shal beleue on me, that they all maye be one, like as thou father art in me, and I in y^e, that they also maye be * one in vs: that the worlde maye beleue, that thou hast sent me. And the glory which thou gauest me, haue I geuen them: that they maye be one, like as we are one. I in the, and thou in me, that

they maye be perfecte in one, and that the worlde maye knowe, that thou hast sent me and hast loued them, as thou hast loued me.

Ioh. 12. e
and 14. a
Father, I wil, that they whom thou hast geuen me, be with me where I am, y^e they maye see my glory, which thou hast geue me: for thou hast loued me, or euer y^e worlde was made. Righteous father, the worlde hath not knowne y^e, but I haue knowne y^e: and these haue knowne, that thou hast sent me. And I haue declared thy name vnto them, & wil declare it, y^e the lone wherewith thou hast loued me, maye be in the, & I in them.

The XVIII. Chapter.

Whan Jesus had thus spokē, he wēt forth with his disciples ouer the broke Cedron, where there was a gardē, in to the which Jesus entred and his disciples. But Judas y^e betrayed hī, knewe the place also. For Jesus resorted thither of tynes wth his disciples. Now whan Judas had takē vnto him the cōpany, & mynisters of the hye prestes and pharisees, he camethi ther with creshettes, wth lanternes, and with weapens. Jesus now knowinge all y^e shulde come vpon him, wēt forth, and sayde vnto the: Whom seeke ye. They answered him: Jesus of Nazareth. Jesus sayde vnto them: I am he. Judas also which betrayed him, stode with the. Now whan Jesus sayde vnto the: I am he, they wēt backwardes, and fell to the grounde. Then arode he the agayne: Whom seeke ye. They sayde: Jesus of Nazareth. Jesus answered: I haue tolde you, that I am he. If ye seeke me, then let these go their waye. That the worde might be fulfilled, which he sayde: Of them whō thou gauest me, haue I not lost one. Then had Symon Peter a swerde, and drew it out, and smote the hye prestes sernant, and cut of his right eare. And y^e sernantes name was Malchus.

B Then sayde Jesus vnto Peter: Put vp thy swerde in to the sheeth. Shal I not drynke of y^e cuppe, which my father hath geue me. Then the company and the captayne & the officers of the Jewes toke Jesus, and bounde him, & led him awaye first vnto Annas, that was fatherlawe vnto Caiphas, which was hye prest y^e same yeaere. It was Caiphas, which gaue coucell vnto y^e Jewes that it were good, that one man shulde dye for the people.

As for Symon Peter, he and another disciple folowed Jesus. The same disciple was knowne vnto the hye prest, and wēt in with Jesus in to the hye prestes palace. But Peter stode without at the dore. Then y^e other

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disciple which was knowne vnto the hye priest, wente out, and spake to the damsell & kepte the dore, and brought in Peter. Then the damsell that kepte the dore, sayde vnto Peter: Art not thou also one of this mans disciples? He sayde: I am not.

C The seruantes & officers stode, and had made a fyre of coles (for it was colde) & warmed the selues. Peter also stode with them, and warmed h.m self. The hye priest axed Jesus of his disciples, and of his doctryne. **Ioh 7. b** Jesus answered him: I haue spoken openly before the worlde, I haue euer taught in the synagoge and in the tēple, whither all the Jewes resorted, & in secretes haue I spokē no thinge. Why axest thou me? Are the & haue herde, what I haue spoken vnto the: beholde, they can tell what I haue sayde. But whan he had thus spokē, one of the officiers that stode by, smote Jesus on the face, and sayde: Answerest thou the hye priest so? **Iere 10. a** **Mar. 16. g** **Act. 21. a** Jesus answered him: If I haue euell spokē, the beare wytnesse of euell: but yf I haue well spokē, why smyttest thou me? And Annas sent him bounde vnto Caiphas y hye priest.

Mat 26. g **Mar. 14. g** **Luc. 22. d** Symō Peter stode and warmed him self. The & sayde they vnto him: Art not thou one of his disciples? He denyed, and sayde: I am not. A seruante of the hye priestes, a kynsmā of his, whose eare Peter had smytten of, sayde vnto him: Dyd not I se the in the garde with him?

D Then Peter denyed agayne. And immediately the cock crew. Then led they Jesus from Caiphas in to the comen hall. And it was early in the mornynge. And they themselves wete not in to the comō hall, lest they shulde be defyled, but & they might eate & Pascall lambe. Then wente Pilate out vnto the, and sayde: What accusation brynge ye agaynst this man? They answered, and sayde vnto him: If he were not an euell doer, we had not delyuered him vnto the. Then sayde Pilate vnto the: Take ye him, and iudge him after yō lawe. Then sayde y Jewes vnto him: It is not lausfull for vs to put eny mā to death. That y worde of Jesus might be fulfilled, which he spake, whan he signified, what death he shulde dye. **Ioh. 11. d** **Mat 27. a** **Mar. 15. a** **Luc 23. a**

Then entred Pilate in to the comon hall agayne, and called Jesus, & sayde vnto him: Art thou the Kyng of the Jewes? Jesus answered: Sayest thou that of thy self, or haue other tolde it the of me?

E Pilate answered: Am I a Jewe? Thy people and the hye priestes haue delynered the vnto me. What hast thou done? Jesus an-

swered: My Kyngdome is not of this worlde. If my Kyngdome were of this worlde, my mynisters wolde fight therfore, & I shulde not be delynered vnto the Jewes. But **Ioh. 6. b** now is my Kyngdome not from hence. The & sayde Pilate vnto hī: Art thou a Kyng the? Jesus answered: Thou sayest it, for I am a Kyng. For this cause was I borne, and came in to the worlde, that I shulde testifie the trneth. Who so cuer is of the trneth, heareth my voyce. Pilate sayde vnto hī: What is the trneth? And whan he had sayde that he wete out agayne to the Jewes, and sayde vnto them: I fynde no gyltynesse in him: **Mat 27. c** **Mar. 15. b** **Luc. 23. b** **Mat 27. b** **Mar. 15. a** **Luc. 23. a** But ye haue a custome, that I shulde geue one vnto you lowse at Easter. Wyl ye now & I lowse vnto you the Kyng of y Jewes? The cryed they agayne alltogether, and sayde: Not him, but Barrabas. Yet was Barrabas a murtherer.

The XIX. Chapter.

Then Pilate toke Jesus, and scourged him. And the soudyers platted a crowne of thornes, and set it vpon his heade, and put a purple garment vpon him, and sayde: Hail Kyng of the Jewes. And they smote him on the face. Then wente Pilate forth agayne, and sayde vnto the: Beholde, I brynge him forth vnto you, & ye may knowe, & I fynde no faulte in hī. So Jesus wente out, & ware a crowne of thorne and a purple robe. And he sayde vnto them: Beholde, the man. Whan the hye priestes & the mynisters sawe him, they cryed, & sayde: Crucifye, crucifye. Pilate saide vnto the: Take ye him, and crucifye him, for I fynde no gyltynesse in him. The Jewes answered him: We haue a lawe, & after our lawe he cughte to dye, because he made him self the sonne of God. Whan Pilate herde that worde, he was the more afrayed, and wente agayne in to the comen hall, and sayde vnto Jesus: Whence art thou? But Jesus gaue him no answer. The & sayde Pilate vnto him: Speakest thou not vnto me? Knowest thou not, & I haue power to crucifye y, & haue power to lowse y? Jesus answered: Thou shuldest haue no power vpo me, yf it were not geue the from above. Therefore he that delynered me vnto y, hath the more synne. From that tyme forth Pilate sought meanes to lowse him. But the Jewes cryed, & sayde: If thou let him go, thou art not the Emperours frēde. For whoso cuer maketh himself Kyng, is agaynst the Emperoure. **Leul 24. c** **Ioh 5. b** **Sap. 6. a** **Ioh 8. d** **Rom. 13. a** **Act 17. b** **Mat. 27. c** **Mar. 15. c** **Luc 23. c**

Whan Pilate herde y worde, he broughte Jesus forth, & sat hī downe vpo y iugdmēt

The gospel

seate, in the place which is called the Panement, but in the Hebrue, Gabbatha. It was the daye of preparinge of the Easter aboute the sixte houre. And he sayde vnto the Jewes: Beholde y^e kynge. But they cryed: Awaye wth him, awaye wth him, crucifie him. Pilate saide vnto the: Shal I crucifie y^e kynge? The hye prestes answered: We haue no kynge but y^e Emper^r. The belyue red he him vnto them, to be crucified.

They toke Jesus, and led him awaye. And he bare his crosse, and wente out to the place called y^e place of deed men skulles, which in Hebrue is named Golgatha, wher they crucified him, and two other with him, on either syde one, but Jesus in the myddes. Pilate wrote a superscripcion, and set vpon the crosse. And there was wrytten: Jesus of Nazareth, kynge of the Jewes. This superscripcion red many of the Jewes. For y^e place where Jesus was crucified, was nye vnto the cite. And it was wrytten in Hebrue, Greeke & Latyn. Then sayde the hye prestes of the Jewes vnto Pilate: Wryte not kynge of the Jewes, but y^e he sayde, I am kynge of the Jewes. Pilate answered: What I haue wrytten, that haue I wrytten.

The souldyers, whan they had crucified Jesus, toke his garmentes, and made foure partes, to every souldyer one parte, and the cote also. As for the cote, it was vnsewed fr^o above, wrought thorow and thorow. Then sayde they on to another: Let vs not deuyde it, but cast lottes for it, who shal haue it, that the scripture might be fulfilled, which sayeth: They haue parted my garmentes amonge them, and on my cote haue they cast lottes. This dyd the souldyers in dede.

There stode by the crosse of Jesus, his mother, and his mothers sister Mary, the wife of Cleophas, and Mary Magdalene. Now whan Jesus sawe his mother, and the disciple stondynge by, wh^o he loved, he sayde vnto his mother: Woman, beholde, that is thy sonne. Then sayde he to the disciple: beholde, that is thy mother. And from that houre the disciple toke her vnto him.

After that whan Jesus knewe that all was perfourmed, that the scripture might be fulfilled, he sayde: I am a thyrst. There stode a vessell full of vyneger. They fylled a sponge with vyneger and woude it aboute with ysope, and helde it to his mouth. Now whan Jesus had receaved the vyneger, he sayde: It is fynished, and bowed his heade, and gaue vp the goost.

The Jewes then, for so moch as it was

of S. Ihon. Ho. 1.

the daye of preparinge, that y^e bodies shulde not remaine vpon the crosse on the Sabbath, (for y^e same Sabbath daye was greater) besought Pilate, that their legges might be broken, and that they might be taken downe. Then came the souldyers, and brake the legges of the first, and of the other that was crucified with him. But whan they came to Jesus, and sawe that he was deed already, they brake not his legges, but one of the souldyers opened his syde with a speare. And immediatly there wente out bloude and water.

And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye might beleue also. For this is done, y^e the scripture might be fulfilled: Ye shal not breake a bone of him. And agayne, another scripture sayeth: They shal se him, whom they haue pearshed.

After that, Ioseph of Arimathia, which was a disciple of Jesus (but secretly for feare of the Jewes) besought Pilate, y^e he might take downe the body of Jesus. And Pilate gaue him lycence. There came also Nicodemus, (which afore came vnto Jesus by night) & brought of Myrr^e & Aloes mingled together, aboute an halfdredre pounde weight.

The toke they the body of Jesus, & woude it with linnen clothes, and with the spyces, as the maner of the Jewes is to burye. And by y^e place where Jesus was crucified, there was a gard^e, and in the garden a new sepulchre, where in was neuer man layed: there layed they Jesus, because of the preparinge daye of y^e Jewes, for the sepulchre was nye at hande.

The XX. Chapter.

Upon one daye of the Sabbath, came Mary Magdalene early (wh^e it was yet darcke) vnto the sepulchre, & sawe that the stone was tak^e from the sepulchre. Then ranne she, & came to Symon Peter, and to y^e other disciple, whom Jesus loved, and sayde vnto them: They haue tak^e awaye the LORDE out of the sepulchre, & we can not tell wher they haue layed him. The wete Peter forth and the other disciple, and came to the sepulchre. They rane both together, and that other disciple out rane Peter, and came first to the sepulchre, and loke in, and sawe the linnen clothes layed. But he wete not in. The came Symon Peter after him, and wente in to the sepulchre, & sawe the linn^e clothes lye, and the napkyn that was bounde aboute Jesus heade, not layed with the linnen clothes, but wrapped together in

Zach. 13. a

Exod. 12. g

Zach. 12. e

Marc. 15. e

Marc. 15. g

Luc. 23. e

Ioh. 9. a

Ioh. 11. e

19. Gal. 2. a

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The gospel

of S. Iohn.

Psal. 115. b
Act. 2. c
12. d. 17. a

a place by it self. The wete i also y other disci-
ple, which came first to y sepulcre, z he sarre
z beleued: for as yet they knewe not y scrip-
tures, y it behoued hi to ryse agayne fro y
deed. The wete y disciples agayne together.

23 As for Mary, she stode before y sepulcre
z wepte without. Now as she wepte she lo-
ked in to the sepulcre, and sawe two angels
in whyre garmentes syttinge, y one at the
heade, z the other at y fete, where they had
layed the body of Jesus. And they sayde vn-
to her: Woman, why wepest thou? She saide
vnto the: They haue taken awaye my LOR-
DE, z I wore not where they haue layed hi.
And whan she had sayde y, she turned her
self backe, z sawe Jesus stondinge, z knewe
not y it was Jesus. Jesus sayde vnto her:
Woman, why wepest thou? Whom seekest
thou? She thought y it had bene y garde-
ner, z sayde vnto him: Syr, yf thou hast bor-
ne him hence: then tell me wherethou hast
layed him? and I wil fetch hi. Jesus sayde
vnto her: Mary. Then turned she her abou-
te, z sayde vnto him: Rabboni, y is to saye:
Master. Jesus sayde vnto her: Touche me
not, for I am not yet ascended vnto my fa-
ther. But go thou y waye vnto my brethre
z saye vnto the: I ascende vp vnto my father
and yo father: to my God, z yo God. Mary
Magdalene came, z tolde y disciples: I ha-
ue sene the LORDE, z soch thinges hath he
spoken vnto me.

C The same Sabbath at euē whā y disciples
were gathered together, and the doores were
shut for feare of y Iewes, came Jesus, and
stode i y myddes, z sayde vnto the: Peace be
w you. And whā he had so sayde, he shewed
the his hādes z his syde. The were y disci-
ples glad, y they sawe y LORDE. The sayde
Jesus vnto the agayne: Peace be with you.
Like as my father sent me, enē so sende I you.
And whan he had sayde y, he brethed vpo
the, and sayde vnto the: Receaue the holy
goost. Whose synnes soeuer ye remytte, they
are remytted vnto the: and whose synnes so
euer ye retayne, they are retayned.

But Thomas one of the twelue, which
is called Didimus, was not w the whā Je-
sus came. The sayde the other disciples vn-
to him: We haue sene the LORDE. But he
sayde vnto the: Excepte I se in his handes
the prynte of the nailes, and put my hāde in
to his syde, I wil not beleue.

D And after eight dayes agayne were his
disciples with in, z Thomas w the. The ca-
me Jesus (whā y doores were shut) z stode in
the myddes, z sayde: Peace be w you. After

y sayde he vnto Thomas: Reach hither y
fynger, and se my handes, and reach hither
y hāde, z put it i to my syde, z be not faith-
lesse, but beleue. Thomas answered, z sayde
vnto him: My LORDE, and my God. Jesus
sayde vnto him: Thomas, because thou hast
sene me, thou hast beleued. Blessed are they,
that se not, and yet beleue.

Many other tokes dyd Jesus before his
disciples, which are not wyrtē in this boke.
But these are wyrtē, y ye shulde beleue, y
Jesus is Christ the sonne of God, z that ye
thorow beleue might haue life in his name.

The XXI. Chapter.

After that shewed Jesus himself agay
ne at the see of Tiberias But on this
wyl shewed he himself. There were
together Symō Peter, z Thomas which is
called Didimus, z Nathanael of Cana a
cite of Galile, z the sonnes of Zebede, z two
other of his disciples. Symon Peter sayde
vnto the: I go a fyshinge. They sayde vnto
hi: We also wil go w the. They wete out, z
entred into a shippe straight waye. And y
same night toke they nothinge. But whā it
was now morow, Jesus stode on the shore,
but his disciples knewe not y it was Jesus.
Jesus sayde vnto the: Childre, haue ye eny
thinge to eate? They answered hi: No. He
sayde vnto the: Cast out the nett on y right
syde of the shippe, z ye shal fynde. The they
cast out, z coulde no more drawe it for y mul-
titude of fishes. The sayde y disciple w hō
Jesus loued, vnto Peter: It is the LORDE.

Whan Simon Peter herde that it was
the LORDE, he gyde his mantell aboute
him (for he was naked) and sprang in to y
see. But other disciples came by shippe (for
they were not farre fro londe, but as it were
two hundred cubytes) and they drew the
net with the fishes. Now whan they were
come to londe, they sawe coles layed, and
fysh theron, and bried. Jesus sayde vnto the:
Drynge hither of the fyshes, that ye haue ca-
ten now. Symon Peter stepped forth, and
drew the nett to the londe, full of greate
fyshes, an hundred and thre and fystie.
And for all there were so many, yet was not
the net broken.

Jesus sayde vnto them: Come, and dyne.
But none of the disciples durst aye him:
Who art thou? For they knewe, that it was
the LORDE. Then came Jesus, and toke y
bried, and gaue it the: and the fysh like wy-
se. This is now the thirde tyme that Jesus
appeared vnto his disciples, after that he
was ryse agayne from the deed.

Psal. 115. c

Ioh. 1. 15. d

Luc. 4. 1. a

Luc. 24. c

Ioh. 16. c

Esa. 61. a

Mar. 16. b

Luc. 4. 8

Ioh. 17. c

Ioh. 11. b

Ioh. 1. e

Luc. 24

Ioh. 11. c

23

Luc. 24. d

24

The gospell

Now whā they had dyncd, Jesus sayde vnto Symon Peter: Symō Johāna, louest thou me more then these do? he sayde vnto him: Yee LORDE, thou knowest & I loue the. He sayde vnto him: Sede my lābes. He sayde vnto him agayne the seconde tyme: Symō Johāna, louest thou me? he sayde vnto him: Yee LORDE, thou knowest, & I loue y. He sayde vnto him: Sede my shepe. He saide vnto him y thirde tyme: Symon Johāna, louest thou me? Peter was sory, because he sayde vnto him, louest thou me? And he sayde vnto him: LORDE, thou knowest all thinges, thou knowest, that I loue y. Jesus sayde vnto him: Sede my shepe.

Verely verely I saye vnto the: Whan thou wast yōge, thou gerdest thyselfe, and walkedst whither thou woldest. But whā thou art olde, thou shalt stretch forth thy handes, and another shal gyde the, and lede the whither then woldest not. But this he sayde, to signifye with what death he shulde glorifye God.

Whan he had spoken this, he sayde vnto him: Folowe me. Peter turned him aboute, and sawe the disciple folowinge, whom Jesus loued, (• which also leane d vpo his brest at the supper, and sayde: LORDE, who is it that betrayeth the): Whā Peter sawe him, he sayde vnto Jesus: LORDE, but what shal he do? Jesus sayde vnto him: If I wil that he tary tyll I come, what is that to the? Folowe thou me. Then wente there out a sayenge amongethe brethien: This disciple dyeth not. And Jesus sayde not vnto him: He dyeth not, but: If I wil that he tary tyll I come, what is that to the? This is the same disciple, which testifieth of these thinges, and wrote these thinges, and we knowe that his testimony is true.

There are many other thinges also that Jesus dyd, which, yf they shulde be wyrtē enery one, I suppose the woulde shulde not cōtayne the booke, that were to be wyrtē.

The ende of the Gospell
of S. Ihon.

The Actes Ho. li.

The Actes of the Apostles, wyrtē by S. Lu ke the Euangelist.

What the Actes conteyne.

- Chap. I. The ascension of Christ. Mathias is chosen in the steade of Judas.
- Chap. II. The comynge of the holy goost. The sermon of Peter before the cōgregacion at Jerusalem, and the increase of the faithfull.
- Chap. III. The halt is restored to his feet. Peter preacheth Christ vnto the people.
- Chap. IIII. The Apostles are takē and brought before the councell. They are forbydden to preach, but they turne them vnto prayer, and are more obedient vnto God then vnto men.
- Chap V. The dyssemblynge of Ananias and Saphira is punyshed. Miracles are done by the Apostles, which are taken, but the angel of God bringeth them out of prison. They are brought before the councell. The sentence of Gamaliel. The apostles are bett, they reioyse in trouble.
- Chap VI. Ministers (or deacons) are ordeined in the congregacion to do serayce in necessary thinges of the body, that the Apostles maye wayte onely vpo the worde of God. Steuen is accused.
- Chap. VII. Steuen maketh answer to his accusation, rebuffeth the hardned Jues, and is stoned vnto death.
- Chap. VIII. Saul persecuteth the Christē. The Apostles are scarred abroad. Philip cometh into Samaria. Simon magus is baptised, he dyssembleth. Philip baptiseth the chamberlayne.
- Chap. IX. Paul is conuerted, and confoundeth the Jues. Peter rayseth Tabitha.
- Chap. X. The vision that Peter sawe. Cornelius was sent to Cornelius. The Genthen also receaue the spere, and are baptised.
- Chap. XI. Peter sheweth the cause wherfore he wente to the Genthen. Barnabas and Paul preach vnto the Genthen. Agabus prophecieth death for to come.
- Chap. XII. Herode persecuteth the Christē, kylleth James, and putteth Peter in prison, who the LORDE deliuereth by an angell. The shamefull death of Herode.
- Chap. XIII. Paul and Barnabas are called to preach amongethe Genthen. Of Sergius Paulus and Elymas the sorcerer. Paul preacheth at Antioche.
- Chap. XIII. Paul and Barnabas preach at Iconium: some beleue, some stee vpo sedicion. At

The Actes

Lyst they wolde do sacrifice to Barnabas and Paul, which refuse it, and exorte the people to worshiþe the true God Paul is stoned, after that cometh he to Derba, lystra, Iconium and to Antioche.

Chap. XV. Variance aboute circumcision, The Apostles pacifie the matter at Jerusalem. Paul and Barnabas preach at Antioche.

Chap. XVI. Timothy is circumcised, Paul preacheth at Philippos, and there is he put in prison.

Chap. XVII. Paul cometh to Thessalonica, where the Iwes set the cite on a roore Paul escapeth, and cometh to Athens, where he preacheth the true and vnkowne God.

Chap. XVIII. Paul preacheth at Corinthum, continuing there a yere and a half, goeth agayne into Syria, cometh to Ephesus, Cesarea and Antioche. Of Apollos, Aquila and Priscilla.

Chap. XIX. Of thes men whom Paul baptised at Ephesus, and what miracles were done by him Demetrius moueth sedicion in the cite.

Chap. XX. Paul goeth in to Macedonia and in to Grekelonde. At Troas he rayseth vp a dead body. At Ephesus he calleth the elders of the congregacion together, committeth the keepinge of Gods flocke vnto them, warneth the for false teachers, maketh his prayer with them, and departeth to shippe.

Chap. XXI. Pauls iourneye by shippe. Of philippe the Euangelist, and Agabus the Prophet, which warneth Paul not to go to Jerusalem. He remayneth stedfast in his purpose, and is taken in the temple.

Chap. XXII. Paul answereth the Jewes, is scourged, and layed in prison agayne.

Chap. XXIII. Paul cometh before the councell. Debate ariseth amonge the people, the captayne deliuereth him, God conforteth him.

Chap. XXIV. Paul is accused before felix, he answereth for himself.

Chap. XXV. The Jewes accuse Paul before Festus, he appealeth vnto the Emperoure, and is sent vnto Rome.

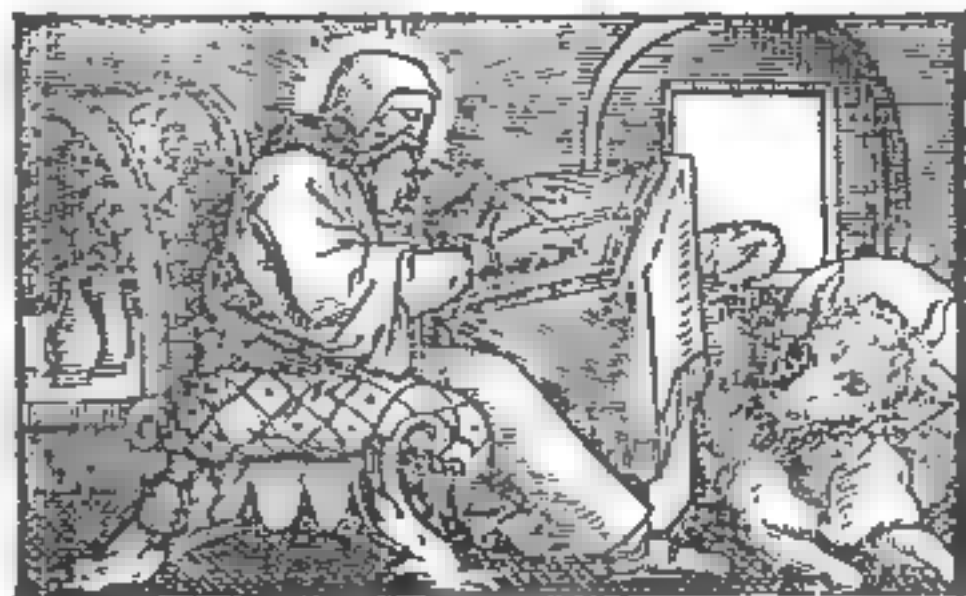
Chap. XXVI. Kyng Agrippa heareth Paul, which telleth him his callinge from the begynnyng.

Chap. XXVII. Pauls shippinge toward Rome, Julius the captayne intreateth Paul courteously, at the last they suffre shipwrake.

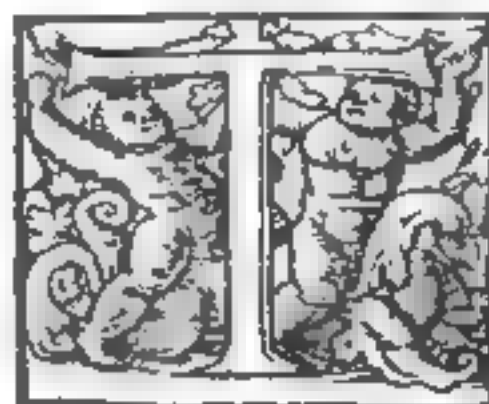
Chap. XXVIII. The wyper hurteth not Pauls hande, he healeth Publius father, and preacheth Christ at Rome.

of The Apostles.

The Actes of the Apostles.



The first Chapter.



The first treatise (beare Theophilus) haue I made of all that Jesus began to do and to teache, vntyll y daye that he was taken vp, after that he (thorow the holy goost) had geuen commaundementes to the Apostles, whom he had chosen: to whos also he shewed himself alyue after his passion, by many tokes, and appeared vnto them foureye dayes longe, and spake vnto them of the kyngdome of God.

And whan he had gathered them together, he commaunded them that they shulde not departe from Jerusalem, but to wayte for the promyse of the father, wherof (sayde he) ye haue herde of me: For I hon baptysed with water, but ye shalbe baptysed w y holy goost, & that within this few dayes.

Now whan they were come together, they asked him, and sayde: LORDE, shalst thou at this tyme set vp the kyngdome of Israel agayne? But he sayde vnto them: It belongeth not vnto you to knowe the tymes or seasons, which the father hath kepte in his owne power, but ye shal receaue the power of y holy goost, which shal come vpon you, and ye shalbe my witnesses at Jerusalem, and in all Jewrye and Samaria, and vnto the ende of the earth.

And whan he had spoken these thinges, whyle they behelde, he was taken vp, and a cloude receaued him from their sight. And whyle they looked after him, as he wente in to heauen, beholde, there stode by them two men in whyte garmentes, which also sayde:

21

Ioh 10.31

Ioh. 14. c
+ Act. 11. b
Ioh. 3. b

Mat. 24. c

Luc. 24. d
Act. 2. a
Act. 2. d

23
Mat. 28. b
Marc 16. b
Luc 24. d

The Actes

Ye men of Galile, Why stonde ye gasynge vp in to heauen? This Jesus which is take vp from you in to heauen * shal come euen so as ye haue sene him go in to heauen.

Dan. 7. b
Mat. 24. c
Marc 13. c
Luc 17. c
and 21. d

Then turned they agayne from y mount that is called Oliuete, which is nye to Ierusalem, and hath a Sabbath dayes iourney. And whan they came in, they wente vp in to a parter, where abode Peter and James, Ihon and Andrew, Philippe and Thomas, Bartilmeu and Mathew, James the sonne of Alphens, and Simon Zelotes, and Judas the sonne of James. These all contynued with one acorde in prayer and supplicacion, with the women and Mary the mother of Jesu and with his brethien.

Mat. 10. a
Marc 1. b
Luc 6. b
and 9. a

E And in those dayes Peter stode vp in the myddes amonge the disciples, and sayde: (The company of the names together, was aboute an hundred and trentye.) Ye men and brethien, this scripture must nedes be fulfilled, which y holy goost by the mouth of Dauid spake befor of Judas, which was a gyde of the that toke Jesus: * for he was nombred with vs, and had opteyned the fellowshipe of this mynistracion. This same trulye possessed the * felde for the rewarde of vnrightheousnes, and hanged himself, and brast aunder in the myddes, and all his bowels gushed out. And it is knowne vnto all the that dwell at Ierusalem, in so much that the same felde is called in their mother tonge Acheldeni, that is to saye, the bloude felde.

Mat. 10. a

Mat. 27. a

Psal 69. d
Psal 108. a

D For it is wytten in the boke of psalmes: This habitacion be voyde, and noman be dwellinge therin. And: * This bishoprike another take. Wherfore amonge these men which haue bene gathered together with vs (all the tyme that the LORDE Jesus wote out and in amonge vs, begynnynge from the baptyme of Ihon, vntyll y daye that he was take vp from vs) must one be a wytnesse with vs of his resurreccion.

Act 4. d

1. Par. 29. c

And they appoynted two (Joseph called Barsabas, whose synname was Justus, and Mathias,) makinge their prayer and sayenge: Thou LORDE, which knowest the hertes of all men, shewe whether of these two thou hast chosen, that the one maye take the rowme of this mynistracion and Apostleshippe, from the which Judas by transgression fell, that he might go awaye in to his awne place. And they gaue forth the lottes ouer them, and the lot fell vpon Mathias. And he was counted with the eleven Apostles.

of The Apostles. Bo. liij.

The II. Chapter.

When the * Whit sondaye was fulfilled, they were all with one acorde together in one place. And sodenly there came a sounde from heauen, as it had bene the comynge of a mightie wynde, and it fylled the whole house where they sat. And there appeared vnto them clouen tungen, like as they had bene of fyre. And he sat vpon ech one of them, and they were all fylled with the holy goost. * And they beganne to preach with other tungen, euen as the spiete gaue them veteraunce.

Deut. 18. b
Leuit. 24. d

Mat. 16. c

There were dwellinge at Ierusalem Jewes, men that feared God, out of euery nacion that is vnder heauen. Now whan this voyce came to passe, the multitude came together, and were astonyed: For euery one herde, that they spake with his awne tunge. They wondred all and marueyled, and sayde amonge them selues: Beholde, are not all these which speake, of Galile? How heare we the euery one his awne tunge, wherein we were borne? Parthians and Medes, and Elamites, and we that dwell in Mesopotamia, and in Jewry and Capadocia, Pontus, and Asia, Phugia and Paphlunia, Egippte, and in the partes of Lybia by Cyren, and straungers of Rome, Jewes and * Proselytes, Cretes and Arabians: we heare them speake with oure awne tungen the greates workes of God.

Mat. 23. b

B They were all amased, and wondred, and sayde one to another: What wil this be? But other mocked them, and sayde: They are full of swete wyne. Then stode Peter vp with the cleuen, and lift vp his voyce, and sayde vnto them:

Ye men of Jewry, and all ye that dwell at Ierusalem, be this knowne vnto you, and let my wordes entre in at youre eares. For these are not drunken, as ye suppose, for it is yet but the thirde houre of y daye: but this is it, that was spokē before by the prophet Joel: And it shal come to passe in the last dayes, sayeth God, I will poure out of my spiete vpon all flesh, and youre sonnes and youre daughters shal prophesye, and youre yonge men shal se visions * and youre olde men shall dreame dreames, and on my seruantes and on my handmaydens wyll I poure out of my spiete in those dayes, & they shal prophesye.

Joel 2. e

Luc. 2. e
Act 21. b
* Act. 10. b
and 16. b

And I wil shewe wonders in heauen aboue, and tokens on the earth beneth, bloude and fyre, and the vapoure of smoke. The Sonne shalbe turned in to darknesse, and

Mat. 27. f
Luc. 23. d

The Actes

of the Apostles.

Ro. 10. b the Moone in to bloude, before that greate and notable daye of the LORDE come. And it shall come to passe, Who so euer shall call vpon the name of the LORDE, shall be saved.

C Remen of Israel, heare these wordes: Jesus of Nazareth, & man approued of God amonge you with miracles, and wonders and tokens, which God dyd by him in the myddes amonge you, as ye y^e selues knowe also, & him (after that he was deliuered by the determinate counsell and foreknowledge of God) haue ye taken by the handes of vnrightheous persones, and crucified him, & slayne him, whō God hath raysted vp, and lowsed the sorowes of death, for so much as it was vnpossyble that he shulde be holden of it. For Dauid speaketh of him: Afore hande haue I set the LORDE all wayes before me, for he is on my right hōde, that I shulde not be moued. Therfore dyd my hert reioyse, and my tunge was glad: For my flesh also shall rest in hope. For thou shalt not leaue my soule in hell, nether shalt thou suffer & holy to se corrupcion. Thou hast shewed me the wayes of life, thou shalt make me full of ioye with thy countenaunce.

1. Reg. 2. b Remen and brethien, let me frely speake vnto you of the Patriarke Dauid: For he is deed and buried, and his sepulchre is with vs vnto this daye. Wherefore now seinge & he was a prophet, and knewe that God had promised him with an ooth, that the frute of his loynes shulde sit on his seate, he sawe it before, and spake of the resurrection of Christ: for his soule was not left in hell, nether hath his flesh sene corrupcion. This Jesus hath God raysted vp, wherof we all are witnesses.

Philipp. 2. a Seynge now that he by the right hande of God is exalted, and hath receaued of y^e father y^e promyse of the holy goost, he hath shewed forth this, that ye se and heare. For Dauid is not ascended in to heaven, but he sayde: The LORDE sayde vnto my LORDE: Sit thou on my righte hande, vntyll I make thine enemies y^e foote stole. So therfore let all the house of Israel knowe for a suertye, & God hath made this same Jesus (whom ye haue crucified) LORDE and Christ.

Zach. 12. c Whan they herde this, their hert pricked them, and they sayde vnto Peter and to the other Apostles: Remen and brethien, What shall we do? Peter sayde vnto them: Amēde youre selues, and let every one of you be baptysed in the name of Jesus Christ, for there myssien of synnes, and ye shall receaue the gifte of the holy goost. For this & promyse

was made vnto you and youre children, and to all that are farre of, whō so euer the LORDE oure God shall call. And wth many other wordes bare he witnesse, and exorted them, and sayde: Saue youre selues from this vntowarde generacion. They that gladly receaued his preachinge, were baptysed, & the same daye there were added vnto them aboute thre thousande soules.

They contynued in the Apostles doctryne, and in the felashippe, and in brea kyng of bred, and in prayer. And feare came vpon euery soule, and many wonders and tokens were done by y^e Apostles. But all they that beleeued, were together, and had all thinges common. They solde their goodes and possessions, and parted them out amonge all, accordinge as euery mā had neede. And they contynued daylie with one acorde in the temple, and brake bred in euery house: they toke their meate with ioye & synglenesse of hert, praysinge God, and had fauoure with all y^e people. And the LORDE added to the congregacion daylie sōch as shulde be saued.

The III. Chapter.

Peter and Jhon wente vp together in to the temple aboute the nyenth houre to praye. And there was a certayne man halt from his mothers wombe, whom they brought and layed daylie at the gate of the temple, which is called, the Bery full, that he might receaue almesse of them that wete in to the temple. Now whan he sawe Peter and Jhon, that they wolde in to the temple, he desyred to receaue an almesse. Peter behelde him with Jhon, and sayde: Loke on vs. And he gaue hede vnto them, hopynge to receaue some thinge of them. Howbeit Peter saide: Syluer and golde haue I none: but sōch as I haue geue I the. & In the name of Jesus Christ of Nazareth ryse vp & walke. And he toke him by the righte hande and lifte him vp. Immediately his legges & ancle bones were made strōge, and he sprang, stode and walked, and entred with them in to the temple, walkynge, and leaping and praysinge God.

And all the people sawe him walke and prayse God. And they knewe him, & it was he, which sat for almesse at the beryfull gate of the temple. And they were fylled with wondryng, and were astonnyed at that, which had happened vnto hī. But as this halt which was healed helde him to Peter and Jhon, all the people ranne vnto them in to the porche, which is called Salomōs, and rōndred.

Whan Peter sawe that, he answered vnto the people: Ye men of Israel, why mar-
naye ye at this, or why loke ye so at vs, as
though we by oure awne power or deseruyn-
ge, had made this man to walke: The God
of Abraham and of Isaac, and of Jacob, y
God of oure fathers hath glorified his chil-
de Jesus, * whom ye deliuered and denyed
in the ptesence of Pilate, whan he had ind-
ged him to be lowied. But ye denyed the ho-
ly and iust, and desyied the murtherer to be
geuen you, but ye slerre the prynce of life,
whom God hath raysted from the deed, of
the which we are witnesses. And thorow y
faich in his name, hath he confirmed his na-
me vpon this man, whom ye se and knowe:
and faich thorow him, hath genē this man
this health before youre eyes.

Now deare brethre, I knowe that ye ha-
ue done it * thorow ignorance, as dyd also
your rulers. But God, which by the mouth
of all his prophetes had shewed before, y
his Christ shulde suffre, hath so fulf lled it.
Do penance now therfore and turne you,
that youre synnes maye be done a waye,
whan the tyme of refreshinge shal come be-
fore the ptesence of the LORDE, and whan
he shal sende him, which now before is prea-
ched vnto you, euen Jesus Christ: which
must receaue heauen vntyll the tyme that
all thinges, which God hath spoken by the
mouth of his holy prophetes sence y woul-
de beganne, be restored agayne.

For Moyses sayde vnto y fathers: A pro-
phet shal the LORDE youre God raye vp
vnto you, euen from amonge youre brethren,
like vnto me: him shal ye heare, in all that
he shal saye vnto you. And it shal come to
passe, what soule soeuer shal not heare the sa-
me prophet, shal be destroyed from amonge
the people. And all the prophetes from Sa-
muel and thence forth as many as haue spo-
ken, haue likewise tolde of these dayes.

Ye are the children of the prophetes and
of the couenaunt, which God made vnto o
fathers, whan he sayde vnto Abrahā: Tho-
row y sede shal all y naciōs of y earth be bles-
sed. * First vnto you hath God raysted vp his
childe Jesus, z sent hī vnto you, to blesse you
y euery one shulde turne frō his wickednesse.

The III. Chapter.

As they spake to y people, there
came vnto thē the prestes and the ru-
lers of the tēple, and the Saducees,
whō it greued y they taught the people, z
preached in Jesu y resurreccion frō the deed
and they layed handes vpon them, and put

thē in holde tyll the morow: for it was now
euentyde. Howbeit many of thē which her-
de the worde, beleued, and the nombre of y
men was aboute fyue thousande.

And it chanced on y morow, that their
rulers and Elders and scribes (as Annas y
hye prest and Caiphas, and Jhon z Alexan-
der, and as many as were of the hye prestes
kynred) gathered them selues together at
Jernsalem, and set them before them, and
axed them: By what auctoute, Or in what
name haue ye done this?

Peter full of the holy goost, sayde vnto
them: Ye rulers of the people, and ye Elders
of Israel, If we this daye be examyned con-
cernynge this good dede vpon the sicke mā,
by what meanes he is made whole, be it
knowne then vnto you and to all the people
of Israel, * that in y name of Jesus Christ
of Nazareth, whom ye crucified, whō God
hath raysted vp from the deed, stōdeth this
man here before you whole. This is the sto-
ne refused of you buylders, which is become
the heade corner stone, nether is there salua-
cion in eny other: * Ner yet also is there ge-
nē vnto mē eny other name, wherin we must
be saued.

They sawe the boldnesse of Peter z Jhon
and marueyled, for they were sure y they we-
re vnlearned men and laye people. And they
knewe thē also, that they were th Jesu. As
for the man y was made whole, they sawe
hī stōdinge by thē, z coulde not saye agaynst
it. Then cōmaunded they thē to stōde asyde
out of y councell, z cōmened amonge thē sel-
ues, z saide: * What shal we do to these mē? *
for a manyfest token is done by them, and is
openly knowne vnto thē that dwell at Jeru-
salem, and we can not denye it. But that it
breake out no farther amonge the people, let
vs threate them earnestly, that hence forth
they speake of this name vnto noman.

And they called them, and cōmaunded
thē, that in eny wyse they shulde not speake
ner teache in the name of Jesu. But Peter z
Jhon answered, and sayde vnto thē: Judge
ye youre selues, whether it be right before
God, that we shulde be more obedient vnto
you, then vnto God. We can not chose, but
speake that we haue sene z herde. But they
threatened them, and let them go, and foun-
de nothinge how to punyshe them because
of y people: for they all praysed God becau-
se of that, * which was done. For the man,
vpon whom this token of health was done,
was aboute fourtye yeare olde.

And whan they were let go, they came to

Mat. 21. 6

Act. 3. 2

Psalm 117. 6
Mar. 21. 6
1. Pet. 2. 8

* Mat. 1. 6
Phil. 2. 10

Ioh. 11. 6

Act. 1. 2

Mat. 27. 6

Cor. 2. 2

Deut. 18. 6
Act. 7. 6

Gen. 12. 2
and 22. 6
* Mat. 10. 2

21

Psal. 2. 2

their folowes, and tolde them what y^e hye
prieses and Elders sayde vnto them. Whā
they herde that, they lifte vp their voyce wth
one acorde vnto God, and sayde: LORDE,
thou that art the God which made heauen
and earth, and the see, and all that therein is
thou that by the mouth of Dauid thy ser-
uaunt hast sayde: Why do the heythē rage?
and y^e people ymagin vayne thinges? The
kynge of the earth stonde vp, and the pry-
nces haue gathered them selues together a-
gaynst y^e LORDE, and agaynst his. Chust.
Of a trueth agaynst thy holy childe Iesus,
whom thou hast anoynted, both Herode z
Pontius Pilate with the heythen and peo-
ple of Iſrael, haue gathered theſclues toge-
ther, to do what ſoeuer thy hande and thy
councell determynd before to be done. And
now LORDE, beholde their threatenynge,
and graunce vnto thy ſeruauntes with all
ſtedfaſt boldneſſe to ſpeake thy worde: and
ſtretch out thine hande, that healinge and
tokēſ and wonders maye be done by the na-
me of thy holy childe Iesus.

D And whā they had prayed, the place mo-
ued where they were gathered together, z
they were all fylled with y^e holy goost, z ſpa-
ke the worde of God boldly. The multitude
of them that beleued, were of one hert and
of one ſoule. Alſo none of them ſayde of his
goodes, that they were his awne, but had
all thinges cōmen. And with greate power
gaue the Apoſtles witneſſe of the reſurrec-
cion of the LORDE Ieſu, and greate grace
was with them all. Neither was there eny
amonge them that lacked. For as many as
were poſſeſſers of landes or houſes, ſolde thē
and brought y^e money of the goodes that
were ſolde, and layed it at the Apoſtles fete.
And diſtribucion was made vnto every mā,
acordinge as he had nede.

Joſes which was alſo called of y^e Apoſt-
les, Barnabas (that is to ſaye, the ſonne of
conſolacion) a Leuite, of the countre of Cy-
pers, had lande, and ſolde it, z brought the
money, and layed it at the Apoſtles fete.

The V. Chapter.

At a certayne man named Ananias
with Saphira his wife, ſolde his
poſſeſſion, and kepte awaye parte of
the money (his wife knowinge of it) and
broughte one parte, z layed it at the Apoſt-
les fete. But Peter ſayde: Ananias, Wher-
fore hath Sathan' fylled thine hert, that
thou ſhuldeſt lye vnto the holy goost, and
withdrawe awaye parte of the money of
the lyeuclod? Mighteſt thou not haue kepte

it, whan thou haddeſt it? And whan it was
ſolde, the money was alſo in thy power:
Why haſt thou then concealed this thinge
in thine hert? Thou haſt not lyed vnto mē,
but vnto God. Whan Ananias herde theſe
wordes, he fell downe, z gane vp the goost.
And there came a greate feare vpon all thē
that herde of this. The yonge men roſe vp,
and put him aſyde, and caried him out, and
buried him.

And it fortunēd as it were aboute y^e ſpa-
ce of thre houres after, his wiſe came in, and
knewe not what was done. But Peter an-
ſwered vnto her. Tell me, ſolde ye the lande
for ſomoch? She ſayde: Yee, for ſo moch. Pe-
ter ſayde vnto her: Why haue ye agreed to-
gether, to tempte the ſpīte of the LORDE?
Beholde, the fete of thē which haue buried
thy huſbande, are at the doore, z ſhal carye
the out. And immediatly ſhe fell downe at
his fete, and gaue vp the goost. Then came
in the yonge men, and founde her deed, and
caried her out, and buried her by hir huſbā-
de. And there came a greate feare ouer the
whole congregacion, and ouer all thē that
herde it.

Many tokēſ and wonders were done
amonge the people by the hādes of the A-
poſtles (and they were all together with one
acorde in Salomons porche: but of other
there durſt no man ioyne him ſelf vnto thē,
neuertheles the people helde moch of them.
The multitude of the men and women that
beleued in the LORDE, grewe more and mo-
re) In ſo moch that they brought out the
ſycke in to the ſtretes, and layed them vpon
beddes and barowes, that at the leſt waye
the ſhadowe of Peter (whan he came by)
might ouerſhadowe ſome of thē. There ca-
me many alſo out of y^e cities rounde aboute
vnto Jeruſalem, and brought the ſicke and
thē that were vexed with vncleane ſpītes,
and they were healed euery one.

But the hye prieſt roſe vp, and all they y^e
were with him, which is the ſecte of the Sa-
duces, and were full of indignacion, z layed
handes on the Apoſtles, and put them in
the comon priſon. But the angell of y^e LOR-
DE by night opened the priſon doores, and
brought thē out, and ſayde: Go youre waye
and ſteppe vp, and ſpeake in the temple to
the people all the wordes of this liſe. Whan
they herde that, they entred in to the temple
early in the mornynge: and taught.

But the hye prieſt came, and they y^e were
with him, and called the counsell together,
z all y^e Elders of the children of Iſrael, and

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3. Reg. 8. 2
Iohā 10. 6
Act. 1. 6

Act. 4. 2

Act. 12. 6

The Actes

sent to the prison to fet them. The mynisters came and founde them not in the prison, came agayne, and tolde, and sayde: The prison founde we shut with all diligence, and the keepers stondinge without before the dores: but whā we had opened, we founde no man therein. Whan the hye priest, and the rulers of the temple and the other hye prestes herde these wordes, they doutted of them, wher vnto this wolde growe.

D Then came there one, which tolde them: Beholde, the men that ye put in prison, are in the temple, stondinge and teachinge the people. Then wete þ rulers with their mynisters, and fetchd them without violence: Mat. 21. c * for they feared the people, lest they shulde haue bene stoned. And whan they had brought them, they sethē before the counsell. And the hye priest axed them, and sayde: Act. 4. b Dyd not we * comaunde you strately, that ye shulde not teache in this name. And behold, ye haue fylled Jerusalem with youre doctryne, and ye intende to brynge this mans bloude vpon vs. Mat. 27. c

But Peter and the Apostles answered, and sayde: We ought more to obeye God then men. The God of oure fathers hath raysed vp Jesus, whō ye slewe, and hanged on tre. Him hath the righte hande of God exalted, to be a prynce and Sauoure, to geue repentance and forgiveness of synnes vnto Israel. And we are his recordes of these wordes, and the holy goost, whō God hath geuen vnto thē that obeye him. Whā they herde that, it wente thorow the hertes of them, and they thoughte to slaye them.

Act. 22. a **E** Then stode there vp in þ counsell a pharise, named Gamaliel, a scribe, had in greate reputacion before all þ people, and bad put the Apostles asyde a litle, and sayde vnto them: Ye men of Israel, take hede to youre selues, what ye do as touchinge these men. Before these dayes rose vp one Theudas, boostinge himself. (And there cleued vnto him a nobre of mē, aboute a foure hundreth) which was slayne, and all they þ enclyned vnto him, were scatred abroad, and brought to naught. After this stode vp Judas of Galile in þ dayes of tribute, and drew awaye moch people after him, ⁊ he also perished, ⁊ all they that enclyned vnto him, are scatred abroad. And now I saye vnto you: refrayne yō selues frō these men, and let thē go. * Mal. 1. a Mat. 23. b If this counsell or worke be of mē, it wil come to naught: but yf it be of God, ye are not able to destroye it, lest ye be founde to be the men, that wil stryue agaynst God. Then

of The Apostles. Fo. liiij.

they agreed vnto him, and called the Apostles, and bet them, and commaunded them, that they shulde speake nothinge in the name of Jesu, and let them go.

But they departed from the presence of the counsell, reioysinge, that they were worthy to suffre rebuke for his names sake. And daylie in the temple and in every house they ceassed not, to teache and to preache the Gospell of Jesus Christ. Mat. 23. a

The VI. Chapter.

In those dayes whan the nombre of the disciples increased, there arose a grudge amonge the Grekes agaynst the Hebrewes, because their wyddowes were not looked vpon in the daylie handbreachinge. Then the twolue called the multitude of the disciples together, and sayde: It is not mete that we shulde leaue the worde of God, and to serue at the tables. Wherfore brethren, loke out amonge you sent men, * that are of honeste reporte, and full of the holy goost and wysdome, whom we maye appoynte to this nedefull busynes. But we wil geue oure selues vnto prayer, and to the mynistracion of the worde of God. And the sayenge pleased the whole multitude. And they chose Steven, a man full of fayth and of the holy goost, and Philippe, and Procorus, and Nicanor, and Timon, and Parmenas, and Nicolas the proselite of Antioche. * These they set before y Apostles, and they prayed, and layd their handes vpon them. And the worde of God increased, and the nombre of the disciples multiplied greatly at Jerusalem. And there were many prestes also obedient vnto the fayth. 1. Tim. 3. b

Steven full of faith and power, dyd wonders and greate tokens amonge the people. Then arose there certayne of the synagoge, which is called (the synagoge) of y Libertynes, ⁊ of the Cyrenites, and of the Alexandrines, and of thē þ were of Celicia and Asia, ⁊ disputed with Steuē, * and they coulde not Luc. 21. b resiste the wysdome and the spiete, out of the which he spake. Then sent they in certayne men, that sayde: We haue herde him Mat. 26. f speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people, and the Elders and the scribes, and came vpon him, ⁊ caught him, and brought him before the counsell, and set false witnesses there, which sayde: This man ceaseth not to speake blasphemous wordes agaynst this holy place and the lawe. For we herde him saye: Jesus of Nazareth shall destroye this place, and chaunge the

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ordinances which Moses gave us. And all they that sat in the council, looked upon him and saw his face as the face of an angel.

The VII. Chapter.

When sayde the hye prest: Is it enē so? He sayde: Deare brethren and fathers, hearken to, The God of glorye appeared vnto o^r father Abraham, whyle he was yet in Mesopotamia, before he dwelt in Haran, and sayde vnto him: Get y^e out of thy countre, and fro thy kynred, and come in to a lande which I wil shewe y^e. The wente he out of the lande of the Caldees, and dwelt in Haran. And from thence, when his father was deed, he brought him ouer in to this lande (where ye dwell now) and gaue him no inheritaunce therein, no nor y^e bredth of a fore: and promysed him, that he wolde geue it him to p^ossesse, and to his seede after him, when as yet he had no childe.

But thus sayde God vnto him: Thy seede shalbe a straunger in a straunge lande, and they shal make bonde men of them, and intreate the euell foure hundred yearres: and y^e people whom they shal serue, wil I iudge, sayde God. And after that shal they go forth, and serue me in this place. And he gaue him the conenaunt of circūcision. And he begat Isaac, and circūcised him the eight daye. And Isaac begat Jacob, and Jacob begat the twelue Patriarkes.

And the Patriarkes had indignacion at Joseph, and solde hi in to Egypte. And God was with him, and deliuered him out of all his troubles, and gaue him fauoure and wysdome in the sight of Pharaos kynge of Egypte, which made him pryncce ouer Egypte and ouer all his house.

But there came a verth ouer all the lande of Egypte and Canaan, and a greate trouble, and oure fathers founde no sustenaunce. But Jacob herde that there was come in Egypte, and sent oure fathers out the first tyme. And at the seconde tyme was Joseph knowne of his brethien, and Josephs kynred was made knowne vnto Pharaos. But Joseph sent out, and caused his father and all his kynred to be broughte, enē the seoure and systene soules. And Jacob wente downe in to Egypte, and dyed, both he and oure fathers, and were brought ouer vnto Sichem, and layed in the sepulchre, that Abraham boughte for money of the children of Hemor at Sichem.

Now ha the tyme of the promes due nye (which God had sworne vnto Abraham) the people grewe and multiplied in Egypte,

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tyll there rose another kynge, which knewe not of Joseph. The same dealte suttely wth oure kynred, and intreated oure fathers euell and made them to cast out the yonge children, that they shulde not remayne alyne.

At the same tyme was Moses borne, and was a proper childe before God, and was noursed thre monethes in his fathers house. But when he was cast out, Pharaos daughter toke him vp, and noursed him vp for hir awne sonne. And Moses was learned in all maner wysdome of the Egyptians, and was mightie in dedes and wordes.

But when he was fourtye yeare olde, he came in to his mynde to v^{is}it his brethien the children of Israel. And when he sawe one of them suffre wronge, he helped him, and deliuered him, that had the harme done vnto him, and slewe the Egyptian. But he thought that his brethien shulde haue vnderstode, how that God by his hande shulde saue the, howbeit they vnderstode it not.

And on the nexte daye he shewed himself vnto them as they stroue together, and wolde haue set them at one agayne, and sayde: Syrs, ye are brethien, why hurte ye one another? But he that dyd his neighbour wronge, thrust him awaye, and sayde: Who made the a ruler and iudge ouer vs? Wilt thou slaye me also, as thou slewest the Egyptian yesterdayer? But Moses fled at that sayenge, and was a straunger in the lande of Madian, where he begat two sonnes.

And after fourtye yeares, the angell of y^e LORDE appeared vnto him vpon mount Sina, in a flamme of fyre in a bushe. Whan Moses sawe it, he wondred at the sighte. But as he drew nye to beholde, y^e voyce of y^e LORDE came vnto him: I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Howbeit Moses trembled, and durst not beholde. But y^e LORDE sayde vnto hi: Put of thy shues from thy fete, for y^e place where thou stondest, is an holy grounde. I haue well seene the trouble of my people in Egypte, and haue herde their groynge, and am come downe to deliuer them. And now come, I wil sende the in to Egypte.

This Moses, whom they refused, and sayde: Who made y^e a ruler and iudge ouer vs? him had God sent to be a ruler and deliuerer by the hande of the angell, that appeared vnto him in the bushe. The same broughte them out, and dyd wonders and tokens in Egypte, and in the reed see, and in y^e wyldernesse fourtye yeares. This is that Moses,

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of the Apostles. Bo. Iii.

Deut. 18. c
Act. 3. d
which sayde vnto the chuldren of Israel: A prophet shal the LORDE youre God rayse vp vnto you euen from amonge youre brethren, like vnto me. Him shal ye heare. This is he, that was in the congregacion in the wyldernesse with the angell, which talked with him, vpo mount Sina, and with oure fathers. This man receaued the worde of life to geue vnto vs, vnto whom oure fathers woulde not be obediēt, but thrust him fro the, and in their hertes turned backe agayne into Egypte, and sayde vnto Aaron: Make vs goddes to go before vs, for we can not tell what is become of this Moses, & broughte vs out of the lande of Egypte. And they made a calfe at the same tyme, and offred sacrifice vnto the ymage, and reioysed in the workes of their awne handes.

Rom. 1. d
But God turned himselfe, & gaue them vp, so that they worshipped the hooste of heauē, as it is wrytten in the booke of the prophetes: O ye house of Israel, gaue ye me sacrifices and catel those fortye yeares in the wyldernesse? And yet toke vnto you y tabernacle of Moloch, and the starre of youre god Remphan, ymages which ye youre selues made to worshippe the. And I wil cast you out beyonde Babilon.

Exo. 25. d
Heb. 8. a
Iosu. 1. a
Soure fathers had the tabernacle of witness in y wyldernesse, like as he appoynted them, & whan he spake vnto Moses, that he shulde make it (acordinge to the patrone, y he had sene.) which oure fathers also receaued, and brought it with Josue into the lande that the heythē had in possession, whom God droue out before the face of oure fathers, vntyll the tyme of Dauid, which founde fauoure with God, and desyred that he might synde a tabernacle for the God of Jacob.

Re. 8. 2
Act. 17. d
But Salomon buylde hi an house. & howbeit y heyst of all dwelleth not in temples that are made with handes: As he sayeth by the prophete: Heauē is my seate, and the earth is my fore stole. What house then wil ye buylde vnto me? sayeth the LORDE: Or which is the place of my rest? Hath not my hande made all these thinges?

Deut. 9. d
Ye styffnecked & of uncircumcysed hertes and eares, ye allwaye resiste the holy goost: Eue as yō fathers dyd, so do ye also. Which of the prophetes haue not yō fathers persecuted? And they slewe the, which tolde before of the comynge of y righteous, whose traytours and murthurers ye are now become. Ye receaued the lawe by the mynistraciō of angels, & and haue not kepte it.

Whan they herde this, it wente thorow y hertes of the, and they gnashed vpo him with their tethe. But he beyng full of the holy goost, looked vp towarde heauen, & sawe the glorie of God, and Jesus stondinge on the righte hande of God, and sayde: Beholde, I se the heauens open, and the sonne of mā stondinge on y righte honde of God. But they cried out with a loude voyce, & stopped their eares, and rāne violently vpon him all at once, and thrust him out of the cite, and stoned him. & And y witnesses layed downe their clothes at the feete of a yonge man, which was called Saul. And they stoned Steuen, which cryed, & sayde: LORDE Jesu, receaue my spiete. And he kneled downe, & cried with a loude voyce: LORDE, laye not this synne to their charge. And whā he had thus spoken, he fell a slepe.

The VIII. Chapter.

Act. 16. c
Mat. 16. c
Psal. 57. a
Act. 21. b
Luc. 21. c
And had pleasure in his death. At y same tyme there was a greate persecucion ouer the congregacion at Ierusalē. And they were all scatered abroad in the regions of Jewiye & Samaria, excepte the Apostles. As for Steuen, men y feared God dressed him, and made greate lamentacion ouer him. But Saul made hanocke of the congregacion, entred in to euery house, and droue out men & women, & deliuered the to prison. They now y were scatered abroad wete aboute & preached the worde. The came Philippe in to a cite of Samaria, and preached Chust vnto them. And the people gaue hede with one acorde vnto y thinges that Philip spake, hearinge him, and scynge the tokēs that he dyd. For the vncleane spietes cryed loude, and departed out of many y were possided. And many that were sicke of the palsie and lame, were healed. And there was greate ioye in the same cite.

But afore there was in y same cite a certayne mā, called Simon, which vsed witche craft, and bewitched y people of Samaria, sayenge, that he was a man which coulde do greate thinges. And they all regarded him from the leest vnto y greatest, & sayde: This is the power of God which is greate. But they regarded him, because that of longe tyme he had bewitched them with his sorcery. Howbeit whan they belened Philips preachinge of y kyngdome of God, and of the name of Jesu Chust, they were baptyfed both mē & wemē. Then Symon himselfe belened also, and was baptyfed, and cleyed vnto Philippe. And whā he sawe the dedes and tokēns that were done, he wondred.

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When the Apostles which were at Jerusalem, herde, that Samaria had receaved the worde of God, they sent vnto the Peter and Iohn. Which, whā they were come, prayed for the, & they might receaue the holy goost. For as yet he was come vpon none of them but they were baptysed onely in the name of Christ Iesu. * Then layed they their handes on them, and they receaued the holy goost.

Act. 11. a
and 19. a
1. Tim. 4. b
and 5. c
2. Tim. 1. b

But when Simon sawe, that by the layenge on of the Apostles handes the holy goost was geuen, he offered the money, and sayde: Geue me also this power, that, on whomsoever I put the handes, he maye receaue the holy goost. Hon. be it Peter sayde vnto him: Perishe thou with thy money, * because thou thinkest that the gifte of God maye be bought with money. Thou shalt haue nether parte ner felashipe in this worde, for the hert is not righte before God. Repente therfore of this thy wickednesse, and praye vnto God, yf happily the thought of thy hert maye be forgiven. For I see, & thou art full of bytter gall, and wrapped in vnrighteousnesse.

Mat. 10. a

Nu. 31. b

Then answered Simon, & sayde: * Praye ye vnto the LORDE for me, & none of these thinges wherof ye haue spoken, come vpon me. And they, whā they had testified and spoken the worde of the LORDE, turned agayne to Jerusalem, and preached the Gospell in many townes of the Samaritanes.

But the angell of the LORDE spake vnto Philippe, and sayde: Arise, & go towards the South, vnto the waye that goeth downe from Jerusalem vnto Gaza, which is deserte. And he rose, and wente on. And beholde, a man of the Morians lode (a chamberlayne and of auctourite with Candace y quene of the londe of the Morians) which had the rule of all hir treasures, & came to Jerusalem to worshipec. And returned heme agayne, and satte vpon his charet, and red the prophet Esay.

The spiete sayde vnto Philippe: Go neare, and ioyn thy selfe to yonder charet. Then ranne Philippe vnto him, and herde him rede the prophet Esay, and sayde: Understandest thou what thou readeest? He sayde: How can I, excepte some man enfourme me?

Act. 11. b

And he desyred Philippe, that he wolde come vp, and syt with him. The tenoure of the scripture which he red, was this: * He was led as a shepe to be slayne, and as a lambe voycellesse before his shearer, so opened he not his mouth. In his humblenesse is his iudgment exalted. Who shal declare his generacion? for his life is taken awaye

from the earth. Then answered the chamberlayne vnto Philippe, and sayde: I praye the, of whom speakech the prophet this? of himselfe, or of some other man?

Philippe opened his mouth, and beganne at this scripture, and preached him the Gospell of Iesus. And as they wete on their waye, they came to a water. And the chamberlayne sayde: Beholde, here is water, what hyndereth me to be baptysed? Philippe sayde: If thou beleue from thy whole herte, thou mayest. He answered, and sayde: I beleue, that Iesus Christ is the sonne of God. And he commaunded to holde still the charet, and they wente downe in to the water, both Philippe and the chamberlayne. And he baptysed him. But when they were come vp out of the water, the spiete of the LORDE toke Philippe awaye. And the Chamberlayne sawe him nomore. But he wente on his waye reioysinge. As for Philippe, he was founde at Asdod, and walked aboute, and preached the Gospell vnto all the cities, tyll he came to Cesarea.

The 11. Chapter.

Saul was yet breathing out threatenynge and slaughter agaynst the disciples of the LORDE. And wente vnto the hye preste, and desyred of him letters to Damascon vnto the synagoges, that yf he fonde any of this waye (whether they were men or women) he mighte brynge the bounde vnto Jerusalem. And as he was goinge on his iourney, it fortuned, that he came nye vnto Damascon, and sodenly there shyned rounde aboute hi a light fro heauen, and he fell to the earth, and herde a voyce, which sayde vnto him: Saul Saul * why persecutest thou me? He sayde: LORDE, who art thou? The LORDE sayde: I am Iesus, whō thou persecutest. It shalbe harde for y to lycke agaynst the prycke. And he both tremblinge and astonnyed, sayde: LORDE * what wilt thou that I shal do? The LORDE sayde vnto him: Arise, and go into the cite, there shal it be tolde the what thou shalt do.

Act. 26. b
1 Cor. 15. a
Gal. 1. b

4. Re. 19. d
2. Ch. 2. b
Mat. 23. d

Act. 2. d
and 16. d

As for the man that iourneyed with him, they stode and were amased: for they herde a voyce, but sawe noman. Saul rose from the earth, and when he had opened his eyes, he sawe noman. Nevertheless they toke him by the honde, & broughte him to Damascon: and he was thre dayes without sighte, and nether ate ner dranke. At Damascon there was a disciple named Ananias, and vnto him sayde the LORDE in a vision: Ananias

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of the Apostles. Bo. lvi.

And he sayde: beholde, here am **LORDE**. The **LORDE** sayde vnto him: Arise, and go into the strete which is called straight, and are in the house of Juda after one called Saul of Tharsis: for beholde, he prayeth, & hath sene in a vision a mā named Ananias cōmyng vnto him, & layenge the hāde vpon him, that he might receaue his sighte.

Ananias answered: **LORDE**, I haue herde by many of this man, how moch euell he hath done to thy sayntes at Ierusalē. And here hath he auctorite of the hye prestes, to bynde alle those that call vpon thy name. The **LORDE** sayde vnto him: Go thy waye, for this man is a chosen vessell vnto me, that he maye beare my name before the heythen, and before kynges, and before the children of Israel. I wil shewe him, how greate thinges he must suffre for my names sake.

And Ananias wente his waye, and came into the house, and layed the handes vpon him, and sayde: Brother Saul, the **LORDE** which appeared vnto y in the waye as thou camest, hath sene me, that thou mightest receaue thy sighte, and be fylled with the holy goost. And immediatly there fell from his eyes as it had bene scales, and he receaued his sighte, and rose, and was baptysed, and toke meate, and was comforted.

Then was Saul a certayne dayes with the disciples that were at Damascon. And straight waye he preached Chust in the synagoges, how that he was y sonne of God. But all they that herde him, were amased, and sayde: Is not this he, which at Ierusalem spoyled all those that called on his name? and came hither to the intent that he shulde brynge them bounde vnto the hye prestes? But Saul increased in strength, & cōfounded y Jewes which dwelt at Damascon, and affirmed y this was very Christ.

And after many dayes the Jewes helde a counsell together to kyll him. But it was tolde Saul, that they layed wayte for him. And they wayted at y gates daye & night, that they might kyll him. Then the disciples toke him by nighte, & put him thorow the wall, and let him downe in a baslett.

But whan Saul came to Ierusalem, he assayed to ioynе himselfe to y disciples. And they were all afrayed of him, and belened not, y he was a disciple. Neuertheles Barnabas toke him, and broughte him to the Apostles, and tolde them how he had sene the **LORDE** in the waye, and how he spake to him, & how he had done boldly at Damascon in the name of Iesu. And he was with

them, and wente out and in at Ierusalē, and quyte him selfe boldly in y name of y **LORDE** Iesu. He spake also, and disputed with y Grekes. But they were aboute to slaye him. Whan the brethien knewe y, they broughte him to Cesarea, and sent him forth to Tharsis. So the congregacions had rest thorow out all Jewry, and Galile, and Samaria, & were edified, and walked in the feare of the **LORDE**, and were fylled with the comforte of the holy goost.

It chaunced that as Peter walked thorow all quarters, he came also vnto y sayntes which dwelt at Lydda. There founde he a man named Eneas, which had lyen vpon his bedd eight yeaeres sicke of y palsye. And Peter sayde vnto him: Eneas, Iesus Chust make the whole, arise, and make thy bedd for y self. And he arose immediatly. And all they that dwelt at Lydda and at Saron, sawe him, and turned vnto the **LORDE**.

At Joppa there was a certayne woman that was a disciple, named Tabitha, which by interpretacion is called Dorcas: y same was full of good workes and almesse dedes, which she dyd. But it chaunced at the same tyme, that she was sicke, and dyed. Then washed they her, and layed her in a chāber. But for so moch as Lydda was nye vnto Joppa, and the disciples herde that Peter was there, they sent two men vnto him, and desyred him, y he wolde take it for no grese to come vnto them.

Peter rose, and came with them. And whā he was come, they broughte him in to the chamber, and all the wyddowes stode rounde aboute him, wepyng, and shewed him the cotes and garnētes, which Dorcas made whyle she was with them. And whā Peter had put them all forth, he kneeled downe, made his prayer, and turned him vnto the body, and sayde: Tabitha, rise vp. And she opened hir eyes: and whan she sawe Peter she sat hir downe agayne. But he gaue her the hande, and lifte her vp, and called the sayntes and the wedowes, and shewed her there alyne. And it was knowne thorow out all Joppa, & many belened on y **LORDE**. And it fortunēd, y he taried a lōge season at Joppa by one Simō, which was a tanner.

The X. Chapter.

There was a man at Cesarea, named Cornelius (a capteyne of y cōpany, which is called y Italianyshe) a deuoute man, & one that feared God w all his house, & gaue moch almesse to y people, and prayed God allwaye. The same sawe in a

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vision openly (aboute the nyenth houre of the daye) an angell of God entringe in to him, and sayenge vnto him: Cornelius. He looked vpon him, and was afrayed, and sayde: **LORDE**, what is it? He sayde vnto him: Thy prayers & thine almeses are come vp in to remembraunce before God. And now send men vnto Joppa, & call for Simo, whose syname is Peter, which is at lodginge with one Symon a tanner, whose house lyeth by y^e see syde: he shal tell y^e, what thou oughtest to do. And whā the angell which spake to Cornelius, was departed, he called two of his household seruantes, & a deuoute souldyer, of thē that wayted vpon him: and tolde them all, and sent thē to Joppa.

On the nexte daye after whan these were goinge on their iourney, and came nye vnto the cite, Peter wente vp in to a chamber to praye aboute the sixte houre. And whan he was hōgrie, he wolde haue eatē. But whyle they made ready for him, he fell in to a trance, and sawe heauē open, and a vessell cōmyng downe vnto him, as it had bene a greate lynnē clothe, knytt at the foure corners, and was let downe to y^e earth, wherein were all maner of foure footed bestes of the earth, & wyld beestes, and wormes, and foules of the ayre. And there came a voyce vnto him: Arise Peter, slaye, & eate. But Peter sayde: Wh no, **LORDE**, for I neuer ate eny comen or vncleane thinge. And the voyce spake vnto him agayne y^e secōde tyme: What God hath cleysed, y^e make not thou vncleane. This was done thryse. And y^e vessell was receaued vp agayne in to heauen.

But whyle Peter was combred in him selfe, what maner of vision this shulde be which he had sene, beholde, the men y^e were sent from Cornelius, enquired after Simōs house, and stode before the dore, and called, and axed whether Simon (whose syname was Peter) were lodged there. Whyle Peter was musinge of the vision, the sprete sayde vnto him: beholde, the men seke the. Arise therefore, and get the downe, & go with thē, and doute not, for I haue sent them.

Then wente Peter downe to the men, y^e were sent vnto him from Cornelius, and sayde: lo, I am he whom ye seke: what is y^e cause, wherefore ye are come? They sayde: Cornelius the capytayne, a iust man and one that feareth God, and of good reporte amōge all the people of the Jewes, was warned by an holy angell, to sende for the in to his house, and to heare wordes of the. Then called he them in, and lodged them.

The nexte daye after wente Peter forth with them, and certayne brethren of Joppa bare him company. And y^e daye folowinge came they to Cesarea. Cornelius wayted for thē, and had called together his kynnsfolkes and speciall frendes. And as it chawced y^e Peter came in, Cornelius mett him, and fell downe at his fete, & worshipped him. But Peter toke him vp, and sayde: Stande vp, I am a man also. And as he talked wth him, he wente in, and founde many that were come together, and he sayde vnto them: Ye knowe, that it is not lausfull for a man beynge a Jewe to ioyne him selfe or to come to a straunger. But God hath shewed me, y^e I shulde call no mā cōmen or vncleane. Therefore haue I not doubted to come, as soone as I was sent for. I are you therfore, for what intent haue ye sent for me?

Cornelius sayde: It is now foure dayes ago, then fasted I, and at the nyenth houre I prayed in my house, and beholde, there stode a mā before me in a bryghte clothinge, and sayde: Cornelius, y^e prayer is herde, and thine almeses dedes are had in remembraunce in the sighte of God. Sende therefore to Joppa, and call for one Simon (whose syname is Peter) which is at lodginge in y^e house of Simon y^e tanner, by the see syde: y^e same whā he cometh, shal speake vnto y^e. Then sent I vnto the immediatly, and thou hast done well, that thou art come. Now are we all here presente before God, to heare all thinges that are commaunded the of God.

Peter opened his mouth, & sayde: Now perceauē I of a truerth, that God hath no respecte of personures, but in all people he y^e feareth him, and worketh righteousnes, is accepted vnto him. We knowe of y^e preachinge that God sent vnto the children of Israhel, preachinge thorow Iesus Christ (which is **LORDE** ouer all) which preachinge was published thorow out all Jewry, and begāne in Galile after y^e baptyeme that I hon preached, how God anoynted the same Iesus of Nazareth with the holy goost and wth power, which wente aboute, & dyd good, and healed all those that were oppressed of the deuell, for God was with him. And we are witnesses of all that he dyd in the londe of the Jewes, & at Jerusalem. Whom they slewe, and hanged on tre.

Whan God rayfed vp on the thirde daye, and caused him be openly shewed, not to all the people, but to y^e chosen witnesses of God even vnto vs, which ate & dronke with him, after he was risen vp from the deed. And

Act 14. c
Apo. 19. b
and. 22. b

Deut. 7. n

D.

Rom. 2. b
Eph. 6. a
Col. 3. c
1. Tim. 6. b

Mat. 4. b

2. Tim. 3. a

Gen. 19. a
and. 24. c
1. Pet. 4. b

Luc. 2. d
1. Joh. 21. u

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Mar. 28. c he commaunded vs to preach vnto the people, and to testifie, that it is he which is ordeyned of God a iudge of the lynyng and of the deed. Of him beare all the prophetes wytnesse, that thorow his name all they y beleue in him, shal receaue remission of synnes. Whyle Peter was yet speakynge these wordes, the holy goost fell vpo all the that herkened vnto the worde. And the faithfull of the circūcision which came with Peter, were astonnyed, because that the giste of y holy goost was shed out also vpon the heythen. For they herde that they spake with tanges, and magnified God. The answered Peter: Maye eny man forbydde water, that these shulde not be baptysed, which haue receaued the holy goost as well as we? And he commaunded them to be baptysed in the name of the LORDE. The prayed they him, that he wolde tary there certayne dayes.

The XL Chapter.

21 **The** Apostles and the brethien that were in Jewrye, herde saye, that the heythen also had receaued the worde of God. And whan Peter was come vp to Jerusalem, they that were of the circūcision, chode with him, and sayde: Thou wentest into men that are vncircumcysed, and hast eaten with them. But Peter beganne, and expounded the thinge in order vnto the and sayde: I was in y cite of Joppa prayenge, and in a traunce I sawe a vision, a vessell commynge downe, as it had bene a greate linnen clothe with foure corners, and let downe from heauen, and came vnto me. In to the which I loked, and considered, and sawe foure forced beestes of the earth, and wylde beestes, and wormes, and foules of the ayre. And I herde a voyce, which sayde vnto me: Rysē Peter, slaye, z eate. But I sayde: Oh no, LORDE, for there neuer entred eny comen or vncleane thinge in to my mouth. Neuertheles the voyce answered me agayne from heauen: What God hath clenysed, that call not thou vncleane. This was done thre tymes, and all was taken vp agayne in to heauen.

Act. 10. c And beholde, immediatly stode there thre men before the dore of the house that I was in, sent from Cesarea vnto me. But the sprete sayde vnto me, that I shulde go with the and doute nothinge. These sixe brethie also came with me, and we entred in to the mā's house.

22 And he shewed vs, how he had sene an angell stondinge in his house, which sayde vnto him: Sende men to Joppa, and call

of the Apostles. Fo. lviij.

for Simon (whose synname is Peter) he shal tell y wordes, wherby thou and all thy house shal be saved. But whan I beganne to speake, the holy goost fell vpo them, like as vpon vs at y begynnynge. Then thoughte I vpon the worde of the LORDE, how he sayde: I hon baptysed with water, but ye shalbe baptysed with y holy goost. For as moch then as God hath geuen them like gistes, as vnto vs, which beleue on the LORDE Jesus Christ, who was I, that I shulde be able to withstode God? Whan they herde this, they helde their peace, and praysed God, and sayde: Then hath God also to the heythen graunted repentance vnto life.

They that were scatred abroad thorow y tronble y rose aboute Steuen, walked on euerysyde vntyll phenices, and Cipers, and Antioche, and spake the worde vnto noman but onely vnto y Jewes. Neuertheles some of the were men of Cipers and Cyren, which came to Antioche, and spake also vnto the Grekes, z preached the Gospell of the LORDE Jesu. And y hande of the LORDE was with the. And a greate nombie beleued, and turned vnto the LORDE.

This tydinges of them came to y eares of the cōgregacion at Jerusalem. And they sent Barnabas, that he shulde go vnto Antioche. Which whan he was come thither, z sawe the grace of God, he was glad, and exorted them all, that with purpose of hert they wolde contynue in the LORDE. For he was a good man, full of the holy goost and faith. And there was a greate multitude of people added vnto the LORDE. But Barnabas departed vnto Tharsus, to seke Saul. And whā he had founde hī, he brought hī to Antioche. It chanced, that a whole yere they were there cōuersaunte together in the cōgregaciō, z taughte moch people, so that the disciples at Antioche were first called Christen.

In those dayes came there prophetes fro Jerusalem vnto Antioche. And one of them (whose name was y Agabus) stode vp, and declared by the sprete a greate verth, that shulde come ouer the whole compasse of the earth: which came to passe vnder the Emperoure Claudius. But the disciples cōcluded (euery one acordinge to his abylice) to sende an handreachinge vnto y brethien that were in Jewry: which thinge they alio dyd, and sent it by the handes of Barnabas and Saul.

The XL Chapter.

KK iij

The Actes

of the Apostles.

2 **M**at. 4. c. **I**n the sametyme layed kynge Herode handes vpon certayne of the congregacion, to vexe them. As for James the brother of Ihon, him he slew with the siverde. And whan he sawe that it pleased the Jewes, he proceeded farther to take Peter also. But it was Easter. Now whan he had taken him, he put him in prison, and deliuered him vnto foure quaternions of soudyers, to kepe him: and thought after Easter to bringe him forth to the people. And Peter was kepte in the prison. But prayer was made without ceasinge of the congregacion, vnto God for him. And whan Herode wolde haue broughte him out vnto the people, in the same nighte slepte Peter betwene two soudiers, bounde with two cheynes. And the keepers before the doore kepte the prison.

3 And beholde, the angell of the LORDE was there presente, and a lighte shyned in the habitation, and he smote Peter on the syde, and waked him vp, and sayde: Arise vp quicfly. And the cheynes fell off from his hondes. And the angell sayde vnto him: Gydethe, and put on thy shues. And he dyd so. And he sayde vnto him: Cast thy mantle aboute the, and folowe me. And he wente out, and folowed him, and wist not, that it was truely that was done by an angell, but thoughte he had sene a vision. Neuertheles they wente thorow the first and seconde watch, and came to the yron gate, that ledeyth vnto the cite, which opened to the by his awne accorde. And they wente out, and passed thorow one strete, and immediatly the angell departed from him.

C And whan Peter was come to himself, he sayde: Now I knowe of a truely, that y LORDE hath sent his angell, and deliuered me out of the honde of Herode, and from all the waytinge for of the people of the Jewes. And as he considered the thinge, he came to the house of Mary the mother of one Ihon, (which after his synname was called Marke) where many were gathered together, and prayed. As Peter knocked at the entry doore, there came forth a damsell to herken, named Rhoda. And whan she knewe Peters voyce, she opened not the entrye for gladnes, but cane in, and tolde, that Peter stode before the entrye. But they sayde vnto her: Thou art mad. Neuertheles she abode by it, that it was so. They sayde: it is his angell. But Peter continued knockinge. Whan they opened the doore, they sawe him, and were astonnyed. But he beckened vnto

them with the hande, to holde their peace, and tolde them, how the LORDE had broughte him out of the prison. And he sayde: Shewe this vnto James, and to the brethren. And he departed, and wete in to another place.

Whan it was daye, there was not a litle a doo amonge the soudyers, what was become of Peter. Whan Herode had called for him, and founde him not, he caused the keepers to be examyned, and commaunded the to be caried awaye, and he wente downe fro Jewry vnto Cesarea, and there abode. But he was displeased with the of Tyre and Sidon. Neuertheles they came vnto him with one accorde, and made intercession to Blastus the kynges chamberlayne, and besyied peace, because their countre was nourished by the kynges londe. But vpon a daye appointed, Herode put on a kyngly apparell, sat him downe vpon the iudgment seate, and made an oracion vnto them. As for the people, they cried therto: This is a voyce of God, and not of a man. Immediatly the angell of the LORDE smote him, because he gaue not God the honoure: And he was eaten vp of wormes, and gaue vp the goost. But the worde of God grewe, and multiplied. As for Barnabas and Saul, they came agayne to Jerusalem, and deliuered the handreachinge, and toke with them Ihon, whose synname was Marke.

The XIII. Chapter.

1 Here were at Antioche in the congregacion, prophetes and teachers, as Barnabas, and Simon called Nigger, and Lucius of Cyren, and Manahen Herodes the Tetrachas norfelowe, and Saul. As they serued y LORDE, and fasted, the holy goost sayde: Separate me out Barnabas and Saul for the worke, where vnto I haue called them. Then fasted they and prayed, and layed the handes on them, and let them go. And they beyng sent of the holy goost, came vnto Seleucia, from thence they sayled vnto Cypers. And whan they were come in to the cite Salamin, they shewed the worde of God in the synagoges of y Jewes. And they had Ihon to their mynister.

And whan they had gone thorow out the yle vnto the cyte of Paphos, they founde a certayne Sorcerer and false prophete, a Jewe (whose name was Barjesu) which was with Sergius Paulus the ruler of the countre, a man of vnderstandinge. The same called Barnabas and Saul vnto him, and

a. Mac 5. b

Act 11 c

Act 9 b

Act 12. d

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of the Apostles. Bo. liii.

besyred to heare y worde of God. Then the
* Sorcerer Elimas (for so was his name by
interpretacion) withstode the, and soughte
to turne awaye the ruler fro the faith. But
Saul which is also called Paul, beyng full
of the holy goost, loked vpon him, and sayde:
Thou childe of the denell, full of all subtil-
tie and all disceatfulnesse, and enemye of all
righteousnes, thou ceassest not to peruer-
te the straight wayes of y LORDE. And now
beholde, the hãde of the LORDE commeth
vpon the, and thou shalt be blynde, and not
se the Sonne for a season, And immediatly
there fell on him a myst and darknesse, and
he wente aboute, and soughte them that
shulde lede him by the hande. Whan the ru-
ler sawe what was done, he beleued, and wõ
died at the doctryne of the LORDE.

Whan Paul and they that were with
him, were departed by shippe fro Paphos,
they came to Perga in the londe of Pam-
philia. * But Jhon departed from them,
and wente agayne to Jerusalem. Neuerthe-
les they wandred thorow from Perga, and
came to Antioche in the londe of Pisidia,
and wẽte in to the synagoge vpon the Sab-
bath daye, and sat downe. But after the lec-
ture of the lawe and of the prophetes, the
rulers of the synagoge sent vnto them, say-
enge: Good brethrin, yf ye haue eny ser-
mon to exorte the people, saye on. Then sto-
de Paul vp, and * beckened with the hande
(that they shulde holde their peace) and
sayde:

Men of Israel, and yet that feare God,
herkẽ to: The God of this people chose oure
fathers, and exalted the people, whan they
were strangers in the lode of Egipte, and
with a mightie arme broughte he them out
of it. And by the space of fortye yea-
res suffred he their maners in the wyldernes-
se, and destroyed seven nacions in the lande of Ca-
naan, and parted their londe amonge them
by lott. After that gaue he them iudges by
the space of foure hundred and fiftye yea-
res, vnto the prophet Samuel. And after
that they besyred a kynge, and God gaue
vnto them Saul the sonne of Cis, a man of
the trybe of Ben Jamin, fortye yea-
res longe. And whan he had put him downe, he set
vp Dauid to be heir kynge, of whom he re-
ported, sayenge: * I haue founde Dauid the
sonne of Jesse, a man after my hert, he shal
fulfyll all my wyll.

Of this mans sede hath God (* acordin-
ge to the promesse) broughte forth vnto the
people of Israel, y Sauoure Jesus: whan

Jhon had first preached before his comynge
the baptyne of repentance vnto Israel.
But whan Jhon had fulfyllled his course,
he sayde: I am not he, that ye take me for.
But beholde, there commeth one after me,
whose shues of his fete I am not worthy
to lowse. Ye men and brethren, ye children of
the generacion of Abraham, and they that
feare God amonge you, * vnto you is y wor-
de of this saluacion sent. For the inhabi-
ters of Jerusalem, and their rulers, for so-
much as they knewe him not, ner yet the
voyces of the prophetes (which are red eu-
ery Sabbath) haue fulfyllled them in con-
demnyng him. And though they founde
no cause of death in him, yet desyred they Pi-
late to kyll him. And whan they had fulfyl-
led all that was wyrtten of him, they toke
him downe from the tre, and layed him in a
sepulchre. But on y thirde daye God ray-
sed him vp from the deed, and he appeared ma-
ny dayes vnto the, that wente vp with him
from Galile vnto Jerusalem, which * are his
witnesses vnto the people.

And we also declare vnto you y promises,
which was made vnto oure fathers, how
that God hath fulfyllled the same vnto vs
their children, in y he ray-
sed vp Jesus agayne. As it is wyrtten in the seconde psalme:
Thou art my sonne, this daye haue I begot-
ten the. But that he hath ray-
sed him vp fro the deed, now nomore to returne to corrup-
cion, he sayde on this wyse: The grace pro-
mised to Dauid, wyl I faithfully kepe vnto
you. Therfore sayeth he also in another pla-
ce: Thou shalt not suffre thy holy cose cor-
ruption. For Dauid, whan he in his tyme
had serued the wyll of God, * he fell a slepe,
and was layed by his fathers, & sawe cor-
ruption. But he whõ God ray-
sed vp agayne, sawe no corruption.

Be it knowne vnto you therfore ye men
and brethren, y thorow this man is preached
vnto you y forgeuenesse of synnes, and fro
all y thinges, wherby ye mighte not be iusti-
fied in the lawe of Moyses. But whoso-
euer beleueth on this man, is iustified. Bewarre
therfore, that it come not vpon you, which
is spoken in the prophetes: Beholde ye despy-
sers, and wonder at it, and perishe, for I
do a worke in youre tyme, which ye shal not
beleue, yf eny man tell it you.

Whan the Jewes were gone out of the
synagoge, the heythen besoughte them, y
they wolde speake y worde vnto them be-
twene the Sabbath dayes. And whã the co-
gregacion of the synagoge was broken vp,

AA iiij

Exod. 7. b
and 9. b
Act 8. a

Mat. 10. a

1. Cor. 1. a

Luc. 23. a

Luc. 24. e

Act. 1. a

Esa. 55. a

Psal. 11. b

2. Reg. 2. b

Luc. 24. d

Abac. 1. a

Act. 15. e

Act. 13. d

Exo 14. e

Iosue. 11. b

Judic. 1. a

1. Reg. 9. a

1. Reg. 10. a

1. Reg. 16. a

Psal. 58. c

Psal. 131. a

2. Reg. 7. c

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of the Apostles.

many Jewes and profelites y^e served God, folowed Paul and Barnabas, which spake to them, and exorted them, that they shulde contynue in the grace of God.

Act. 11. c

En y^e Sabbath folowinge, came almost the whole cite together, to heare the worde of God. But whan the Jewes sawe the people, they were full of indignacion, and spake agaynst that which was spoken of Paul, speakinge agaynst it, z blasphemynge. But Paul and Barnabas waxed bolde, and sayde: It behoued first the worde of God to be spoken vnto you: but now that yethrist is frō you, and counte youre selues vnworthy of cuerlastinge life, lo, we turne to the Gentyles. For so hath the LORDE comaunded vs: I haue set the to be a lighte vnto y^e Gentyles, y^e thou be y^e Saluacion vnto the ende of the earth. Whan the Gentyles herde that, they were glad, and praysed the worde of the LORDE, and beleued, euē as many as were ordeyned to cuerlastinge life. And the worde of y^e LORDE was spred abroad thorow out all the region. Howbeit the Jewes moued the deuoute and honorable women, and the chesemen of the cite, and raysed vp a persecucion agaynst Paul and Barnabas and expelled them out of their coastes. But they shoke of the dust of their fete agaynst them, and came to Iconium. And the disciples were fylled with ioye and with the holy goost.

Mat. 10. a
and 15. c

Mat. 21. c

Esa. 49. b
Mat. 5. b
Luc. 2. c

1. Tim. 3. b

Mat. 10. b
Mat. 6. b
Luc. 9. a

The XIII. Chapter.

At fortunē at Iconium, that they wēre both together in to the synagoge of the Jewes, and spake so, that a greate multitude of the Jewes z of the Grekes beleued. But the vnbelcuyngē Jewes moued and disquyeted the soules of the chēthē agaynst the biethrē. So they had their beyngē there a lōge season, and quytethem selues boldly in the LORDE, which gaue testimony vnto the worde of his grace, and caused tokens and wonders to be done by their handes. Howbeit the multitude of the cite was deuyded, some helde wth the Jewes, and some with the Apostles.

Marc. 16. c

Mat. 10. c

But whan there rose vp an insurreccion of the chēthē and of y^e Jewes, and of their rulers, to put them to shame, and to stone thē, they perceaued it, and fled vnto lystra and Derba cities of y^e countre of Licaonia, and vnto y^e region that lyeth rounde aboute, and therethey preached the Gospell.

And amonge them of lystra, there was a man, which sat beyngē impotent of his fete, and was creppl frō his mothers wombe,

and had neuer walked, the same herde Paul speake. And whan he behelde him, and perceaued that he had faith to be made whole, he sayde wth a loude voyce: Stonde vp righte on thy fete. And he sprange vp and walked. But whan the people sawe what Paul had done, they lifte vp their voyce, and sayde in y^e speache of Licaonia: The goddes are becomelike vnto men, and are come downe vnto vs. And they called Barnabas Jupiter, and Paul Mercurius, because he was the preacher. But Jupiters prest which dwelle before their cite, broughte oren and garlandes before the gate, and wolde haue done sacrifice with the people.

Whan y^e Apostles Barnabas and Paul herde that, they rent their clothes, and ranne in amonge the people, cryenge and sayenge: Remē, Why do yethis? We are mortall mē also like vnto you, z preach vnto you y^e Gospell, that ye shulde turne from these vayne thinges vnto y^e lynyngē God, which made heauē and earth, and the see, and all that therin is, which in tymes past suffred all y^e chēthē to walke a fter their awne wayes. Neuertheles he hath not left hī selfe without wytnesse, in y^e he hath shewed his benefites, and geuen vs rayne from heauen, and frute full seasons, fyllynge oure hertes with fode and gladnesse. And whan they sayde this, they scarce refrayned the people, that they dyd not sacrifice vnto them.

C

Act. 10. c

Psal. 145. a
Act. 17. d
Apo. 14. b

But there came thither certayne Jewes from Antioche and Iconiū, and perswaded the people, and stoned Paul, and dūe him out of the cite, supposinge he had bene deed. Howbeit as y^e disciples stode rounde aboute him, he rose vp, z came in to the cite. And on the nexte daye he departed with Barnabas vnto Derba, and preached the Gospell vnto the same cite, and taughte many of them. And they wēte agayne vnto lystra, and Iconium and Antioche, strengthinge the soules of y^e disciples, and exortingē thē to cōtynue in the faith: and that we thorow moch tribulacion must entre in to the kyngdome of God. And whā they had ordeyned them Elders by eleccion thorow all the congregacions, they prayed and fasted, and cōmended them vnto the LORDE, on whom they beleued.

1. Cor. 11. c

D

Luc. 24. d
1. Tim. 3. b

And they wente thorow Pisidia, and came to Pamphilia, and spake the worde at Perga, and wēte downe to Actalia, and frō thence departed they by shippe vnto Antioche: from whence they were deliuered to the grace of God vnto y^e worke, which they had

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fulfylled. Whan they came there, they gathered the congregacion together, & shewed them, how greate thinges God had done with thē, and how he had opened the doore of faith vnto the heithen. And there they abode a longe tyme with the disciples.

The XV. Chapter.

Gal. 3. a **And** there came certayne frō Jewry, and taughte the brethren: * Excepte ye be circumcysed after the maner of Moses, ye can not be saved. Now whā there rose a discēſion, and Paul and Barnabas had set them selues harde agaynst them, * **Gal. 2. a** they ordeyned, that Paul and Barnabas and certayne o-ther of them shulde go vp to Jerusalem vnto the Apostles and Elders, aboute this questio. And they were brought on their waye by y^e cōgregacion, & wente thorow Phenices and Samaria, and declared the cōuersacion of the heythē, and brought greate ioye vnto all the brethren. Whan they came to Jerusalem, they were receaued of y^e cōgregacion, & of the Apostles, and of the Elders, & they tolde how greate thinges God had done with thē. Then rose there vp certayne of the secte of y^e Pharisees (which beleued) and sayde: They must be circumcysed and cōmaunded, to kepe the lawe of Moses. But the Apostles and Elders came together, to reason vpon this matter.

Some reader: cōuersacion. **B** Now whan there was moch disputinge Peter rose vp, and sayde vnto thē: Ye men and brethren, ye knowe that a good whyle agoe, God chose amonge vs, y^e the heythē by my mouth shulde heare the worde of the Gospell, and beleue. And God the knower of hertes bare wytnesse ouer thē, * and gaue thē the holy goost, like as vnto vs, & put no dyfference betwixte vs & them, and purified the. & hertes thorow sayth. Now therfore why tempte ye God, with layenge vpon y^e disciples neckes the yocke, * which nether o- fathers ner we were able to beare: But we beleue to be saved thorow the grace of the **Act. 10. c** LORDE Jesu Christ, like as they also. Then all y^e multitude helde their peace, and gaue audience vnto Paul and Barnabas, which tolde how greate tokens and wonders God had done by thē amonge the heythē. Afterwarde whan they helde their peace, James answered, and sayde: Ye men and brethren, herke vnto me. Simō hath tolde, how God at the first vyſited to receaue a people vnto **Act. 7. g** his name from amonge the heythē. And vnto this agree y^e wordes of the prophetes, as it is wyrtē: After this wyl I retorne and

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wyl buylde agayne y^e tabernacle of David, that is fallen downe, and that which is fallen in decaye therof, wyl I buylde agayne, and wyl set it vp; that the residue of men maye seeke after the LORDE: & also the heythē/vpō whom my name is named, sayeth the LORDE, which doth all these thinges. Knowne vnto God are all his workes from the begynnyng of y^e worlde. Wherefore my sentence is, that they which from amonge the heythē are turned vnto God, be not disquyed, but to wyte vnto them, that they absteyne them selues from fylthyneſſe of **Exo. 20. a** **Eph. 5. a** **Gen. 9. a** Idols, from whordome, and from strangled, and bloude. For Moses hath of olde tyme in euery cite them that preach him: and he is red in the synagoges euery Sabbath daye.

And the Apostles and Elders with the whole congregacion thoughte it good, to chose out men of them, and to sende them vnto Antioche with Paul and Barnabas, namely * Judas, whose synname was Barsabas, and Syllas (which were these men amonge the brethē) and gaue thē letters in their handes after this maner: **Ioh. 14. b**

We the Apostles and Elders & brethren, wyssh health vnto the brethē of the heythē which are at Antioche, and Syria and Celi- **B** cia. For so much as we haue herd that certayne of oures are departed, and haue troubled you, and combred youre myndes, sayenge: ye must be circumcysed, and kepe y^e lawe (to whom we gaue no ſoch commaundemēt) it ſemed good vnto vs, beyng gathered together with one accorde, to chose out men, and to sende them vnto you, with oure beloved Barnabas and Paul, men that haue **Gal. 2. a** perded their lyues for y^e name of oure LORDE Jesu Christ. Therfore haue we sent Judas and Syllas, which shal also tell you the same with wordes. For it pleased the holy goest and vs, to laye no charge vpon you, more then these necessary poyntes: That ye absteyne from the offeringes of Idols, and from bloude, and from strangled, and from whordome. From the which yf ye absteyne youre selues, ye shal do well. Fare ye well. **Act. 11. c** **2. Cor. 13. a** **and, 10. c**

Whan these were sent forth, they came vnto Antioche, and gathered the multitude together, and delyuered the epistle. Whan they had red it, they were glad of that cōſolacion. As for Judas & Syllas (which were prophetes also) they exorted y^e brethē with moch preachinge, and strēgthed them. And whan they had taried there for a season, they were let go of the brethren in peace

The Actes

Unto the Apostles. Notwithstandinge Sy-
las thoughte it good to hyde there styll.
But Paul and Barnabas cōtynued at An-
tioche, teachinge and preachinge the worde
of the LORDE, with other many.

Act. 13. b **N**evertheles after certayne dayes Paul
sayde vnto Barnabas: let vs go agayne,
and vyset oure brethien thorow all the cities
(wherin we haue shewed the worde of the
LORDE) how they do. But Barnabas ga-
ue counsell, that they shulde take with the
Ihon, whose syname was Marke. How-
beit Paul thoughte it mete, not to take him
with them, * which departed from them in
Pamphilia, and wente not with them vnto
the worke. And so sharpe was the strife be-
tweene them, that they departed asunder yf
one frō the other, and Barnabas toke Mar-
ke vnto him, and styled vnto Cypers. But
Paul chose Syllas, and departed, beynged
mytted of the brethien vnto the grace of
God. He wente thorow Syria and Celicia,
stablishynge the congregacions.

The XVI. Chapter.

Act. 13. b **C**ame vnto Derba and to Lystra,
and beholde, a certayne disciple was
there named Timotheus, the sonne
of a Jewish woman, which beleued, but
his father was a Greke: yf same had a good
reporce amonge the brethie of Lystra and
at Iconium. Paul wolde that the same shul-
de go forth with him, and toke and circum-
cysed him because of the Jewes that were
in those quarters. For they knewe all, that
his father was a Greke. But as they wente
thorow the cities, they deliuered them the
sentence to kepe, * which was concluded of
the Apostles and Elders at Jerusalem. The
were the congregacions stablyshed in the
faith, and increased in nombre daylie.

Rom. 1. b **B**ut as they wente thorow Phrygia and
the londe of Galacia, they were * forbydden
of the holy goost, to preache the worde in
Asia. Howbeit as they came in to Mysia,
they proued to take their iourney in to Bi-
thinia, and the spiete suffred them not.

Act. 16. a
and 16. b **N**evertheles whan they had passed tho-
row Mysia, they came downe to Troada,
and there appeared a * vision vnto Paul by
night, that there was a man of Macedonia
which stode and prayed him, and sayde: Co-
me downe to Macedonia, and helpe vs.
Whan he had sene yf vision, we soughte im-
mediatly to go, vnto Macedonia, beynged
certified, that yf LORDE had called vs thi-
ther, to preach the Gospell vnto them. The
departed we from Troada, and came the

of the Apostles.

straight course vnto Samothracia, on the
nexte daye to Neapolis, and from thenceto
Philippis, which is the chiefe cite of the lon-
de of Macedonia, and a fre cite. In this cite
abode we certayne dayes.

On the daye of the Sabbathes wete we
out of the cite besyde the water, where men
were wonte to praye, and we sat downe, and
spake vnto the women that resorted thither.
And a deuoute woman (named Lydia) a
seller of purple, out of the cite of Thyatira,
herkened to, whose hert the LORDE opened
that she gaue hede vnto the thinges that
Paul spake. Whan she was baptyfed and
hir housholde, she besoughte vs, and sayde:
If ye thynke that I beleue on the LORDE,
then come into my house, and abyde there.
And she * constrained vs.

It fortuned whan we wente to prayer, yf
there met vs a damsel, which had a spiete of
soythsayenge, and broughte hir master and
maistresse greate vauntage with soyth sayen-
ge: yf same folowed Paul and vs, and cryed,
and sayde: These men are the seruauntes of
the most hye God, which shewe vs yf ways
of saluacion. This dyd she many dayes. But
Paul was not content with it, and turnen
him aboute, and sayde vnto the spiete: I com-
maunde the in the name of Iesu Christ, that
thou departe out of her. And he departed
out at the same houre.

But whā hir master and maistresse sawe
that the hope of their vauntage was gone,
* they toke Paul and Syllas, dūe them in to
the market place before yf rulers, z broughte
the vnto the officers, and sayde: These men
trouble oure cyte, z are Jewes, and preachy
an ordynauce, which is not lawfull for vs
to receaue, ner to obserue, seynge we are Ro-
maynes. And the people rāne on them, and
the officers rente their clothes, and comā-
ded them to be beaten with roddes. And
whan they had beaten them sore, they cast
the in preson, and commaunded the iayler,
to kepe them diligētly. Which whan he had
receaued such commaundement, he cast the
in to the yinner preson, and put their fete in
the stockes.

But at mydnight prayed Paul and Sy-
llas, and prayfed God. And the presoners her-
de them. Sodenly was there a greate earth-
quake, so that the foundations of the preson
were shaken. And immediatly were all the
dores open, z all their bondes loosed. Whā
the keeper of the preson waked out of slepe,
and sawe the preson dores open, he dūe out
his swerde, and wolde haue kyllid him selfe:

The Actes

for he thoughte y^e prisoners had bene fled. But Paul cryed loude, and sayde: Do thy self no harme, for we are all here.

Ioh. 6. f
Mar. 16. b

He called for a lighte, and sprange in, and trembled, and fell at the fete of Paul and Syllas, and broughte them out, and sayde: Syllas, what must I do, to be saved? They sayde: Beleue on the LORDE Jesus, and so shalt thou and thy housholde be saved. And they preached the worde of the LORDE vnto him, and to all that were in his house.

Luc. 9. d
and 19. a

¶ And he toke them to him in the same house of the night, and washed their strypes. And immediatly was he baptysed, and all his. And he broughte them in to his house, and set them a table, and reioysed with all his housholde, that he was become a beleuer on God.

And whan it was daye, the officers of the cite sent mynisters, and sayde: Let those men go. And the keeper of the prison tolde this sayenge vnto Paul: The officers haue sent hither, that ye shulde be loose. Now therefore get you hēce, and go in peace. But Paul sayde vnto them: They haue beaten vs openly vncōdemned (where as we are yet Rōmaynes) and haue cast vs in prison, and shulde they now thrust vs out priuely? Not so, but let them comethem selues, and brynge vs out. The mynisters tolde these wordes vnto the officers. And they feared, whan they herde that they were Rōmaynes, and came and besoughte them, and prayed thē to departe out of the cite. Then wente they out of the prison, and entered in to the house of Lydia. And whan they had sene the brethien and comforted them, they departed.

The XVII. Chapter.

Luc. 24. d
Mar. 16. c
and 17. d

¶ **A**S they made their iourney thow Amphipolis and Apollonia, they came to Thessalonica, where was a synagoge of the Jewes. And Paul (as his manner was) wēt in vnto them, and vpon the Sabbathes he spake vnto them of the scripture, opened it vnto thē, and alleged, that Christ must nedes haue suffred, & rysē agayne from the deed: and this Jesus, whom I preach vnto you (sayde he) is y^e same Christ. And some of thē beleued, and were ioyned vnto Paul and Syllas, a greace multitude also of the deuoute Grekes, and of the chese women not a fewe.

But the styffnecked Jewes had indignacion, and toke vnto them certayne euell men which were vagabundes, and gathered a

of the Apostles. Bo. lx.

company, and set the cite in a roie, and preasēd vnto the house of Jason, and soughte to brynge them out vnto the comon people. But whan they founde them not, they dras Jason, and certayne brechren vnto the rulers of the cite, and cryed: These that trouble all the worlde, are come hither also, whom Jason hath receaued priuely. And these all do contrary to the decrees of the Emperoure, sayenge, that there is another kyng, one Jesus. They troubled the people, and the rulers of the cite, that herde this. And whan they had receaued a sufficient answer of Jason and of the other, they let them go.

B

Ioh. 18. e
and 19. a

But the brechren immediatly sent awaye Paul and Syllas by night vnto Berea. Whan they came there, they wēt in to the synagoge of the Jewes (for they were the eldest amonge thē at Thessalonica) which receaued the worde maruelous wyllingly, and searched the scriptures daylie, whether it were even so. Then beleued many of them, and worshipfull women off the Grekes, and men not a fewe. But whan the Jewes off Thessalonica had knowlege, that the worde off God was preached off Paul at Berea, they came, and moued the people there also. Howbeit the brechren sent Paul awaye then immediatly, to go vnto the see. As for Syllas and Timotheus, they abode there styll.

Ioh. 7. d

1. Thess. 2. a

¶ They that conueyed Paul, brought him vnto Athens. And whan they had receaued a commaundement vnto Syllas and Timotheus, that they shulde come vnto him in all the haist, they wente thur waye. But whyle Paul wayted for them at Athens, his spire was moued in him, whan he sawe the cite geuē so to the worshippinge of ymagēs. And he spake vnto the Jewes and deuoute personnes in the synagoge, & in y^e market daylie vnto thē that came to him. But certayne philosophers of y^e Epicurees and Stoikes disputed with him. And some sayde: What will this babler saye? But some sayde: Hesemeth to be a tidinges brynger of new & goddes (That was, because he had preached vnto thē the Gospell of Jesus, & of the resurreccion.) And they toke him, and broughte him before the councell house, and sayde: Maye we not knowe, what new doctryne this is that thou teachest? For thou bryngeest straunge tidinges to oure eares. We wolde knowe therfore, what this meaneth. As for all they of Athens, and straungers & gēstes, they gaue thē selues to nothyng els,

Some
reade:
"deuyle"

The Actes

but either to tell, or to heare some newes.

D Paul stode on the myddes of the comon place, and sayde: Ye me of Athens, I se that in all thinges ye are so superstitious. I haue gone thorow, & sene youre gods seruyce, and founde an altare, where vpo was wrytten: To the vnknowne God. Now shewe I vnto you y same, whom ye worshippinge ignorauntly. God which made y woulde, and all that therin is, for so moch as he is **LORDE** of heauen and earth, * dwelleth not in temples made of handes, nether is he worshipped with mens handes, as though he had neede of eny man, seynge he himselfe geth liffe and breth vnto all men euery where: and hath made of one blode all the generacion of men to dwell vpo all the face of y earth: and hath assigned borders appoynted before, how longe and farre they shulde dwell, that they shulde seke the **LORDE**, yf they mighte fele and fynde him.

E And truly he is not farre from euery one of vs. For in him we lyue, moue, and haue oure beyng, as certayne of youre awne Poes also haue sayde: We are his generacion. For as moch then as we are the generacion of God, we oughte not to thinke that the Godheade is like vnto golde or syluer, or ymagery worke of the crafte or ymaginacion of man. And truly God hath ouersene tperyme of ignoraunce: * But now he commaundeth all men euery where to repent, because he hath appoynted a daye, in the which he wyl iudge the copasse of the worlde, with righteousnesse, by that one man in whos he hath appoynted it: and offred faith vnto all men, after that he had raysed him vp from the deed.

Whan they herde of the resurreccion of the deed, some mocked. But some sayde: We wyl heare the agayne of this matter. So Paul departed from amonge them. Howbeit certayne men claue vnto him, and beleued: amonge whom was Dionisius, one of the counsell: and a woman named Damaris, and other with them.

The XVIII. Chapter.

R After that departed Paul fro Athens, and came to Corinthum, and founde a Iewe named * Aquila, borne in pōtus, which was lately come out of Italy: and his wife Puscilla (because the Emperō Claudius had commaunded all Iewes to departe from Rome) and he dwe vnto the. And because he was of the same crafte, he abode with the, and wroughte. Their crafte was to make tentes. And he preached in

of the Apostles.

the synagoge euery Sabbath daye, and exhorted the Iewes and the Grekes.

Whan Syllas and Timotheus were come fro Macedonia, Paul was constrained by the spiere to testifie vnto y Iewes, that Jesus was very Chist. But whā they sayde cōtrary and blasphemed, * he shoke his rayment, and sayde vnto them: Your bloude be vpon youre awne heade. From hence forth I go blamelesse vnto the Gentyles. And he departed thence, and came in to the house of a man named Justus, which feared God, and his house was nexte vnto the synagoge. Howbeit Crispus the cheseruler of the synagoge, beleued on y **LORDE** with all his housholde. And many of the Corinthians that gaue audience, beleued, and were baptysed.

The **LORDE** spake vnto Paul by a vision in y night: Be not afrayed, but speake, and holde not thy peace, for I am with the: and no man shal invade the that shal hurte the, for I hane moch people in this cite. He continued there a yere and sixe monethes, and taught them the worde of God.

But whan Gallio was ruler of the countre of Achaia, the Iewes made insurreccion w one accorde agaynst Paul, & broughed him before the iudgment seate, and sayde: This felowe counceleth men to worshipec God cōtrary to the lawe. Whan Paul was aboute to open his mouth, Gallio sayde vnto y Iewes: If it were a matter of wronge or an euell dede (O ye Iewes) reason wolde that I shulde heare you: but yf it be a questiō of wordes, and of names, and of y lawe amonge you, loke ye to it youre selues, I thinke not to be iudge there oer. And he droue them from the iudgment seate. Then all the Grekes toke Sosthenes the ruler of the Synagoge, and smote him before the iudgment seate. And Gallio cared for none of thothinges.

Paul after y he had taried a good whyle, toke his leue of the brethren, and sayled in to Syria, Puscilla & Aquila bearinge him company. And he shoke his heade at Cenchrea (for he had a * uowe) & came downe to Ephesus, & leste them there. But he himselfe wete in to the synagoge, and reasoned with the Iewes. And they desyred him, that he wolde tary with them a longer season. And he cōsented not, but bad them farwelc, and sayde: I must nedes in eny wyse kepe this feast that commeth, at Jerusalem: but * yf God wyl, I wil retorne agayne vnto you.

And he departed from Ephesus, and ca-

Mat. 18. b
Luc. 10. b
Act. 18. c

B

Num. 6. b

C

Heb. 6. a
Iaco. 4. b

The Actes

meto Cesarea, and wente vp, and saluted y congregacion, and toke his iourney downe to Antioche, and taried there a certayne tyme, and departed, and walked thorow all y countre of Galatia and Phagia by ordie, and strengthened all the disciples.

1. Cor. 1. b
2. 10. b

There came vnto Ephesus a certayne Jewe, named. Apollo (borne at Aleradua) an eloquent man, and mightie in the scriptures: the same was infourmed in the waye of the LORDE, and spake feruently in the spirete, and taughte diligently the thinges of the LORDE, and knewe but the baptyme off Ihon onely. The same beganne to speake boldly in the synagoge. Whan Aquila and Puscilla herde him, they toke him vnto the, and expounded the waye of God vnto him more perfectly. But whan he wolde go in to Achaia, the brechren wrote, and exorted the disciples to receaue him. And whan he was come thither, he helped them moch which beleued thorow grace. For he ouercame the Jewes mightely, and shewed openly by y scripture, that Iesus was Chust.

The XIX. Chapter.

At it fortuneth whan Apollo was at Counthum, that Paul walked thorow the vpper coastes, and came to Ephesus, and founde certayne disciples, vnto whom he sayde: Haue ye receaued y holy goost, sence ye beleued? They sayde vnto hi: We haue not herde, whether there be an holy goost. He sayde vnto them: Where with then were ye baptysed? They sayde: With the baptyme of Ihon. Paul sayde: Ihon baptysed with the baptyme of repentance, and spake vnto y people, that they shulde beleue on him, which shulde come after him, that is, on Iesus, that the same is Chust. Whan they herde that, they were baptysed in the name of the LORDE Iesu. And whan Paul layed the hādes on the, the holy goost came vpon them, and they spake with tongues, and prophesied. And all the men were aboute twolue.

Mat 3. b
Mar 1. a
Luc 1. c
Ioh. 1. c

He wēt in to y synagoge, and preached boldly thre monethes longe, teachinge, and geuyng them exortacions of the Kyngdome of God. But whan dyuerse wared herde herred, and beleued not, and spake euell of the waye of the LORDE before the multitude, he departed from them, and separated the disciples, and disputed daylye in the scole of one called Tyramus. And this was done two yeares lōge, so that all they which dwelt in Asia, herde the worde of the LORDE Iesu, both Jewes 2 Greekes. And God

of the Apostles. No. lxi.

wroughte no small miracles by the handes of Paul, so that from his body there were broughte napkyne or partlettes vnto the sicke, and the diseases departed from them, and the euell spiretes wente out of them.

But certayne of the vagabounde Jewes which were contruers, undertoke to name y name of the LORDE Iesus, ouer those that had euell spiretes, and sayde: We charge you by Iesus whom Paul preacheth. They were seven sonnes of one Sceua a Jewe the hye priest, which dyd so. The euell spirete answered, and sayde: Iesus I knowe, and Paul I knowe, but who are ye? And the mā in who the euell spirete was, ranne vpon them, and ouercame them, and cast them vnder him, so that they fled out of the same house naked and wounded. This was knowne vnto all the Jewes and Greekes which dwelt at Ephesus, and there fell a feare vpon them all. And y name of the LORDE Iesus was magnified. Many of the also that beleued, came and cōfessed, and shewed their workes. But many of them that had vsed curious craftes, broughte the booke together, and burnt them openly: and they counted the pryce of them, and founde it of money fiftie thousande pens. So mightely grewe y worde of the LORDE, and preuailed.

Mar 1. a

Whan this was done, Paul purposed in spirete to take his iourney thorow Macedonia and Achaia, and to go to Ierusalē, and sayde: After that I haue bene there, I must se Rome also. And he sent into Macedonia two that mynistred vnto him, Timotheus and Erastus. But he himselfe remayned in Asia for a season. At the same tyme thererose no litle doo aboute that waye. For a certayne man named Demetrius a goldsynth, which made syluer shrynes for Diana, and broughte them of the crafte no small vantage. Them he gathered together, and the felloweworkmē of the same occupacion, and sayde: Syrs, ye knowe that by this crafte we haue vantage, and yese and heare, that not onely at Ephesus, but almost also thorow out all Asia, this Paul turneth awaye moch people with his persuadyng, and sayeth: They be not goddes that are made with hondes. Howbeit it shal not onely bryng our occupacion to this poynte to be set at naught, but also the temple of greate Diana shal from hence forth be despyed, and hir maiesty also shalbe destroyed, who neuertheles all Asia and the woulde worshipperth.

Plal. 116. b

Whan they herde this, they were full of D

The Actes

with, cried out, and sayde: Greate is Diana of the Ephesians. And all þe cite was on a roore, and they rushed in with one assent in to the open place, and toke Gaius and Aristarchus of Macedonia, Pauls company ons. Whan Paul wolde haue gone in amonge the people, the disciples suffred him not. Certayne also of þe chiefe of Asia which were Pauls good frendes, sent vnto him, and desired him, that he shulde not preasse in to the open place. Some cried one thinge, some another. And the congregacion was out of quyetie, and the more parte knewe not wherfore they were come together. Some of the people bide forth Alexander, whan y Jewes thrust him forward. Alexander beckened with the hande, and wolde haue geuen the people an answer. But whan they knewe that he was a Jewe, there arose a shoute of all, and cried the space of two houres: Greate is Diana of the Ephesians.

E Whan the towne Clarke had styllled the people, he sayde: Remen of Ephesus, what man is it which knoweth not, that the cite of þe Ephesians is a worshipper of the greate goddesse Diana, and of the heavenly ymage? Seinge now that this can not be sayde agaynst, ye ought to be contente, and to do nothinge without aduysment. Ye haue broughte hither thes men, which are nether churchrobbers ner blasphemers off youre goddesse.

But yff Demetrius and they that are craftesmen with him, haue ought to saye vnto eny man, the lawe is open, and there are rulers, let them accuse one another. But yf ye wil go aboute eny other thinge, it maye be determyned in a lausfull congregacion. For we stonde in ioperdy to be accused of this dayes vproute: and yet is there no man guyley, of whom we mighte geue a rekenyng of this vproute. And whan he had sayde this, he let the congregacion departe.

The XX. Chapter.

Now whan the vproute was ceassed, Paul called the disciples vnto him, and toke his leue of them, and departed to go in to Macedonia. And whan he had gone thorow those partes, and exhorted them with many wordes, he came in to Grecklonde, and there abode thre monethes. But whan the Jewes layed wayte for him, as he was aboute to sayle in to Syria, he purposed to turne agayne thorow Macedonia. There accompanied him in to Asia, Se-

of the Apostles.

pater of Berrea: and of Thessalonica, Aristarchus and Secundus: and Gaius of Derba, and Timotheus: but of Asia, Tychicus and Trophimus. These wente before, and taried for vs at Troada: but we sayled after the Easter dayes from Philippos, vnto þe fyfth daye, and came to them vnto Troada, and taried there seven dayes.

Act. 21. d
2. Tim. 4. c

Upon one of the Sabbathes, whan the disciples came together to breake bred, Paul preached vnto them, wyllinge to departe on the morow, and continued the preachinge vnto mydnight. And there were many lightes in the chamber, where they were gathered together. There sat a yonge man named Eutychos, in a wyndow, and fell in to a depe slepe (whyle Paul was speakinge) and was overcome with slepe, and fell downe from the thirde losse, and was taken vp deed. But Paul wente downe, and fell on him, and embraced him, and sayde: Make no thinge a doo, for his soule is in hē. Then wente he vp, and brake the bred, and ate, and talked much with thē, tyll the daye brake, and so departed. As for the yōgeman, they broughte him alyue, and were not a litle comforted.

But we wente afore in to the shippe, and sayled towarde Asson, wyllinge there to receaue Paul. For so had he appoynted, and wolde himselfe go on fote. Whan he was come to vs vnto Asson, we toke him in, and came to Mitylenea, and sayled from thence, and came on the nexte daye ouer agaynst Chios, and on the daye folowinge we aryued at Samos, and taried at Tragilion, and on the nexte daye came we to Miletion: for Paul had determed to sayle ouer by Ephesus, that he neede not to spende the tyme in Asia: for he haisted to be at Jerusalem vpo the Whitsundaye, yf it were possible for him.

But from Miletion he sent vnto Ephesus, and called for the Elders of the congregacion. Whan they were come to him, he sayde vnto them: Ye knowe sence the first daye that I came in to Asia, after what maner I haue bene with you at all tyme, and scrued þe LORD with all humblenesse of mynde, and with many teares and tentacions, which happened vnto me by y layenges of wayte of the Jewes, how þe I haue kepte backe nothinge y was profitable, but that I haue shewed you, and taughte you openly, and prinatly from house to house. And haue testified both vnto the Jewes & to the Grekes: the repentaunce towards

E

Act. 19. 2

The Actes

God, and saich towarde oure LORDE Ie-
sus.

And now beholde, I go bounde in y^e spie-
te vnto Ierusalē, not knowinge what shal
happen there vnto me, but y^e the holy goost
witnesseth in euery cite, and sayeth, that
bondes and troubles abyde me there. But
I regard none of them, nether counte I my
life dearer then my selfe, that I maye fulfyll
my course with ioye, and the office y^e I ha-
ue receaued of the LORDE Iesu, to testifye
the Gospell of the grace of God.

And now beholde, I knowe that ye shal
se my face nomore, all ye, thowow whom I
haue gone, and preached the Kyngdome of
God. Wherfore I take you to recorde this
daye, that I am pure from the bloude of all
men: For I haue kepte nothinge backe, but
haue shewed you all the counsell off God.
Take hede therfore vnto youre selues, and
to all the flocke, amonge the which the holy
goost hath set you to be Bishoppes, to fede
the congregacion of God, which he hath
purchaced thowow his owne bloude. For
this I knowe, that after my departinge
there shal enter in amonge you greuous wol-
ues, which shal not spare the flocke. See eue-
ry one from amonge youre owne selues shal men-
aryse, speakyng peruerse doctryne, to drawe
disciples after them. Therfore awake, and
remembre, that by the space of thre yeares
I ceased not to warne every one off you
both nighte and daye with teares.

And now brethren I commende you vn-
to God, and to y^e worde of his grace, which
is mightie to edifye you, and to geue you the
enheritaunce amōge all them that are sanc-
tified. I haue not desyred syluer, golde or ray-
ment off eny of you. For ye youre selues
knowe, that these handes haue mynistrēd
vnto my necessities, and them that were
with me. I haue shewed you all thinges,
how that so labouringe ye oughte to recea-
ue the weake, and to remembre the worde of
the LORDE, how that he sayde: It is more
blessed to geue, then to receaue.

And whan he had sayde this, he kneled
downe, and prayed with them all. But the-
re was moch wepyng amonge them all,
and they fell aboute Pauls necke, and kysed
him, and were sory, most of all because of the
worde which he had sayde, that they shul-
de se his face nomore. And they accompanied
him vnto the shippe.

The XXI. Chapter.

of the Apostles. No. lxxij.

Now whan it fortunēd that we had
launched forth and were departed
from them, we came with a straighe
course vnto Coon, and on the daye folowin-
ge vnto the Rhodes, and from thence vnto
Patara. And whan we founde a shippe rea-
dy to sayle vnto Phenices, we wente aboarde
and set forth. But whā we came within the
sighte of Cypers, we leste it on the leste han-
de, and sayled vnto Syria, and came vnto
Tyre: for there the shippe shulde laye forth
the ware. And whan we had founde disci-
ples, we taried there seuen dayes. And they
tolde Paul thowow the spiete, that he shulde
not go vp to Ierusalem. And it fortunēd
whā we had fulfilled those dayes, we depar-
ted, and wente oure wayes, and they all
broughte vs on oure waye with wyues and
chylde, tyll we were come out of y^e cite, and
we kneled downe vps the shore, and prayed.
And whan we had taken oure leue one off
another, we toke shippe, but they turned
agayne vnto theirs. As for vs we ended the
course from Tyre, and came to Ptolomaida,
and saluted the brethien, and abode with
them one daye.

On the nexte daye we y^e were with Paul,
departed, and came vnto Cesarea, & entred
into the house of Philippe the Euangelist
(which was one of the seuen) and abode with
him. The same had foure daughters, which
were virgins, and prophesied. And as we
taried there mo dayes, there came downe
from Ieremy a prophet, named Agabus.
Whā he was come vnto vs, he toke Pauls
gerdell, and bounde his hādes and fete, and
sayde: Thus sayeth y^e holy goost: The man
whose gerdell this is, shal the Iewes bynde
thus at Ierusalem, and shal deliuer him in
to the handes of the heythē. Whan we her-
he this, both we and they that were of the
same place, besoughte him, that he wolde
not go vp to Ierusalem. Then answered
Paul and sayde: What do ye, wepyng, and
breakyng my hert? For I am redye not
onely to be bounde, but also to dye at Jeru-
salem for y^e name of the LORDE Iesu. But
whā he wolde not be perswaded, we ceased,
and sayde: The will of the LORDE be fulfyl-
led. And after those dayes we were ready, &
wente vp to Ierusalem: There came with
vs also certayne of the disciples off Cesarea,
and broughte with them one of Cypers, na-
med Mnason, an olde disciple, with whom
we shulde lodge. Now whā we came to Je-
rusalem, the brethien receaued vs gladly.
But on the nexte daye Paul wente in with

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us vnto James, and all the Elders came together. And whan he had saluted them, he tolde by order, what God had done among the Heythen by his mynistracion.

E Whan they herde that, they playsted the L O R D E, and sayde vnto him: Brother, thou seyst how many thousande Jewes there are which beleue, and are all zelous ouer yf lawe. But they are enfourmed agaynst the, that thou teachest all the Jewes which are amonge the Heythē, to forsake Moses, and sayest that they oughte not to circumcise their children, ner to walke after the same custome. What is it therfore? The multitude must nedes come together, for they shal heare that thou art come. Do this therfore that we saye vnto the: We haue foure men, which haue a vowe on them, take them vnto yf, and purifise thyselc with them, and do the cost on them, that they maye shawe their heades: and they shal knowe, that it is nothinge, wherof they are enfourmed agaynst the, but that thou also walkest and kepest the lawe. For as touchinge them that beleue amonge the Heythen, we haue wrytten, and concluded, that they shulde obserue no such, but onely to kepe them selues from the offeringes of Idols, from bloude, from strangled, and from whordome. Then Paul toke the men vnto him, and was purifised with them on the nexte daye, and entred in to the temple, declaringe that he fulfilled the dayes of purificacion, tyll there was an offeringe offred for euery one of them.

But whan the seven dayes were almost fulfilled, the Jewes of Asia sawe him in the temple, and moued all the people, layed handes vpon him, and cryed: Remen of Israel, helpe, this is the man, that teacheth all men euery where agaynst oure people, the lawe, and this place. He hath broughte Grekes also in to the temple, and hath defyled this holy place. For they had sene Trophimus the Ephesian with him in the cite, him they thoughte yf Paul had broughte in to the temple. And all the cite was moued, and the people ranne together. And they toke Paul, and drewe him out off the temple, and forth with the doores were shut to.

But whan they wete aboute to kyl him, tydinges came to the chiefe captayne of the company, that all Jerusalem was moued. Which immediatly toke souldyers and captaynes vnto him, and ranne in amonge them. Whan they sawe the captayne and the souldyers, they leste smytinge of Paul.

of the Apostles.

Whan the captayne came nye, he toke him, and commaunded him to be bounde with two cheynes, and ased what he was, and what he had done. One cried this, another that amonge the people. But whan he coulde not knowe the certente because of the rumoure, he commaunded him to be caried in to the castell. And whā he came to the stepes, it fortunied that he was borne of yf souldyers because of the violence of the people. For the multitude off the people folowed after, and cryed: Awaye with him. Whan Paul was now to be caried in to the castell, he sayde vnto yf captayne: Maye I speake vnto the? He sayde: Canst thou speake? Are not thou the Egipcian, which before these dayes maydest an vproure, z leddest out in to the wyldernesse foure thousande preuy murtherers? Paul sayde: I am a man which am a Jewe off Tharsis, a cite syn of a famous cite in Celicia: I beseeke the, suffre me to speake vnto the people. Whan he had geuen him lycence, Paul stode on the stepes, and beckened with the hande vnto the people. Now whan there was made a greatesylence, he spake vnto them in Hebraue, and sayde:

The XXII. Chapter.

Men, brethien, and fathers, heare myne answer which I make vnto you. Whan they herde that he spake vnto them in the Hebraue, they kepte the more sylence. And he sayde: I am a man which am a Jewe, borne at Tharsis in Celicia, and broughte vp in this cite at the fete off Gamaliel, enfourmed diligently in the lawe of the fathers, and was feruent mynded to God warde, as ye all are also this daye, and I persecuted this waye vnto the death. I bounde them and deliuered them vnto prison, both men and women, as yf hye prest also doth beare me wytnesse, and all yf Elders: of whom I receaued letters vnto the brethien, and wente towarde Damascon, that I mighte bringe them which were there, bounde to Jerusalem, to be punyshed.

But it fortunied as I made my iourney, and came nye vnto Damascon, aboute noone, sodenly there shone a greatesylence aboute me from heaven, and I fell to the earth, and herde a voyce which sayde vnto me: Saul Saul, why persecutest thou me? I answered: Who art thou L O R D E? And he sayde vnto me: I am Jesus of Nazareth whom thou persecutest. As for

Num 6 b
Act. 18. b

Act. 15. d

Act. 24. b

Act. 10. a
2. Tim. 4. c

Act. 21. b

Luc. 23. d

Act. 9. b
and. 22. a

Act. 5. e

Act 9 a
and 26. b
1. Cor. 15. a
Gal 1. b

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them that were with me, they sawe y^e lighte and were afrayed, but they herde not the voyce of him that spake with me. I sayde: LORDE, what shal I do? The LORDE sayde vnto me: Arise, and go in to Damascon, there shal it be tolde y^e of all that is appoynted the to do. But whan I sawe nothinge for the bryghtnesse of the lighte, I was led by the hande of them that were with me, and came to Damascon.

B There was one Ananias, a deuoute man after the lawe, which had a good reporte of all the Jewes that dwelt there, the same came, and stept vnto me, and sayde: Brother Saul, loke vp. And I loked vp vpon him the same houre. He sayde: The God of oure fathers hath ordeyned the before, that thou shuldest knowe his wyll, and se the thinge y^e is rightfull, and heare the voyce out of his mouth: for thou shalt be his wytnesse vnto all men, of tho thinges which thou hast sene and herde. And now why tariest thou? Arise, and be baptyse, and washe awaye thy synnes, and * call vpon the name of the LORDE.

But it fortuneth, that whan I was come agayne to Ierusalē, and prayed in the temple, I was in a traunce, and sawe him. Then sayde he vnto me: Make haist, * and get the soone out of Ierusalem, for they wyl not receaue the witnesse that thou bearest of me. And I sayde: LORDE, they the selues knowe that I put in prison and bett in every synagoge them that beleued on the. * And whā the bloude of Steuē chy witnesse was shed, I stode by aljō, z consented vnto his death, and kepte the clothes of them that slewe him. And he sayde vnto me: Go thy waye, for * I wil sende the farre amonge the heythen.

C They gaue him audience vnto this worde, and lifte vp their voyce, z sayde: Awaye with soch a felowe from the earth, for it is not reason that he shulde lyue. But as they cried, and cast of their clothes, z threue dust in to the ayre, the caprayne bad brynge him in to the castell, and commaunded him to be beaten with rodde and to be examyned, that he mighte knowe, for what cause they cried so vpon him. And whan he bounde him with thonges, Paul sayde vnto the vndercapayne that stode by: Is it lawfull for you to scourge a man that is a Romaine, and vncolde him, and sayde: What wilt thou do? This man is a Romaine. Then ca-

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me y^e vpper caprayne, and sayde vnto him: Tell me, art thou a Romaine? He sayde: Yee. And the vpper caprayne answered: With a greate summe optayned I this freedom. But Paul sayde: As for me, I am a Romaine borne. The straight waye departed from him, they that shulde haue examyned him. And y^e chese caprayne was afrayed, whan he knewe that he was a Romaine, and because he had bounde him. On the nexte daye wolde he knowe the certentye wherfore he was accused of the Jewes, and he lowsed him from the bondes, and commaunded the hye prestes and all their counsell to come together, and broughte Paul forth, and set him amonge them.

The XXXIII. Chapter.

B And behelde the counsell, and sayde: **A** Remen and brethren, * I haue lyued with all good conscience before God vnto this daye: But the hye prest Ananias commaunded them that stode aboute him, to smyte hi on the mouth. Then sayde Paul vnto him: God shal synce the thou paynted wall. Syttest thou and indgest me after the lawe, and commaundest me to be syncten contrary to y^e lawe? And they that stode aboute hi, sayde: Kenylest thou Gods hye prest? And Paul sayde: Brethre, I wyl not that he was the hye prest. For it is wyttē: * The ruler of chy people shalt thou not curse.

But whan Paul knewe that the one parte was Saduces, and the other parte Pharises, he cried out in y^e counsell: Remen and brethren, I am a Pharise, and the sonne of a Pharise. * Of hope and resurreccion of the deed am I iudged. And whan he had so sayde, there arose a diffencion betwene y^e Pharises and the Saduces, and the multitude was deuyded: * for the Saduces saye that there is no resurreccion, nether angell, ner spiete: but the Pharises graūte both. And there was made a greate crye. And y^e Scribes of the Pharyses secte, stode vp, and strove, and sayde: We fynde no euell in this mā. But yfa spiete or an angell haue spokē vnto him, let vs not stryue agaynst God.

But whan the discension was greate, y^e vpper caprayne feared, that Paul shulde haue bene plucked a sonder of them, and commaunded the sondyers to go downe, and to take him from them, and to brynge him in to the castell. But in the night folowinge, the LORDE stode by him, and sayde: Be of good cheare Paul, for as thou hast testified of me at Ierusalem * so must thou testifie at Rome also.

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Now when it was daye, certayne of the Jewes gathered them selues together, and made a vowe nether to eate ner drynke, tyll they had kylled Paul. They were mo then fortye, which had made this conspyracion. These came to the hye prestes and Elders, and sayde: We haue bounde oure selues wth a vowe, that we wil eate nothinge, tyll we haue slayne Paul. Now therfore geue ye knowlege to the vpper captayne and to the counsell, that he maye brynge him forth vnto you tomorrow, as though ye wolde heare him yet better: As for vs, we are ready to kyll him, or euer he come nye you.

C But when Pauls sisters some herde of their layenge awayte, he came, and entred in to the castell, and tolde Paul. So Paul called vnto him one of y^e vnder captaynes, and sayde: Brynge this yonge man to the vpper captayne, for he hath somwhat to saye to him. He toke him, and broughte him to the vpper captayne, and sayde: Paul the prisoner called me vnto him, and prayed me to brynge to the this yonge man, which hath somwhat to saye vnto the. Then the hye captayne toke him by the hande, and wente a yde with him out of the waye, and axed him: What is it, that thou hast to saye vnto me? He sayde: The Jewes are agreed together, to desyre the, to let Paul be broughte forth tomorrow before the counsell, as though they wolde yet heare him better. But folowe not thou their myndes, for there laye wayte for him mo then fortye men off them, which haue bounde them selues with a vowe, nether to eate ner drynke, tyll they haue slayne Paul: and euen now are they redye, and loke for thy promes.

Then the vpper captayne let the yonge man departe, and charged him to tell no man, that he had shewed him this. And he called vnto him two vndercaptaynes, and sayde: Make redye two hundrieth souldyers, that they maye go to Cesarea, and thre score and ten horsmen, and two hundrieth speare men at the thirde houre of the night, and delyuer the beastes, that they maye set Paul thereon, and brynge him safe vnto Felix the debyte, and he wrote a letter in this maner:

Act 21.d **C** Claudius Lysias, vnto the most mightie Debyte Felix, gretynge. * The Jewes had taken this man, and wolde haue slayne him, then came I with souldyers, and rescued him, and perceaued that he is a Romaine. And when I wolde haue knowne the cause, wherfore they accused hi, I brought

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te him in to their counsell: then perceaued I, that he was accused aboute questions of their lawe. But there was no accusacion worthy of death or of bondes. And when it was shewed me, that certayne Jewes layed wayte for him, I sent him straight waye vnto the, and commaunded the accusers also, that loke what they had agaynst him, they shulde tell the same before the. Fare well.

The souldyers (as it was commaunded them) toke Paul, and broughte him to Antipatras. But on the nexte daye, they leste y^e hoisemen to go with him, and turned agayne to the castell. When these came to Cesarea, they delyuered the letter vnto the Debyte, & presented Paul before him also. When the Debyte had red the letter, he axed off what countre he was. And when he vnderstode that he was of Celicia, he sayde: I wil heare the, when thine accusers are come also. And he commaunded him to be kepte in Herodes iudgment house.

Deut 17.8

The XXIII. Chapter.

After fyue dayes the hye prest Ananias came downe with the Elders, and wth the Oratour Tertullus, which appeared before the Debyte agaynst Paul. When Paul was called forth, Tertullus began to accuse him, and sayde: Seynge that we lyue in greute peace by the meanes of y^e, and that many good thinges are done for this people the: ow thy prouydence (most mightie Felix) that alowe we ener and in all places with all thankes. Not withstandinge y^e I be none recedious vnto the, I praye the, that of thy curtesy thou woldst heare vs a few wordes.

We haue founde this man a pestilent fellowe, and a sterer vp of sedicion amonge all the Jewes thorow out all the worlde, and a manteyner of the secte of the Nazarettes, and hath taken in hande also to suspende the temple, whom we toke, and wolde haue iudged him acordinge to oure lawe. But Lysias the hye captayne came vpo vs, and with greute violence delyuered him out of our handes, and commaunded his accusers to come vnto the: of whom (yf thou wilt enquire) thou mayest haue knowlege of all these thinges, wherof we accuse him. The Jewes likewise affirmed and sayde, that it was enen so.

Act. 21.d

But Paul (when the debyte had becke- ned vnto him, that he shulde speake) answe

23

The Actes

red: Seynge I knowe that thou hast bene iudge now many yeares amonge this people, I wil not be aſtayed to anſwere for my ſelfe, becauſe that thou mayeſt knowe, that there are yet nomore but twolue dayes ſen- ce I came vp to Jeruſalem for to worſhip- pe, and that they nether founde me in the temple diſputinge with eny man, or makyn- ge eny vproure amonge the people, ner in y ſynagoges, ner in the cite: nether can they proue the thinges, wherof they accuſe me. But this I confeſſe vnto the, that after this waye which they call hereſye, ſo wor- ſhippe I the God of my fathers, that I be- leue all that is wrytten in the lawe and in the prophetes, and haue hope towardes God, that the ſame reſurreccion of the deed (which they them ſelues loke for alſo) ſhal- be, both of the iuſt and vniuſt. Therefore ſtu- dye I to haue allwaye a cleare conſcience towarde God and towarde men.

Mat 10. d
Marc 8. e
Luc 12. c

Act. 21. a

Rom. 15. d
2. Cor 9. a
Act 21. c

But after many yeares I came and broughte allmeſſe vnto my people, and offe- ringes: wherupon they founde me puri- fied in the temple without eny maner of ri- moure or vnquyetneſſe. Howbeit there were certayne Jewes out of Aſia, which ſhulde be here preſente before the, and accuſe me, yf they had oughte agaynſt me: or els lett theſe ſame here ſaye, yf they haue founde eny vnrightheouſnes in me, whyle I ſtonde here before y councell: excepte it be for this one worde, that I cried ſtoundinge amonge them: Of the reſurreccion off the deed am I iudged of you this daye.

Act. 21. a

¶ When Felix herde this, he dyffered the (for he knewe very well of that waye) and ſayde: When Lyſias the vpper captayne cometh downe, I wil knowe y vttemoſt of youre matter. But he commaunded the vndercaptayne to kepe Paul, and to let him haue reſt, and that he ſhulde forbydde none of his acquaintance to myniſter vnto him, or to come vnto him.

Iere. 19. b
Act 27. a
and 28. b

But after certayne dayes came Felix w his wife Drufilla, which was a Jeweſſe, and called for Paul, and herde him of the faith in Chriſt. Howbeit when Paul ſpake off rightheouſneſſe, and off chaſtite and off the iudgment to come, Felix trembled, and an- ſwered: Go thy waye for this tyme. When I haue a conuenient tyme, I wil ſende for the. He hoped alſo, that money ſhulde haue bene geuen him of Paul, therefore called he oft for him, and commened with him. But after two yeares came Pontius Feſtus in to Felix rowme. Yet Felix wyllinge to ſhewe

of the Apoſtles. Bo. lxiij.

the Jewes a pleaſure, left Paul bounde.

The XXV. Chapter.

¶ Now when Feſtus was come in to the countre, ouer theſe dayes he wente up from Ceſarea to Jeruſalem. Then appeared the hye preſtes and the che- fe of the Jewes before him agaynſt Paul, and intreated him, and deſyred fauoure agaynſt him, that he wolde ſende for him to Jeruſalem, and layed wayte for him, that they might ſlaye him by the waye. Then answered Feſtus, that Paul ſhulde be kep- te at Ceſarea, but that he himſelfe wolde ſhortly go thither agayne. Let them ther- fore (ſayde he) which are able amonge you, come downe with vs to accuſe the man, yf there be ought in him.

When he had taried amonge them more then ten dayes, he wente downe to Ceſarea. And on the nexte daye he ſat downe on the iudgment ſeate, and commaunded Paul to be brought. When he was come, y Jewes which were come downe from Jeruſalem, ſtoode rounde aboute him, and broughte vp many and greuous quarels agaynſt Paul, which they coulde not proue, whyle he an- ſwered for himſelfe: I haue nether offen- ded ought agaynſt the lawe of the Jewes, ner agaynſt the temple, ner agaynſt the Em- peroure.

B

But Feſtus wyllinge to ſhewe the Jewes a pleaſure, answered Paul, and ſayde: Wilt thou go vp to Jeruſalem, and there be iud- ged off theſe thinges before me? But Paul ſayde: I ſtonde at the Emperours iudgmeēt ſeate, where I ought to be iudged: to the Jewes haue I done no harme, as thou alſo knoweſt very well. If I haue hurte eny man, or committed eny thinge worthy off death, I reſuſe not to dye. But yf there are no ſuch thinges as they accuſe me off, then maye no man deliuer me vnto them. I ap- peale vnto the Emperoure. Then ſpake Feſ- tus with the Councell, and answered: Thou haſt appealed vnto the Emperoure, to the Emperoure ſhalt thou go.

After certayne dayes came Kyng Agrip- pa and Bernice to Ceſarea to welcome Feſ- tus. And when they had taried there many dayes, Feſtus rehearſed Pauls cauſe vnto the Kyng, and ſayde: There is a man left bounde of Felix, for whoſe cauſe the hye preſ- tes and Elders of the Jewes appeared be- fore me when I was at Jeruſalem, and de- ſyred a ſentence agaynſt him. Vnto whom I answered: It is not the maner off the Romaines to deliuer eny man that he ſhul

Deut 17. a

he perishe, before that he which is accused, haue his accusers presente, and receaue libertie to answer for him selfe to the accusation. Whā they were come hither together, I made no delaye, but sat the nexte daye in iudgment, and commaunded the man to be broughte forth. Of whom, whan the accusers stode vp, they broughte no accusation of soch thinges as I supposed: But had certayne questions agaynst him of their awne supersticions, and of one Iesus deed, whom Paul affirmed to be alyue. Howbeit because I vnderstode not the question, I asked hī, whether he wolde go to Ierusalē, and there be iudged of these matters. But whā Paul had appealed, that he might be kepte vnto the knowlege of the Emperoure, I commaunded him to be kepte, tyll I mighte sende him to the Emperoure.

D Agrippa sayde vnto Festus: I wolde sayne heare the man also. He sayde: Tomorrow shalt thou heare him. And on the nexte daye came Agrippa & Bernice with greates pompe, and wēte in to the comon hall with the captyues & chiefe mē of the cite. And at Festus commaundement, Paul was broughte forth. And Festus sayde: Kyng Agrippa, and all ye men which are here with vs, ye se this man, aboute whome all the multitude of the Jewes haue entreated me, both at Ierusalē and here also, and cried, that he oughe not to lyue eny lenger. But whan I perceaued that he had done nothinge worthy off death, and that he himselfe also had appealed vnto the Emperoure, I determyned to sende him, of whō I haue no certayne thinge to wryte vnto my lorde. Therefore haue I caused hī to be broughte forth before you, specially before the (O Kyng Agrippa) that after examinacion had, I might haue somwhat to wryte. For me thynke it an vnreasonable thinge to sende a prisoner, and not to shewe the causes which are layed agaynst him.

The XXVI Chapter.

A Agrippa sayde vnto Paul: Thou hast leue to speake for thy selfe. Thē Paul stretched forth the hande, and answered for himselfe: I thinke my selfe happye (O Kyng Agrippa) because I shal answeere this daye before the, of all the thinges wherof I am accused of the Jewes: specially for so moch as thou art experte in all customes and questions, which are amonge the Jewes. Wherefore I beseeche the, to heare me patiently.

My lyuynge truly from youth vp (how

it was led from the begynnyng amonge this people at Ierusalē) knowe all the Jewes which knewe me afore at the first, yf they wolde testifie, for after the most strayte secte of oure Jewyshe lawe, I lyued a Pharise. And now stonde I, and am iudged because of the hope of the * promes, that was made of God vnto oure fathers, vnto the which (promes) oure twelue trybes hope to come, seruyng God instātly daye and nighte. For the which hopes sake (O Kyng Agrippa) I am accused of the Jewes. Wherefore is this iudged amonge you not to be beleued, that God rayseth vp the deed?

I also verely thoughte by my selfe, that I oughte to do many contrary thinges cleane agaynst the name off Iesus off Nazareth, * which I dyd at Ierusalem, whan I shut vp many sayntes in prison, wherupon I receaued auctoute of y^e hye prestes. And whā they shulde be put to death, I broughte the sentence. And thorow all the synagoges I punyshted them ofte, and compelled the to blaspheme, and was exceding eniue upon them, and persecuted them euen vnto straunge citie. Aboute which thinges as I wente to warde Damascon with auctoute and lycence of the hye prestes, euen at myddaye (O Kyng) I sawe in the waye, that a lighte from heauē (clearer then the brightnesse of the Sonne) shyned rounde aboute me, and them that iourneyed with me.

But whan we were all fallen downe to the earth, I herdea voyce speake vnto me, and saye in hebreue: Saul Saul, why persecutest thou me? It shalbe harde for the to kycke agaynst the prycke. But I sayde: LORDE, who art thou? He sayde: I am Iesus, whom thou persecutest. But ryse vp, and stonde vpon thy fete, for therfore haue I appeared vnto the, that I mighte ordeyne the to be a mynister and witnesse of it that thou hast sene, and that I wyll yet cause to appeare vnto the. And I wil deliuer the from the people, and from the heythen, amonge whō I wil now sende the, to opē their eyes, that they maye turne from the darknesse vnto the * lighte, and from the power of y^e deuill vnto God, that they maye receaue forgiveness of synnes, and the enheritaunce with them that are sanctified by faith in me.

Wherefore (O Kyng Agrippa) I was not faichlesse vnto y^e heauēly vision, but shewed it first vnto them at Damascon, and at Ierusalē, and in all the coastes of Jewry, and to the heythen, that they shulde * do penance, and turne vnto God, and to do the

Act 23. 10
Phil. 3. 2

* Gen. 2. c
and 22. c
Deut. 10. c
Psal. 115. b

B

Act. 2. 2
and 9. 2

C

EL. 60. 2

D

Act 2. 3
2. 17.

The Actes

righte workes of permanence. For this cause the Jewes toke me in the temple, and wente aboute to kylle me. But thorow the helpe of God lent vnto me, I stonde vnto this daye, and testifie both vnto small and greates, and saye no other thinge, the that y prophetes haue sayde (that it shulde come to passe) and Moses, that Christ shulde suffre, and be the first of the resurrection from the dead, and shew light vnto the people, and to the heythen.

Whan he thus answered for himselfe, Festus sayde with a loude voyce: Paul, thou art besydes thy selfe, moch lernynge makech y madd. But Paul sayde: I am not madd (most deare Festus) but speake the wordes of truerth and sobernesse: for y kynge knoweth this well, vnto whom I speake frely. For I thinke that none off these thinges is hyd from him: for this was not done in a corner. Beleuest thou the prophetes, O kynge Agrippa? I knowe that thou beleuest. Agrippa sayde vnto Paul: Thou persuadest me in a parte to become a Chysten. Paul sayde: I wolde to God, that (not onely in a parte but altogether,) I mighte persuaide not the onely, but all them that heare me this daye, to be soch I am, these bondes excepte. And whan he had spoken this, the kynge rose vp, and the Debyre, and Bernice, and they that sat with them, and wente asyde, and talked together, and sayde: This man hath done no thinge that is worthy of death or of bondes. But Agrippa sayde vnto Festus: This man mighte haue bene lowsed, yf he had not appealed vnto the Emperoure.

The XXVII. Chapter.

Whan it was concluded that we shulde sayle in to Italy, they deliuered Paul and certayne other prisioners to the vndercaptayne named Julius, of the Emperours souldyers. And whan we were entered in to a shippe of Adramitium, to sayle by Asia, we lowsed from Ionde. And there was with vs one Aristarchus out of Macedonia off Thessalonica, and on the nexte daye we came vnto Sidon. And Julius increased Paul curteously, and gaue him liberty to go to his frendes, and to refresh himselfe. And from thence launched we, and sayled harde by Cypers (because the wyndes were agaynst vs) and sayled ouer the see of Celicia and Pamphilia, and came to Myra in Lycia.

And there the vndercaptayne founde a shippe of Alexandria, ready to sayle in to Ita-

of the Apostles. Fo. lxx.

ly, and put vs therin. And whan we had sayled slowly, and in many dayes were scarcely come ouer agaynst Gnydon (for the wynde with stode vs) we sayled by Candy nye vnto the cite off Salmo, and came scarcely beyonde it. Then came we to a place, which is called Goodhauen, nye where vnto was the cite Lasea. Now whan mochtyme was spent, and saylinge was now ioperdous, because that they also had fasted ouerlonge, Paul exhorted them, and sayde vnto them: Syrs, I se that this saylinge wyl be with hurte and moch dammage, not onely of the ladyng and of the shippe, but also of our lyues.

Nevertheless y vndercaptayne beleued the gouernoure of the shippe and y master, more then it that was spoken of Paul. And for somoch as the hauē was not comodious to wynter in, the more parte off them toke counsell to departe thence, yf by eny meanes they might come to Phenices to wynter there, which is an haven of Candy, towarde the Southwest and Northwest wynde. Whan the South wynde blewe, they supposinge to haue had their purpose, lowsed vnto Asson, and sayled past all Candy.

But not longe after, there rose agaynst their purpose a flawe of wynde, which is called the Northeast. And whan the shippe was caught, and coulde not resist y wynde, we let her go, and drane with the webder. But we came to an Ile named Claudia, where we coulde scarce get a bore. Which they toke vp, and used helpe, and bounde it vnder harde to the shippe, fearinge lest they shulde haue fallen in to the Syrtes, and let downe the vessell, and so were caried. And whan we had bydden a greates tēpest, on the nexte daye they made an out-castinge. And on the thirde daye with oure awne handes we cast out the tacklyng of the shippe. But whā neither Sonn nor starres appeared in many dayes, and no small tempest laye vpon vs, all the hope of oure liue was taken awaye.

And after longe abstinence, Paul stode forth in the myddes of the, and sayde: Syrs, ye shulde haue hearkened vnto me, and not to haue lowsed from Candy, and not to haue broughte vs this harme and losse. And now I exhorte you to be of good cheare, for there shal none of oure lyues perishe, but the shippe onely.

For this night stode by me the angell off God (whose I am, & whō I serue) & saide: Feare not Paul, thou must be broughte before

*Syrtes, are per-
lous pla-
ces in the
see

The Actes

the Emperoure. And lo, God hath geuen vnto the all the that sayle with the. Wherefore syrs be of good cheare: for I beleue God, yf it shal come so to passe, as it was tolde me. Howbeit we must be cast in to a certayne ylonde.

But whan the fourteenth night came, as we were caried in Adria aboute mydnight, yf shipmen demed that there appeared some countre vnto them, and they cast out the leade, and founde it twetye feddoms: and whā they were gone a litle farther, they cast out the leade agayne, and founde systene feddoms.

D Then fearinge lest they shulde sail on some rocke, they cast foure anchors out of the sterne, and wysshed for the daye. Whan the shipmen were aboute to flye out of the shippe, and let downe the bote in to the see, (vnder a coloure as though they wolde cast anchors out of the fore shippe) Paul sayde to yf vndercaptayne and to the soudyers: Except these hyde in the shippe, ye can not be saued. Then the soudyers cut of the rope from the bote, and let it fall. And whan it beganne to be daye, Paul exhorted them all to take meate, and sayde: To daye is the fourtene daye that ye haue taried and contynued fasting, and haue receaued nothinge: Wherefore I praye you to take meate, for youre healtch: for there shal not one heer fall from the heade of eny of you. And whan he had thus spoken, he toke bread, and gaue thanks to God before them all, and brake it, and begane to eate. Then were they all of good cheare, and toke meate also. We were all together in the shippe two hundred thre score and systene soules. And whan they had eaten ynough, they lightened the shippe, and cast out the wheate in to the see.

E Whan it was daye, they knewe not the londe. But they spyed an hauen with a banke, in to which they were mynded (yf it were possible) to thrust in the shippe. And whan they had takē vp the anchors, they commytred them selues to the see, and lowsed the rudder bandes, and hoysed vp the mayne sayle to the wynde, and due towarde londe. And whan we chaunced on a place which had the see on both the sydes, the shippe dasyed vpon it. And the fore parte abode fast vnmoued, but the hynder parte brake thorow the violence of the waves.

The soudyers counsell was to kyll yf prisoners, lest eny of them whan he had swymmed out, shulde flye awaye. But the vndercaptayne wyllinge to saue Paul, kyped

of the Apostles.

them from their purpose, and commaunded that they which coulde swymme, shulde cast them selues first in to the see, and escape vnto londe: and the other, some on bordes, some on broken peces of the shippe. And so it came to passe, that all the soules came safe vnto londe.

The XXVIII Chapter.

And whā we were escaped, we knewe that the Ile was called Melite. As for the people, they shewed vs no litle kyndnesse: for they kyndled a fyre, and receaued vs all because of the rayne that was come vpo vs, and because of the colde. Whan Paul had gathered a bondell of stickes, and layed them on the fyre, there came a vyper out of the heate, and leape on Pauls hande. Whan the people sawe the beest hange on his hande, they sayde amonge them selues: This man must nedes be a murtherer, who vengeaunce suffreth not to lyue, though he haue escaped the see. But he shoke of yf beest in to the fyre, and felt no harme. Howbeit they wayted, whā he shulde haue swollen, or fallen downe deed sodenly. But whan they had loked a greate whyle, and sawe yf there happened no harme vnto him, they chaunged their myndes, and sayde that he was a God. Luc. 10. 6

In the same quarters the chiefe man of the Ile whose name was Publius had a lordshipe: the same receaued vs, and lodged vs thre dayes curteously. It fortunēd whā Publius father laye sicke of the feuers and of a blondy fluxe, Paul wente in vnto him, and prayed, and layed the handes on him, and healed him.

Whan this was done, other also which had diseases in the Ile, came, and were healed. And they dyd vs greate honoure. And whan we departed, they laded vs with thinges necessary.

A fter thre monethes we sayled in a shippe of Alexandria, which had wyntred in the Ile, and had a badge of Castor and Pollux. And whan we came to Syracuse, we taried there thre dayes. And whan we had sayled aboute, we came to Rhegium: and after one daye whan the south wynde blew, we came to Puteolus, where we founde brethre and were desyred of them to tarye there sene dayes, and so came we to Rome. And from thence whan the brethren herde of vs, they came forth to mete vs to Apisforum and to the Thre tauerns. Whan Paul sawe them, he thāked God, and wared bolde. But whā we came to Rome, the vndercaptayne dely

Mat 10. d
Luc 12. a

* Mar 6. e
and 8. a
Ioh 6. a
1. Tim 4. a

The Actes

nered the prisoners to þ̄ chese captayne. As for Paul, he had leue to byde alone with one souldyer that kepte him.

C After thre dayes it fortuneth, þ̄ Paul called þ̄ chese of þ̄ Jewes together. And whā they were come, he sayde vnto thē: Ye mē & biethrē. I haue cōmytted nothinge agaynst þ̄ people, ner agaynst þ̄ lawes of þ̄ fathers, yet was I bounde, delyuered out of Ierusalē in to ȳ Romaynes hādes: which whā they had examyned me, wolde haue let me go, for so moch as there was no cause of death ī me. But whā þ̄ Jewes spake ȳ cōtrary, I was cōstrayned to appeale vnto þ̄ Emperō: not as though I had ought to accuse my people of. For this cause haue I called you, enē to se you, & to speake w̄ you: because ȳ • for þ̄ hope of Israel, I am bounde w̄ this cheyne. They sayde vnto hī: We haue nether receaued letter out of Jewry cōcernynge the, nether came there eny of the biethrē, ȳ shewed or spake eny harme of ȳ. But we wyl heare of ȳ, what thou thinkest: for we haue herde of this secte, that euery where • it is spoken agaynst. And whā they had appoynted hī a daye, there came many vnto hī in to his lodgynge: vnto whō he expounded þ̄ kyngdome of God & preached vnto thē of Iesu, out of þ̄ lawe and out of the prophetes, enē frō mounyng vntyll the euē. And some beleued ȳ thinge ȳ he sayde, but some beleued not.

But whā they agreed not amōge thē selues, they departed, whā Paul had spokē one worde: Full well hath the holy goost spokē by þ̄ prophet Esay vnto þ̄ fathers, & sayde: Go vnto this people, and saye: With eares ye shal heare, & not understōde: & with eyes shal yese, & not perceaue. For ȳ hert of this people is waxed grosse, & they heare hardly w̄ their eares: & their eyes haue they closed, ȳ they shulde not oncesē w̄ their eyes, & heare w̄ their eares, & understōde ī their hertes, and be cōuerted, ȳ I mighte heale thē. Be it knowne therfore vnto you, ȳ this saluaciō of God is sent vnto ȳ heythē, and they shal heare it. And whā he sayde þ̄, ȳ Jewes departed, & had a greatedisputacion amōge thē selues. But Paul abode two whole yea- res in his owne hyred dwellinge, & receaued all thē ȳ came in vnto hī, preachinge þ̄ kyngdome of God, and teachinge those thinges which concernethe LORDE Iesus with all boldnesse, vnforbydden.

The ende of the Actes of the Apost- les, wrytten by S. Luke, which was present at þ̄ doynge of them.

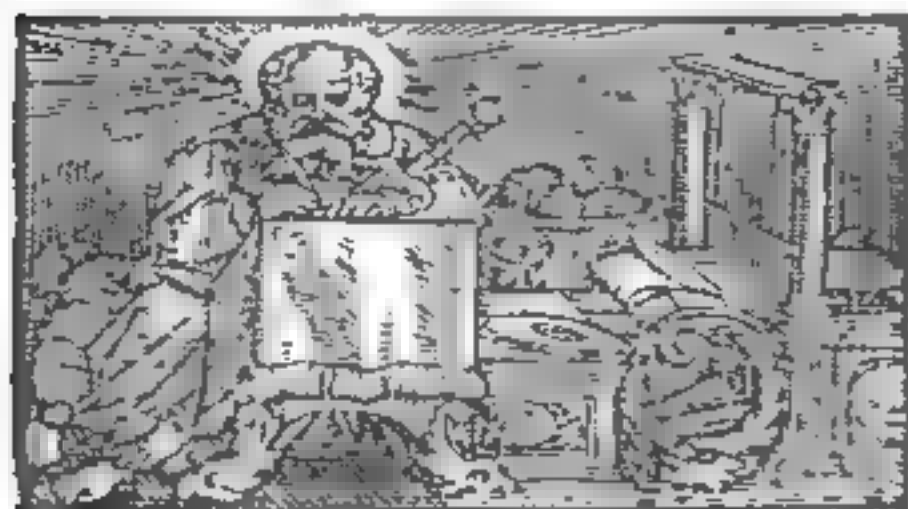
of the Apostles. Ho. lxxi.

The Epistle of the Apostle S. Paul to the Romaynes.

The Summe of this Epistle.

- Chap. I.** Paul declareth his loue towards the Romaynes, sheweth what the gospell is with the frute therof, and rebuketh the beastlynesse of the flesh.
- Chap. II.** He rebuketh the Jewes, which as touchinge synne are like the heythē, yet worse then they.
- Chap. III.** He sheweth what preferment the Jewes haue, and that both the Jewes and Gentiles are vnder synne, and are iustified only by the grace of God in Christ.
- Chap. IIII.** He declareth by the exāple of Abrahā, that faith iustificeth, and not the lawe, ner the workes therof.
- Chap. V.** The power of faith, hope and loue, and how death raigned frō Adā vnto Christ, by whō only we haue forgiveness of synnes.
- Chap. VI.** For so moch as we be delyuered thow Christ from synne, we must fashion oure selues to lyue as the seruantes of God, and not after oure awne lustes. The vnlike reward of righteousness and synne.
- Chap. VII.** Christ hath delyuered vs from the lawe and death Paul sheweth what the fleshy and outwarde man is, and calleth it the lawe of the members.
- Chap. VIII.** The lawe of the sprete geueth life. The sprete of God maketh vs Gods children and heyes with Christ. The abundaunt loue of God can not be separated.
- Chap. IX.** Paul complayneth vpon the hard hertes of the Jewes, that wolde not receaue Christ, and how the heythē are chosen in their steade.
- Chap. X.** The vnfaithfulnes of the Jewes. Two maner of righteousnesses.
- Chap. XI.** All the Jewes are not cast awaye, therfore Paul warneth the Gentiles that be called, not to be hye mynded, ner to despyse the Jewes, for the iudgements of God are depe and secrete.
- Chap. XII.** The swete conuersacion, loue, and workes of such as beleue in Christ.
- Chap. XIII.** The obedience of men vnto their rulers. Loue fulfilleth the lawe. It is now no tyme to folowe the workes of darknesse.
- Chap. XIII.** The weake ought not to be despyed No man shulde offende anothers conscience. Agayne, for outward thinges shulde no man condemne another.
- Chap. XV.** The infirmite and fraylnesse of the weake ought to be boare with all loue and fyndnesse, after the ensample of Christ.
- Chap. XVI.** A chapter of salutations He warneth them to beware of mens doctryne, and commendeth vnto them certayne godly men, that were louers and brethren in the truely.

The Epistle The Epistle of the Apostle S. Paul to the Romaynes.



The first. Chapter.

Act. 13. 2

Deut. 18. c
Act. 13. d

Mat. 1. 2
2. Tim. 2. 2

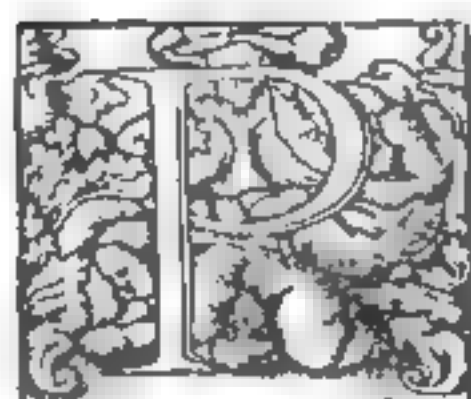
Act. 9. c

1 Cor. 1. 2
Gal. 1. 2

1 Joh. 4. c
2. Tim. 1. 2
Phil. 1. 2
Col. 1. 2

1 Cor. 10. d

Act. 13. 2



Paul the seruante of Jesus Chust, called to be an Apostle, & put aparte to preach the Gospell of God (which he promysed afore by his prophetes in y^e holy scriptures) off his sonne, which was begotten of y^e seide of Dauid after the flesh: and mightely declared to be the sonne of God after the spiete which sanctifieth, sence the tyme that he rose agayne from the deed, namely, Jesus Chust oure LORDE, by whom we haue receaued grace and Apostelshipp amonge all theythen, to set vp the obedience of faith vnder his name, of whom ye are a parte also, which are called of Jesus Chust.

To all you that be at Rome, beloued of God, and sayntes by callinge. Grace be to you and peace fro God oure father, and the LORDE Jesus Chust.

First, I thanke my God thorow Jesus Chust for you all, that youre faith is spoken of thorow out all the worlde. For God is my witnesse, (whom I serue in my spiete in the Gospell of his sonne) that without ceassynge I make mencion of you & beseking all wayes in my prayers, that I mighte once haue a prosperous iourney (by the will off God) to come vnto you. For I longe to se you, that I mighte bestowe vpon you some spirituall gifte to strenghten you (that is) that I mighte be comforted with you, thorow y^e faith & myne, which we haue together.

But I wolde ye shulde knowe (brethren) how that I haue often tymes purposed to come vnto you (but haue bene let hither

to the Romaynes.

so) that I mighte do some good amonge you, like as amonge other Gentyles. I am better both to the Grekes, and to the vngrekes, to the wyse and to the vnyse. Wherefore (as moch as i me is) I am ready to preach the Gospell vnto you at Rome also.

For I am not ashamed of the Gospell of Chust: for it is the power of God, which saueith all that beleue thereon, the Jewe first & also the Greke: for in it y^e righteousnes that is of value before God, is opened, which cometh out of faith i to faith. As it is wyttē: The iust shall lyue by his faith. For y^e wrath of God is declared from heauen vpon all vngodlynes and vnrightheousnes of men, which withholde the trueth of God in vnrightheousnes: because that it, which maye be knowne of God, is manifest with the. For God hath shewed it vnto the, that the inuisible thinges of God (that is, his euerlastinge power and Godheade) mighte be sene & whyle they are considered by the workes from the creation of the worlde: so that they are without excuse, in as moch as they knewe, that there is a God, and haue not praysed him as God ner thanked him, but became wayne in their ymaginacions, and their foolish hert was blynded. Whan they counted them selues wyse, they became fooles: and turned y^e glory of the incorruptible God in to y^e synnitude of y^e ymage of a corruptible man, & of byrdes, & of foure footed, & of ceping beestes. Wherefore God likewise gaue them vp vnto their hertes lustes in to vncleannes, to defyle their awne bodies in them selues, which turned the trueth of God vnto a lye, & worshipped and serued the creature more then the maker, which is blessed for euer. Amen.

Therefore God gaue the vp vnto shamefull lustes. For their women chaunged the naturall vse in to the vnnaturall: likewise y^e men also leste the naturall vse of the woman, and brent in their lustes one on another, and man with man wrought fylthines, and receaued in them selues the rewarde of their erreure, as it was acordinge. And as they regarded not to knowe God, euen so God gaue the vp in to a lewde mynde, to do those thinges which were not comly, beyng full of all vnrightheousnes, whordome, wickednes, couetousnes, maliciousnes, full of enny, murther, strife, disceate, euell condicioned whisperers, backbyters, despysers of God, doers of wronge, proude, boosters, bryngers vp of euell thinges, disobedient to their El ders, without vnderstondinge, couenunt breakers, vnlouynge, stubborne, vnumercifull:

Eccli. 41. c
2. Tim. 1. b
1. Cor. 1. c

Abac. 2. 2
Gal. 3. b
Heb. 10. d

Psal. 19. 2

Deut. 32. c

Psal. 105. c
1 Cor. 2. d

Bel. d
2. Re. 14. 2
Eze. 14. 2

Leui. 18. 2

Pro. 1. c
Act. 7. 2

The Epistle

which men, though they knowe the righteousnes of God (that they which do soch, are worthy of death) yet not onely do the same, but also have pleasure in those that do the.

The II. Chapter.

Therfore canst thou not excuse thy selfe (O mā) who soever thou be that iudgest: for + loke wherin thou iudgest another, thou condemnest thy selfe, in so much as thou that iudgest, doest even the same. For we are sure that the iudgment of God is (acordinge to the truethe) over them that do soch. But thinkest thou this O thou man, that iudgest them which do soch thinges, and doest even the very same thy selfe, that thou shalt escape y iudgment of God? O: despysest thou the riches of his goodnesse, patience, and longe sufferinge? Knowest thou not, that y louynge kyndnesse of God leadech the to repentaunce?

But thou after thine harde and impenitent hert, heapest vnto thy selfe a treasure of wrath, agaynst the daye of wrath and of the openynge of the righteous iudgment of God, which shal rewarde every man acordinge to his dedes: namely, prayse & honoure, and vncorruption, vnto them that with patience in doinge good, seeke everlastinge life: But vnto them that are contentious + & not obedient vnto the truethe, but obeye vnrighteousnes, shal come indignacion and wrath, trouble and anguysh vpo all the soules of mē that do euell, of the Jewe first and also of the Greke: But vnto all thē that do good (shal come) prayse and honoure, and peace, vnto the Jewe first, and also to the Greke.

For there is no respecte of personnes before God: Who so ever haue synned without lawe, shal perish also without lawe: and who so ever haue synned in the lawe, shalbe iudged by the lawe. + For before God, they are not righteous, which heare y lawe: but they that do the lawe, shalbe iustified. For yf the Gentyles which haue noe the lawe, do of nature the thinges conteyned in the lawe, then they hanynge not the lawe, are a lawe vnto them selues, in that they shewe, that the worke of y lawe is wrytē in their hertes: n hyle their conscience beareth witness vnto thē, and also the thoughtes which accuse or excuse them amonge them selues, in the daye whan God shal iudge the secretes of men by Jesus Chust, acordinge to my Gospell.

But take hede, + thou art called a Jewe, and trustest in the lawe, & makest thy boost

to the Romaynes. Jo. lxxij.

of God, and knowest his will: & for so much as thou art enformed out of y lawe, thou prouest what is best to do, and presumest to be a leader of the blynde: a lighte of them y are in darcknes: an enformer of y vnwyse: a teacher of y symple: which hast the ensample of know lege & of the truethe in the lawe.

Now teachest thou other, and teachest not thy selfe. Thou preachest that a man shulde not steale, and thou stealst. Thou sayest, that a man shulde not breake wedlocke, and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honoure. Thou makest thy boost of the lawe, and thorow breakynge of the lawe thou dishonorest God. For thorow you is the name of God euell spoken of amonge the Gentyles, + as it is wrytten.

The circūcision verely avayleth, yf thou kepe the lawe: but yf thou breake the lawe, then is thy circūcision become vncircūcision. Therfore yf the vncircūcision kepe the righte thinges conteyned in the lawe, shal not his vncircūcision be counted for circūcision? And so it that of nature is vncircūcision, and fulfilleth the lawe shal iudge the, which vnder the letter and circūcision trasgresseth the lawe. For he is not a Jew which is a Jewe outwarde: neither is that circūcision which is done outwardly in y flesh: But he is a Jewe, which is hydd within. And + the circūcision of y hert is the circūcision, which is done in the spire and not in the letter: Whose prayse is not of men, but of God.

The III. Chapter.

What furtheraunce then haue the Jewes? O: what a vantagech circūcision? Surely very much. First + vnto them was commytted what God spake. But where as some of them dyd not beleue theron, what then? shulde they vnbeleue make the promes of God of none effecte? God forbyd. Let it rather be thus, that God is true, + and all mē lyers. As it is wrytten: That thou mayest be iustified in thy sayenges, and shuldest overcome, whā thou art iudged.

But yf it be so, that oure vnrighteousnes prayseth y righteousness of God, what shal we saye? Is God then vnrighteous, that he is angrie therfore? (I speake thus after the maner off men) God forbyd, how mighte God thē iudge y woulde? For yf the truethe of God be thorow my lye the more excellent vnto his prayse, why shulde I thē be iudged yet as a synner? & not rather to do thus (as

mm

21
Mat 7. a
Ro. 12. b

Ro 10. c
Act. 17. b

Psal 61. b

a. The 1. b

23
Act. 10. d
Eph. 6. a
Gala. 3. a

Mat. 7. c
Luc. 6. c
Iaco 1. c

Ioh 8. c

Pla 22. a
Eze. 16. d

Ioh. 8. d
Rom. 9. a
Col. 3. b

Rom. 9. b

Ioh. 1. e
* Psal. 115. a
Psal 50. a

The Epistle

we are euell spoken of, and as some reporte, that we shulde saye) Let vs do euell, & good maye come therof. Whose dānaciō is inste.

What saye we then? Are we better then they? No, in no wyse: for we haue proued afore, & both the Jewes and Grekes are all vnder synne. As it is wyrtē: There is none righteous, no not one. There is none & vnderstonde, there is none that seeketh after God. They are all gone out of the waye, they are altogether become vnprofitable: there is none that doeth good, no not one. Their throte is an open sepulchre, with their tungen they haue disceaued, the poyson off Aspes is vnder their lippes. Their mouth is full of cursynge and bytternesse. Their feete are swifte to shed bloude. Destruction & wrechidnes are in their wayes, and & waye of peace haue they not knowne. There is no feare of God before their eyes.

But we knowe, &, what seuer the lawe sayeth, it sayeth it vnto them which are vnder the lawe, & every mouth maye be stop ped, & & all the world maye be deter vnto God, because & by & dedes of the lawe no flesh maye be iustified in his sight. For by the lawe cometh but the knowlege of synne. But now without addinge to of & lawe is the righteousness which awayleth before God, declared, havyng witness of & lawe and the prophetes: but I speake of & righteousness before God, which cometh by the faith on Iesus Christ, vnto all, and vpo all them that beleue.

For here is no difference. For they are all synners, and wāter the prayse that God shulde haue of thē, but without deseruyng are they made righteous enē by his grace, thorow the redempcion that is done by Christ Iesu, whom God hath set forth for a Mercycate thorow faith in his bloude, to shewe the righteousness which awayleth before him, in that he forgeueth the synnes, which were done before vnder the sufferance of God, which he suffered, that at this tyme he might shewe & righteousness which awayleth before him: & he onely might be righteous, & the righteous maker of him which is of the faith on Iesus.

Wher is now then thy reioysinge? It is excluded. By what lawe? By the lawe of workes? Nay, but by the lawe of faith. We holde therfore that a man is iustified by faith, without the workes of the lawe. Or is God the God of the Jewes onely? Is he not also the God of the Heythen? Yes verely the God of the Heythen also, for so moch

to the Romaynes.

as he is the God onely that iustifieth the circumcision which is of faith, and the vncircumcision thorow faith. Destroya we then the lawe thorow faith? God forbyd. But we mantayne the lawe.

The fourth Chapter.

What shal we saye thē, that Abraham & father as pertayninge to y flesh dyd synde? This we saye: If Abraham were made righteous thorow workes, then hath he wherin to reioyse, but not before God. But what sayeth & scripture? Abraham belened God, & & was counted vnto him for righteousness. Vnto hi & goeth aboute & workes, is the rewarde not reckened of fauoure, but of dutye: Howbeit vnto him, & goeth not aboute with workes, but beleueth on him & iustifieth the vngodly, is his faith counted for righteousness. Euen as David sayeth also, that blessednes is onely that mans, vnto whō God counteth righteousness without addinge to of workes, where he sayeth: Blessed are they, whose vnrigh teousnesses are forgeuen, and whose synnes are conered. Blessed is the man, vnto whom the LORD imputeth no synne.

Now this blessednes, goeth it ouer the circumcision, or ouer the vncircumcision? We must nedes graunte, & Abraham's faith was coured vnto hi for righteousness. How was it thē reckened vnto him? In the circumcision, or in the vncircumcision? Doubles & not in the circumcision, but in the vncircumcision. As for the tokē of circumcision he receaued it for a scale off the righteousness off faith, which he had yet in y vncircumcision, & he shulde be a father of all thē & belene, beinge in y vncircumcision, & it might be coured vnto thē also for righteousness: & that he might be a father of circumcision, not onely of thē that are of & circumcision, but of them also that walke in the foesteppes of the faith, which was in the vncircumcision of oure father Abraham.

For the promes (that he shulde be & hey re of the worlde) was not made vnto Abraham or to his seide thorow the lawe, but thorow the righteousness of faith. For yf they which are of the lawe be heyres, thē is faith wayne, and the promes of none effecte, for so moch as the lawe causeth but wrath. For where the lawe is not, there is also no transgression. Therfore was the promes made thorow faith, that it myght come off fauoure, wherby the promesse myghte be made sure vnto all the seide: not onely vnto him which is off the lawe, but also vnto

Psal 112
and 32

Psal 54
Psal 119

Pro 12
Esa 59

Psal 35

Gal 3
Heb 7

21

Gen 15
Gal 3
Iacob 2

Psal 118

Gen 15

Gen 17

Exo 24
Heb 5

Some
read:
"By
faith
only."

Gal 3

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Isa. 51. a
Luc. 12. b
and 19. a
Ioh. 8. c
I. 1. a
+ Ge. 17. a

him that is of the faith of Abraham, which is the father of vs all. As it is wrytten: * I haue made the a father of many heythē before God, whom thou hast beleued: which quykēneth the deed, and calleth it which is not, that it maye be.

D And he beleued vpo hope, where nothinge was to hope, that he shoulde be a father of many heythen. Aordinge as it was sayd vnto him: * Euen so shal thy sede be. And he was not faynte in faith, nether cōfided his awne body, which was deed already, whyle he was almost an hundredth yere olde, nether the deed wombe of Sara. For he doubted not in the promes of God thorow vnbeleue, but was strōge in faith, and gaue God the prayse: & was sure, that loke what God promysed, he is able to make it good. And therefore was it rekened vnto him for righteousnes. * But this is not wrytē onely for his sake, & it was counted vnto him, but also for oure sakes: vnto whō it shalbe counted, yf we beleue on him, that raysed vp oure **LORDE** Jesus from the deed. Which * was geuen for oure synnes, and raysed vp for oure righteousnes sake.

The V. Chapter.

21 **B**ecause therefore that we are iustified by faith, we haue peace with God thorow oure **LORDE** Jesus Chust, by whō also we haue an inraunce in faith vnto this grace, wherein we stonde, & * reioyse in the hope of & glorie for to come, which God shal geue. Not onely &, but we reioyse also i troubles, for so moch as we knowe, & * trouble bryngeth paciēce, paciēce bryngeth experiēce, experiēce bryngeth hope: As for hope, is letteth vs not come to cōfusion, because the loue of God is shed abroad in oure hertes, by the holy goost which is geuen vnto vs. For whan we were yet weake aordinge to the tyme, Christ dyed for vs vngodly. Now dyeth there scace eny man for the righteous sake: Peradventure for a good man durst one dye. * Therefore doth God set forth his loue toward vs, in & Christ dyed for vs, whan we were yet synners: Moch more then shal we be saved from wrath by him seyng we are now made righteous thorow his bloude.

22 For yf we were reconcyled vnto God by y death of his sōne, whā we were yet enemies: moch more shal we be saved by him, now & we are reconcyled. Not onely that, but we reioyse also in God thorow oure **LORDE** Jesus Christ, by whom we haue now receaued the attonement.

Wherefore * as by one man synned entred in to the worlde, and death by y meanes off synne: euen so went death also ouer all men, in so moch as they all haue synned. For synne was in y worlde vnto the lawe: but where no lawe is, there is not synne regarded. Neuertheles death reigned from Adam vnto Moses, euen ouer them also that synned not with like trangression as dyd Adam, which is y ymage of him & was to come.

But it is not with the gifte as with the synne: for yf thorow the synne of one many be deed, yet moch more plenteously came the grace and gifte of God vpon many * by the fauoure that belonged vnto one man Jesus Chust.

And the gifte is not onely ouer one synne, as death camethorow one synne of one that synned. For the iudgment came of one synne vnto condempnacion, but the gifte to iustifye from many synnes. For yf by y synne of one, death raigned by the meanes of one, moch more shal they which receaue the abundaunce of grace and of the gifte vnto righteousnes, raigne in life by y meanes of one Jesus Chust. Likewyse thē as by the synne of one, condempnacion came on all men, euen so also by the righteousnes of one, came the iustificiēge off life vpon all men. For as by the disobedience of one, many became synners, euen so by the obedience of one shal many be made righteous.

But the lawe in the meane tyme entred, that synne shoulde increace. * Neuertheles where abundaunce of synne was, there was yet more plenteousnes of grace: that, like as synne had reigned vnto death, enē so mighte grace reigne also thorow righteousness to everlastinge life by the meanes of Jesus Chust.

The VI. Chapter.

1 **W**hat shal we saye then? Shal we **2** contynue in synne, that there maye be abundaunce of grace? God for byd. How shal we lyue in synne, & are freed from it? * Knowe ye not, that all we which are baptysed into Jesu Chust, are baptysed in to his death? Therefore are we buried w him by baptye in to death, that, like as Chust was raysed vp from the deed by the glory of the father, * euen so we also shoulde walke in a new life. For yf we be grafted w him vnto like death, then shal we be like the resurreccion also: For so moch as we knowe, that oure olde man is crucified with him, that the synfull body mighte ceasse, that

III 4

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1. Pet. 4. a Hence forth we shulbe serue synne nomore.
1. Tim. 2. b * For he that is deed, is made righteous fro synne.

2. Apoc. 1. d **B**ut yf we be deed with Christ, we beleue, that we shal lyue also with him, and are sure, * that Christ raysted from the deed, dyeth nomore: Death shal haue nomore power ouer him. For as touchinge that he dyed, he dyed concernynge synne once: but as touchinge that he lyueth, he lyueth vnto God. Likewise ye also, counte youre selues to be euen deed concernynge synne, and to lyue vnto God thorow Jesus Christ oure L O R D E. Let not synne reigne therfore in youre mortall bodye, that ye shulde obeye vnto the lustes of it. Neither geue ye ouer youre membres vnto synne to be wapens of vnrightheousnes, but geue ouer youre selues vnto God, as they that off deed are become lyuynge, and youre membres vnto God to be wapens off rightheousnes. For synne shal not haue power ouer you, in so moch as ye are not vnder the lawe, but vnder grace.

Ioh. 8. c
1. Pet. 2. d How then? Shal we synne, because we are not vnder y lawe, but vnder grace? God forbid. * Knowe ye not, that loke vnto whō ye geue ouer youre selues as seruauntes to obeye, his seruauntes ye are to whom ye obey, whether it be of synne vnto death, or of obediēce vnto rightheousnes? But God be thanked, that though ye haue bene the seruauntes of synne, ye are now yet obedient of herte to the ensample off the doctryne, wher vnto ye are commytted. For now that ye are made fre from synne, ye are become the seruauntes of rightheousnes.

C I wil speake grossly, because of the weakness of youre flesh. Like as ye haue geuen ouer youre membres to the seruyce of vncleanness, from one wickednesse to another: Eue so now also geue ouer youre membres to the seruyce of rightheousnes, that they maye be holy. For whan ye were the seruauntes of synne, ye were lowse from rightheousnes. What frute had ye at that tyme in those thinges, wherof ye are now ashamed? For the ende of soch thinges is death. But now that ye be fre from synne, and are become the seruauntes of God, ye haue youre frute that ye shulde be holy: but the ende is euerlastinge life. * For death is the rewarde of synne, but the gifte of God is euerlastinge life.

The VII. Chapter.

21 **R**owe ye not brethien (for I speake vnto them that knowe the lawe) how that y lawe hath power vpon

a man as longe as he lyueth? For the woman y is in subieccion to the man, is bounde vnto the lawe whyle the man lyueth: but yf the man dye, then is she lowsed from the lawe that concerneth the man. * Xf she be now with another man, whyle the man lyueth, she shal be called a wedlocke breaker. But yf the man be deed, then is she fre from the lawe, so that she is no wedlocke breaker, yf she be with another man.

Euen so my brethien, ye also are deed vnto the lawe by the body of Christ, that ye shulde be with another (namely w him which is raysted vp from the deed) that we shulde brynge forth frute vnto God. For whan we were in the flesh, the synfull lustes (which were stered vp by the lawe) were mightie in oure membres to brynge forth frute vnto death. But now are we lowsed from the lawe, and deed vnto it, that helde vs captiue, so that we shulde serue in a new conuersacion of the spiete, and not in the olde conuersacion of the letter.

What shal we saye then? Is the lawe synne? God forbid: Neuertheles I knewe not synne, but by y lawe. For I had knowe nothinge of lust, yf the lawe had not sayde: * Thou shalt not lust. But then toke synne occasion at the commaundement, and stered vp in me all maner of lust. For without the lawe synne was deed. As for me, I lyued some tyme without lawe. Howbeit whan the commaundement came, synne reuyued, but I was deed. And the very same commaundement that was geuen me vnto life, was founde to be vnto me on occasion of death. For synne toke occasion at the commaundement, and disceined me, and slewe me by the same commaundement. * The lawe in dede is holy, and the commaundement holy, iust and good. Is that then which is good, become death vnto me? God forbid. But synne, that it mighte appeare how y it is synne, hath wroughte me death thorow good: that synne mighte be out of measure synfull by the commaundement. For we knowe, that the lawe is spirituall, but I am carnall, * solde vnder synne: because I knowe not what I do. For I do not y I will, but what I hate, y do I. Xf I do now that which I wil not, the graunte I, that the lawe is good.

So then it is not I that do it, but synne that dwelleth in me: for I knowe that in me (y is, in my * flesh) there dwelleth no good thinge. To wyl is present w me, but to performe y which is good, I fynde not. For y

1 Cor. 7. d

Nat. 3. d

Exo. 20. c
Deut. 5. c

Esa. 48. d
1. Tim. 1. b

Esa. 51. a

Gen. 1. 2

The Epistle

good that I wyl, do I not: but the euill which I wil not, that do I. If I do now that I wil not, then is it not I that do it, but synne that dwelleth in me.

Thus synde I now by the lawe, & when I wyl do good, euill is present with me. For I delite in the lawe of God after the inward man: but I see another lawe in my members, which stryuet agaynst & lawe of my mynde, and takech me prisoner in & lawe of synne, which is in my members. O wretched man that I am, who shal deliuer me from the body of this death? I thanke God thorow Iesus Christ oure LORD. So then the mynde I serue & lawe of God, but with the flesh the lawe of synne.

The VIII. Chapter.

21

Then is there now no damnacion vnto the that are in Christ Iesu, which walke not after the flesh, but after & spirete. For & lawe of & spirete (& bryngeth life in Christ Iesu) hath made me free fro the lawe of synne & death. For what impossible was vnto & lawe (in as moch as it was weake because of the flesh) & persourmed God, & sent his sonne in & similitude of synfull flesh, & by synne dāned synne in & flesh: that the righteousnes requyred of the lawe, might be fulfylled in vs, which walke not after the flesh, but after the spirete. For they that are fleshly, are fleshly mynded: but they that are goostly, are goostly mynded. To be fleshly mynded, is death: but to be goostly mynded, is life and peace. For to be fleshly mynded is enemyte agaynst God, & sych it is not subdued vnto & lawe of God, for it can not also. As for the that are fleshlye, they can not please God. Howbeit ye are not fleshly, but goostly, yf so be that the spirete of God dwell in you. But who so hath not the spirete of Christ, the same is not his. Neuertheles yf Christ be in you, then is the body deed because of synne. But the spirete is life for righteousnes sake.

23

Wherefore yf the spirete of him, that ray- sed vp Iesus from the deed, dwell in you, then shal even he also that ray- sed vp Christ from the deed, quydē youre mortal bodies, because & his spirete dwelleth in you. Therefore brethre we are now debtors, not to the flesh, to lyue after the flesh: for yf ye lyue after & fleshe, ye must dye: but yf ye mortyfy the dedes of the body thorow the spirete, ye shal lyue. For who so ever are led by the spirete of God, are Gods childre: for ye have not receaved the spirete of bondage to feare eny

to the Romaynes. Ho. liix.

more, but ye have receaved & spirete of adop- cion, wherby we crye: Abba, deare father. The same spirete certifieth oure spirete, that we are the childre of God. If we be childre, then are we heyres also, namely the heyres of God, and heyres annexed with Christ, yf so be that we suffer together, that we maye be also glorified together.

For I suppose, that the afflictions off this tyme, are not worthy of & glorye, which shalbe shewed vpon vs. For the seruent lo- ginge of & creature lokech for the appearin- ge of the children of God, because the crea- ture is subdued vnto vanyte agaynst his will, but for his wyl that hath subdued her vpon hope. For the creature also shal be free from the bondage of corrupcion, vnto the glorious libertye of the childre of God. For we knowe, that every creature gro- neth, and travayleth with vs in payne vnto the same tyme.

Not they only, but we oure selues also, which have the first frutes of the spirete, gro- ne within in oure selues for the childshippe, and loke for & deliuerance of oure bodye. For we are saued in dede, howbeit in hope: but & hope that is sene, is no hope: for how can a man hope for that which he seeth? But yf we hope for that which we se not, the do we thorow pacience abyde for it.

Likewise the spirete also helpeth oure weaknesse: for we knowe not what we shul- de desyre as we oughte: neuertheles & spirete it selfe maketh intercession mightely for vs with vnoutspeakable gronynge. How- beit he & searcheth the hert, knoweth what the mynde of the spirete is: for he maketh in- tercession for the sayntes acordinge to the pleasure of God. But sure we are, that all thinges serue for the best vnto them that lo- ue of God, which are called of purpose. For those whom he knewe before, hath he ordey- ned also before, & they shulde be like fashio- ned vnto & shappe of his sonne, & he mighte be the first begottē amōge many brethre. As for those whom he hath ordeyned befo- re, them hath he called also: and whom he hath called, the hath he also made righte- ous: and whom he hath made righteous, them hath he glorified also.

What shal we saye then vnto these thin- ges? If God be on oure syde, who can be agaynst vs. Which spared not his owne sonne, but hath geuen him for vs all: how shal he not with him geue vs all thinges also? Who wyl laye any thinge to & charge of Gods chosen? Here is God that maketh

MIN iii

1oh. 8.
Gal. 4. 2.
Hab. 7. 6

1. Cor. 1. 6

1. Sa. 5. 2

Gal. 4. 2
1. Tim. 1. 2

1. Cor. 1. 6
and 5. 2
1. Sa. 1. 6

1. Cor. 4. 6
1. Co. 5. 2

1oh. 16. 6

1. Sa. 26. 6

Nu. 14. 2
1. Sa. 26. 6
1. Ge. 22. 2
1. Sa. 23. 6

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righteous, who wil then condemne? Here is Christ that is deed, yee rather which is raysed vp agayne, which is also on y righte hande of God, and maketh intercession for vs.

Who will separate vs from the loue of God? Trouble? or anguysh? or persecucio? or hunger? or nakednesse? or parell? or swerde? As it is wrytten: For thy sake are we kylled all the daye longe, we are counted as shepe appoynted to be slayne. Neuerthelesse in all these chinges we ouercome farre, for his sake that loued vs. For iure I am, that nether death ner life, nether angell, ner rule, nether power, nether thinges present, nether thinges to come, nether heych, ner loweth, nether any other creature shalbe able to separate vs from the loue of God, which is in Christ Jesu oure L O R D E.

The IX. Chapter.

21 Saye the trueth in Christ, and lye not (wherof my conscience beareth me witnesse in the holy goost) that I haue greate heuynesse & concynwall sorowe in my hert. * I haue wysshed my selfe to be cursed from Christ for my brethrien, that are my kynsmen after the flesh, which are off Israel: * vnto whom pertaineth the childshipp, and the glory, and the coneuantes and lawe, and the seruyce of God, and the promyses: whose are also the fathers, off whom (after the flesh) cometh Christ, * which is God ouerall, blessed for euer, Amen. But I speake not these chinges, as though the worde of God were of none effecte: for they are not all Israelites, which are of Israel: * nether are they all children, because they are the sede of Abrahams: but in Isaac shal the sede be called vnto the, that is, They which are children after the flesh, are not the children of God, but the children of the promys are counted for the sede. For this is a worde of the promys, where he sayeth: Aboute this tyme wyl I come, and Sara shal haue a sonne.

23 Howbeit it is not so with this onely, but also: han Rebecca was with childe by one (namely by one father Isaac) or euer the childre were borne, & had done nether good ner bad (that the purpose of God might stode accordinge to the election, not by the deseruyng of workes, but by the grace of the caller) it was sayde thus vnto her: The greater shal serue the lesse. As it is wrytten: * Jacob haue I loued, but Esau haue I hated.

What shal we saye then? Is God then vnrighteous? God forbid. For he sayeth

vnto Moses: I shewe mercy, to whom I shewe mercy: and haue compassion, on whom I haue compassion. So lyeth it not then in eny mans wyl or runnyng, but in the mercy of God. For the scripture sayeth vnto Pharaos: For this cause haue I stered the vp, euen to shewe my power on the, that my name might be declared in all lodes. Thus hath he mercy on whom he wyl: and whom he wyl, he hardeneth.

Thou wilt saye then vnto me: Why blameth he vs yet? For who can resiste his will? O thou man, who art thou, that disputest with God? Sayeth the worke to his workman: Why hast thou made me on this fashion? Hath not the potter power, out of one lempe of claye to make one vessell vnto honoure, and another vnto dishonoure? Therefore when God wolde shewe wrath, and to make his power knowne, he brought forth with greate patience the vessels off wrath, which are ordyned to damnacion: that he might declare the riches off his glorye on y vessels of mercy, which he hath prepared vnto glorye, whom he hath called (namely vs) not onely of the Jewes, but also of the Gentyles. As he sayeth also by Osee: I wil call that my people, which is not my people: and my beloved, which is not y beloved. And it shal come to passe in y place, where it was sayde vnto them: Ye are not my people, there shal they be called the children of the lyuynge God. But I say crieth ouer Israel: * Though the nombre of the children of Israel be as the sonde of the see, yet shal there but a remnaunt be saued. For there is the worde, that synneth and shorteneth in righteousness: for a shorte worde shal God make vpon earth. And as I say sayde before: Excepte the L O R D E of Sabaoth had lefte vs sede, we shulde haue bene as Sodom, and like vnto Gomorra.

What shal we saye then? This wil we saye: The heythen which folowed not righteousness, haue overtaken righteousness: but I speake of the righteousness that cometh of faith. Agayne, Israel folowed the lawe of righteousness, and attayned not vnto the lawe of righteousness. Why so? Euen because they soughte it not out of faith, but as it were out of the deseruyng of workes. For they haue stombled at the stomblinge stone. As it is wrytten: Beholde, I laye in Sion a stone to stoble at, and a rocke to be offended at: and who so euer belueth on him, shal not be confounded.

The X. Chapter.

A Kethien, my hertes besyre, & prayer vnto God for Israel is, that they might be saved. For I beare them recorde, that they are zelous for Gods cause, but not wth vnderstandinge. For they knowe not the righteousnes which anayleth before God, and go aboute to maneyne their awne righteousnes: and thus they are not subdued vnto the righteousnes, that is off value before God. For Christ is the ende of the lawe, vnto righteousnes for every one y^e beleueth. Moses wryteth of y^e righteousnes which cometh of the lawe, that the man which doth y^e same, shal lyue therein. But y^e righteousnes which cometh of faith, speaketh on this wyse: Saye not in thine hert: Who wil go vp in to heauen: (that is nothinge els then to fetch Christ downe) Or who wil go downe in to y^e depe: (that is nothinge els the to fetch vp Christ from the deed.) But what sayeth the scripture: The worde is nye the, euen in thy mouth and in thine hert. This is y^e worde of faith y^e we preach.

B For yf thou knowlegest Jesus with thy mouth, that he is the LORDE, and beleuest in thine hert, that God hath raysted him vp from the deed, thou shalt be saved. For yf a man beleue from the hert, he shal be made righteous: and yf a man knowlege with the mouth, he shal be saved. For the scripture sayeth: Who so euer beleueth on him, shal not be confounded.

Here is no difference, nether of the Jewe ner of the Gentyle. For one is LORDE of all, which is riche vnto all y^e call vpoⁿ him. For who so euer shal call vpon the name of the LORDE, shal be saved. But how shal they call vpoⁿ him, on wh^o they beleue not? How shal they beleue on him, of wh^o they haue not herde? How shal they heare without a preacher? But how shal they preach, excepte they be sent? As it is wrytte: How beutyfull are the fete of th^e y^e preach peace, y^e brynge good tidinges. But they are not all obedient vnto the Gospell. For Esaye sayeth: LORDE, who beleueth oure preachinge? So th^e faith cometh by hearynge, but hearin ge cometh by the worde of God.

But I saye: Haue they not herde? No doubt their sounde wete out in to all londes, and their wordes in to the endes of the world. But I saye: Hath not Israel knowne? First, Moses sayeth: I wil prouoke you to enuye, by them that are not my people: & by a foolish nacion wil I anger you. Esaye after him is bolde, and sayeth: I am founde of them, that sought me not: & haue appea-

red vnto them, that axed not after me. But vnto Israel he sayeth: All the daye longe haue I stretched forth my handes vnto a people y^e beleueth not, but speaketh agaynst me.

The XI. Chapter.

Saye then: Hath God thrust out his people? God forbid: for I also am an Israelite, of the seide of Abraham out of the trybe of Ben Iamin. God hath not thrust out his people, whom he knewe before. Or wote ye not what the scripture sayeth of Elias, how he maketh intercession vnto God agaynst Israel, and sayeth: LORDE, they haue slaynethy prophetes, & dydged downe thine altares, and I am lefte ouer onely, and they seeke my life? But what sayeth the answer of God vnto him? I haue reserued vnto me seuenthoulande men, which haue not bowed their knee before Baal. Eue so goeth it now at this tyme also wth this remnant after y^e eleccion of grace. If it be done of grace, th^e is it not of deseruynge: els were grace no grace. But yf it be of deseruynge, then is grace nothinge: els were deseruynge no deseruynge.

What th^e? Israel hath not optayned y^e which he soughte, but the eleccion hath optayned it. As for y^e other, they are blynded. As it is wrytten: God hath geuen them the spiete of vnquyetnesse, eyes that they shulde not se, and eares that they shulde not heare, en^e vnto this daye. And David sayeth: Let their table be made a snare to take th^e with all, & an occasion to fall, & a rewarde vnto th^e. Let their eyes be blynded that they se not, and euer bore downe their backes.

I saye then: Haue they therfore stumblid, y^e they shulde cleane fall to naughte? God forbid: but th^eoro^r their fall is saluacion happened vnto y^e heythen, that he mighte prouoke them to be zelous after them. For yf their fall be the riches of the world, and the mynishinge of th^e the riches of the heythen: how moch more shulde it be so, yf their fulnesse were there? I speake vnto you heythen: for in as moch as I am y^e Apostle of the heythen, I wil prayse myne office, yf I mighte prouoke them vnto zele, which are my fleshe, and saue some of them. For yf the losse of them by the recedynge of the world, what were that els, then as yf life were taken of the deed? If the begynnynge be holy, then is all y^e dowe holy: and yf the rote be holy, then are the brannches holy also.

But though some of y^e brannches now be broke, and thou, wh^o thou wast a wylde olyuetre, art grafted in amonge them, and made

MIN iiij

Mat. 5. b

Leul. 18. b
Gal. 3. b

Deut. 30. c

Esa. 55. c

Esa. 55. b

Some reader
By preachinge.

Psal. 18. a

Deut. 32. c

Esa. 55. c
and 55. a

Esa. 65.

21
Icre 11. b

1. Re. 19. c

1. Re. 19. d

Deut. 9. a

Esa. 6. b

Psal. 68. d

Rom. 1. a
1. Tim. 2. b
2. Tim. 1. b

Esa. 67. b

The Epistle

to the Romaynes.

The XII. Chapter.

Mat. 11. c

Eccle. 7. c

1. Cor. 13. c

Luc. 21. c

Psal. 11. a
Esa. 59. c

2ap. 17. a
* 3ap. 9. b
Esa. 40. b
1. Cor. 14. b
Esa. 44. c

partaker of the rote and sappe of the * olyue tre, boost not thy selfe agaynst the braunches. If thou boost thy selfe agaynst them, then bearest not thou the rote, but the rote beareth the. Thou wilt saye then: the braunches are broke of, that I mighte be grafted in. Thou sayest well. They are broken of because off their vnbeleue, but thou stondest thorow beleue. Be not thou hye mynded, but feare, seynge God hath not spared the naturall braunches, lest he also spare not the.

Beholde therfore the kyndnesse and rigorousnes off God: on them which fell, rigorousnes: but towarde the, kyndnes, yf thou contynue in the kyndnesse. Els shalt thou be hewe of: * and they, yf they hyde not styll in vnbeleue, shal be grafted in agayne. For God is of power to grafte the in agayne. For yf thou be cut out of the naturall wilde olyue tre, and grafted (contrary to nature) in the good olyue tre, how moch more shal they that are naturall, be grafted in their awne olyue tre agayne?

I wolde not that this secrete shulde be hyd from you brethre (lest ye shulde be wyse in youre awne cōsaytes) that partly byndnesse is happened vnto Israel, * so longe tyll the fulnesse of the heythen be come in, and so all Israel shalbe saved. As it is wrytten: There shal come out of Sion he that both belynet, and shal turne away vngodlynes from Jacob. And this is my couenaunt with them, whā I shal take awaye their synnes. As concernynge the Gospell, I holde them as enemies for youre sakes: but as touchinge the eleccion, I loue them for the fathers sakes.

For verely the giftes & callynge of God are such, that it can not repent him of them. For likewise as ye also in tyme passed haue not beleued, but now haue opcrayned mercy thorow their vnbeleue: Euen so now haue they not beleued on the mercy which his happened vnto you, that they also maye opcrayne mercy. For God hath closed vp all vnder vnbeleue, that he mighte haue mercy on all.

O the depenesse of the riches, both of the wysdome and knowlege of God? How incomprehensible are his iudgements, and his wayes vnsearchable? For who hath knowne the mynde of the LORDE? Or who hath bene his counsell geuer? Or who hath geue him ought afore hande, that he mighte be recompenced agayne? For of him, and thorow him, and in him are all thinges. To him be prayse for euer, Amen.

Beseeke you brethre by the mercynesse of God, that ye geue ouer youre bodys for a * sacrifice, & is quyte holy, and acceptable vnto God, which is yd reasonable seruyng off God. And fashion not youre selues like vnto this worlde, but be chaunged thorow the reneruynge off yd mynde, & ye maye proue, what chynge that good, & acceptable, & perfecte wil of God is. For I saye thorow the grace & is geue me, vnto enery man amonge you: * that no man esteeme off him selfe more, then it becometh him to esteeme: but that he discretly iudge of himselfe, acordinge as God hath dealte vnto enery man the measure of faith. For like as we haue many membres in one body, but all the membres haue not one maner of operation: Euen so we beynge many are one body in Christ. But amonge oure selues every one is the membre of another, and haue diuers giftes, acordinge to the grace that is geuen vnto vs. * If eny man haue the gifte of prophecience, let it be acordinge to the faith.

* Let him that hath an office, wayte vpon the office: let him that teacheth, take hede to the doctryne: Let him that exhorteth, geue attendaunce to the exhortacion. If eny mā geueth, let hi geue with synghleness. Let him that ruleth, be diligent. * If eny man shewe mercy, let him do it with chearfulnesse. Let lone be without dissimulation. Hate that which is euell: Cleue vnto that which is good. Be kynde one to another with brotherly loue. In geuyng honoure go one before another. * Be not slouthfull in the busynesse that ye haue in hande. Be seruent in the spiete. Applye youre selues vnto the tyme. Reioyse in hope, be pacient in trouble. Continue in prayer. Distribute vnto the necessities of the sayntes. * Be glad to harbarow. Blesse the that persecute you. Blesse, & curse not. Be merry with them that are merry and wepe with them that wepe.

Be of one mynde amonge youre selues. Be not proude in youre awne cōsaytes, but make youre selues equalle to them of * lowe sorte. Be not wyse in youre awne opinions. * Recompe vnto no man euell for euell. Provyde honestie afore hāde towarde every mā. If it be possible (as moch as in you is) haue peace with all men.

Dearly beloved, auenge not youre selues, but geue rowme vnto the wrath off God. For it is wryttē: Vengeance is myne, and I wil rewarde, sayeth * LORDE. Therfore

Eccle. 1. a

1. Cor. 13. b
Aph. 4. b

1. Co. 14. a

1. Pet. 4. b

Eccle. 12. a
* Deu. 15. b

Eccle. 11. c

Heb. 11. a

Pro. 20. c
1. Pet. 1. b

Deut. 32. c

The Epistle

to the Romanes. Ho. lxxi.

Pro. 21. 2 If thine enemye hunger, fede him: If he thyrst, geue him drinke. For in so doinge thou shalt heape coales of fyre vpon his heade. Be not ouercome with euell, but overcome thou euell with good.

The XIII. Chapter.

2 **L**et every soule submytte him selfe to the auctorite off the hyer powers. * For there is no power but of God. The powers that be, are ordeyned of God: so that who so euer resisteth the power, resisteth the ordinaunce of God. And they that resiste, shal receaue to them selues dānacion. For rulers are not to be feared for good woordes, but for euell. If thou wilt be without feare off the power, do well then, and thou shalt haue prayse of the same: for he is the minister off God for thy wealch. But yf thou do euell, then feare, for he beareth not the swerde for naughte. For he is the mynister of God, a eater of vengeance, to punyshe him that doth euell. Wherefore ye must nedes obeye, not onely for punyshment, but also because of conscience. For this cause must ye geue tribute also. For they are Gods mynisters, which māteyne & same defence.

3 Geue to every man therfore his due: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertayneth. Owe nothinge to any man, but to loue one another. For he that loueth another, hath fulfylled the lawe. For where it is sayde: (Thou shalt not breake wedlocke: thou shalt not kylle: thou shalt not steale: thou shalt not beare false witnessse: thou shalt not lust) and yf there be any other commaundement, it is comprehēded in this worde: Thou shalt loue thy neighbour as thy selfe. Loue doth his neighbour no euell. Therefore is lone & fulfyllinge of the lawe.

4 And for so moch as we know this, namely the tyme * that the houre is now for vs to ryse from slepe (for now is oure saluacion nearer, then whan we be leued: the nighte is past, but the daye is come nye.) Let vs therefore cast awaye y^e woordes of darknesse, and put on the armour of lighte. Let vs walke honestly as in the daye, * not in excessse off eatinge and in dronkenesse, not in chamburyng and wantonnesse, not in stryfe and enuenge: but put ye on the LORDE Iesus Christ, * and make not prouysion for y^e flesh, to fulfill the lustes of it.

The XIII. Chapter.

21 **I**m that is weake in the faith, receaue vnto you, and trouble not the con-

sciences. One beleueth that he maye eat all thinge: but he that is weake, eateth herbes. Let not him that eateth, despyse him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receaued him. * Who are thou, that iudgest another mans seruaut? He stonderth or falleth vnto his LORDE: mee he maye well stōde, for God is able to make hī stōde. Some man puttech differēce betwene daye & daye, but another man counteth all dayes alyke. * Let every man be sure of his meanyng. He that puttech difference in the daye, doth it vnto the LORDE: & he that puttech no differēce in the daye, doth it vnto y^e LORDE also. He y^e eateth, eateth vnto the LORDE, for he geueth God thākes: and he that eateth not, eateth not vnto y^e LORDE, and geueth God thākes. For none of vs lyueth to him selfe, and none dyeth to him selfe. If we lyue, we lyue vnto the LORDE: If we dye, we dye vnto the LORDE. Therefore, whether we lyue or dye, we are the LORDES.

3 Forther to dyed Christ, and rose agayne, and reuyued, that he mighte be * LORDE both of deede and quydē. But why iudgest thou y^e brother? Or thou other, why despysest thou y^e brother? We shal all be brought before y^e iudgmēt seate of Christ. For it is wyttē: As truly as I lyue, (sayeth the LORDE) all knees shal bowe vnto me, & all tēges shal knowlege vnto God. Thus shal euery one of vs geue accomptes for himselfe vnto God. Let vs not therfore iudge one another enymore. But iudge this rather, y^e nomā put a stōmblinge blocke or an occasion to fall in his brothers waye. * I knowe, & am full certified in y^e LORDE Iesu, y^e there is nothinge comen of it selfe: but vnto him y^e iudgeth it to be comen, to him is it comen. But yf y^e brother be greued ouer y^e meate, the walkest thou not now after charite. Destroye not wth thy meate, him, for whom Christ dyed,

4 Se therfore that youre treasure be not euell spokē of. For the kyngdome of God is not meate and drynke, but righteousnes, & peace, and ioye in the holy goost. He that in these thinges serueth Christ, pleaseth God, & is comended of mē. Let vs therefore folowe those thinges which make for peace, & thinges wherewith one maye edifye another. Destroye not y^e worke of God for any meates sake. All thinges truly are cleane, but it is euell for y^e mā, which eateth wth hurte of his cōscience. * It is moch better y^e thou eate no flesh, and drynke no wyne, nor any thinge, wherby

Iaco 4. b

Col 2. c

Act. 2. d

Phil. 2. a

Gal. 5. a

Esa. 45. c

Phil. 3. a

1. Cor. 8. a

C

Ti. 1. c

1. Cor. 4. b

The Epistle

thy brother stumblen, or falleth, or is made weake. If thou faith, haue it with y^e selfe before God. Happye is he, that cōdemneth not himselfe in y^e thinge which he aloweth. But he that maketh conscience of it and yet eateth, is dampned: because he doth it not of faith. For what so euer is not of faith, that same is synne.

Tit. 1. c

The XV. Chapter.

Gal. 6. a

Plal 68 b
Ro. 4 d

What are stronge: ought to beare y^e fraynesse of them which are weake, and not to stonde in oure awne consaytes. Let every one of vs ordie himselfe so, that he please his neighbour vnto his welch, and edifieng: For Christ pleased not himselfe, but as it is wrytten: The rebukes of them which rebuked the, are fallen vpon me. What so euer thinges are wrytten afore tyme, are wrytten for oure learninge, that we thow patience and comfote off the scriptures, might haue hope. The God of patience and consolacion graunte you to be like mynded one towarde another, accordinge vnto Iesu Christ, that ye beyng of one mynde, maye wth one mouth prayse God the father of oure LORDE Iesu Christ.

Wherfore receaue ye one another, as Christ hath receaued you to the prayse off God. But I saye that Christ Iesus was a mynister of the circumcision for the truth of God, to cōfirme the promyses made vnto the fathers, and that the heythen mighte prayse God because of mercy, as it is wrytten: For this cause wyl I prayse the amōge the Gentyles, and synge vnto thy name. And agayne he sayeth: Reioyse ye heythen with his people. And agayne: Prayse the LORDE all ye Gentiles, and laude him all ye nacōs. And agayne Elay sayeth: There shal betherote of Jesse, and he that shal rylē to rule the Gentyles, in him shal the Gentyles trust. The God off hope fylle you wth all ioye and peace in beleuynge, y^e ye maye be plentifulous in hope thow y^e power of the holy goest.

2 Re. 22. g
Plal 12. c

Deu 32. f
Plal 116. a

I my selfe am full certified of you (my brethren) that ye youre selues are full of goodnes, fylled with all knowlege, so that ye are able to exhorre one another. Nevertheless (brethre) I haue semewhat more boldly wrytten vnto you, as one that putteth you in remembraunce, for the grace that is geue me of God, that I shulde be a mynister of Iesu Christ amonge the heythen, to declare the gospell of God, that the heythen mighte be an acceptable offerynge vnto God, sanctified by the holy goost. Therfore maye I

to the Romanes.

boost my selfe thow Iesu Christ, that I medle with thinges pertynyng vnto God. For I durst not speake ought, excepte Christ had wroughte the same by me, to make the heythen obediēt thow worde and dede, thow the power of tokens and wonders, and thow the power of the spere of God, so that from Ierusalē, and rōde aboute vnto Illycon, I haue fylled all with the Gospell of Christ. So haue I enforced my selfe to preache y^e Gospell, not where Christs name was knowne, lest I shulde buylde on another mans foundacion, but as it is wrytten: To whom he was not spoken of, they shal se: and they that haue not herde, shal vnderstande. This is also the cause, wherfore I haue bene oft tymes let to come vnto you. But now synch I haue nemoie place in these countrees, haryng yet a desyre many yeares sence to come vnto you, whan I shal take my iourney in to Spayne, I wil come to you: for I trust that I shal passe y^e waye and se you, and to be broughte on my waye thitherward by you: but so, that I first refresh my selfe a litle with you.

El. 18. c

But now go I to Ierusalem, to mynister vnto the sayntes. For they of Macedonia and Achana haue wyllingly prepared a common colleeccion together, for the poore sayntes at Ierusalem. They haue done it wyllingly, and their betters are they. For yf y^e heythen be made partakers off their spiritual thinges, their dutye is to mynister vnto the in bodely thinges. Now whan I haue perfourmed this, and haue broughte the this frute sealed, I wil take my iourney by you in to Spayne. But I am sure whan I come vnto you, that I shal come with y^e full blesynge of the Gospell of Christ.

Act 11. c
1. Co. 16. a
2. Co. 9. a
and 9. a
1. Co. 9. b
Gal. 6. a

I beseeke you brethren thow oure LORDE Iesu Christ, and thow the lone of the spere, y^e ye helpe me in my busynes with your prayers vnto God for me, that I maye be deliuered from the vnbeleuers in Jewrye and that this my seruyce which I do to Ierusalem, maye be accepted of the sayntes, y^e I maye come vnto you with ioye by y^e wyll of God, and refresh my selfe with you. The God of peace be with you all. Amen.

The XVI. Chapter.

I Commende vnto you Phebe oure sister, which is a mynister of the congregation of Cenchrea, that ye receaue her in the LORDE, as it be cometh the sayntes, and that ye helpe her in what soeuer busynesse she hath neede off you. For she hath succoured many, and myne awne selfe also.

2

The Epistle

to the Romaynes. Ho. lxxij.

Act. 18. 2
2. Tim. 4. c

Grete Prisca and Aquila my helpers in Christ Jesu, which for my life have layed downe their awne neckes: vnto whom not I onely geue thankes, but all the congregacions of the heythen. Grete the congregacion also in their house. Salute Epenetos my beloued, which is y first frute amōge thē of Achaia i Christ. Grete Mary, which hath bestowed moch labour on vs. Salute Andronicus z Junia my cosens, z felowe priso- ners, which are awncient Apostles, z were before me in Christ. Grete Amplias my beloued in y LORDE. Salute Urban & helper in Christ, z Stachis my beloued. Salute Apelles approued in Christ. Salute them which are of Aristobolus housholde. Salute Herodion my kynsman. Grete thē which are of Marcissus housholde in the LORDE. Salute Tryphena z Tryphosa, which haue labou- red in y LORDE. Salute my beloued Persi- da, which hath laboured moch z y LORDE. Salute Rufus y chosen in y LORDE: z his mother z myne. Grete Asyncritus, Phlego, Herman, Patrobas, Hermen, z y bischop w thē. Salute Philologus z Julia, Nereus z his sister, z Olympa, z all the sayntes. w thē Salute one another w an holy kysse. The cō- gregacions of Christ salute you.

Col. 2. b
Tit. 2. b

I beseeke you brethren, marke them which cause denyson z geue occasions of euill, con- trary to y doctryne which ye haue learned, z avoyde them. For they y are soch, serue not the LORDE Jesu Christ, but their awne bel- ly: z thorow swete preachinges z flatering woides, they disceau y hertes of y innocen- tes. For youre obedience is published amon- ge all men, therfore am I glad of you.

Phil. 9c

Mat. 10. d

But yet I wolde haue you wyse in chat which is good, z symple in euill. The God of peace treade Sathan vnder yb fete shortly. The grace of o LORDE Jesu Christ be with you. Timotheus my helper, z Lucius, z Jason, z Sopater my kynsmen salute you. Tercius which haue writte this epistle in y LORDE, salute you. Gaius myne ooste z y oost of y whole cōgregacion saluteth you. Erastus y chāberlaine of y cite saluteth you z Quartus a brother saluteth you. The gra- ce of o LORDE Jesu Christ be w you all Amē.

Act. 16. a
Phil. 2. b
Act. 19. a
Act. 17. a
Act. 20. a
1. Cor. 1. a

To him y is of power to stablyshe you, acordinge to my Gospell z preachinge of Je- su Christ, wherby is vttered y mystery which hath bene kepte secrete, sence y worlde begā- ne, but now is opened, z shewed by the scrip- tures of y prophetes, at the cōmandemēt of the euerlastinge God, to set vp y obediē- ce of the faith amonge all heythen: to the

Rom. 11. d

same God, which alone is wyse, be prayse thorow Jesus Christ for euer, Amen.

To the Romaynes.

Sent from Corinthum, by phebe, which was a mynister of the congre- gacion at Cenchrea.

The first Epistle of the Apostle S. Paul, to the Corinthians.

The summe of this Epistle.

Chap. I. Recommendeth the Corinthians, exhorteth thē to be of one mynde, & rebuketh the diuysion that was amongethem. Wordly wysdome is foolishnes before God, yee there is no wysdome but in the dyspyed crosse of Christ.

Chap. II. It is not eloquence and glorious paynted wordes of wordly wysdome, that can edifie and conuertere soules vnto Christ: but the playne wordes of the scripture, for they make mencion of him and his crosse.

Chap. III. Paul rebuketh the sectes and autho- res therof Christ is the foundaciō of his church. No man ought to reioyce in men, but in God.

Chap. IIII. The preachers are but ministers. Judgment belongeth only vnto God.

Chap. V. After what maner Paul curseth the man, that had committed fornicacion with his mother in lawe.

Chap. VI. He rebuketh thē for goinge to lawe together before the heythen, and reproveth vncleynesse.

Chap. VII. Of mariage, virginite and wyd- dowheade.

Chap. VIII. He rebuketh thē that vse their ly- berte to the slaunder of other, & sheweth how men ought to behaue thē towarde soch as be weake.

Chap. IX. Loue forbeareth the thinge that she maye do by the lawe. He exorteth them to runne on forth in the course that they haue be- gonne.

Chap. X. He feareth them with the ensam- ples of the olde Testament, and exorteth them to a godly conuersacion.

Chap. XI. He rebuketh thē for the abuse and misorde that they had aboute the Sacramēt of the body and bloude of Christ, and bringeth them agayne to the first institucion.

Chap. XII. The diuersite of the giftes of the ho- ly goost, geuen to the cōforte and edifienge of one another, as the membres of a mans body serue one another.

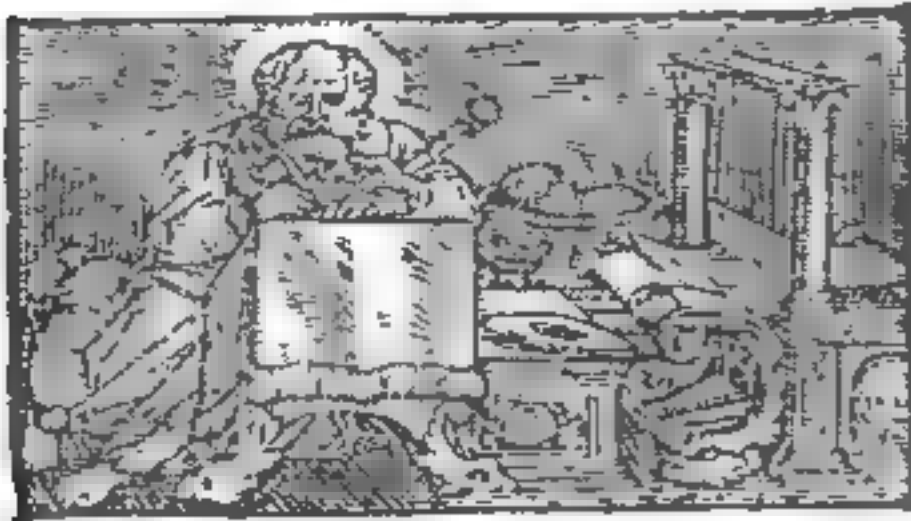
Chap. XIII. The nature and condicions of loue.

Chap. XIII. Paul sheweth that the gift of pro- phecie, interpretinge, or preachinge, excelleth the gift of tungen, and how they ought both to be vsed.

Chap. XV. The resurreccion of the deed.

Chap. XVI. He putteth thē in remembraunce of the gadderynge for the poore christe at Jeru- salē, and concludeth his epistle with the sala- tions of certayne louynge brethren.

The first Epistle of the Apostle S. Paul, to the Corinthians.

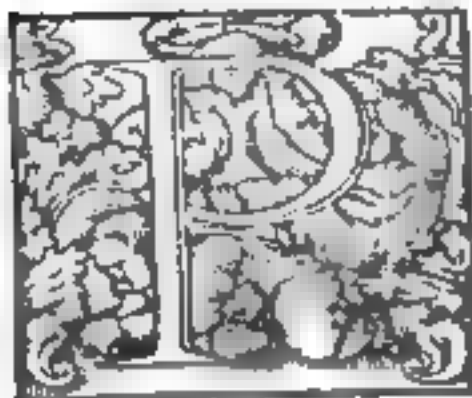


The first Chapter.

Act 18 b

Ioh. 17. c
Heb 9. c

2. Cor. 1. a



Paul, called to be an Apostle of Jesus Christ thorow y will of God, and brother. Gosthenes, vnto the congregacion off God which is at Councum, to them that are sanctified in

Christ Jesus, sayntes by callinge, with all them that call vpon the name of oure LORDE Jesus Christ, in every place both off theirs and oures. Grace be with you and peace from God oure father, and from the LORDE Jesus Christ.

I thake my God allwayes on youre behalfe, for the fauoure of God which is geue you in Jesus Christ, that in all poyntes ye are made ryche by him, in euery woide, and in all maner of knowlege (eue as y preachinge of Christ is confirmed in you) so that ye wante nothinge in eny giste, and wayte but for the appearinge of oure LORDE Jesus Christ: which shal strength you also vnto y ende, that ye maye be blamelesse in the daye of oure LORDE Jesus Christ. For God is faithfull, by whō ye are called vnto the fellowshippe of his sonne Jesus Christ oure LORDE.

Nom 31 c
1. Co 10 b
1. Tell 1. c

Act 19. c

But I beseeke you brethre thorow the name of oure LORDE Jesus Christ, that ye all speake one thinge, and let there be no discension amonge you, but that ye be perfecte in one meanyng. For it is shewed me (my brethien) of you, by them which are of y housholde of Cloes, that there is stryfe amonge you. I speake of that, which euery one of you sayeth: I holde of Paul. Another, I holde of Apollo. The thirde, I holde of Ce-

to the Corinthians.

phas. The fourth, I holde off Christ. Is Christ then deuyded in partes? Was Paul crucified for you? Or were ye baptysed in y name of Paul? I thanke God that I haue baptised none of you, but Crispus and Gaius: lest eny shulde saye, y I in myne awne name had baptised. I baptysed also y housholde of Stephana. Farthermore knowe I not, whether I baptysed eny other. For Christ sent me not to baptysse, but to preach the Gospell, not with wysdome of wordes, lest y crosse of Christ shulde haue bene made of none effecte.

For the worde of y cresse is foolishnesse to thē that perishe: but vnto vs which are saned, it is the power of God. For it is wrytten: I wyl destroye the wysdome of the wyse, & wil cast away the vnderstandinge of y prynces. Where are the wyse? Where a. e. y scribes? where are y disputers of this worlde? hath not God made the wysdome of this worlde foolishnesse? For in so moch as the worlde by the wysdome therof knewe not God in his wysdome, it pleased God thorow foolish preachinge to saue them y belene. For the Jewes requyre tokens, and the Grekes are after wysdome. But we preach Christ the crucified: to the Jewes an occasion off fallinge, and vnto the Grekes foolishnes. But vnto them that are called (both Jewes and Grekes) we preach Christ the power of God and the wysdome off God.

Rom. 1 b

1. Co 1. c

Mar. 15 d
Luc. 11. c
Ioh 3. c
and 6. d

Col. 2. a

For the foolishnes of God is wyser then men: and the weaknes of God is stronger then men. Brethien loke on youre callinge, how that not many wysemē after the flesh, nor many mightie, nor many of hie degre are called: but that foolish is before the worlde, hath God chosen, that he mighte cōfounde the wyse: And that weake is before y worlde, hath God chosen, y he mighte confounde the mightye. And the vyle and despysed before the worlde hath God chosen, yee and that which is nothinge, that he mighte destroye that which is oughte, that no flesh shulde reioyse in his presence. Of the same are ye also in Christ Jesu, which of God is made vnto vs wysdome and righteousnes, and sanctifienge and redēpcion, that accordinge as it is wrytten: He that reioysch, shulde reioyse in the LORDE.

Ioh. 7. c

Iere 13 b
Ioh. 7. c
Esa 61 c
1. Cor. 11. a

The II. Chapter.

Wild I brethre, whā I came vnto you I came not w hie wordes or hie wysdome, to shewe vnto you the preachinge of Christ. For I shewed not forth my selfe

2

amonge you that I knewe any thinge, save onely Iesus Christ, even the sam that was crucified. And I was amonge you in weaknes, and in feare, and in much tremblinge:

1. Tim. 1. a * and my worde and my preachinge was not with entysinge wordes of mans wysdome, but in shewing of the spire and of power: that youre faith shulde not stonde in the wysdome of men, but in the power of God.

That we speake of, is wysdome amonge the þ are perfecte: not y wysdome of this worlde, nether of the rulers of this worlde which go to naught: but we speake of the wysdome of God, which is in secreete and lyeth hyd: which God ordeyned before the worlde unto oure glorie: * which none of y rulers of this worlde knewe. For yf they had knowne it, they had not crucified the LORD of glorie, but as it is wyrtten: * The eye hath not sene, and the eare hath not herde, nether hath it entred in to the hert of man that God hath prepared for them that loue him.

But God hath opened it unto vs by his spire. * For the spire searcheth out all thinges, y^e even the depeneses of the Godhead. For what mā knoweth what is in man, save the spire of mā which is in him? Euen so no man knoweth what is in God, save y spire of God. As for vs, we have not receaied the spire of this worlde, but the spire which cometh of God, so that we cā knowe what is geue vs of God: which we also speake, not with connyng wordes of mā's wysdome, but with the cōnyng wordes of the holy goost, and iudge spirituall matters spiritually. Howbeit the naturall man perceaueth nothinge of y spires of God. It is foolishnes unto him, and he can not perceau it: for it must be spiritually discerned. * But he that is spirituall, discusseth all thinges, and he is iudged of no man. * For who hath knowne y mynde of the LORD? Or who shal enforme him? But we haue the mynde of Christ.

The III. Chapter.

2 **W**id I biethren, coulde not speake vnto you as vnto spirituall, but as vnto carnall, euen as vnto babes in Christ.

Heb. 5. a * I gaue you mylke to drynke, and not meate, for ye mighte not then awaye withall, ne ther maye ye yet euen now, in so much as ye are yet fleshye. For * seynge there is enuyenge, stryfe, and discencion amonge you, are ye not fleshy, & walke after y maner of men? For whan one sayeth: I holde of Paul: another, I holde of Apollo, are ye not the flesh-

lye? What is Paul? What is Apollo? Eue mynisters are they, by whom ye are cometo the beleue, and the same, acordinge as the LORD hath geuen vnto every man. I haue planted, Apollo hath watred, * but God hath geuen the increace. So then nether is he that planteth, any thinge, nether he that watreth, but God which geueth the increace. As for him that planteth, and he that watreth, y one is as the other: but yet shal every one receaue his rewarde acordinge to his labour. For we are Gods labourers, ye are Gods husbandry, ye are Gods buyldinge.

Acordinge to the grace of God which is geuen vnto me, as a wyse buylder haue I layed the foundacion, but another buyldeth thereon. Yet let every man take hede how he buyldeth thereon. * For other foundacion can no man laye, then that which is layed, the which is Iesus Christ. But yf eny man buylde vpon this foundacion, golde, syluer, precious stones, tymbre, haye, stobbe, every mā's worke shal be shewed. * For the daye of the LORD shal declare it, which shal be shewed with fyre: and the fyre shal trye every mā's worke what it is. If eny mans worke that he hath buyldeth thereon, abyde, he shal receaue a rewarde: If eny mans worke burne, he shal suffre losse: but he shal be saved himselfe, neuertheles as thorow fyre.

* Knowe ye not that ye are the temple of God, and that the spire of God dwelleth in you? If eny man defyle the temple of God, him shal God destroye. For the temple of God is holy, which ye are. Let no mā disceue himselfe. If eny man thinke himselfe wyse amonge you, let him become a foole in this worlde, that he maye be wyse. For the wysdome off this worlde is foolishnes with God. For it is wyrtten: * He compasseth the wyse in their craftynesse. And agayne: * The LORD knoweth the thoughtes of the wyse, that they are vayne. Therfore let no man reioyse in men. For all is yowes, whether it be Paul or Apollo, whether it be Cephas or the worlde, whether it be life or death, whether it be presente or for to come. All is yowes, but ye are Chastes, and Christ is Gods.

The III. Chapter.

Let every man this wyse esteeme vs, euen for the mynisters of Christ, and stewardes of the secretes of God. Now is there no more requyred of the stewardes, then, that they be founde * faithfull. It is but a small thinge vnto me, that I

The first Epistle

Ioh. 9. a

shulde be iudged of you, or of mans daye, nerher iudge I myne awne selfe. I knowe noughte by my selfe, * yet am I not therby iustified. It is the LORDE that iudgeth me. Therfore iudge ye nothinge before I tyme, untill the LORDE come, which shal brynge it to lighte that is hyd in darknesse, and open the counsels of I herces, and the shal every one haue prayse of God.

Iaco. 1. a

B These thinges brethien haue I described in myne awne preson in Apollos for youre sakes, that ye mighte lerne by vs, that no man cunte hygher of him self, then aboue is wrytten, that one be not puse vp agaynst another for eny mans cause. For who preferreth the? * What hast thou that thou hast not receaued? If thou hast receaued it, why makest thou the thy boost, as though thou haddest not receaued it? Now ye are full, now ye are made riche, ye raigne without vs, and wolde God ye dyd raigne, that we might raigne with you.

Psal. 43. c
Rom. 8. e

We thynke that God hath set forth vs Apostles for the lowest off all, * even as those that are appoynted vnto death. For we are a gasynge stocke vnto y worlde and to the angels, and vnto men. We are fooles for Chustes sake, but ye are wyse in Chust: We weake, but ye stronge: Re honorable, but we despyed. Euen vnto this daye we hunger and thyrst, and are naked, and are boffetted with systes, and haue no certayne dwelling place, and laboure and worke with oure awne handes. We are reuyled, * and yet not blesse: we are persecuted, and suffre it: We are euell spoken of, and we praye: We are become as it were the very outswepinges of y worlde, yee the ofscouringe of all men vnto this tyme.

Act. 13. a
Ro. 12. b

C I wryte not this to shame you, but as my deare childre I warne you. For though ye haue ten thousande instructours in Chust yet haue ye not many fathers. For I haue begotten you in Chust Jesu thorow y Gospel: Wherefore I exhorte you, * be ye my followers. For this cause haue I sent vnto you Timotheus (which is my deare sonne, and faithfull in the LORDE) that he maye put you in remembraunce of my wayes, which are in Christ, eue as I teach every where in all congregacions. Some are puse vp, as though I wolde come nomore at you. But I wil come to you shortly (* yf the LORDE wyl) and wyl knowe, not the wordes of the that are puse vp, but y power. For the kyngdome of God is not in wordes, but in power. What wil ye? Shal I come vnto you?

Gal. 4. b
Iaco. 1. b
1. Co. 10. a
Phil. 1. c

Pro. 10. d
Iere. 10. d

to the Corinthians.

the rodd, or with loue and the spere of mekenesse?

The V. Chapter.

There goeth a comen reporte, that there is whordome amoge you, and soch whordome, as is not once named amoge the Ieythen, * that one shulde haue his fathers wife. And ye are puse vp, and haue not rather sorowed, that he which hath done this dede, mighte be put fro amoge you. For I verely as absent in body, but present in spere, haue determyned already as though I were present (concernynge him that hath done this dede) in I name of oure LORDE Jesus Chust, wha ye are gathered together with my spere, and with the power of oure LORDE Jesus Chust, * to deliuer him vnto Sathan for the destruction of the flesh, that the spere maye be saued in the daye of the LORDE Jesus.

Leuit. 18. a

Mar. 18. b
1. Tim. 5. c

Your reioysinge is not good. * Knowe ye not that a litle leuen sowereth the whole lompe of dowe? Purge out therefore the elde leuen, that ye maye be new dome, like as ye are swete bried. For we also haue an Easter lambe, which is Chust, that is offred for vs. Wherefore let vs * kepe Easter, not in y olde leuen, ner in the leuen of maliciousnes, and wickednes, but in the swete bried of purenesse and of the truethe.

Gal. 5. a

B

Esa. 19. b

Ioh. 1. c

Exo. 12. a

I wrote vnto you in the Epistle, that ye shulde haue nothinge to do with whoremongers, * that meant I not at all of the whoremongers of this worlde, ether of the conetous, or of extorcioners, or of the that worshippe ymages, for then must ye nedes haue gone out of the worlde. * But now haue I wrytten vnto you, I ye shulde haue nothinge to do with them: (Namely,) yf there be eny man that is called a brother, and is an whoremonger, or conetous, or a worshipper of ymages, ether a raylar, or a dronkarde, or an extorcioner, * with soch shal ye not eate. For what haue I to do to iudge them that are without? Do ye not iudge the that are within? As for them that are without, God shal iudge them. * Put awaye fro you him that is euell.

1. Tel. 1. a

Iere. 16. a

Deut. 14. b

The VI. Chapter.

Now dare one off you haunge busy-nes with another, go to lawe before the vnrighteous, and not before the sayntes? * Do ye not knowe that the sayntes shal iudge the worlde? If the worlde then shalbe iudged off you, are ye not good ynough to iudge small matters? Knowe ye

Mat. 12. d
and 19. d

The first Epistle to the Corinthians. No. lxxiiij.

not that we shal iudge the angels: how much more thinges that pertaineto the temporall life: Therefore yf ye have iudgmentes of temporall matters, take them that are despyed in the congregacion, and set them to be iudges. This I saye to youre shame. Is there utterly no wyse man amonge you? What not one at all, that can iudge betwene brother & brother: but one brother goeth to lawe with another, and that before the vnbeleuers?

B Now therefore is there utterly a fault amonge you, that ye go to lawe one with another. Why rather suffre ye not wronge? Why suffre ye not youre selues rather to be defrauded: but ye youre selues do wronge and defraude, and that euen the brethre. Knowe ye not that yf vnrighteous shal not inheret the kyngdome of God? Benot disceaued. Neither whoremongers, ner worshippers off ymages, ner breakers off wedlocke, ner weaklinges, nether abusers of them selues with mankynde, ner theues, nether the couetous, ner drōkardes, ner cursed speakers, ner extortioners shal inheret the kyngdome of God. And soch haue some of you bene, but ye are washed, ye are sanctified, ye are made righteous by the name of the LORDE Jesus, and by the sperte of oure God.

C I maye do all thinges, but all thinges are not profitable. I maye do all thinges, but I wil be broughte vnder no mā's power. Meates are ordeyned for yf bely, & the bely for meates. But God shal destroye both it and them. The body belongeth not vnto whordome, but vnto the LORDE, and the LORDE vnto the body. God hath raysed vp the LORDE, and shal rayse vs vp also by his power. Knowe ye not that youre bodies are the membres of Chust? Shal I now take the membres of Chust, and make them the membres of an harlot? God forbid. Or do ye not knowe, that he which cleueth vnto an harlot, is one body? For they shal be two (+ sayeth he) in one fleshe. But he that cleueth vnto the LORDE, is one sperte.

Gle whordome. All synnes yf a man both, are without the body. But he that commyttech whordome, synneth agaynst his awne body. Or knowe ye not that youre body is the temple of the holy goost? Whom ye haue of God, and are not youre awne? For ye are dearly boughte. Praise ye God therefore in yf body & in yf sperte, which are Gods.

The VII. Chapter.

AS concernynge the thinges wherof ye wrote vnto me, I answere: It is

good for a man not to touche a woman. Nevertheless to avoyde whordome, let every man haue his awne wife, and let every woman haue hir awne husbände. Let the mā geue vnto the wife due beneuolence: like wyse also the wife vnto yf man. The wife hath not power ouer hir awne body, but the husbände: & likewise the man hath not power ouer his awne body, but the wife. Withdrawen not yf selues one frō another, excepte it be with the consent of both for a tyme, that ye maye geue youre selues vnto fastinge and prayer, and thē come together agayne, lest Sathan tempte you for yf incontynēcie. But this I saye of fauoure, and not of commaundemēt. Howbeit I wolde rather yf all mē were as I am. Nevertheless every one hath his proper gifte of God: one thus, another so. To them verely yf are vnmarried and to wedowes I saye: It is good for thē that they abyde also as I do. But yf they cannot absteyne, let them mary. For it is better to mary, then to burne.

But vnto them that are married, commaunde not I, but the LORDE, that the wife separate not her selfe from the husbände: but yf she separate her selfe, yf she remayne vnmarried, or be reconcyled to hir husbände: and let not the husbände put awaye his wife from him.

As for the other, vnto thē saye I, not yf LORDE: If eny brother haue an vnbeleuynge wife, and she is content to dwell with him, let him not put hir awaye. And yf a woman haue an vnbeleuynge husbände, and he is content to dwell with her, let her not put him awaye. For the vnbeleuynge husbände is sanctified by the wife, and the vnbeleuynge wife is sanctified by the husbände: or els were youre children vncleane, but now are they holy. But yf the vnbeleuynge departe, let him departe. A brother or a sister is not bounde in such cases, but God hath called vs in peace. For what knowest thou O woman, whether thou shalt saue yf mā? Or what knowest thou O man, whether thou shalt saue the woman? But euen as God hath distributed vnto every one and as the LORDE hath called every man, so let him walke: and so orden I in all congregacions.

If eny man be called beyng circumcysed let him take no heythenshippe vpon him. If eny man be called in the heythenshippe, let him not be circumcysed. Circumcision is nothynge, and vncircumcision is nothynge, but the keepynge of the commaundementes of God. Let every one abyde in the callinge

¶ ¶ ¶

Tob 6 d
and 8 a
Ios 1 a, c

1 Tim 3 b

Mat 5 d

1 Pet 3 a

Eph 4 a

Mat 5 c

Gal 3 c
Eph 3 a

Ecc 1 37 d
1 Co 10 c

Rom 8 b

Gen 2 d

1 Cor 3 b
2 Cor 6 c
1 Co 7 c
1 Pet 1 c

The first Epistle

1 Tim. 5. 2 ge wherin he is called. * Art thou called a seruant, care not for it: neuertheles yf thou mayest be fre, vse it rather. For he that is called in the LORDE beyng a seruaunt, is a fre man of the LORDE. Likewise he that is called beyng fre, is a seruaunt of Christ. * Ye are dearly boughte, be not ye the seruantes of men. Brethren let every one wherin he is called, therin abyde with God.

1 Cor. 7. c
1. Pet. 1. c

As concernynge virgins, I haue no com mandement of the LORDE, neuertheles I saye my goodmeanynge, as I haue optay ned mercy of the LORDE to be faithfull. I suppose it is good for I present necessite: for it is good for a man so to be. Art thou bound vnto a wife, seeke not to be loosed: Art thou loosed fro a wife, seeke not a wife. But yf thou take a wife, thou synnest not. And yf a virgin marry, she synneth not. Neuerthe les soch shal haue trouble in the fleshe. But I fauoure you.

Psal 99. a
2. Pet. 3. b

D Howbeit this I saye brethien: * the tyme is shorte. Farthermore this is the meanyn ge, I they which haue wyues, be as though they had none: and they that wepe, be as though they wepte not: and they that re ioyse, be as though they reioysed not: & they that bye, be as though they poss. s. d not: & they that vse this worlde, be as though they v. ed it not. For the fashion off this worlde passeth awaye. But I wolde that ye shulde be without care. * He that is syn gle, careth for the thinges of the LORDE, how he maye please the LORDE. But he that is married, careth for the thinges of the worl de, how he maye please his wife, and is deu y ded. A woman and a virgin that is syn gle, careth for the thinges of the LORDE, that sh: maye be holy both in body & also in spie te. But she that is married, careth for I thin ges of the worlde, how she maye please hir huszbande.

Mat 6. a
Luc 11. c
1. Tim. 5. b

E This I saye for youre profit, not that I wil t. n. le you in a snare, but forthat which is honest and comly vnto you, that ye maye cōtynnally cleue vnto the LORDE without hynderaunce. But yf any man thinke that it is vncōmly for his virgin yf she passe the tyme of mar. a. te, and yf nede so requyre, let him do what he lyst, he synneth not, let the be coupled in mariage. Neuertheles he that purposeth surely in his hert, harynge no ne de, but hath power of his owne wyll, and determieth so in his hert to kepe his virgin, doth well. Synally, he that ioyneth his vir gin in mariage, doth well: but he that ioyneth not his virgin in mariage, doth bet.

to the Corinthians.

ter. * The wife is bounde to the lawe, as lon. Rom. 7. a ge as hir huszbande lyueth. But yf hir husz bande slepe, she is at liberty to mary vnto whom she wil, onely that it be done in the LORDE. But she is happier yf she so abyde after my iudgment. I thinke verely that I also haue the sp. re. of God.

The VIII. Chapter.

A S touchinge thinges * offred vnto I dols. we are sure I we all haue know ledge. Knowledge puffeth a mā vp, but loue edifyeth. Neuertheles yf any mā thinke I he knoweth any thinge, he knoweth not yet how he oughte to knowe. But yf any man loue God, the same is knowne of him.

1. Cor. 13. d
1. Cor. 14. b

So are we sure now cōcernynge the mea tes offred vnto Idols, * that an Idoll is no thinge in the worlde, and that there is no ne other God but one. And though there be that are called goddes, whether in heauen or in earth (as there be goddes many and lor des many) yet haue we but one God, euen the father, * of whō are all thinges, and we in him. & one LORDE Jesus Christ, by whō are all thinges, and we by him.

1. Cor. 13. e

Rom. 11. d

But every man hath not knowledge: for so me make yet * consciēce ouer the Idoll, and eate it as a thinge offred vnto Idols: and so their consciēce beyng weake, is defyled. Neuertheles meate furethareth not vo vnto God. If we eate, we shal not therfore be the better: yf we eate not, we shal not therfore be the lesse. But take hede that this youre li berty be not an occasion offallynge vnto I weake. For yf any man se the (which) haue knowledge) syt at the table in the Idols hous se, shal not his consciēce whyle it is weake, be occasioned to eate of the Idoll offar inges? And so thorew thy knowledge shal the weake brother perishe, for whō Christ dyed. But whan ye synne so agaynst the brethien, and wounde their weake cōsciēce, ye synne agaynst Christ. Wherfore * yf meate offen de my brother, I wyl neuer eate flesh, lest I offende my brother.

1. Cor. 13. d

Rom. 14. e

The IX. Chapter.

A M I not an Apostle? Am I not fre? * Haue I not sene Jesus Christ oure LORDE? Are not ye my worke in the LORDE? If I be not an Apostle vnto other, yet am I youre Apostle: for the seale of my ne Apostolshippe are ye in the LORDE. My ne answere vnto them that axe me, is this: Haue we not power to eate and drynke? Ha ue we not power also to leade aboute a sister to wife, as well as other Apostles, and as the brethien of the LORDE, and * Cephas?

Act. 13. a

Mar 9. b
Luc. 4. d

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Or haue onely I and Barnabas not power this to do? Who goeth a warfare at any tyme vpon his awne wages? Who planteth a vynyarde, and eateth not of the frute ther of? Who fedeth a flocke, and eateth not of the mylke of the flocke?

Saye I these thinges after the maner of men? Sayeth not the lawe the same also?

Deut. 25. 2
1. Tim. 5. c

For it is wrytten in the lawe of Moses: Thou shalt not mow the mouth of the oxe that treadeth out the come. Doth God take thought for the oxen? Or sayeth he it not altogether for oure sakes? For no doute it is wrytten for oure sakes. For he that eareth, shulde eare vpon hope: and he that sows, shulde trow vpon hope, & he mighte be partaker of his hope. If we haue sowne vnto you spiritual thinges, is it a greate thinge yf we reape yd bodely thinges? But yf other be partakers of this power on you, wherfore are not we rather? Neuertheles we haue not vsed this power, but suffice all thinges, lest we shulde hynder the Gospell of Christ. Knowe ye not that they which labour in the temple, haue their lyuynge of y temple: and they that wayte at the altare, enioye the altare? Euen thus also hath y LORD ordeyned, that they which preach the Gospell, shulde lyue of y Gospell. But I haue vsed none of these thinges.

Rom. 15. d
Gal. 6. a

2. Cor. 11. a

Mat. 10. a

Act 10. e
1. Tell 1. a

Either wryte I therof, that it shulde be done so vnto me: for I had rather dye, than that any man shulde brynge my reioysinge to naughte. For in that I preach the Gospell, I neade not booste my selfe, for I must nedes do it. And vnto me, yff I preach not the Gospell. If I do it with a good wyll, I shall haue my rewarde: but yff I do it agaynst my wyll, yet is the office commytte vnto me. Wherfore shall I be rewarded? (Namely therfore) that I preach the Gospell, and do the same frely for naughte, that I abuse not my libertye in y Gospell. For though I am fre from all men, yet haue I made my selfe euery mans seruaunt, & I mighte wyne y moo. Vnto the Jewes I am become as a Jewe, to wyne y Jewes. To them that are vnder the lawe, I am become as though I were vnder the lawe, to wyne them which are vnder the lawe.

Act. 16. a

Vnto them that are without lawe, I am become as though I were without lawe (where as yet I am not without the lawe of God, but am in y lawe of Christ) to wyne them that are without lawe. To the weak, am I become as weak, to wyne the weak. I am become of all fashions vnto

1. Co. 10. d

euery man, to saue some at y leest. But this I do for the Gospels sake, that I mighte be partaker therof.

Knowe ye not, that they which runne in a course, runne all, yet but one receaueth the rewarde? Runne ye so, that ye maye optayne. Euery one that proueth masterye, absteyneth from all thinges, and they do it, that they maye optayne a corruptible crowne, but we to optayne an vncorruptible crowne. I therfore so runne, not as at an vncertaine thinge: So fighte I, not as one that beatech y aye: but I tame my body, and brynge it into subieccion, lest when I preach vnto other: I my selfe be a cast awaye.

The X. Chapter.

Rethien, I wolde not that ye shulde be ignorant of this, & that oure fathers were all vnder the cloude, & and all passed thorow the see, & were all baptised vnder Moses in the cloude and in the see, & and dyd all eate of one spirituall meate, and & dyd all drynke of one spirituall drynke: but they dronke of the spirituall & rocke that folowed them, which rocke was Christ. Neuertheles in many of them had God no delite, & for they were synnynge downe in the wyldernes.

2. Cor. 11. d
Exo. 16. d
Exo. 14. e

Exo. 16. c
Exo. 17. b
Nu. 10. a
Mat. 16. c

Nu. 14. c

These are ensamples vnto vs, & we shulde not lust after euell thinges, as they lusted. Neither be ye worshippers off ymages, as were some of them. Acordinge as it is wrytten: The people sat downe to eate and drynke, and rose vp to playe. Neither let vs commytte whoredome, & as some of them commytted whoredome, and fell in one daye thre & twenty thousande. Neither let vs tempte Christ, & as some of them tempted him, and were destroyed of serpes. Neither murmur ye, & as some of them murmured, and were destroyed thorow the destroyer.

Exo. 16. b

Nu. 25. a
Plal. 105. d

Nu. 21. a

Nu. 11. g

All these thinges happened vnto them for ensamples, but they are wrytten to warne vs, vpon whom the ende of y wolde is come. Therfore let him that thinketh he stondech, take hede, lest he fall. There hath yet no temptation ouertaken you, but such as foloweth the nature of man. Neuertheles & God is faithfull, & which shal not suffre you to be tempted aboue youre strength, but shal in the myddes of y temptation make a waye to come out, that ye maye beare it. Wherfore my dearly beloued, fle from worshippinge of Idols. I speake vnto them which haue discrecion, iudge ye what I saye. The cuppe of thankesgeyunge wherwith we geue thanks, is it not the partakinge of the bloude of

2. Cor. 11. a

1. Cor. 11. a
1. Thel. 2. c
2. Pe. 2. b

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Christ: The bread that we breake, is it not y^e partakinge of y^e body of Christ? For we many, are one bread & one body, in as moch as we all are partakers of one bread.

C Beholde Israel after the fleshe. They y^e eate the sacrifices, are they not partakers of the altare? What shal I now saye then? Shal I saye that the Idoll is eny thinge? Or that it which is offred vnto the Idoll is eny thinge? Nay. But this I saye, that loke what the heythen offre, that offre they vnto deuels, and not vnto God. Now wolde I not that ye shulde be in the fellowshipe of deuels. Ye can not drynke of the cuppe of the LORDE and of the cuppe of the deuels. Ye can not be partakers of the LORDES table, and of the table of deuels. Or wyl we prouoke the LORDE? I maye do all thinges, but all thinges are not profitable. I maye do all thinges, but all thinges edifye not. Let noman seeke his awne profit, but let every man seeke anothers welch.

What soeuer is solde in the fleshmarket, that eate, and are no question for conscience sake. For the earth is the LORDES, and all y^e therin is. Ifeny of the y^e belene not, byd you to a feast, and yf ye be disposed to go, what soeuer is set before you, that eate, as in geno question for conscience sake.

D But yfeny man saye vnto you: This is offred vnto Idols, the eate not of it, for his sake that shewed it, and for hurtinge of conscience. (The earth is the LORDES and all that therin is.) Neuertheles I speake of conscience, not thine, but of y^e other. For why shulde my liberty be iudged of another mans conscience? For yf I take my parte wth thankesgeuyng, why am I euell spoken of, for y^e thinge wherfore I geue thankes?

* Therefore whether ye eate or drynke, or what soeuer ye do, do all to y^e prayse of God. Be not ye an occasion of fallinge, nether to the Jewes, ner to the Gentyles, ner to the congregacion of God, eny as I also please all men in all thinges, not seekinge myne awne profit, but the profit of many, that they might be saued. Solowe ye me, as I do Christ.

The XI. Chapter.

A Commende you biethren, that ye remembre me in all poyntes, and kepe the ordinaunces, eny as I deliuered them vnto you. But I certifye you, that Christ is the heade of every man. As for y^e man, he is the heade of y^e woman, but God is Christes heade. Every man that prayeth or prophecieth, and hath eny thinge on his

heade, shameth his heade. But enery woman that prayeth or prophecieth with vncouered heade, dishonesteth hir heade. For it is eny a lyke moch as yf she were shaven. If the womā be not couered, let hir heer also be cut of. But yf it be vncomely for a woman to haue hir heer cut of or to be shaven, then let hir couer hir heade. Neuertheles the man oughte not to couer his heade, for so moch as he is the ymage and glory of God: but the womā is the glory of the man. For the man is not of the woman, but the woman of the man. Nether was the man created for the womans sake, but the womā for the mans sake.

Therefore ought the woman to haue a power vpon hir heade, for the angels sakes. Neuertheles nether is the man without y^e woman, nether the woman without the mā in the LORDE. For as the woman is of the man, enen so cometh the man also by the woman, but all of God. Judge ye by y^e selues, whether it be comly, y^e a womā praye before God bare headed? Or doth not nature teach you, y^e it is a shame for a man yf he weere lōge heer, & a prayse to y^e womā, yf she weere lōge heer? For hir heer is geue heer to couer her withall. But yf there be eny man amonge you that hath lust to stryue, let him knowe, that we haue no soch custeme, nether the congregacions of God. But this must I warne you of: I commende it not, that ye come together not after a better maner but after a worse. First, whan ye come together in the congregacion, I heare, that there are discensions amonge you, and I partly beleue it. For theremust be sectes amonge you, that they which are perfecte amonge you, mighte be knowne.

Now whan ye come together, the LORDES supper can not be kepte. For whan it shulde be kepte, every mā taketh his awne supper afore. And one is hōgrie, another is dionk. Haue ye not houses to eate and drynke in? Or despyse ye y^e cōgregacion of God, and shame them that haue not? What shal I saye vnto you? Shal I prayse you? in this prayse I you not. That which I deliuered vnto you, receaued I of the LORDE. For the LORDE Iesus the same nighte in the which he was betrayed, toke the bread, & gaue thankes, and brake it, and sayde: Take ye, & eate ye, this is my body, which is broken for you. This do in the remembraunce of me. After the same maner also he toke y^e cuppe whan supper was done, and sayde: This cuppe is the new Testament in my

Eph. 4. c.

Gen. 2. d

Mat. 18. a
1. Joh. 2. c

Mat. 26. c
Mat. 24. c
Luc. 22. b

blonde, this do (as oft as ye drynke it) in the remembrance of me. For as oft as ye shall eat of this bread, & drynke of this cuppe, ye shall shewe the LORDES death, vntill he come.

D Wherfore who soeuer shall eat off this bread, and drynke off this cuppe of the LORD vnworthely, shall be guiltye of the body and blonde of the LORD. * But let a man examen himselfe, and so let him eat of this bread, and drynke of this cuppe. For he that eateth and drynketh vnworthely, eateth & drynketh his awne damnacion, because he maketh no difference of the LORDES body. Therfore are there so many weak and sicke amonge you, and many slepe. * For yf we iudged oureselues, we shulde not be iudged. But whan we are iudged, we are chastened of y LORD, that we shulde not be dāned with the * worlde. Wherfore my brethien, whan ye come together to eate, tary one for another. But yf eny man hunger, let him eate at home, that ye come not together vnto cō dempnacion. As for other thinges, I wil see them in order whan I come.

The XII. Chapter.

I S concerninge spirituall giftes (brethien) I wolde not that ye were ignorant. Ye knowethat ye were theyche and wente youre wayes vnto dōme Idols, eue as ye were led. Wherfore I declare vnto you, * that no man speakyng the spire of God, defyeth Iesus. And no man can saye that Iesus is the LORD, but by the holy goost.

There are dyuerse giftes, yet but one spire: and there are dyuerse offices, yet but one LORD: and there are dyuerse operations * yet is there but one God, which worketh all in all. The giftes of the spire are geuen vnto every man to profite the cōgregation. To one is geuen thorow the spire the veteraunce of wisdom: to another is geuen the veteraunce of knowlege accordinge to the same spire: to another, faith in the same spire: to another, the giftes of healinge in the same spire: to another, power to do miracles: to another, prophecieng: to another, * indgment to discern spires: to another, dyuerse tunges: to another, the interpretacion of tunges. These all doth y same onely spire worke, and distributeth vnto every man, accordinge as he will.

For as the body is one, and hath yet many members, neuertheles all the members of the body though they be many, are yet but one body: euen so Christ also. For we are all

baptysed in one spire to be one body, whether we be Jewes or Gentyles, whether we be bonde or fre, and haue all * drynke of one spire. For the body also is not one membre, but many. * If the fore saye: I am not y hand, therfore am I not a membre of the body, is he therfore not a membre of y body? And yf the care saye: I am not the eye, therfore am I not a membre of the body, is he therfore not a membre of the body? * If all the body were an eye, & here were then the hearinge? * If all were hearinge, & here then the sinellinge? But now hath God set the membres, eury one seuerally in the body, as it hath pleased him. Neuertheles yf all the membres were one membre, where were then the body? But now are the membres many, yet is the body but one.

The eye can not saye vnto the hande: I haue no nede of the: or agayne the heade vnto the fete, I haue no nede of you: but rather a greate deale the membres of the body which seme to be most feble, are most necessary: and vpon those membres of the body which we thinke least honest, put we most honestie on: and oure vncomly partes haue most beuty on. For oure honest membres neade it not. But God hath so measured y body, and geuen most honoure vnto that membre which had nede, that there shulde be no stryfe in the body, but that the membres shulde indifferently care one for another. And yf one membre suffre, all the membres suffre with him: and yf one membre be had in honoure, all the membres are glad with him also. But ye are the body of Christ, and membres, every one of another.

And God hath ordeyned in the congregation, first the * Apostles, secōdly prophetes, thirldy * teachers, then doers of miracles, after that the giftes of healinge, helpers, gouerners, dyuerse tunges. Are they all Apostles? Are they all prophetes? Are they all teachers? Are they all doers of miracles? Haue they all the giftes of healinge? Speake they all with tunges? Can they all interpret? But couer ye the best giftes. And yet shewe I you a more excellent waye.

The XIII. Chapter.

Though I spake with the tunges of men and angels, and yet had not loue, I were euen as soundinge brasie, or as a tynklinge Cymball. * And though I could prophesy, & vnderstode all secretes, and all knowlege, and had all faith, so * that

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I coulde moue mountaynes out of their places, and yet had not loue, I were nothinge. And though I bestowed all my goodes to fede & poore, and though I gaue my body euen that I burned, and yet haue not loue, it profiteth me nothinge.

Phil. 2. b Loue is pacient & curteous, loue envyeth not, loue doth not frowardly, is not puffed vp, dealeth not dishonestly, seeketh not hir awne, is not prouoked vnto anger, thynteth not euell, reioyseth not ouer iniquyte, but reioyseth in the tructh, beareth all thinges, beleeueth all thinges, hopeth all thinges, suffereth all thinges.

B Though prophecienges fayle, or tinges ceasse, or knowlege perishe, yet loue falleth neuer awaye. For oure knowlege is vnperfecte, and oure prophecienge is vnperfecte. But whā that which is perfecte, cometh, then shal the vnperfecte be done awaye. Whan I was a childe, I spake as a childe, I vnderstode as a childe, I ymaged as a childe. But as soone as I was a man, I put awaye childshines. Now we se thorow a glasse in a darke speakyng, but thē shal we se face to face. Now I knowe vnperfectly: but thē shal I knowe euē as I am knowne. Now abydeth faith, hope, loue, these thre: but the greatest of these is loue.

The XIII. Chapter.

2 **L** Aboure for loue. Couet spirituall giftes, but specially that ye maye prophecy. For he & speaketh with tinges, speaketh not vnto men, but vnto God: for no man heareth him. Howbeit in & spie he speaketh misteries. But he that prophecieth, speaketh vnto men to edifienge, & to exhortacion, and to cōforte. He that speaketh with tinges, edifieth himselfe: but he that prophecieth, edifieth the cōgregacion. I wolde that ye all spake with tinges, but rather that ye prophecied. For greater is he that prophecieth, then he that speaketh w tinges: excepte he also expounde it, that the congregacion maye haue edifienge. But now brethren yf I come vnto you, and speake with tinges, what shal I profet you, excepte I speake vnto you ether by reuelacion or by knowlege, or by prophecienge, or by doctryne?

B Likewise is it also in & thinges that geue sounde, and yet lyue not: whether it be a pype or an harpe, excepte they geue distyncte sounde from them, how shal it be knowne what is pyped or harped? And yf the troyse geue an vncertayne sounde, who wil prepare him selfe to the battayll? Euen so yel-

to the Corinthians.

ke wyse, whan ye speake with tinges, excepte ye speake playne wordes, how shal it be knowne what is spokē? for ye shal but speake in & ayre. So many kyndes of voyces are in the worlde, and none of them is without significacion. If I knowe not now what & voyce meaneth, I shalbe an aleaunt vnto him that speaketh: & he that speaketh, shalbe an aleaunt vnto me. Euen so ye (for so moch as ye couet spirituall giftes) seeke & ye maye haue plentye to the edifienge of the congregacion. Wherfore let him that speaketh w tinges, praye, that he maye interprete also. If I praye with tinges, my spieete prayeth, but my vnderstōdinge bryngeth no man frute. How shal it be then? Namely thus: I wil praye with & spieete, and wil praye with the vnderstōdinge also: I wil synge psalmes in the spieete, and wil synge psalmes with & vnderstōdinge also.

But whan thou geuest thankes with & spieete, how shal he that occupieth the rowme of the vnlearned, saye Amē at thy geuyng of thankes, seynge he knoweth not what thou sayest? Thou geuest well thankes, but the other is not edified. I thanke my God, that I speake with tinges more then ye all. Yet had I leuer in the cōgregacion to speake fyue wordes with my vnderstōdinge & I maye enfourme other also, rather then ten thousande wordes with tinges. Brethren be not childien in vnderstōdinge, howbeit as concerninge malicioussnes be childien, but in vnderstōdinge be perfecte. In the lawe it is wrytten: With other tinges and with other lippes wil I speake vnto this people, and yet shal they not so heare me, sayeth the **LORDE**. Therfore are tinges for a token, not to thē that beleue, but to them that beleue not. Contrary wyse, prophecienge, not to them that beleue not, but to them which beleue.

D If the whole cōgregacion now came together into one place, & spake all with tinges, and there came in they that are vnlearned, or they which beleue not, shulde they not saye, that ye were out of youre wyttes? But yff all prophecied, and there came in one & belueth not, or one vnlearned, he shulde be rebuked of them all, and iudged of all, and so shulde the secreete of his hert be opened, and so shulde he fall downe vpon his face, worshippinge God, and knowleginge, that of a tructh God is in you. How is it then brethren? Whan ye come together, euery one hath a psalme, hath doctryne, hath a tunge, hath a reuelacion, hath an interpretacion.

1 Cor. 14. 2

1 Cor. 14. 21

1 Cor. 14. 22

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Let all be done to edifyinge. If any man speake with tungen, let him do it him selfe beyng the seconde, or at the most him selfe beyng the thirde, and one after another, and let one interpret it. But yf there be not an interpreter, then let him kepe silence in the congregacion, howbeit let him speake to him selfe and to God. As for the prophetes, let two or thre speake * and let the other iudge. But yf any reuelacion be made vnto another that sytteth, then let the first holde his peace.

1. Ioh. 4. a

Rom. 15. d
1. Cor. 11. a
1. Tim. 4. b

Gen. 3. c

We maye all prophesye one after another that they all maye lerne, and that all maye haue comfort. And the spirites of the prophetes are subiecte vnto the prophetes. For God is not a God of discension, * but of peace, like as in all congregacions off the sayntes. * Let youre wyues kepe silence in the congregacion, for it shal not be permytted vnto the to speake, but to be vnder obedience, * as yf I haue sayed also. But yf they wyl lerne eny thinge, let them as their huiſbādes at home. For it becommeth not wemen to speake in the congregacion. Or spounge the worde of God from amonge you? Or is it come vnto you onely? If any man thynke him selfe to be a prophet, or spirituall, let him knowe what I wryte vnto you, for they are the commaundementes of the L O R D E. But yf any man be ignorant, let him be ignorant. Wherefore brethren, couet to prophesye, and forbyd not to speake with tungen. Let all thinges be done honestly and in order.

The XV. Chapter.

Declare vnto you brethren, the Gospel that I haue preached vnto you (which ye haue also accepted, and in the which ye stōde, by the which also ye are saved) after what maner I preached it vnto you, yf ye haue kepte it, excepte ye haue beleued in vayne. For first of all I deliuered vnto you that which I also receaued, how that Christ dyed for oure synnes accordinge to the scriptures, and that he was buried, and that he rose agayne yf thirde daye accordinge to the scriptures, and that he was sene of Cephas, then of the twelue: after that was he sene of mo then fyue hundred brethren at once, whereof there are yet many alyue, but some are fallen a slepe. Afterwarde was he sene of James, then of all the Apostles. Last of all was he sene of me also, as of one borne out of due tyme. * For I am yf leest of the Apostles, which am not worthy to be called an Apostle, * because I persecu-

Eph. 3. b
Act 9. a
and. 9. a

ted the congregacion of God. But by the grace of God I am that I am. And his grace in me hath not bene vayne, but I haue laboured more then they all: howbeit not I but the grace of God which is w me. Now whether it be I or they, thus haue we preached, and thus haue ye beleued.

B

But yf Christ be preached, that he is risen from the deed, how saye then some amonge you, that there is no resurreccion of the deed? If there be no resurreccion of the deed, then is Christ not risen. If Christ be not risen, then is oure preaching in vayne, and youre faith is also in vayne: yee and we are founde false witnesses of God, because we haue testified agaynst God, that he hath rayſed vp Christ, whom he hath not rayſed vp, yf the deed rise not agayne. For yf the deed rise not agayne, then is Christ also not risen agayne. But yf Christ be not risen agayne, then is youre faith in vayne, and ye are yet in youre synnes: they also that are fallē a slepe in Christ, are perished. If in this life onely we hope on Christ, then are we of all men the most miserable.

But now is Christ risen from the deed, and is become * yf first frutes of them that slepe. For by one man cometh death, and by one man the resurreccion of the deed. For as they all dye in Adam, so shal they all be made alyue in Christ, but every one in his order. The first is Christ, then they that belōge vnto Christ, whan he cometh. Then the ende, whā he shal deliuer vp the kyngdome vnto God the father, whan he shal put downe all rule, and all superiourite, & power. * For he must raygne, tyll he haue put all his enemies vnder his fete. The last enemy that shal be destroyed, is death, for he hath put all thinges vnder his fete. But whā he sayeth, that all thinges are put vnder him, it is manifest that he is excepted, which put all thinges vnder him. Whan all thinges shal be subdued vnto him, then shal the sonne himselfe also be subiecte vnto him, which put all thinges vnder him, that God maye be all in all.

Col. 1. b

Psal 109. a
Heb. 4. b

Or els what do they which are baptised vnder yf deed, yf the deed rise not at all? Why are they then baptysed ouer the deed? And why stonde we in ioperdy every houre? By oure reioysinge which I haue in Christ Iesu & LORDE, I dye daylie. That I haue fought with bestes at Ephesus after yf maner of men, what helpeth it me, yf the deed rise not agayne? * Let vs eate and drynke, for tomorrow we shal dye. Be not ye disceined.

Esai. 55. b
Sap. 2. a

The first Epistle

¶ Well speakinges corruppe good maners. Awake righte vp, and synne not: for some haue not y^e knowlege of God. This I saye to youre shame.

1oh. 11. c But some man mighte saye: How shal the deed aryse? And with what maner off body shal they come? Thou foole, y^e which thou sowest is not quychened, excepte it dye. And what sowest thou? thou sowest not y^e body that shalbe, but a bare come, namely of wheate, or of some other. But God geuech it a body as he wil, and vnto euery one of y^e seedes his owne body.

¶ All fleshe is not one maner of fleshe, but there is one maner fleshe of men, another of beastes, another of fishes, another of byrdes. And there are heavenly bodie, and there are earthy bodie: but the heavenly haue one glory, and y^e earthy another. The Sonne hath one clearenes, the Moone hath another clearenes, and the starres haue another clearenes: for one starre excelleth another in clearenes: Euen so the resurreccion of the deed. It is sowne in corrupcion, and shal ryse in vncorruption: It is sowne in dishonoure, and shal ryse in glory: It is sowne in weaknesse, and shal ryse in power: It is sowne a naturall body, and shal ryse a spirituall body.

Gen. 1. b If there be a naturall body, there is a spirituall body also. As it is wyrtten: The first man Adam was made in to a naturall life, and the last Adā in to a spiritual life. Howbeit the spirituall body is not the first, but y^e naturall, and then the spirituall. The first man is of the earth, earthy: y^e seconde mā is frō heauē, heavenly. As the earthy is, soch are they also that are earthy: and as y^e heavenly is, soch are they also y^e are heavenly. And as we haue borne the ymage of the earthy, so shal we beare the ymage of the heavenly also. This I saye brethren, that flesh and bloude can not inheret y^e kyngdome of God: neither shal corrupcion inheret vncorruption.

1. Tess. 4. c
Phil. 3. c
Beholde, I saye vnto you a mystery: We shal not all slepe, but we shal all be chaunged, and that sodenly and in the twinklynge of an eye, at the tyme of the last trompe. For the trompe shal blowe, and the deed shal ryse vncorruptible, and we shalbe chaunged. For this corruptible must put on vncorruption, and this mortall must put on immortallite. But whan this corruptible shal put on vncorruption, and this mortall shal put on immortallite, the shal the worde be fulfilled that is wyrtte: Death is swallowed vp in victory. Death, where is thy styng? Hell, where is y^e victory? The styng of death is syn-

to the Corinthians.

ne: The strength of synne is the lawe. But thankes be vnto God, which hath geue vs the victory thowroure our LORDE Iesus Christ. Therfore my deare brethre, be ye stedfast, vnmoueable, and allwaye rich in the worke of the LORDE, for as moch as ye knowe, that youre labour is not in vayne in the LORDE.

The XVI. Chapter.

Concernynge the gadderynge that is made for the sayntes, as I haue ordeyned in the congregacions of Galacia, euen so do ye also. Vpon some Sabbath daye let every one of you put aside by himselfe, and laye vp what so euer he thinketh mete, that the colleccion be not to gather whan I come. Whan I am come, whom so euer ye shal alowe by youre letters, the wyll I sende to brynge youre liberalite vnto Ierusalem. Neuertheles yf it be mete that I go thither also, they shal go with me. But I wil come vnto you, whan I go thowroure Macedonia: for thowroure Macedonia wyl I take my iourney. With you peradventure wyl I abyde, or els wynter, that ye maye brynge me on my waye, whither so euer I go.

I wyl not se you now in my passage, for I hope to abyde a whyle with you, yf the LORDE shal suffre me. But I wil tary at Ephesus vntyll whitsontyde. For a greace and frutesfull doore is opened vnto me, and there are many aduersaries. If Timotheus come, se that he be without feare with you, for he worketh y^e worke of the LORDE as I do. Let no man therfore despise him, but conuaye him forth in peace, that he maye come vnto me, for I loke for him with the brethren.

As for brother Apollo, be ye sure, that I greatly desyred him to come vnto you with the brethre. And his mynde was not at all to come at this tyme, but he wyl come whā he hath oportunitie. Watch ye, stande fast in the faith, quyte you like men, and be strong: let all youre thinges be done in loue.

But brethren (ye knowe the house off Stephana, that they are the first frutes in Achaia, and that they haue appoynted the selues to mynister vnto the sayntes) I exhort you to be obedient vnto soche, and to all that helpe and labour. I am glad of the comynge of Stephana and Fortunatus, and Achaicus. For loke what was lackynge vnto me on youre parte, y^e haue they suppleed: they haue refreshed my sprete and youre. Knowe them therfore that are soch.

The congregacions of Asia salute you.

The ij. Epistle to the Corinthians. Ho. lxxviij.

Aquila and Priscilla salute you much in the LORDE, and so doth the cōgregacion that is in their house. All the brethren salute you.

Rom 16.b * Salute ye one another with an holy kysse. The salutation of me Paul to myne awne hande. If eny mā loue not the LORDE Jesus Churst, the same be Anathema Maharan Macha. The grace of the LORDE Jesus Churst be with you. My loue be with you all in Churst Jesu. Amen.

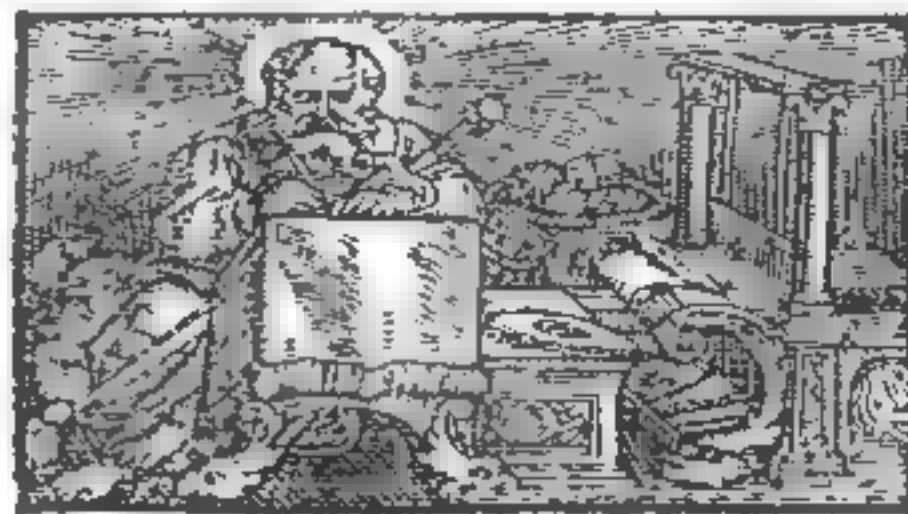
The first Epistle to the Corinthians sent out of Asia, by Stephana and Fortunatus, and Achaicus, and Timothens.

The seconde Epistle of the Apostle S. Paul, to the Corinthians.

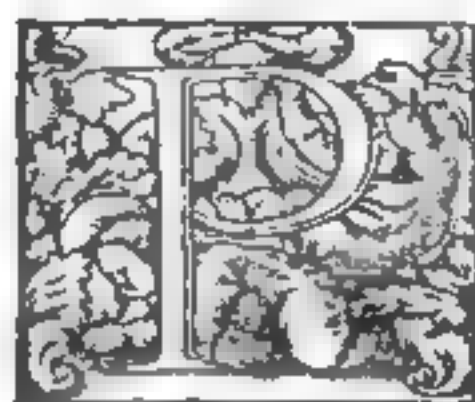
The summe of this Epistle.

- Chap. I. The consolacion of God in trouble. The loue of Paul towards the Corinthians, and his excuse that he came not vnto them.
- Chap. II. He sheweth the cause of his absence and exorteth the to forgiue them that was fallen, and to receaue him agayne with loue.
- Chap. III. He prayseth the preachinge of the Gospell aboue the preachinge of the lawe.
- Chap. IIII. A true preacher is diligent, he corrupeth not the worde of God, he preacheth not himselfe, but seteth the honour of Churst, yee though it be with the perrell of his life.
- Chap. V. The reward for sufferinge trouble.
- Chap. VI. An exortacion to receaue the worde of God with thankfulness and amendmēt of life. The diligence of Paul in the gospell, and how he warneth them to eschue the company of the fyethen.
- Chap. VII. He exorteth the to receaue the promyses of God thankfully. The Corinthians are commended for their obedience and loue toward Paul.
- Chap. VIII. IX. He putteth them in remembraunce to helpe the poore sayntes at Jerusalem, accordinge as the Macedonians dyd.
- Chap. X. He rebuyeth the false apostles, and defendeth his auctorite and callinge.
- Chap. XI. Paul (vnder sufferance) comendeth himselfe, and defendeth his auctorite agaynst the false prophetes.
- Chap. XII. Paul is takē vp in to the thirde heauen, and heareth wordes not to be spoken off.
- Chap. XIII. He promiset to come vnto them, and exhorteth them so to ordeine them selues that he maye fynde them perfecte, and of one mynde.

The seconde Epistle of the Apostle S. Paul, to the Corinthians.



The first Chapter.



Paul an Apostle of Jesus Churst, by the will of God, and brother Timotheus. Vnto the congregacion of God which is at Corinth, with all the sayntes which are in all Achaia.

* Grace be with you, and peace fro God our father, and from the LORDE Jesus Churst. Gal 1.6
Eph 1.2
1. Pet 1.2

Blessed be God the father of our LORDE Jesus Churst, the father of mercy and of God of all comforte, which comforteth vs in all our trouble: in so much that we are able to comforte them that are in any maner of trouble, with the same comforte wherewith we our selues are comforted of God. For as the afflictions of Churst are plenteous in vs, even so is his consolacion plenteous by Churst. But whether we haue trouble or comforte, it is done for your welch. If it be trouble, it is done for your comforte and health, which health sheweth his power, in that ye suffer the same afflictions which we suffer. If it be comforte, it is done also for your comforte and health. Therefore is our hope fast for you, in as much as we knowe, that, like as ye are partakers of the afflictions, so shal ye be partakers also of the consolacion.

Brethren we wolde not haue you ignorant of our trouble, which happened vnto vs in Asia, for we were greued out of measure passinge strength, so that we euen despaired of life, and had concluded in our selues that we must needs dye. But this was done, because we shulde not put our trust B
Act. 19. c

The ii. Epistle

in oure selues, but in God, which rayseth vp the deed to life agayne: which deliuered vs from so greete a death, and yet deliuereth daylie, On whom we trust, that he wil deliuer vs here after also, by the helpe of youre prayer for vs: that on oure behalfe many thankes may be geuen by many personnes, for the gifte that is geuen vs.

1. Cor. 4. c

For oure reioysinge is this, even the testimony of oure conscience, that in synghenes & godly parenesse, not in fleshlye wysdome, but in the grace of God, we haue had oure conuersacion in the worlde, but most of all with you. For we wryte nothinge els vnto you, then that ye rede and also knowe. Yet & I trust that ye shal fynde vs vnto the ende, even as ye haue founde vs partly.

Phil. 2. b
1. Tell. a. c

For we are youre reioysinge, eue as ye also are oure: reioysinge in y^e daye of the LORDE Jesus. And in this confidence was I mynded the other tyme to come vnto you (that ye mighte haue yet another pleasure more) & to passe by you in to Macedonia, & to come againe out of Macedonia vnto you & to be led forth to Jewrye warde of you.

1. Co. 10. a

Mat. 5. d
Iaco. 5. c

Whan I thus wyse was mynded, dyd I vse lightnesse? Or are my thoughtes fleshly? Not so: but with me yee is yee, and naye is naye. O faicfull God, that oure worde vnto you hath not bene yee and naye. For Gods sonne Jesus Christ, which was preached amonge you by vs (namely, by me and Siluanus and Timotheus) was not yee and naye, but in him it was yee. For all the promyses of God are yee in him, & are Amē in him, to the prayse of God by vs. But it is God which stablysheth vs wth you in Christ, and hath anoynted us, and sealed us, and geuen the earnest of the sprete in oure hertes.

Ephe 4. c

The II. Chapter.

Rom 9. a

1. Pet. 5. a

Whe I call God to recorde vnto my soule, that to sauoure you withall I came not agayne vnto Corinthum. Not that we are lordes ouer youre faich, but we are helpers of youre ioye, for ye stonde in faich. But I determyned this wth my selfe, that I wolde not come agayne to you in heuynes. For yf I make you sory, who is it that shal make me glad, but the same which is made sory by me? And the same haue I wrytten vnto you, lest whā I come, I shulde take heuynes of them, of whom I oughte to reioyse: for somoch as I haue this confidence in you all, that my ioye is the ioye of you all. For in greete trouble and anguysh of hert wrote I vnto you with many teares: not y^e shulde be sory, but that ye mighte

to the Corinthians.

perceave the loue, which I haue most specially vnto you.

But yf eny man haue caused sorowe, the same hath not made me sory, but partely, lest I shulde greue you all. It is sufficient, that the same man is so rebuked of many, so that from hence forth ye oughte the more to forgiue him and to comforte him, lest he be swallowed vp in ouer moch heuynesse. Wherefore I exhorte you, that ye shewe loue vpo him. For therfore dyd I wryte vnto you, also, that I mighte knowe the prose of you, whether ye were obediēt in all chinges. But loke vnto whō ye forgiue eny thinge, I forgiue hi also. For I also, yf I forgiue ought vnto eny mā, that forgiue I for youre sakes in the rowme of Christ, lest we shulde be preuented of Sathan. For his thoughtes are not vnkowne vnto vs.

But whā I came to Troada to preach y^e Gospell of Christ (and a dore was opened vnto me in y^e LODRE) I had no rest in my spere, because I founde not Titus my brother: but I toke my leue of them, and wente awaye in to Macedonia. Yet thankes be vnto God, which allwaye geueth vs the victory in Christ, and openeth y^e sauoure of his knowlege by vs in every place. For we are vnto God the good sauoure of Christ, both amonge thē y^e are saued, & amonge thē y^e perishe. To these, y^e sauoure of death vnto death: but vnto y^e other, the sauoure of life vnto life. And who is mete thereto? For we are not as many are, which choppe & chaunge the worde of God, but eue out of purenesse, and out of God, in y^e sighte of God, so speake we in Christ.

1. Cor. 5. b

Act 16. b

Col 1. c

Luc 2. c

The III. Chapter.

Wheynne we then agayne to prayse o^ur selues? Or nede we (as some other) of pistles of commendacion vnto you or letters of commendacion from you? Ye are oure epistle wrytten in oure hertes: which is vnderstonde and red of all mē, in that ye are knowne, how that ye are y^e epistle of Christ, mynistrd by vs, and wrytten, not with ynke, but with the sprete of the lyuynge God: not in tables of stone, but in fleshy tables of the hert. Soch trust haue we thorow Christ to God warde, not that we are sufficient of oure selues to thynke eny thinge, as of oure selues, but oure ablenesse commeth of God, which hath made vs able, to be & mynistrers of the new Testament: not of the letter, but of the sprete. For the letter killeth, but the sprete geueth life.

Exo 24. c
Iere. 21. c

Phil 2. b
1. Cor. 4. b
1. Co. 6. a

But yf the mynistracion y^e killeth tho. **W**

The ii. Epistle to the Corinthians. Ho. lxxix.

Exo. 34. d row the letter, and was figured in stones, was glorious, so that the childre of Israel might not beholde the face of Moses, for y clearnesse of his countenance, (which glory neuertheles is done awaye) how shal not y mynistracion of y spiete be much more glorious? For yf the officethat preacheth damnacion be glorious, much more both the office that preacheth righteousnes excede in glory. For y other parte that was glorified is nothinge glorified in respecte of this excedinge glory. For yf that which is done awaye, be glorious, much more shal y which remayneth, be glorious.

Exo. 34. d **Rom. 10. a** **Mat. 13. b** **Rom. 11. c** **Ioh. 4. c** **C** Seynge then that we haue soch trust, we vse greate boldnesse, and do not as Moses, which put a vayne before his face, so that y children of Israel might not se the ende of it, that is done awaye. But their myndes are blynded. For vnto this daye remayneth the same coueringe vneate awaye in the olde Testament, whan they rede it, which in Christ is put awaye. But euen vnto this daye whan Moses is red, the vayne hangeth before their herthes: Neuertheles whā they turne to the LORDE, the vayne shalbe taken awaye. For the LORDE is a spiete: z where the spiete of the LORDE is, there is libertie. But now the glory of y LORDE appeareth in vs all with open face, and we are chaunged into the same ymage, from one clearnes to another, eue as of the spiete of the LORDE.

The III. Chapter.

Iherfore seyng we haue soch an office (euen as mercy is come vpon vs) we saynte not, but cast from vs the clothes of vnonestye, and walke not in craftines: nether corruppe we the woide of God but open the trueth, and repute oure selues to every mans consyence in the sighte of God.

Ioh. 12. e **Col. 1. b** **Phil. 2. a** **Heb. 1. a** **I**f oure Gospell be yet hyd, it is hyd in them that are lost: amonge whom the God of this worlde hath blynded y myndes of them which beleue not, that y lighte of the Gospell of the glory of Christ (which is the ymage of God) shulde not shyne vnto them. For we preach not of selues, but Jesus Christ to be the LORDE, and oure selues youre seruautes for Jesus sake.

Gen. 1. a **1. Pet. 1. d** **2. Cor. 4. a** **3** For God that comaunded the light to shyne out of darcknesse, hath geuen a cleare shyne in oure herthes, y by vs y light of y knowlege of the glory of God mighte come forth, in the face of Jesus Christ.

But this treasure haue we in earthen

vessels, that y power which excelleth might be of God, and not of vs. We are troubled on euery syde, yet are we not without shyft. We are in pouertie, but not vterly without somewhat. We are persecuted, but we are not forsaken. We are oppressed, neuertheles we perish not. We allwayes beare aboute in oure body the dyenge of the LORDE Jesus y the life also of the LORDE Jesus might appeare in oure body. For we which lyue, are alwayes delyned vnto death for Jesus sake, that the life also of Jesus might appeare in oure mortall flesh.

Gal. 6. b **Rom. 8. e** **Psal. 115. a** **1. Cor. 1. b** **Psal. 139. a** **Ro. 8. c** **T**herfore is death now mightie in vs, but life in you. But seyng that we haue the same spiete of faith (acordinge as it is wrytten: I beleued, and therfore haue I spokē.) we also beleue, z therfore we speake, for we knowe that he, which raysed vp y LORDE Jesus, shal rayse vs vp also by y meanes of Jesus, and shal set vs with you. For all thinges do I for youre sakes, that the pléteous grace by the thātesgeyng of many, maye redounde to the prayse of God. Therfore are we not weery, but though of outwarde man be corrupte, yet the inwarde is renewed daye by daye. For oure trouble, which is but temporall and lighte, worketh an excedinge and an eternall weighte of glorie vnto vs, which loke not on the thinges that are sene, but on them which are not sene. For y thinges which are sene, are temporall: but the thinges that are not sene, are eternall.

The V. Chapter.

1. Cor. 4. b **Rom. 8. c** **Apoc. 16. c** **Rom. 8. b** **1. Cor. 1. c** **W**e knowe surely, y yf oure earthy house of this dwellynge were destroyed, we haue a buyldynge ordeyned of God, an house not made with handes, but euerlastynge in heauen. And in the same sighe we also after oure māsion, which is from heauen: and longer to be clothed therewith, so yet, yf that we be founde clothed, and not naked. For as long as we are in this tabernacle, we sighe and are greued, for we had rather not be vnclothed, but to be clothed vpon, that mortalite might be swallowed vp of life. But he that hath ordeyned vs for this, is God, which hath geuen vs the earnest of the spiete. Therfore are we allwaye of good cheare, and knowe, that as long as we dwell here in the body, we are not at home with the LORDE: for we walke in faith, and se him not. Neuertheles we are of good comforte, and had leuer to be absent from the body, z to be at home with the LORDE.

Wherefore, whether we be at home or frō

The ij. Epistle

to the Corinthians.

Mar 15. c
Ro 14. b

home, we endenoure oure selues to please him. * For we must all appeare before the iudgment seate of Christ, & euey one maye receaue in his body, acordinge to & he hath done, whether it be good or bad. Seynge then that we knowe, how that the LORDE is to be feared, we fare saye with men, but we are knowne well ynough vnto God: I trust also, that we are knowne in youre consciences. We prayse not oure selues agayne vnto you, but geue you an occasion to reioyse of vs, & ye maye haue to reioyse agaynst them, which reioyse after the outwarde appearance, and not after the hert. For yf we do to moch, we do it vnto God: yf we kepe measure, we do it for youre sakes. For the love of Christ constraineth vs, in as moch as we thus iudge, that yf one be deed for all, then are all deed. * And thirfore dyed he for all, that they which lyue, shulde not henceforth lyue vnto them selues, but vnto him, which dyed for them and rose agayne.

1. Tess. 5. b

C Therefore hence forth knowe we noman after & flesh: and though we haue knowne Christ also after the flesh, yet knowe we him now so nomore. Therefore yf eny man be in Christ, he is a new creature. Olde thinges are past awaye, * beholde, all are become new. Neuertheles all thinges are off God, which hath reconcyled vs vnto himselfe by Jesus Christ, and hath geuen vs the office to preach the attonement. * For God was in Christ, and * reconcyled the worlde vnto himselfe, and counced not ther synnes vnto them, and amenge vs hath he set vp the worde of & attonement. Now the are we messangers in the towne of Christ, euen as though God exhorted by vs. We beseeke you now therefore in Christes steade, that ye be at one with God: * for he hath made him which knewe no synne, to be * synne for vs, & we by his meanes shulde bechat righteousnes, which before God is allowed.

Apoc. 21. a

Col 2. b
Rom 1. c
Col 1. b
1. Ioh 4. b

Esa 55. b
Rom 8. a
Heb. 9. c

The VI. Chapter.

As helpers therefore exhorte you, that ye receaue not & grace of God in wayne. For he sayeth: * I haue herde the in the tyme accepted, and in the daye of saluacion haue I succoured the. Beholde, now is the accepted tyme, now is the daye of saluacion. Let vs geue no man occasion of euell, that oure office be not euell spoken of: but in all thinges let vs behaue oure selues as the * mynisters of God: in moch patience, in troubles, in necessities, in anguishes, in strypes, in prisonmentes, in vprours, in laboures, in watchinges, in fastyn-

ges, in purenesse, in knowlege, in longe sufferinge, in kyndnesse, in the holy goost, in lone vnfayned, in the worde of the truethe, in the power of God, by the armour of righteousness on the right hande and on the lefte, by honoure and dishonoure, by euell reporte and good reporte: as disceauers, & yet true: as vnknowne, and yet knowne: as dyenge, and beholde, we lyue: as chastened, and not kyllled: as sorrowinge, and yet all waye mery: as poore, & yet make many riche: as hauynge nothinge, & yet possessynge all thinges.

3
Esa. 55. a

O ye Corinthians, oure mouth is open vnto you, oure hert is made large. We are in no straytnesse on oure behalfe: but n here as ye are in straytnesse, that do ye of youre owne hertely meanynge. I speake to you, as to childre, that haue like rewarde with vs. Set youre selues therfore at large.

* Beare not a straunge yock with the vnbeleuers. * For what fellowshipe hath righteousness with vnrightheousnes? What company hath lighte w darknesse? * How agreeth Christ with Belial? Or what parte hath the beleuer with the infydele? How acorderth & temple of God with ymages? * Ye are the temple of the luyng God, as sayeth God: I wyl dwell in them, and walke in them, and wyl be their God, & they shalbe my people. Wherfore come out from amoge them, and separate youre selues * (sayeth the LORDE) and touche no vncleane thinge, so wyl I receaue you, & be youre father, & ye shalbe my sonnes and daughters, sayeth & Almightye LORDE.

Deut. 7. a

Math. 23. d

Leuit. 26. b

Esa. 55. b

The VII. Chapter.

Seynge now that we haue soch promyses (dearly beloved) let vs cleanse oure selues from all fylthynes of the flesh and spiere, and growe vp to full holynesse in & feare of God. Understode vs right. We haue hurte no man, we haue corrupte no man, we haue defrauded no man. I speake not this to cōdemne you, for I haue shewed you before, that ye are in oure hertes, to dye and to lyue w you. I am very boldetowarde you, I make moch boost of you, I am fylled with comforte, I am excedynge ioyous in all oure tribulacion. * For whan we were come into Macedonia, oure flesh had no rest, but we were troubled on euery syde: outwarde was fightinge, inwarde was feare. Neuertheles God that comforteth the abiecte, comforted vs by the cōmyng of Titus.

2

Act. 16. b

1. Cor. 13. a

Not onely by his cōmyng, but also by the cōsolacion wherwith he was cōforted of you, whan he tolde vs yo^r desyre, youre we-

1. Co. 4. a
1. Cor. 7. a

pyng, y^e seruēt mynde for me, so y^e I now reioyse y^e more. For wher as I made you so ry by the letter, it repenteth me not, though I dyd repete. For I se, that the same epistle made you sory (though it were but for a ceason). But now I reioyce, not that ye were sory, but that ye were sory to repentance. For ye sorowed godly, so that in nothinge ye were hurte by vs. For godly sorowe causeth repentance vnto saluacion, not to be repented of: but worldly sorowe causeth death. Beholde, where as ye haue had godly sorowe, what diligence hath it wrought in you? Vce a sufficiet answere, displeasure, feare, desyre, a seruēt mynde, punysshment. For in all poyntes ye haue shewed youre selues, that ye are cleare in that matter.

C Wherfore though I wrote vnto you, yet is it not done for his cause that dyd hurte, ne ther for his cause that was hurte, but that youre diligence (which ye haue for vs in the sighte of God) mighte be manifest wth you. Therfore are we comforted, because ye are comforted: but exceddingly the more ioyed we, for the ioye of Titus, because his spiete was refreshed of you all. I am therfore not now ashamed, though I boasted my selfe vnto him of you: but like as all is true that I haue spokē vnto you, enen so is oure boasting vnto Titus founde true also. And his inwarde affeccion is more abundaunt towarde you, whan he remembreth the obedience of you all, how ye receaued him with feare and trēblyng. I reioyse, that I maye be bolde ouer you in all thinges.

The VIII. Chapter.

21 **D**o you to wit (brethren) the grace of God, which is geue in the congregacions of Macedonia. For their reioyinge was most abundaunt, whan they were tryed by moch trouble: & though they were exceddinge poore, yet haue they geue exceddinge richely, and that in synghenesse. For to their power (I beare recorde) yee and beyonde their power, they were wyllinge of their awne acorde, and prayed vs with greate instaunce, that we wolde receaue their benefite and fellowshipe of the hādteachinge that is done for the sayntes: And not as we looked for, but gave ouer them selues first to the L O R D E, and afterwarde vnto vs by y^e wyl of God, so that we coude not but desyre Titus, that like as he had begonne afore he wolde even so accomplish the same benivolence amonge you. Now as ye are riche in all poyntes, in faith and in worde, and in knowlege, and in all diligence, and in youre

loue towarde vs, enen so se that ye be plenteous also in this benivolēce. This I saye not as commaūdyng, but seynge, ether are so diligent, I proue youre loue also, whether it be perfecte or no. For ye knowe the liberallite of oure L O R D E Iesus Christ, which though he be riche, yet for youre sakes he became poore, y^e ye thow his pouerte mighte be made riche.

And my counsell herin I geue, for this is profitable for you, which haue begonne a yeare ago, not onely to do, but also to wyl. But now performe the dede also, that like as there is a ready mynde to wil, there maye be a ready mynde also to performe the dede. of that which ye haue. For yf there be a wyllinge mynde, it is accepted acordinge to that a man hath, not acordinge to that he hath not. This is not done to the intent, that other shulde haue ease, and ye cōbraunce, but that it be a lyke. Let youre abundaunce suffer their lacke in this tyme off derth, that their abundaunce also herafter maye supplie youre lacke, that there maye be equallite. As it is wrytten: he y^e gathered moch, had not the more: and he that gathered litle, wanted nothinge. Thākes be vnto God, which put in the hert of Titus, the same diligence towarde you. For he accepted the request in dede, yee he was rather so well wyllynge, that of his awne acorde, he came vnto you.

We haue sent with him that brother, whose prayse is in the Gospell thow out all the congregacions. Not onely that, but he is chosen also of the congregacions, to be a felowe with vs in oure iourney, for this benivolence that is mynistred by vs vnto the prayse of the L O R D E, and to steepe vp youre prompt mynde, and to bewarre, lest eny mā reporte euell of vs because of this plenteousnes, which is mynistred by vs: and therfore make we provision for honest thinges, not onely before the L O R D E, but also before men.

We haue sent with them also a brother of oures, whom we haue oft proued diligent in many thinges, but now moch more diligent. And this haue we done in greate hope towarde you, whether it be for Titus sake (which is my felowe and helper amonge you) or for oure brethren (which are Apostles of the cōgregacions, & the prayse of Christ.) Shewe now the prose off youre loue and off oure boasting of you, vnto these, and opely in the sighte of the cōgregacions.

The IX. Chapter.

B

.Pet. 4. b
Pro. 3. b
+ Luc. 11. a

Exo. 16. d

Rom. 12. c

Eccl. 30. c

Act. 11. c
Rom. 15. d
1. Cor. 15. a
2. Cor. 9. a

The ij. Epistle

to the Corinthians.

2
Rom. 15d
1 Co. 15.2
2. Cor. 8.2

If the handreachinge vnto y^e sayn-
tes, it is no nede for me to wryte vn-
to you: for I knowe youre redynesse
of mynde, wherof I boast my selfe amonge
them of Macedonia, and saye: Achaia was
ready a yere agoo. And youre feruentnesse
hath prouoked many. Neuertheles yet ha-
ue we sent these brethien, lest our reioysinge
ouer you shulde be in vayne in this behalfe,
that ye mighte be ready, as I haue repor-
ted of you: lest whan they of Macedonia co-
me with me, and fynde you vnprepared, we
(I wyl not saye ye) shulde be ashamed in this
presumpcion of boasting.

Pro. 11. C
Gal. 6.2

Exod. 35.2
and 35.2
Eccl. 35.2

Psal. 111. b

Wherfore I thoughte it necessary to ex-
horte the brethien, to come before hande vn-
to you, for to prepare this blessinge promy-
sed afore, that it mighte be ready, so that it
be a blessinge, and not a defraudinge. This
I thynke: that he which soweth litle, shal
reape litle also: and he which soweth plenteously,
shal likewise reape plenteously, euery one
acordinge as he hath purposed in his hert,
not grudgynge, or of compulsion. For God
loveth a chearfull gauer. God is able to ma-
ke you riche in all grace, and ye in all thinges
hauynge sufficiet to the uttermost, maye be
riche to all maner of good workes. As it is
wrytten: he hath sparsed abroad and geue to y^e
poore, his righteousnes remayneth for ever.

He that getteth sede vnto the sower, shal
mynistre bred also for fode, and shal multi-
plye youre sede, and increase the frutes of y^e
righteousnes, that in all thinges ye maye be
made riche vnto all singlenesse, which cau-
seth thorow vs, thankes geuynge vnto God.
For the handreachinge of this colleccion not
onely supplieeth the nede off the sayntes,
but also is abundaunt herin, that for this lau-
dable mynistracion many mighte geue thankes
vnto God, and prayse God for y^e obe-
dient professynge of the Gospell of Christ, and
for y^e singlenesse in distributyng vnto the,
and to all men, and in their prayer for you,
which longe after you, for the abundaunt
grace of God in you. Thankes be vnto God
for his vnoutspeakeable gifte.

The X. Chapter.

If Paul my selfe beset you by the meke-
nesse and softnesse off Christ, which
when I am present amonge you, am
of small reputacion, but am bolde towarde
you beyng absent. I beset you that I nede
not be bolde whan I am present, and to vse y^e
boldnesse wherewith I am supposed to be
bolde, agaynst some, which repute vs as
though we walked after y^e flesh: for though

we walke in the flesh, yet fighte we not after
a fleshy maner. For the wapens of our
warre are not fleshy, but mightie before
God to cast downe strong holdes, wherewith
we ouerthrowe ymaginacions, and euery hye
thinge which exalteth it selfe agaynst the know-
lege of God, and brynge in to captiuite all
vnderstandynge to the obedience of Christ, and
are ready to take vengeance on all disobe-
dience, whan youre obedience is fulfilled. Lo-
ke ye on thinges after y^e vter appareance?

If any man trust of himselfe that he is Chris-
tes, let him thinke this also by himselfe, y^e
like as he is Christes, and so are we Christes
also. And though I shulde boast my selfe
somewhat more of our auctorite, which y^e
LORDE hath geue vs to edifye and not to
destroye, it shulde not be to my shame. This
I saye, lest I shulde seme, as though I wen-
te aboute to make you afraied with letters.
For the pistles (saye they) are sore and stron-
ge, but his bodely presence is weake, and his
speache rude. Let him which is soche, thinke on
this wyse, that as we are in worde by let-
ters whan we are absent, soch are we also in
deede whan we are present. For we darre not
reken or compare our selues, vnto some that
praise them selues: Neuertheles whyle they
measure them selues by them selues, and
holde onely of them selues, they vnderstande
nothinge.

Howbeit we wil not boast of selues aboue
measure, but onely acordinge to the measu-
re of the rule, wherewith God hath distribu-
ted vnto vs the measure to reach even vnto
you. For we stretch not of selues to farre as
though we had not reached vnto you. For
euen vnto you haue we come with the Gos-
pell of Christ, and boast not our selues out
of measure in other mens laboures: yee and
we hope whan youre faith is increased in
you, that we wil come farther (acordinge to
oure measure) and preach the Gospell vnto
them that dwell beyonde you, and not to re-
ioyse in that, which is prepared with ano-
ther mans measure.

The XI. Chapter.

Let him that reioyseth, reioyse in the
LORDE: for he which prayseth him sel-
fe, is not allowed, but he whos y^e LOR-
DE prayseth. Wolde God ye coulde suffre
me a litle in my foloshnes, yet do ye forbea-
re me. For I am gelous ouer you to godly ge-
lousy. For I haue married you vnto one ma-
n, to brynge a chaste virgin vnto Christ. But
I feare, lest as y^e serpent begyled Eue to his
fittelie, and so y^e wyttes shulde be corrup-
ted.

Eph. 5. b

2 Cor. 13. b

2
Eia. 55. c
Ierc. 9. d
1. Cor. 1. d
* Pro. 27. a

Gen. 3. a

The ij. Epistle

to the Corinthians. Ho. lxxi.

te from the synglenesse that is in Christ. For yf he that cometh vnto you, preach another Jesus, whom we haue not preached, or yf ye receaue another spere, & ye haue not receaued, or another Gospell which ye haue not accepted, ye might right well haue bene cōtent. For I suppose that I am no lesse the the hye Apostles are. And though I be rude in speakynge, yet am I not rude in knowlege. Howbeit amōge you I am knowne to the vttemost. Or dyd I synne therin because I submytted my selfe, that ye mighte be exalted?

B For I preached vnto you the Gospell of God, freely, and robbed other cōgregacions, and toke wages of the, to preach vnto you. **1. Cor. 9. b**
 * And whan I was present with you, and **Act. 20. c**
 had nede, I was greuous to no man: * for I **Phil. 4. c**
 which was lackynge vnto me, the brethien which came fro Macedonia, suppleed. And in all thinges I kepte my selfe so, & I shulde not be greuous to you, & so wyl I kepe my selfe. As surely as the truech of Christ is in me, this reioysinge shal not be taken frome in the regions of Achaia. Wherfore? because I shulde not lone you? God knoweth. Ne uercheles what I do and wyl do, that do I to cut awaye occasion, from the which seke occasion, that they mighte boast the selues to be like vnto vs. For soch false Apostles & disceatfull workers fashion them selues like vnto the Apostles of Christ. And that is no marvell: for Sathan him selfe is chaunged into y^e fashion of an angell of light. Therefore is it no greate thinge, though his mynisters fashion them selues as though they were the preachers of righteousness, * whose ende shalbe acordinge to their dedes. **1. Pet. 2. a**

C I saye agayne, lest eny man thynke that I am folish: or els take me euen now as a fo le, & I maye boast my selfe a litle also. That I speake now, that speake I not after the LORDE, but as it were in folishnes, whyle we are now come to boasting: Seynge that many boast them selues after y^e flesh, I wil boast my selfe also. For ye suffre folles gladly, in so moch as ye youre selues are wyse. For ye suffre euen yf a man brynge you in to bondage, yf a man put you to dishonesty, yf a man take ought fro you, yf a man exalte him selfe ouer you, yf a man smyte you on the face, I speake concernynge rebuke, as though we were weake.

Wherin so ener now eny man darre he bolde (I speake folishly) therin darre I be bolde also. They are Hebrewes, so am I. They are Israelites, euen so am I. They are the

scde of Abraham, so am I. They are the mynisters of Christ (I speake as a fo le) I am more: in laboures more abundaunt, in strypes aboute measure, in prisonmentes more plentifully, in deatch oft. * Of the Jewes recea- **Deut. 25. a**
 ued I syue tymes fortye strypes, one lesse. * **Act. 16. d**
 Thysse was I beaten with rodde. * I was **Act. 14. c**
 once stoned. * I suffred thysse shypwracke: **Act. 27. c**
 nighte and daye haue I bene in the depe of the see: I haue oft iourneyed: I haue bene oft in paret of waters, in paret amonge murtherers, in paret amonge the Jewes, in paret amonge the heythen, in paret in cities, in paret in the wylderners, in paret vpon the See, in paret amonge false brethie, in laboure & trauaile, in moch watchinges, in hunger and thyrst, in moch fastinges in colde and nakednesse: Besyde those thyn- ges which are outwarde, namely in y^e daylie combraunce, my daylie care for all cōgregacions. * Who is weake, and I be not weake? **1. Cor. 9. a**
 Who is offended, & I burne not? Xf I must nedes make my boast, I wil boast my selfe of myne infirmyte. God y^e father of oure LORDE Jesus Christ, which is blessed for euer, knoweth that I lye not. * At Damascon the **Act. 9. d**
 gouernoure of y^e people vnder kynge Aretas, kepte y^e cite of the Damascenes, & wolde haue taken me. and at a wyndowe was I let downe in a basket thorow the wall, & so escaped his handes.

The XII. Chapter.

I profite me nothinge (no doute) to **A** to boaste. Ne uercheles I wil come to y^e visions and reuelacions off the LORDE. I knowe a man in Christ aboute fourtene yeares ago (whether he was in y^e body, I can not tell: or whether he was out of the body, I can not tell, God knoweth.) the same was taken vp in to the thirde heauen: and I knowe the same man (whether he was in y^e body or out of the body, I can not tell, God knoweth) how that he was take vp in to Paradise, and herde wordes not to be spoken, which no man can utter. Here of will I boast, but of my selfe wil I make no boast, excepte it be of myne infirmytes. And though I wolde boast my selfe, I dyd not foolishly, for I wolde saye the truech. But I refrayne my selfe, lest eny mā shulde thinke of me above y^e he seyth in me, or heareth of me. * And lest I shulde exalte my selfe out of measure because of the hye reuelacions, there is a warnynge geuen vnto my flesh, euen y^e messanger of Satan, to buffet me, that I shulde not exalte my selfe out off measure: for y^e which I besought the LOR

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DE thysse, that it mighte departe fro me. And he sayde vnto me: My grace is sufficient for the. For my strength is made perfecte thorow weaknes. Very glad therefore wil I reioyse in my weaknes, that the strength of Christ may dwell in me.

B Therefore am I contente in infirmities, in rebukes, in necessities, in persecutions, in anguishes for Christes sake: for whā I am weake, thē am I stronge. I am become a foole i boasting my selfe: Ye haue compelled me. For I oughte to be comended of you, * in so much as I am in nothinge inferior to y^e hye Apostles. Though I be nothinge, yet are y^e tokens of an Apostle wrought amonge you, with all paciēce, with signes, & with wōders & with mightie dedes. For what is it, wherein ye are inferiours to the other congregations? excepte it be y^e I haue not bene grievous vnto you. Forgeue me this wronge. Beholde, I am ready the thirde tyme to come vnto you, and wyl not be chargeable vnto you. * For I seeke not y^{ours}, but you. For y^e childre ought not to gather treasure for the elders, but the elders for the children. I wil very gladly bestowe, and wyl be bestowed for y^{ours} soules: though y^e more I loue you, the lesse am I loved agayne.

But let it be so that I grieve you not, nevertheless for so much as I was craftye, I toke you wth gyle. Have I defrauded you by any of thē, whō I sent vnto you? I desired Titus, & with him I sent a brother: dyd Titus defraude you? Have we not walked in one spiere? Wete we not in like fote-steppes? Agayne, thynke ye y^e we excuse oure selues? We speake in Christ in the sighte off God. But all this (dearly beloved) is done for y^e edifyenge. For I feare, lest whan I come, I shal not fynde you soch as I wolde: and lest ye shal fynde me soch as ye wolde not: lest there be amonge you, debates, envyenges, wrathes, stryngynges, bacbytynges, whysperynges, swellinges, vprours: lest whan I come agayne, God bringe me worce amonge you & lest I be constrained to bewaile many of thē y^e haue synned before, & haue not repented ouer y^e uncleinesse and whordome, and wantonnes, which they haue comytted.

The XIII. Chapter.

Now come I the thirde tyme vnto you. * In the mouth of two or thre witnesses shal every matter be stablished. I haue tolde you before, & tell you before as present y^e seconde tyme, & wyte it now beyng absent, vnto thē which in tyme passyd haue synned, & to all other: & yf I come agayne, I wil not spare, seyng that ye

to the Corinthians.

seeke experience of him, * which speaketh in me, **Mat 10 c** euen Christ, which amonge you is not weakē, but is mightie amonge you. And though he was crucified in weaknes, yet lyueth he in the power of God. And though we are weak in him, yet lyue we with him in the power of God amonge you.

* prone y^{ours} selues, whether ye are in the **B** faith, examē y^{ours} selues. Or knowe ye not **1. Cor. 11. d** y^e selues, y^e Jesus Christ is in you? Excepte ye be cast awayes. But I trust ye knowe, y^e we are not cast awayes. I desyre before God y^e ye do no euell: not y^e we shulde seme comendable, but y^e ye shulde do y^e which is good, & let vs be as cast awayes. For we maye do nothinge agaynst y^e truethe, but for y^e truethe. We are glad whan we are weakē, & ye stronge: & the same also we wyssh for, namely y^e p^{er}fectnesse. Therefore wyte I these thinges beyng absent, lest whā I am present, I shulde vse sharpnesse, acordyng to the power * **1. Co. 10. b** which the LORDE hath geue me to edifye, and not to destroye.

Synally brethren, reioyse, be perfecte, confortē y^e selues, be of one mynde, be peaceable, and the God of loue and peace shal be wth you. Salute one another with an holy kysse. All the sayntes salute you. The grace of oure LORDE Jesus Christ, & the loue of God, and the fellowship of y^e holy goost be wth you all. Amen.

The seconde Epistle to the Corinthians.

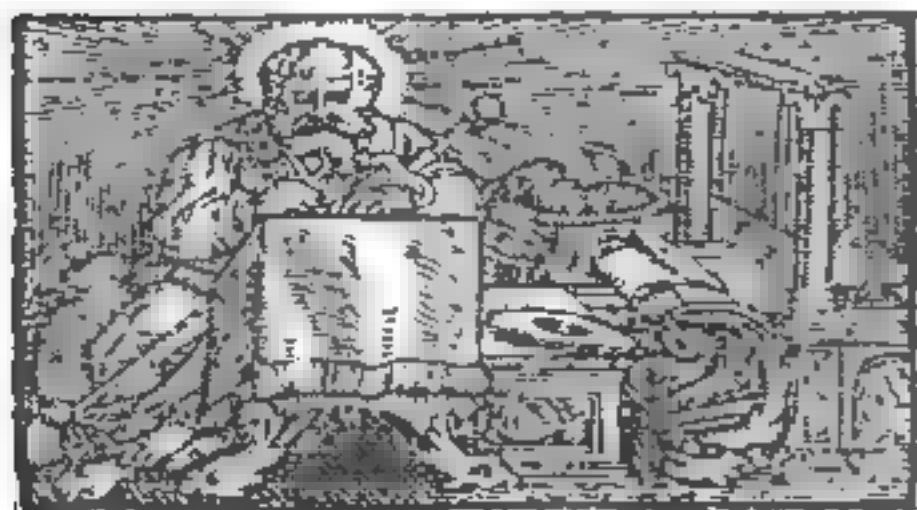
Sent from Phillippos in Macedonia, by Titus and Lucas.

The Epistle of the Apostle S. Paul to the Galathians.

The summe of this Epistle.

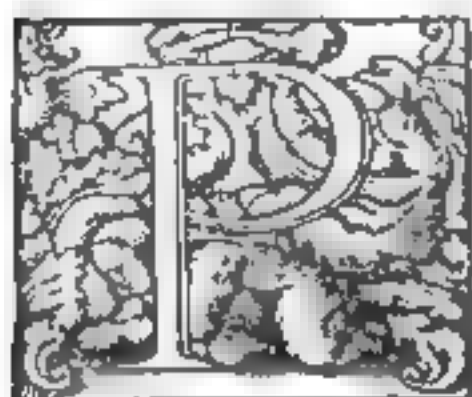
- Chap. I.** Paul rebuketh them, because they were fallen awaye from the gospell, sheweth his awne cōuersion, magnifieth his office and apostelshipp, and declareth himselfe to be equall with the hye apostles.
- Chap. II.** He withstandeth Peter in the face, and proueth, that the lawe and circumcision are not necessary to saluacion.
- Chap. III.** He rebuketh the vnstedfastnesse of the Galathians, shawinge the vnperfectnesse of the lawe, and declareth neuerthelesse that it was not geuen for naught.
- Chap. IIII.** Paul sheweth that thorow Christ we be deliuered from the lawe, and rebuketh the vnthankfulnesse of the Galathians.
- Chap. V.** He labourerth to drawe them awaye from circumcision, sheweth them the battayll betwixte the spiere and the flesh, and the frutes of them both.
- Chap. VI.** He exorteth them to brotherly loue, and one to beare wth another. In the ende he wtherth them to beware of circumcision.

The Epistle The Epistle of the Apostle S. Paul to the Galathians.



The first Chapter.

A



Paul an Apostle (not of men, nor by mā, but by Jesus Christ & by God the father, which ray- sed him vp frō y dead) & all the brethē which are w me. Vnto the cō gregaciōs in Galacia.

* Grace be with you, and peace frō God the father, and oure LORDE Jesus Christ, which gane him selfe for oure synnes, that he mighte deliuer vs from this present euil wolde, acordinge to the wyll of God oure father, to whom be prayse for euer and euer. Amen.

I marvell y ye are so soone turned (from him that called you in the grace of Christ) vnto another Gospel: which is nothinge els, but that there besome, which * trouble you, and intende to peruertethe Gospel of Christ.

Wherecheles though we oure selues, or an angell from heauē preach vnto you eny other Gospel, thē y which we haue preached vnto you, the same be acursed. As we haue sayde afore, so saye we now agayne: If eny mā preach vnto you eny other thinge, thē y ye haue receaued, y same be acursed. Preach I men now or God: Or go I aboute to please men: If I shulde yet please men, I were not the seruaunt of Christ.

But I certifie you brethien, y the Gospel which is preached of me, is not of men. For I nether receaued it ner lerned it of mā, but by the reuelacion of Jesus Christ. For ye haue herde of my conuersacion afore tyme in the Jeweshippe, how that beyōde measure I persecuted the cōgregacion of God, and spoyled it, and priuayled in the Jewe

to the Galathians. Ho. lxxxij.

shippe aboue many of my companions in my nacion, & was a moch more feryent man teyner of the tradicions of the fathers.

But whan it pleased God which separa- ted me from my mothers wombe, and called me by his grace, for to declare his sonne in me, that I shulde preach him thorow the Gospel amonge the Heythen, immediatly I commenēd not of the matter with flesh and bloude: nether came I to Jerusalem vnto them which were Apostles before me: but wente my wayes in to Arabia, and came agayne to Damascon. Then after thre yea- re I came to Jerusalem to se Peter, and abode with him systene dayes. As for the other Apostles, I sawe none of them, saue James the LORDES brother.

The thinges that I wyte vnto you, be- helde, * God knoweth, I lye not. After that wente I in to the coastes of Syria and Celi- cia: but of face I was vnkowne to y Christen congregacions in Jewye. Wherecheles they had herde onely, that: he that persecut- ed vs in tyme passed, preacherh now y saith which some tyme he destroyed: and they pray sed God in me.

The II. Chapter

Then after fourtene yeaues, * I wente up agayne to Jerusalem with Bar- nabas, and toke Titus with me also. But I wente vp by reuelacion, and com- menēd with thē of y Gospel, which I preach amonge the Heythē: but specially with thē which were in reputacion, lest I shulde run- ne or had runne in vayne. * But Titus which was also with me, was not compelled to be circūcysed, though he was a Greke: and that because of certayne incommers beyng- ge false brethē, which came in amōge other, to spye out oure libertye, which we haue in Christ Jesus, that they mighte brynge vs in to bondage: To whom we gaue no row- me, no not for the space of an houre, as con- cernynge to be broughte in to subieccion: y the crueth of the Gospel mighte comtynue with you.

As for thē that semed to be greate, what they were in tyme passed, it maketh no mat- ter to me. * For God lokech not on the out- warde appareance of men. Wherecheles they which semed greate, taught me nothin- ge: but contrary wyse, whan they sawe that the Gospel ouer the vncircumcision was cō- mytted vnto me, as y Gospel ouer y circū- cision was commytted vnto Peter. (For he y was mightie with Peter to the Apostle-)

OO iiij

1. Cor. 11. d

Act. 15. a

Act. 16. a
1. Cor. 9. e

Act. 10. d
Rom. 15. b
Eph. 6. a

B

1. Cor. 1. a
Eph. 1. a
1. Pet. 1. a

Act. 11. a

Act. 8. a
9. a

The Epistle

shippe ouer the circumcision, the same was mightie with me also amonge the heythen) they perceaued the grace that was geuen vnto me.

James and Cephas and Jhon, which seemed to be pillars, gaue me and Barnabas & righte handes, and agreed with vs, that we shulde preach amonge the heythē, and they amonge the Jewes: onely that we shulde remember the poore, which thinge also I was diligent to do.

Act. 11. c
2. Co. 9. a

But whā Peter was come to Antioche, I withstode him in & face: for he was worthy to be blamed. For afore there came certayne from James, he ate with the heythē. But whā they were come, he withdrew and separated himselfe, fearinge thē which were of the circumcision. And the other Jewes dyssembled with him likewise, in so much & Barnabas was brought in to their simulation also. But whan I sawe that they walked not right after & truethe of the Gospell, I sayde vnto Peter openly before all: If thou beyng a Jewe, lyuest after the maner of the Gentyles, and not as do the Jewes, why causest thou the Gentyles then to lyue as do the Jewes?

Though we be Jewes by nature, and not synners of the Gentyles, yet (in so much as we knowe, that a man is not made righteous by the dedes of the lawe, but by the faith on Jesus Christ) we haue beleued also on Jesus Christ, & we might be made righteous by the faith of Christ, and not by the dedes of the lawe, because that by the dedes of the lawe no fleshy shal be iustified.

Phil. 1. a
Rom. 8. b

If we then which seke to be made righteous by christ, shulde be yet founde synners & selues, is not Christ then the mynister of synne? God forbyd. For yf I buylde agayne & which I haue destroyed, then make I my selfe a trespasser. But I thorow the lawe am deed vnto the lawe, that I might lyue vnto God. I am crucified with Christ, yet do I lyue: neuerthelesse now not I, but Christ lyueth in me. For yf I lyue in yf fleshe, I lyue in the faith of yf sonne of God which loved me, and gaue himselfe for me. I cast not awaye the grace of God. For yf righteousness come by the lawe, then dyed Christ in vayne.

Eph. 3. a

The III. Chapter.

Ye folishe Galathians, who hath bewitched you, that ye shulde not beleue the truech? To whō Jesus Christ was descrybed before the eyes and amonge you crucified. This onely wolde I lerne of

to the Galathians.

you: Receaued ye the spire by the dedes of the lawe, or by the preachinge of the faith? Are ye so vnwyse? Ye beganne in the spire, wolde ye endenowthē in the flesh? Haue ye suffred so much in vayne? If it be els in vayne. He that geneth you the spire, and doth soch greates actes amonge you, doth he it thorow the dedes of the lawe, or by & preachinge of the faith? • Euen as Abraham beleued God, and it was counted vnto him for righteousness. Thus ye knowe, that they which are of faith, are Abrahams children.

Gen. 15. b
Rom. 4. a
Iaco. 2. c

The scripture sawe afore hāde, that God iustificeth the heythen thorow faith. Therefore shewed it glad tydings afore vnto Abraham, and sayde: • In the shal all the heythen be blessed. So then they which be of faith, are blessed with faithfull Abraham. For as many as go aboute with the workes of the lawe, are vnder & curse: For it is wyrtē: • Cursed be euery man, which cōtynneth not in all thinges that are wyrtē in the booke of the lawe, to do them. That no man is iustified by the lawe in the sighte of God, it is euident: • For & iust shal lyue by his faith. The lawe is not of faith, • but the mā that doth & same, shal lyue therein. But Christ hath deliuered vs from & curse of the lawe, whan he became a curse for vs. (For it is wyrtē: • Cursed is euery man that hangeth on tre) & the blessinge of Abraham might come on the Gentyles in Christ Jesu, and & we might so receaue & promysed spire, thorow faith.

Gen. 12. a
and 22. c

Deut. 27. c

Abac. 2. a
Rom. 1. b
Leuit. 18. a

Deut. 21. d

Brethren, I wil speake after the maner of men. Though it be but a mā's Testamēt, yet no man despyseth it, or addeth eny thinge therto, whan it is confirmed. To Abraham and his sede were the promyses made. He sayeth not: In the sedes, as in many, but in thy sede, as in one, which is Christ. This Testament (I saye) which afore was confirmed to Christ warde, is not disanulled (that the promes shulde be made of none affecte) by the lawe • which was geuen beyonde foure hundred & thirtie yeres thereafter. • For yf the enheritance be gotten by the lawe, then is it not geuen by promes. But God gaue it frely vnto Abraham by promes.

Heb. 9. a

Iudith. 1. b
Act. 7. a

Wherefore thē serueth the lawe? It was added because of transgression, tyll the sede came, to the which the promes was made. • And it was geuen of angels, by the hande of the • mediator. A mediator is not a mediator of one onely, but God is one.

Rom. 4. c
7. b. a. a
Act. 7. c

Deut. 32. a

Is the lawe then agaynst the promyses of God? God forbyd. Howbeit yf there had

Deut. 32. a

bene gotten a lawe which coulde haue geue
life, the no doute righteousnes shulde come
of the lawe. * But y scripture hath shut vp
all vnder synne, that y promes shulde come
by the faith on Iesus Christ, geue vnto the
that beleue. Before faith came, we were
kept and shut vp vnder the lawe, vnto the
faith which shulde afterwarde be declared.
Thus y lawe was scolemaster vnto Christ,
that we might be made righteous by faith.
But now that faith is come, we are no mo
re vnder the scolemaster. * For ye all are the
childien of God by the faith in Christ Iesu.
* For as many of you as are baptysed, haue
put on Christ. Here is nether Jewe ner Gre-
ke: here is nether boode ner fre: here is nether
man ner woman, for ye are all one in Christ
Iesu. If ye be Christs, the are ye Abrahams
sede and heyres acordinge to the promes.

The III. Chapter.

Althow I saye: As longe as the heyre is
a childe, there is no difference betwe-
ne him and a seruaunt, though he be
loide of all y goodes: but he is vnder tutors
and gouerners, vntyll the tyme appoynted
of the father. Euen so we also, whā we were
childien, were in bondage vnder the outwar
de tradicions. But whan the tyme was ful
fylled, God sent his sonne, borne of a womā,
* and put vnder the lawe, to redeme them
which were vnder the lawe, that we mighte
receaue y childshipp. * For so moch the as
ye are childien, God hath sent the spiete of
his sonne in to oure hertes, which cryeth:
Abba, deare father. Wherfore now, thou
art not a seruaunt, but a sonne. If thou be a
sonne, then art thou the heyre of God tho-
row Christ. Notwithstandinge whan ye
knowe not God, ye dyd seruyce vnto them,
which by nature are no Goddes. But now
seyng ye knowe God (yeerather are know-
ne off God) how is it * that ye turne you
backe agayne vnto the weake and beggerly
tradicions, wher vnto ye desyre agayne a
freshe to be in bondage?

Obserue dayes and monethes, and ty-
mes and yeares. I am in feare of you, lest I
haue bestowed labour on you in vayne. Bre-
thre I beseeke you, be ye as I am, for I am as
ye are. Ye haue not hurte me at all. For ye
knowe how that in weaknes after y flesh
I preached y Gospell vnto you at the first:
and my tentacion which I suffred after the
flesh, ye despyed not, nether abhorred, but
receaued me as an angell of God, yee euen
as Christ Iesus. How happy were yethen?
For I beare you recorde, that yf it had bene

possible, ye had plucked out youre owne eyes,
and geue them vnto me. Am I therfore be-
come yo enemy, because I tell you y truethe?

They are gelous ouer you amysse. Yee
they wolde make you to fall backe, that ye
might be feruent to the warde. It is good to
be feruent, so y it be allwaye in a good thin-
ge, and not onely whan I am present w you.
My litle children (of whom I traualle in
byrth agayne, vntyll Christ be fashioned in
you) I wolde I were w you now, and coulde
chaunge my voyce, for I stode i doute of you.

Tell me ye that wylbe vnder the lawe, ha-
ue ye not herde the lawe? For it is wrytten,
that Abraham had two sonnes * the one by
a bonde mayde, * the other by a fre woman.
As for him that was of the boode mayde, he
was borne after y flesh: but he which was
of the fre woman, was borne by promes.
These wordes betoken somwhat. For these
women are the two Testamentes: The one
from the mount Sina, that gendireth vnto
bondage, which is Agar. For Agar is called
in Arabia y mount Sina, and reacheth vn-
to Ierusalem which now is, and is in bonda-
ge with hir childien.

* But Ierusalem that is aboue, is the fre
woman, which is the mother of vs all. For
it is wrytten: * Reioyse thou baren, that bea-
rest no childre: breake forth and crye thou y
trauaylest not, for the desolate hath many
mo childre, then she which hath an husban-
de. As for vs (brethren) we are the childien
of Isaac acordinge to the promes.

* But like as at that tyme, he that was
borne after the flesh, persecuted him y was
borne after the spiete, euen so is it now also.
But what sayeth the scripture? Put awaye
the bonde mayden and hir sonne: for the son-
ne of y bondmayde shal not be heyre with
y sonne of the fre woman. So now brethren,
we are not childien of the bonde mayde, but
of the fre woman.

The V. Chapter.

Sonde fast therfore in the libertye
wherwith Christ hath made vs fre,
and be not wrapped agayne in the
yocke off bondage. Beholde, I Paul saye
vnto you: If ye be circumcysed, Christ pro-
fiteth you nothinge at all. I testifie agay-
ne vnto every man which is circumcysed,
that he is bounde to kepe the whole lawe.
Ye are gone quyte from Christ, as many off
you as wylbe made righteous by the lawe,
and are fallen from grace. But we wayte
in the spiete off hope, to be made righte-
ous by faith. * For in Christ Iesu nether is

The Epistle

1. Co. 13. a circumcision any thinge worth ner uncircumcision, but faith which * by lone is mighty in operacion. Veranne well, who was a let vnto you, that ye shulde not obeye the trueth? Soch counsell is not of him that hath called you. * A litle leuen sowreth the whole lompe of dowe.

1. Co. 5. a **B** I haue trust towarde you in **J** LORDE, that ye wylbe none otherwyse mynded. But he that troubleth you, shal beare his indgment, what so euer he be. Brethren yf I yet preach circumcision, why do I suffre persecucion? then had the slaunder off the crosse ceassed. Wolde God they were roted out fro amōge you, which trouble you. But brethie, ye are called vnto liberty, onely let not youre libertie be an occasion vnto the flesh, but by lone serue one another. For all the lawe is fulfilled in one worde, namely in this: * lo ue thy neghbour as thy selfe. But yf ye byte and deuoure one another, take hede, that ye be not consumed one of another.

Leu't 19. e
Ro 13. b
1. Pet. 2. b
1. Tim. 5. c
1. Co. 6. b
Eph. 5. b
1. Tim. 5. b
* Ro 13. b
1. Pet. 2. b
C I saye: Walke in the spirete, and so shal ye not fulfill the * lustes off the fleshe. For the flesh lusteth agaynst the spirete, and the spirete agaynst the flesh. These are contrary one to the other, so that ye can not do that which ye wolde: But and yf ye be led of the spirete, then are ye not vnder the lawe. * The dedes of **J** flesh are manifest, which are these: Adoutrye, whordome, vnclēnes, wantōnes, Idolatrye, witchcraft, hatred, variānce, zeale, wrath, stryfe, sedicion, sectes, enuyenge, murther, dronkenes, glotony, and soch li ke: of the which I tell you before, as I haue tolde you in tyme past, * that they which commytte soch, shal not inheret the kynge dome of God. * But the frute of the spirete, is lone, ioye, peace, longe sufferinge, gētlēnes, goodnesse, faithfulness, mekenesse, cōperaunce, * Agaynst soch is not **J** lawe: * But they that are Chustes, haue crucified their flesh, with the lustes and desyres.

The VI. Chapter.

1. Joh. 12. b
A S we lyue in the spirete, let vs walke also in the spirete. Let vs not be vayne glorious, prouokinge one another, and enuyenge another. Brethren, If eny mā be overtaken of a faute, ye which are spirituall, enfourme him with a meke spirete: and conside thine owne selfe, that thou also be not tempted. * Beare ye one anothers burthē, and so shal ye fulfill the lawe of Christ. But yf eny man thinke himselfe to be somewhat (whan in dede he is nothinge) the same disceaueth himselfe. Let every man proue his owne worke, and thē shal he haue reioy-

to the Galathians.

singe in his awne selfe, and not in another. For * every one shal beare his owne burthen. Ro. 14. b

* But let him that is taught with the worde, mynister in all good thinges, vnto him that teacheth him. Be not disceaued, God wil not be mocked. * For what soeuer a man soweth, that shal he reape. He that soweth vpon the flesh, shal of the flesh reape destruccion: But he that soweth vpon **J** spirete, shal of the spirete reape life euerlastinge. * Let vs not be weery of well doynge: for whā the tyme is come, we shal reape without ceassing. Whyle we haue tyme therfore, let vs do good vnto all men: but specially vnto thē which are of **J** housholde of faith.

Beholde, with how many wordes I haue wrytten vnto you with myne awne hande. They that wil please in the flesh, constrayne you to be circumcysed, onely lest they shulde be persecuted with the crosse of Christ. For euē they them selues which are circumcysed, kepe not the lawe, but wolde haue you circūcysed, that they mighte reioyse in youre flesh. But God foibyd that I shulde reioyse, saue onely in the crosse of oure LORDE Iesus Christ, wherby the woilde is crucified vnto me, and I vnto the woilde. * For in Christ Iesu nether circūcision a wayleth eny thinge, ner uncircumcision, but a new creature. * And as many as walke acordinge to this rule, peace and mercy be vpon thē, and vpon Israel of God. From hence forth let no man put me to busynesse, * for I beare in my body the markes of the LORDE Iesu. Brethren, the grace of oure LORDE Iesu Christ be with youre spirete Amen.

Vnto the Galathians,
sent from Rome.

The Epistle of the Apostle S. Paul to the Ephesians.

The summe of this Epistle.

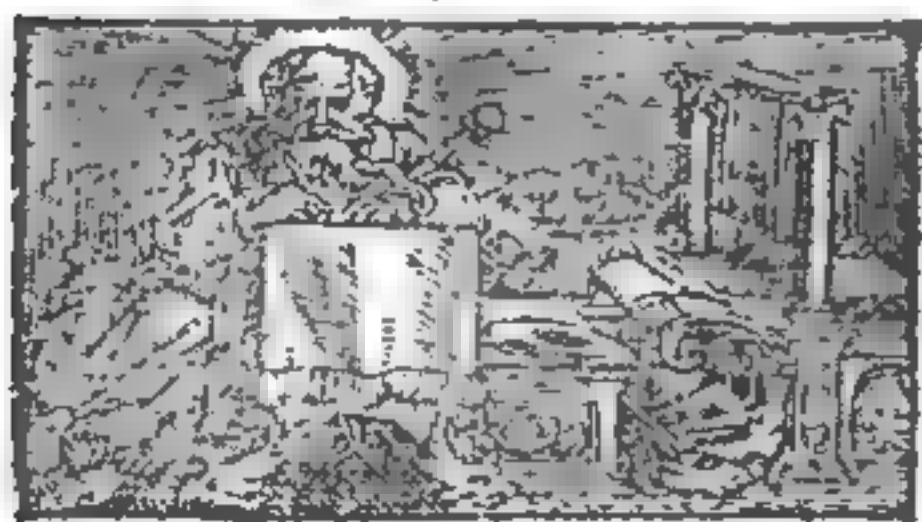
- Chap. I. The everlastinge ordinaunce and election of God in sauynge all men thorow Christ Iesus his sonne. We are ordered vnto good workes. The dominion of Christ.
Chap. II. Paul sheweth them what maner of people they were before their conuersion, and what they are now in Christ.
Chap. III. He sheweth the cause of his prisonment, desyareth them not to faynte because of his trouble, and prayeth God to make thē

sted fast in his spere.
Chap. iiii. He exhorteth them vnto mekenes, longe sufferinge, vnto lone and peace, every one to serue and edifie another with the gifte that God hath geue him, to bewarre of straunge doctrine, to laye asyde the olde conuersacion of gredy lustes, and to walke in a new life.

Chap. V. He exhorteth them vnto lone, warneth them to bewarre of vncleannes, curvetousnesse, foolish talkyng and false doctryne: to be circumspecte, to avoyde dyrfennesse, to reioyse and to be thankfull towards God, to submytt the selues one to another. He teacheth how women shulde obeye their husbodes, and how louyngly men ought to increate their wyues.

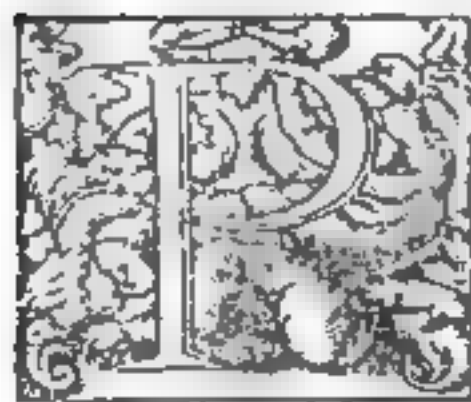
Chap. VI. How children shulde behaue them selues towards their fathers and mothers: Li fewyse fathers towards their children: Seruauntes towards their masters: Agayne, masters towards their seruantes. An exhortacion to the spirituall battayll, and what weapons chrysten men shulde fight withall.

The Epistle of the Apostle S. Paul to the Ephesians.



The first Chapter.

21



Paul an Apostle of Jesus Christ by the will of God. To y sayntes which are Ephesus, & to the that beleue on Jesus Christ.

2. Cor. 1.2
Gal. 4.2

* Grace be with you and peace from God oure father, & fro the LORDE Jesus Christ.

Blessed be God the father of oure LORDE Jesus Christ, which hath blessed vs w all maner of spirituall blessinge in heavenly thynges by Christ * acordinge as he had chosen vs by him, or euer the foundation of the worlde was layed, that we shulde be holy and without blame before him in lone, & ordeyned vs before, to receaue vs as children thorow Jesus Christ, acordinge to the pleasure of his will, vnto the prayse of the glory of his grace, wherby he hath made vs ac-

1. Joh. 1.7
1. Tim. 1.2

cepted in the * Beloued, in whom we have redemption thorow his bloude (namely) the forgeuenes of synnes, acordinge to y riches of his grace, which he hath shed vpon vs abundantly in all wysdome and prudence: and hath opened vnto vs the mystery of his wil acordinge to his pleasure, which he had purposed in himselfe, & it shulde be preached * whā the tyme was fullcome, that all thinges shulde be gathered together by Christ, both the thinges which are in heauen, and also the thinges that are vpon earth, euen by him, by whom also we are come to the inheritance * wethat were therto predestinate before, acordinge to y purpose of him, which worketh all thinges after y counsell of his owne wyll, that we mighte be to the prayse of his glory, euen wethat before beleued on Christ, on whō also ye beleued, after that ye herde the worde of truerth, namely y Gospell of youre saluacion: wherin whan ye beleued, ye were * sealed with the holy spire of promes, which is the earnest of oure inheritance to oure redemption, that we mighte be his owne to the prayse off his glory.

Mat. 2.6
and 12.2

Gal. 4.2

Rom. 8.2

1. Cor. 1.2
and 5.2

Wherefore I also, (in so moch as I haue herde of the faith which ye haue in y LORDE Jesu, and of youre lone vnto all y sayntes) ceasse not to geue thankes for you, and make mencion of you in my prayers, that y God of oure LORDE Jesus Christ, the father of glory maye geue vnto you the spire of wysdome, and open vnto you the knowlege of himselfe, and lighten the eyes of youre vnderstandinge, that ye maye knowe what is the hope of youre callinge, and what the riches of his glorious enheritaunce is vpon the sayntes, & what is the excedinge greatness of his power towards vs, which beleue acordinge to y workyng of his mightie power, which he wroughte in Christ, whan he raysed him vp fro the deed, * and set him on his righte hāde i heauēly thinges, aboue all rule, power, and mighte, and dominaciō, and aboue all that maye be named, not onely in this worlde, but also in y worlde to come. * And hath put all thinges vnder his feete, and hath made him aboue all thinges * the head of the cōgregacion, which is his body, and the fulnesse of him that fylleth all in all.

Psal. 109.2

Psal. 8.2

Eph. 4.2
and 5.2
Col. 1.2

The II. Chapter.

And quickened you also, whan ye were deed thorow trespasses and synnes, in the which in tyme past ye walked, acordinge to the course off this worlde,

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The Epistle

to the Ephesians.

Col 3.2

and after the pynce that ruleth in the ayre namely, after y^e spire, which now worketh in the children of vnbeleue, * amonge whom we also had oure conuersacion in tyme past in the lustes of oure flesh, and byd the wyll of the flesh and of the mynde, and were naturally the children of wight, enen as well as other.

Esa. 45. b
Act. 15. b

But God which is riche in mercy thoro his greate lone wherwith he loued vs enē whā we were deed in synnes, hath quykened vs in Christ (* for by grace are ye saued) and hath raysed vs vp with him, and set vs with him in heauēly thinges thoro Christ Jesus, y^e in tymes to come he mighte shewe the excedinge riches of his grace, in kyndnesse to vs warde in Christ Jesu. For by grace are ye saued thoro faith, and that not of youre selues, for it is y^e gifte of God, not of woikes, lest eny mā shulde boast him selfe. For we are his workmanship, created in Christ Jesu * vnto good woikes, to y^e which God ordeyned vs before, that we shulde walke in them.

Tit 2. b

Wherefore remēbre, that ye (which afore tyme were Gentyles after the flesh, and were called vncircumcision, of thē that are called * circumcision after the flesh, which circumcision is made with the hande) that ye at the same tyme were without Christ, and reputed aleauntes from the comen welth of Israel, and were straungers from the Testaments of promes, therfore had ye no hope, and were without God in this worlde. But now ye that be in Christ Jesu, and afore tyme were farre of, are now made nye by the bloude of Christ.

Phil 3.2
Col 2. b

Esa 9. b
Col 1. b

For he is o^r peace, which of both hath made one, and hath broken downe the wall, that was a stoppe betwene vs, and hath also thoro his flesh put awaye the cause of hatred (namely the lawe of the commande mētes contayned in the lawe wrytten) that of wayne he mighte create one new man in him selfe, and make peace, and to reconcy le both vnto God in one body thoro the crosse, and so he slewe y^e hatred thoro his owne selfe, and came - and preached peace in the Gospell, vnto you which were a farre of, and to thē that were nye. For thoro him we both haue inraunce in one spire vnto the father.

Esa. 57. c

1. Cor. 2. b
1. Pet. 2. a

Now therfore ye are nomore gētes and straungers, but cītesīns with the sayntes, & of the housholde of God, buylded vpon * y^e foundation of y^e Apostles and prophetes * where Jesus Christ is y^e heade corner stone

in whom euery buyldinge coupled together, groweth to an holy temple in the L O R D E, in whom ye also are buylded together, to be an habitation of God in the spire.

The III. Chapter.

For this cause I Paul am * a prisoner of Jesus Christ for you heythen, accordinge as ye haue herde of y^e office of the grace of God which is geuen me to you warde. For by * reuelacion was this mystery shewed vnto me, as I wrote aboue in fewe wordes: wherby whan ye rede it, ye maye perceaue myne vnderstondynge in y^e mystery of Christ, which (mystery) in tymes past was not opened vnto the childre of mē as it is now declared to his holy Apostles and prophetes by the spire: namely, that the heythen shulde be inheritors also, and of the same body, and partakers of his promes in Christ by the Gospell, wherof I am made a mynister accordinge to the gifte of the grace of God, which is geuen me accordinge to the workynge of his power.

Act. 21. d

Gal 1. b

Vnto me * the leest of all sayntes is this grace geuen, that I shulde preach amonge the heythē y^e vnsearcheable riches of Christ, and to make all men se, what is the fullshyp of the * mystery, which frō the begynnynge of the worlde hath bene hyd in God, which made all thiges thoro Jesus Christ: to the intent that now vnto the rulers and powers in heauē mighte be knowne by the congregacion the manifolde wysdome off God, accordinge to y^e eternall purpose, which he hath shewed in Christ Jesu oure L O R D E by whom we haue boldnesse and inraunce in all confidēce thoro faith on him. Wherefore I desyre that ye saynte not because of my tribulacions, y^e I * suffre for you, which is youre prayse.

1. Cor. 4. a

Col 1. a

Col 1. e

For this cause I bowe my knees vnto the father of oure L O R D E Jesus Christ, which is the true father, ouer all that is called father in heaven and in earth, that he graunte you (accordinge to y^e riches of his glory) to be strengthened with power by his spire in y^e inwarde mā, that Christ maye dwell in you re hertes by faith, that ye beyng rooted and grounded in lone, maye be able to cōprehēde with all sayntes, what is the bredth, and the length, and the depth, and the heyth: and to knowe the lone of Christ, which lone yet passeth all knowlege: that ye maye be fylled with all maner of fulnesse of God.

Vnto him that is able to do excedinge abundantly, aboue all that we are or vn-

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derstonde(acordinge to y power that wor-
kech in vs) be prayse in the congregacion,
which is in Chust Jesu, at all tymes for euer
and euer, Amen.

The III. Chapter.

Therfore which am presoner in the
LORDE, exhorte you, that ye walke
as it becometh y^e callinge wherin
ye are called, with all humblenes off mynde
and mekenes, and longe sufferinge, forbea-
ringe one another in loue, and be diligent to
kepe the vnite of the spiret thorow the bon-
de of peace. One body and one spiret, euē as
ye are called in one hope of youre callinge.
One LORDE, one faith, one baptyme, one
God and father of vs all, which is aboue all,
and thorow all, and in you all.

Rom. 11. a * Vnto every one of vs is geuen grace,
2. Cor. 12. a acordinge to the measure off the gifte off
Gal. 5. c Chust. Therfore sayeth he: He is gone vp
an hye, and hath led awaye captiuite capti-
ue, and hath geuē giftes vnto men. That he
wente, vp what is it, but that he first came
1oh. 1. b downe in to y lowest partes of y earth: He
that came downe, is euen the same which
is gone vp aboue all heuens, to fulfill all.
1. Cor. 12. c * And y same hath set some to be Apostles,
some to be prophetes, some to be Euang. lis-
tes, some to be shepherdes & teachers, wher-
by the sayntes might be coupled together
thorow comen seruyce to the edifieng of y
body of Chust, tyll we all come vnto one ma-
ner of faith and knowlege of the sonne of
God, and become a perfecte man in to the
1. Cor. 14. a measure of the perfecte age of Chust: that
Col. 2. a we be nomore children, * waueringe & caried
about with every wynde of doctryne tho-
row the wickednes of men and craftynes,
wherby they laye awaye for vs so discea-
ue vs.

But let vs folowethe trueth in loue, and
in all thinges growe in him, * which is the
Eph. 1. c heade, euen Chust, in whom all the body is
and c coupled together, and one membre hangeth
by another thorow out all y ioyntes. * Wher-
Rom. 12. a by one mynistreth vnto another (acordinge
1. Cor. 12. b to the operacion as every membre hath his
measure) and maketh, that y body groweth
to the edifieng of it selfe in loue.

This I saye therfore, and testifie in the
LORDE, that ye walke nomore * as y other
theychen walke in the vanite of their mynde,
blynded in their vnderstondinge, beyng
straungers frō the life which is in God tho-
row the ignorance that is in them, becau-
se of the blyndnes of their hert: which beyng
past repentance, haue geuē them selues

ouer vnto wantonnes, to worke all maner of
uncleannes euen with gredynesse.

But ye haue not so learned Chust, yf so
be that ye haue herde of him, & are taught
in him, euen as the trueth is in Jesu. So then
as concernynge the conuersacion in tyme
past * laye from you that olde man which
marreth himselfe thorow disceuable lus-
tes: but be ye renued in the spiret of youre
mynde, and put on that new man, which is
shapen after God, in true righteousnes and
holynes. * Wherfore put awaye lyenge, and
speake every man the trueth vnto his negh-
boure, for as moch as we are membres one
of another. * Be angrie, but synne not. Let
not y Sonne go downe vpo youre wiath:
nether geue place to the bacbyter. He that
hath stollen, let him steale nomore: * but let
him labour rather, and do some good with
his hondes, that he maye haue to geue vnto
him that nedeth.

Let no filthy communicacion proceade
out of youre mouth, but that which is good
to edifye withall, whā nebe is, that it be gra-
cious to heare. And greue not the holy spire-
te of God, wherwith ye are * sealed vnto y
daye of redempcion. Let all bytternes, and
fearshes, and wiath, and roaringe, & cursed
speakyng be farre frō you with all malici-
ousnes. But be ye curteous one to another,
mercifull, * and forgeue one another, euē as
God hath forgeuen you in Chust.

The V. Chapter.

Be ye the * folowers therfore of God
as deare children, and walke in loue,
euen as Chust loued vs, and * gaue
him selfe for vs an offerynge and sacrifice
of a swete sauoure vnto God. As for whor-
dome and all uncleannes, or couetousnes, let it
not be named amōge you, as it becommeth
sayntes: * nether fylchines, ner folish talkyn-
ge, ner ieastynge (which are not comly) but
rather geuyng of thākes. * For be sure, that
no whore monger, or vncleane person, or co-
uetous person (which is a worshipper off
ymages) hath inheritaunce in the kyngdo-
me of Chust and of God. * (Let no man dis-
ceauē you with vayne wordes) for because
of these commeth the wrath of God vpon
the children of vnbelene. Be not ye therfore
companions with them. For sometyme ye
were darke nesse, * but now are ye lighte in the
LORDE.

Walke as the children of lighte. (* For
the frute of the spiret is all maner of good-
nes, and righteousnes and trueth:) and pro-

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ne what is pleasing vnto the LORDE, and haue no fellowship with y vnfruitfull workes of darknes, but rather rebuke the. For it is shame even to name those thinges, which are done of them in secreete. But all thinges are manifest, when they are rebuked of the lighte. For what so euer is manifest, that same is lighte. Therfore sayeth he: * Awake thou that sleepest, and stande vp fro the bedd, and Christ shal geue the lighte.

* Take hede therfore how ye walke circumspectly, not as the vnwyse, but as y wyse, and redeme the tyme, for it is a miserable tyme. Wherfore be not ye vnwyse, but vnderstande what the wil of the LORDE is, * and be not drunken with wyne, wherein is excessse: but be full of the spicke * and talke amonge youre selues of psalmes, and ymnes, and spirituall songes, synginge and makynge melody vnto the LORDE in youre hertes * geuyng thankes alwayes for all thinges vnto God the father, in the name of oure LORDE Iesus Christ, submyttinge yourselves one to another in the feare of God.

Let the women submytte them selues vnto their husbannes, as vnto the LORDE. * For the husbände is the wyues heade, euē as Christ also is the heade of the congregacion, and he is the Saviour of his body. Therfore as the congregacion is in subieccion to Christ, likewise let the wyues be in subieccion to their husbannes in all thinges.

Ye husbannes loue youre wyues, even as Christ loued the congregacion, * and gaue himselfe for it, to sanctifye it, * and clenched it in the fountayne of water by the worde, to make it vnto himselfe a glorious congregacion, hauynge no spot ner wrynkle, ner eny such thinge, but that it shulde be holy and without blame.

So oughte men also to loue their wyues, enen as their awne bodyes. Let that loueth his wife, loueth himselfe. For no mā euer yet hated his awne fleshe, but nourisheth and cherisheth it, even as the LORDE doth also the congregacion. For we are membres of his body, of his flesh and of his bones. * For this cause shal a man leaue father and mother, and cleue vnto his wife, and they two shal be one flesh: This is a greate secreete: but I speake of Christ and the congregacion. Neuertheles do ye so, that every one of you loue his wife enen as himselfe: but let the wife feare hir husbände.

The VI. Chapter.

Ye children, obey youre elders in the LORDE, for that is righte. Honour thy father and thy mother (* That is the first commandement, that hath eny promes) that thou mayest prospere, and lyue longe vpon earth. And ye fathers, prouoke not youre children vnto wrath, but brynge the vp in the nourture and informacion of the LORDE.

* Ye seruantes, obey youre bodily masters, with feare and tremblynge, in syngeles of youre hert, even as vnto Christ, not with scruyce onely in the eye sighte, as men pleasers: but as the seruantes off Christ, doynge the wyll off God from the hert with good wyll. Thynke that ye serue the LORDE and not me: and be sure, that what good soeuer a man doth, he shal receaue is a gayne of the LORDE, whether he be bonde or fre.

And ye masters, do even the same vnto the, puttyng awaye threatenynge, and knowe that even youre master also is in heauen, * nether is there eny respecte of persones with him.

Synally my biethren, be stronge in the LORDE, and in the power of his might: put on the arm of God, that ye may stande stedfast agaynst the craftie assautes off the deuell. For we wrestle not agaynst flesh and bloude, but agaynst rule, agaynst power namely, agaynst the rulers of the worlde, of the darknesse of this worlde, agaynst y spires of wickednes vnder the heauen. For this cause take ye the armour of God, y ye maye be able to resiste in the euell daye, and stande perfecte in all thinges.

* Stande therfore, and youre loynes gird aboute with the truth, hauynge on the brest plate of righteounes, and shod vpo y fete with the gospell of peace, that ye maye be prepared: About all thinges take holde of the shyld of faith, wherewith ye maye quenche all the fyrie dartes of the wicked. And take the helmet of saluacion, & the swerde of the spicke, which is the worde of God.

* And praye allwayes with all maner of prayer and supplicacion in the spicke, and watch there vnto with all instaunce and supplicacion for all sayntes and for me, that the worde maye be genen me, that I maye open my mouth boldly, to utter the secretes of the Gospell, wherof I am a messaunger in bondes, that I maye speake therein frely, as it becommeth me to speake.

But that ye maye also knowe, what case I am in, and what I do, Tychicus my deare

Eph. 6.2
Rom. 13.12

Col. 4.2

Eccles. 1.2
Col. 3.16

1. Tess. 5.1

Col. 3.1
1. Pet. 3.2
1. Cor. 11.2

Eph. 5.2
Gal. 3.1
* Tit. 2.2
1. Pet. 3.1

Gen. 2.2
Mat. 19.5
Marc. 10.2

Col. 3.1
Exo. 20.12

Col. 3.1
Tit. 2.2
1. Pet. 3.1

Eccles. 1.2
Col. 3.1

Act. 10.2
Roma. 13.1
Col. 3.1
1. Pet. 3.1

Deut. 21.1
Psalm. 111.2
1. Cor. 10.2
2. Cor. 10.2
Sap. 1.1

Luc. 18.2
1. Tess. 5.1
Col. 4.2
1. Tess. 5.2

Act. 4.1

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brother and faithfull mynister in the LORDE, shal shewe you all: whom I haue sent vnto you for the same cause, that ye mighte knowe what case I stonde in, and that he mighte comforte your hertes.

Peace be vnto the brethre, and loue with faith, from God the father, & from the LORDE Iesu Christ. Grace be with all them that loue oure LORDE Iesus Christ vnfaynedly. Amen.

Sent from Rome vnto the Ephesians, by Tichicus.

The Epistle of the Apostle S. Paul to the Philippians.

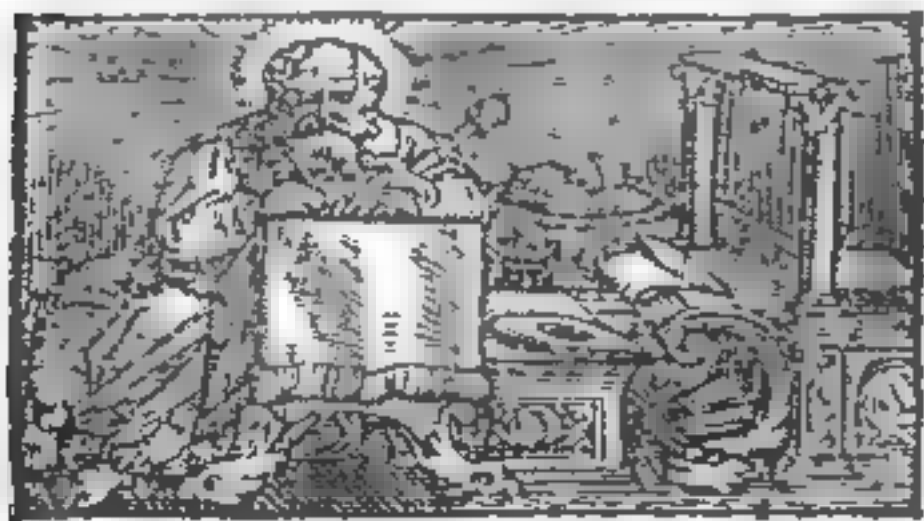
The summe of this epistle.

Chap. I. He exhorteth them to increace in loue, in knowlege and experience of godly thinges: maketh mention of his prisonment at Rome, is glad to heare Christ preached, is content ether to dye or lyue, and prayeth them to lede a godly conuersacion, to be of one mynde, and to feare no persecucion.

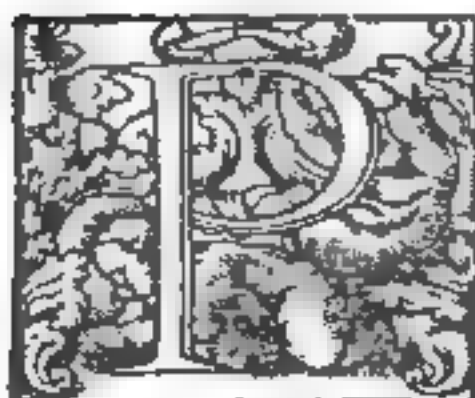
Chap. II. He exhorteth them to vniue and brotherly loue, and to beware of strife and vaine glory: And for a sure ensample he layeth Christ before them.

Chap. III. He warneth thē to beware of false teachers, whom he calleth dogges and enemies of Christ, and reproveth mā's owne righteousnesse.

Chap. IIII. He saluteth certayne of them, exhorteth them to be of honest conuersacion, and thanketh them because of the prouision, that they made for him beyng in prison.



The first Chapter.



Paul and Timotheus the seruantes of Iesu Christ. Vnto all the sayntes in Iesu Christ, which are at Philippos, with the Bishoppes and mynisters.

Grace be with you and peace from God oure father, and from the LORDE Iesus Christ.

* I thanke my God, as oft as I remembre you (which I allwayes do in all my prayers for you all, and praye with gladnesse) because of youre fellowship which ye haue in the Gospell from the first daye vnto now, and am surely certified of this, & he which hath begonne that good worke in you, shal go forth with it vntyll y daye of Iesus Christ: as it becommeth me to iudge of you all, because I haue you in my hert, as those that are partakers with me of grace in my bondes, in defendinge and stablyshinge of the Gospell.

For God is my * recorde, how I longe after you all euen fro the very hert rote in Iesus Christ. And for the same I praye, & yd loue maye increace more & more in all maner of knowlege and in all experience, & ye maye proue what is best, that ye maye be pure, & soch as hurte no mans conscience, vnto the daye of Christ: fylled with the frutes of righteousness, which come by Iesus Christ vnto the glorie and prayse of God.

I wolde ye vnderstode brethien, that my busynes is happened vnto the greater furtheraunce of the Gospell, so that my bondes in Christ are manifest thorow out all y iudgment hall, and in all other places: In so much that many brethien in the LORDE, are boldened thorow my bodes, and darre more largely speake the worde without feare. Some (no doute) preach Christ of enuye and stryfe, but some of good wil. The one parte preacheth Christ off stryfe and not purely, supposynge to adde more aduersite vnto my bondes. The other parte of loue, for they knowe that I lye here for the defence of the Gospell.

What then? So that Christ be preached all maner of wayes (whether it be done by occasion or of true meaning) I reioyce therein, and wil reioyce. For I knowe that the same shal chaunce to my saluacion, & thorow youre prayer and mynistryng of the spire of Iesu Christ, as I loke for and hope, that in nothinge I shalbe ashamed: but & with all cofidence (as allwayes in tymes past, eue so now) Christ shalbe magnified in my body whether it be thorow life or thorow deatch. For Christ is to me life, & deatch is to me auantage. But in as much as to lyue in y flesh is frutesfull to me for the worke, I wote not what I shal chose, for both these thinges lye harde vpon me. * I desyre to be lowsed, & to be with Christ, which thinge were much better (forme) but to abyde in the flesh is more nedefull for you.

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D And this am I sure of, that I shal abyde, and contynne with you all, for the furtheraunce and ioye of youre faith, that ye maye abundantly reioyse in Christ Iesu thorow me, by my comynge to you agayne. Onely let youre conuersacion be * as it becometh the Gospell of Christ, that whether I come & se you, or els be absent, I maye yet heare of you that ye cōtinue in one spere and one soule, labourynge (as we do) to mayntayne the faith of the Gospell, and in nothinge fearinge youre aduersaries, which is to them a token off perdition, but vnto you of saluacion, and that of God. For vnto you it is geuen, not onely that ye shulde beleue on Christ, but also suffre for his sake, and to haue euen the same fighte, which ye haue sene in me, and now heare of me.

Eph. 4. 2
Col 1. 2
1. Tim. 4. 2

The II. Chapter.

AS there be amonge you eny consolation in Christ, yf there be eny comforte of loue, yf there be eny fellowship off the spere, yf there be eny compassion and mercy, fulfyll my ioye, that ye drawe one waye, hauynge one loue, beyng of one accorde, and of one mynde: that there be nothinge done thorowstryfe and vayne glory, but that thorow mekenesse of mynde every man esteeme another better then himselfe: and let every mā loke not for his awne profet, but for the profet of other.

Let the same mynde be in you, that was in Christ Iesu: which beyng in the shappe of God, thought it not robbery to be equall with God, but made himselfe of no reputation, and toke vpon him the shappe of a seruaunt, * became like another man, and was founde in his apparell as a man: he humbled himselfe, and became obedient vnto the death, euen vnto the death of the crosse.

Heb. 5. 2

Mat. 28. 2
Heb. 2. 2
Esa. 45. 2
Dan. 7. 2
Ro 14. 2

* Therefore hath God also exalted him, and geuen him a name, which is aboue all names, * that in the name of Iesus every kne shulde bowe, both of thinges in heauen of thinges vpon earch, and of thinges vnder the earch, and that all tynge shulde confesse, that Iesus Christ is the LORDE vnto the prayse of God the father.

Wherfore my dearly beloued, as ye haue all wayes obeyed (not onely in my presence, but now also moch more in my absence) euen so worke out youre awne saluacion with feare and tremblynge. * For it is God which worketh in you both the wyll and the deed,

* Deu. 8. 2
Ezec. 36. 2
2 Cor. 1. 2
Heb. 13. 2

to the Philippians.

enen of his owne good wyll. Do all thinges without murmurynge and disputynge, that ye maye be faultles and pure, and the childre of God * without rebuke, in the myddes of y croked and peruerse nacion, * amonge whom so that ye shyne as lightes in the wolde, holdinge fast the worde of life, vnto my reioysynge in the daye of Christ, that I haue not runne in vayne, nether laboured in vayne. * Yee and though I be offered vpon the offerynge & sacrifice of youre faith, I am glad, and reioyce with you all: be ye glad also, and reioyce ye with me.

1. Pet. 2. 2
Math. 5. 2

Col. 1. 2

I trust in the LORDE Iesus, to sende Timotheus shortly vnto you, that I also maye be of good comforte, whan I knowe what case ye stonde in. For I haue no man that is so like mynded to me, which with so pure affeccio careth for you: for all other seeke their awne, not that which is Iesus Christes. But ye knowe the profet of him: for as a child vnto the father, so hath he mynistrd vnto me in the Gospell. Him I hope to sende, as soone as I knowe how it wyll go with me. But I trust in the LORDE, that I also my selfe shal come shortly.

Nevertheless I thoughte it necessary to sende vnto you the brother Ephraimitus, which is my companion in laboure and fellowe souldyer, and youre Apostell, and my mynister at mynede, for so moch as he longed after you all, and was full of heynenes, because ye had herde that he was sicke. And no dout he was sicke, and that nye vnto death: but God had mercy on him, and not on him onely, but on me also, lest I shulde haue had sorowe vpon sorowe.

I haue sent him therfore the more haistely, that ye mighte se him, and reioyce agayne, and that I also mighte haue the lesse sorowe. Receaue him therfore in the LORDE with all gladnes, * and make moch of soche: for because of the worke of Christ, he wente so farre, that he came nye vnto death, and regarded not his life, to fulfyll that seruyce which was lackynge on youre parte toward me.

Rom. 15. 2
Mar. 10. 2
1. Tim. 5. 2

The III. Chapter.

ORGAN my brethren, reioyce in the LORDE. Where as I wyte euer one thinge vnto you, it greueth me not, and maketh you the sinner. Bewarre off dogges, bewarre off cnell workers, bewarre off discension: * for we are the circumcision, euen we that serue God in the spere, and reioyce in Christ Iesu,

2

Rom. 1. 2
Col. 2. 2

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The III. Chapter.

and haue no confidence in the flesh, though I haue wherof I mighte reioyce in y^e flesh. If eny ocher man thynke that he hath wherof he mighte reioyce in the flesh, moch more I, which was circūcysed on the eight daye, one of the people of Israel, of the trybe off Ben Iamin, an hebrue of the hebrues: as concernynge the lawe * a Pharise: as concernynge feruentnes * I persecuted the cōgregation: and as touchinge the righteousnes which is in the lawe, I was vnrēbutable.

* But the thinges that were vauntage vnto me, haue I counted losse for Chustes sake. Yee I thynke all thinges but losse, for that excellent * knowleges sake of Christe Iesu my LORDE: for whom I haue counted all thinge losse, and do indge them but donge, that I mighte wyne Christe, & be founde in him, not hauynge myne awne righteousnes which cometh of the lawe, but by the faith of Christ (namely) the righteousnes which cometh of God in faith, to knowe him and the vertue of his resurreccion, and the fellowship of his passion, * that I maye be conformable vnto his death, yff by eny meanes I mighte attayne to the resurreccion from the deed. Not that I haue attained vnto it all ready, or that I am already perfecte: but I folowe, yf I maye comprehend that, wherin I am comprehended off Christe Iesu. Brethren, I counte not my selfe yet that I haue gotten it: but one thinge I saye: I forget that which is behynde, and stretch my selfe vnto that which is before, & pcease vnto y^e marck apoynted, to opeyne the rewarde of the hye callinge of God in Christe Iesu.

Let vs therfore (as many as be perfecte) be thus wyse mynded: and yf ye be otherwyse mynded, I praye God open euen this vnto you. Neuertheles in that wher vnto we are come, let vs procede by one rule, that we maye be of one accorde. Brethren, be ye y^e followers of me, and loke on the which walke euē so as ye haue vs for an ensample. For many walke (off whom I haue tolde you often, but now I tell you wepyng) euē enemies of the crosse of Christe, whose ende is damnacion, * whose God is the bely, & whose glory shalbe to their shame, which are earthly mynded. * But oure conuersacion is in heauen, from whence we loke for the Sauoure Iesu Christe y^e LORDE, * which shal chaūge o^r vyle body, y^e it maye be like fashioned vnto his glorious body, acordinge to y^e workynge wherby he is able to subdue all thinges vnto himselfe.

Wherfore my brethre dearly beloued & I longed for, my ioye & my crowne contynue so in the LORDE ye beloued. I praye Euodias, & beseeke Syntyche, that they be of one mynde in the LORDE. Yee and I beseeke the my faithfull yock fellows, helpe the women, which haue laboured with me in the Gospell, with Clement & with my other helpers, * whose names are in the booke of life. Reioyce in the LORDE allwaye, & agayne I saye, Reioyse. Let youre softnes be knowne vnto all men. The LORDE is enen at hande. Be not carefull, but in all thinges let y^e petitions in prayer and supplicacion, with geuyng of thankes be knowne before God. And y^e peace of God, which passeth all vnderstōdinge, kepe youre hertes and myndes in Christe Iesu.

Furthermore brethren, what soeuer thinges are true, what soeuer thinges are honest, what soeuer thinges are iust, what soeuer thinges are pure, what soeuer thinges pertaine to loue, what soeuer thinges are of honest repute: yf there be eny vertuous thinge, yf there be eny laudable thinge, haue those same in y^e mynde, which ye haue both lerned and receaued, and herbe and sene in me: those thinges do, and the God of peace shal be with you. I reioyse greatly in y^e LORDE, that now at the last ye are renyued agayne to care for me, as ye cared for me afore, but ye lacked oportunitie. I speake not this because of necessite: for I haue lerned in what soeuer estate I am, * therewith to be contente I can be lowe, and I cā be hye. Every where and in all thinges I am mee, both to be full, and to be hongrie: to haue plenty, and to suffre nede. I can do all thinges thorow Christe, which strengeth me. Notwithston dinge ye haue done well, that ye bare parte with me in my tribulacion.

But ye of Philippos knowe, that in the begynnynge of the Gospell whan I departed fro Macedonia, no congregacion bare parte with me concernynge geuyng and receauynge, but ye onely. For vnto Tessalonica ye sent once and afterwarde agayne vnto my necessite. Not that I seeke gistes, but I seeke the frute, that it be abundaunt in y^e rekenynge. For I haue all, and haue plenty. I was euen fylled whā I receaued of Epaphroditus, that which came from you, an odoure of sweetenes, * a sacrifice accepted & pleasaunt vnto God. My God fulfill all y^e nede, acordinge to his riches in glory iⁿ Christe Iesu.

The Epistle

Vnto God and oure father be prayse for
euer and euer Amen.

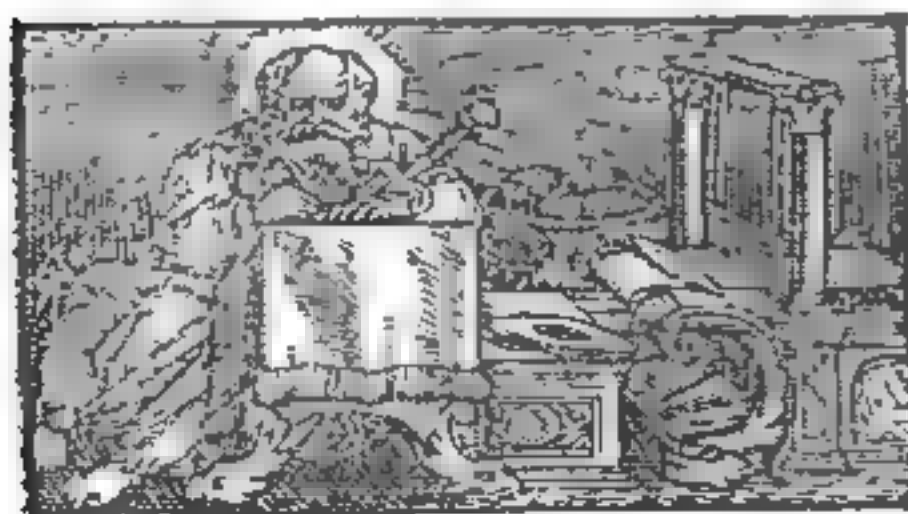
Salute all y^e sayntes in Christ Jesu. The
brethre that are with me, salute you. All the
sayntes salute you, but specially they that
are of the Emperours house. The grace of
oure LORDE Jesu Christ be with you all,
Amen.

Wrytten from Rome by
Epaphroditus.

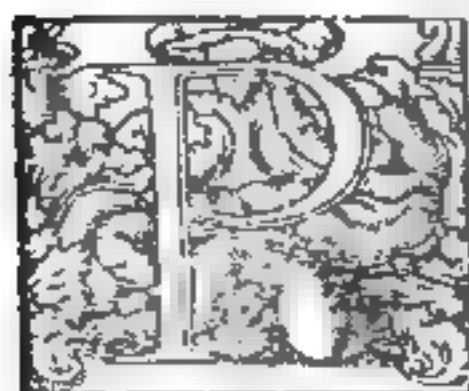
The Epistle of the Apostle S. Paul to the Colossians.

The summe of this Epistle.

- Chap. I.** He geueth thankes vnto God for
their faith, loue, and hope: prayeth for their
increase and sheweth how we are the Kyngdo-
me of God, opayned by Christ, which is the
heade of the congregacion.
- Chap. II.** What greute care paul toke for
all congregacions. He exhorteth them to be
stedfast in Christ, to beware of false teachers
and worldly wysdome, and describeth the fal-
se prophetes.
- Chap. III.** He putterh them in remembraunce
of the spirituall resurreccid, to laye asyde all
maner of corrupte lyuynge, to be frutesfull in
all godlynesse and vertue, and sheweth all de-
grees their dutye.
- Chap. IIII.** He exhorteth them to be feruent in
prayer, to walke wysely vnto them that are
not yet come to the true knowlege of Christ,
and so salureth them.



The first Chapter.



Paul an Apostle of Je-
su Christ by the will of
God, and brother Ti-
motheus.

To y^e sayntes which
are at Colossa and bre-
thren that beleue in
Christ.

Grace be with you and peace from God

to the Colossians.

oure father & fro the LORDE Jesus Christ.

* We geue thankes vnto God and the fa-
ther of oure LORDE Jesus Christ, prayen-
ge allwayes for you (sence we herde of youre
faith in Christ Jesu, and of youre loue to all
sayntes) for y^e hopes sake which is layed vp
in stoare for you in heauen: of the which ye
haue herde before by the worde of truethe in
the Gospell, which is come vnto you, euē as
it is into all the worlde: and is frutesfull, as it
is in you, sence y^e daye y^e herde and knewe
the grace of God in y^e truethe, as ye learned
of * Epaphras oure deare felowe seruaunt,
which is a faithfull mynister of Christ for
you, which also declared vnto vs youre loue
in the spere.

* For this cause we also, sence the daye y^e
we herde of it, ceasse not to praye for you, &
desyre that ye mighte be fulfylled with the
knowlege of his will, in all wysdome and
spirituall vnderstondinge, that ye mighte
walke worthy off the LORDE, to please
him in all thinges, and to be frutesfull in all
good workes, and growe in the knowlege of
God: & to be strengthened wth all power acor-
dinge to the mighte of his glory, to all pa-
cience and longsufferynge wth ioyfulness,
and geue thankes vnto the father, which
hath made vs mete for the inheritaunce of
sayntes in lighte.

Which hath deliuered vs fro the power
of darknesse, & translated vs in to the Kyng-
dome of his deare sonne (* in whom we ha-
ue redempcion thorow his bloude, namely,
the forgiuenes of synnes.) * Which is the
ymage of the inuisyble God, first begotte be-
fore all creatures. * For by him were all thin-
ges created, that are in heauen and earth,
thinges visyble and thinges inuisyble, whe-
ther they be maiesties or lordshippes, ether
rules or powers: All thinges are created
by him and in him, and he is before all
thinges, and in him all thinges haue their
beynge.

* And he is the heade of the body, name-
ly, of the cōgregacion: he is the begynnyn-
ge and first begotten from the deede, that in
all thinges he mighte haue the premyne-
ce. For it pleased the father, that in him shul-
de dwell all * fulnesse, and that by him all
thinges shulde be * reconciled vnto himsel-
fe, whether they be thinges vpon earth or
in heauen, that thorow the bloude on his
crosse he mighte make peace enen thorow
his owne selfe. And you (which were in ty-
mes past straungers and enemies, because
your myndes were set in euell workes) hath

Phil. 1. a
1. Tess. 1. a

Col. 4. b

Eph. 1. c
Phil. 1. b
1. Tess. 1. b

1 Joh. 1. b

Eph. 1. a

1 Cor. 4. a
Heb. 1. a

Psal. 91. a
Heb. 1. a

Eph. 1. c
and 4. b
1. Cor. 15. c
Apoc. 1. a

Col. 1. b
* Rom. 3. c
2. Cor. 5. c

He now reconcyled in the body of his flesh thorow death, to make you holy, and unblameable & without fante in his awne sighte, yf ye contynue grounded and stablished in the faith, and be not moved awaye from y hope of the Gospell, wherof ye haue herde: which is preached amonge all creatures y are vnder heauen, wherof I Paul am made a mynister.

Now ioye I in my sufferynge, which I suffre for you, and fulfill that which is behynde of the passions of Christ in my flesh, for his bodyes sake, which is the congregation, wherof I am made a mynister, acordinge to y Godly office of preachinge, which is geuen vnto me amonge you, that I shulde richely preach the worde of God, namely, that mystery which hath bene hyd sence the worlde beganne, and sence the begynnyng of tymes: but now is opened vnto his sayntes, to whom God wolde make knowne the glorious riches of this mystery amonge y heythen: which (riches) is Christ in you, cū he that is the hope of glory, whō we preach, and warne all men, and teach all men in all wysdome, to make everyman perfecte in Christ Jesu: Wherin I also labour, and stryue acordinge to the workynge of him which worketh mightely in me.

The II. Chapter.

Wolde ye knowe what fightinge I haue for youre sakes, and for them of Laodicea, and for as many as haue not sene my personne in the flesh, that their hertes mighte be comforted and knytt together in loue, to all riches of full vnderstōdinge, which is in the knowlege of the mystery of God the father and of Christ, in whom are hyd all the treasures of wysdome and knowlege.

This I saye, lest any man shulde begyle you with entysinge wordes. For though I be absent in the flesh, yet am I presene with you in the spiete: ioyenge, and beholdinge youre order and the stedfastnes of youre faith in Christ. As ye haue therfore receaued Christ Jesu the LORDE, euen so walke in him, and be roted & buylded in him, and be stedfast in faith, as ye haue learned: & be plenteous in the same in geuyngethankes.

Beware lest any mā spoyle you thorow philosophy and disceatfull vanite after the tradicions of men, and after the ordinaūces of the worlde, and not after Christ. For in him dwelleth all the fulnes of the Godhead bodily, and ye are complete in him, which is the heade of all rule and power: in whom

also ye are circumcysed with circumcision without handes, by puttyng of the synfull body of the flesh: (namely) with the circumcysion of Christ, in that ye are buried with him thorow baptyme: in whom ye are also rysen agayne thorow faith, that is wrought by the operation of God, which raysed him vp from the deed.

And with him he quychened you, whan ye were deed in synnes, and in the vncircumcision of youre flesh, and hath forgiven vs all synnes, and put out the handwrytinge that was agaynst vs (cōtayned in the lawe wrytten) and that hath he taken out of the waye, and fastened it to the crosse: And hath spoyled rule and power, and hath made a shewe of them openly, and triumphed ouer them in his awne persone.

Let no man therfore trouble youre consciences aboute meate or drynke, or for a pece of an holy daye, as the holy daye of y newe Moone, or of the Sabbath dayes, which are the shadowe of the thinges that were for to come: but the body selfe is in Christ. Let no man make you shote at a wronge mark, which after his owne chosynge walketh in humblenes and spirituall ye of angels, thinges which he neuer sawe, and is wayne, and pust vp in his owne fleshly mynde: and holdeth not himselfe to the heade, wherof the whole body by ioyntes and complex recea- neth nourishment, and is knyt together, and so groweth to the greatnes that commeth of God.

Wherfore yf ye be deed with Christ from the ordinaūces of the worlde, why are ye holden the with soch tradicions, as though ye lyued after the worlde? As whan they saye: Touch not this, taist not that, handle not that. All these thinges do hurte vnto men, because of the abuse of them, which abuse cometh onely of the commaundementes and doctrynes of men: which thinges haue a shyne of wysdome thorow chosen spiritualtie and humblenes, and in that they spare not the body, and do the flesh no worshipec vnto his nebe.

The III. Chapter.

If ye be rysen now with Christ, seke those thinges then which are aboue where Christ is, syttinge on the righte hande of God. Set youre mynde on the thinges which are aboue, not on y thinges that are vpon earth. For ye are deed, and youre life is hyd with Christ in God. But whan Christ o life shal shewe himselfe, the shal ye also appeare with him in glory.

The Epistle

Ephes. 2. 3. * Mortifye therfore youre members which are vpon earth, whoredome, vncleannes, vnnatural lust, euell concupiscence, and couetousnes, which is a worshippynge of Idols: * for which thinges saues the wrath of God cometh vpon the children of vnbelleue: in the which thinges ye walked some tyme, whan ye lyued in them.

Rom. 8. 2. * But now put all awaye fro you: wrath, fearcenesse, maliciousnes, cursed speakynge, fylthie wordes out of youre mouth. & ye not one to another. * Put of y^e oldema with his workes, and put on y^e newe, which is renued in knowlege after y^e ymage of him that made him: * where there is no Greke, Jewe, circumcision, vncircumcision, Barbarous, Sithian, boode, fre: but Christ is all and in all.

B Now therfore as the electe of God, holy and beloued, put on tender mercye, kyndnes, humblenes of mynde, mekenesse, longe sufferynge, forbearinge one another, and forgeyng one another, yf eny man haue a quarrell agaynst another. Like as Christ hath forgiven you, euen so do ye also. But aboue all thinges put on lone, which is the bonde of perfectnesse. And the peace of God rule in youre hertes, to the which (peace) ye are called also in one body: and se y^e ye be thankfull.

Ephes. 5. b Let y^e worde of Christ dwell in you plentifully in all wysdome. * Teach and exhorte youre awne selues with psalmes and ymnes, and spirituall songes which haue sauoure with them, synginge in youre hertes to the **LORDE**. * And what soeuer ye do in worde or worke, do all in the name of the **LORDE** **Jesu**, * and geue thankes vnto God the father by him.

C * Ye wyues, submytte youre selues vnto youre husbandes, as it is comly in the **LORDE**.

Ephes. 5. a Ye husbandes, loue youre wyues, and be not bytter vnto them.

* Ye children, obeye youre elders in all thinges, for that is well pleasynge vnto the **LORDE**.

Ye fathers, rate not y^e children, lest they be of a desperate mynde.

Ephes. 6. a * Ye seruantes, be obedient vnto youre bodely masters in all thinges, not with eye seruyce as men pleasers, but in synglenes of hert, fearinge God. What so euer ye do, do it hertely, euen as vnto the **LORDE** and not vnto men. And be sure, that of the **LORDE** ye shal receaue the rewarde of y^e enheritaunce: for ye serue the **LORDE** Christ. But he that doth wronge, shal receaue for the wrong

to the Colossians.

ge that he hath done, * for there is no respect of persons (with God.) **Act. 10. d**
Rom. 2. b

* Ye masters, do vnto youre seruantes that which is iust and equall, and knowe, y^e ye also haue a master in heauen. **Ephes. 6. 3**

The III. Chapter.

Contynue in prayer, and watch in the same with thankesgeuyng, and praye also together for vs, that God open vnto vs the dore of the worde, to speake the mystery of Christ (wherfore I am also in bonds) that I maye utter y^e same, as it becometh me to speake. * Walke wysely towards them that are without, and redeme y^e tyme. Let youre speach be allwaye sauorable, seasoned with salt, that ye maye knowe how to answer euerie man. **Ephes. 6. 6**
2. Tess. 1. 3

Tichicus the deare brother and faithfull mynister & felowe seruaunt in y^e **LORDE**, shal tell you what case I am in. Whom I haue sent vnto you for the same purpose, that he mighte knowe how ye do, & that he mighte comforte youre hertes, with one Onesimus a faithfull and beloued brother, which is one of you: they shal shewe you of all thinges, which are adoyng here. Aristarchus my prision felowe saluteth you, and * **Marcus Barnabasses** sisters sonne, touchinge whom ye receaued commaundementes: If he come vnto you, receaue him, and **Jesuo**, which is called **Iustus**, which are of the circumcision. These onely are my helpers in the kyngdome of God, which were to my consolation. **Philom. 1. b**

* **Epaphras** a seruant of Christ, which is one of you, saluteth you, & allwaye labourerth feruently for you in prayers, y^e ye maye stonde perfecte and full, in all that is the wil of God. I beare him recorde, that he hath a feruent mynde for you, and for the at **Laodicea**, and at **Hierapolis**. Deare **Lucas** the phisician saluteth you, and so doth **Demas**, **2. Tim. 4. b**
Salute the brethre, which are at **Laodicea**, and salute **Nymphas**, and the congregacion which is in his house. And whan the epistle is red of you, cause it to be red also in the congregacion at **Laodicea**, & that ye likewise read the epistle of **Laodicea**. And saye to **Archippus**: Take heed to the office which thou hast receaued in the **LORDE**, that thou fulfill it. My salutacion with the hnad of me **Paul**. Remembre my bonds. * Grace be with you, Amen. **2. Tess. 3. b**

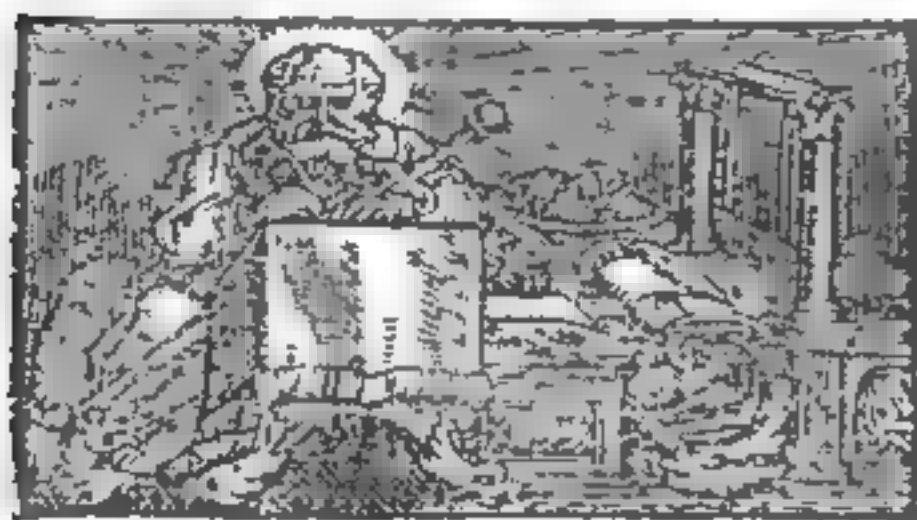
Sent from Rome by Tichicus and Onesimus.

The first Epistle The first Epistle of the Apostle S.

Paul to the Thessalonians.

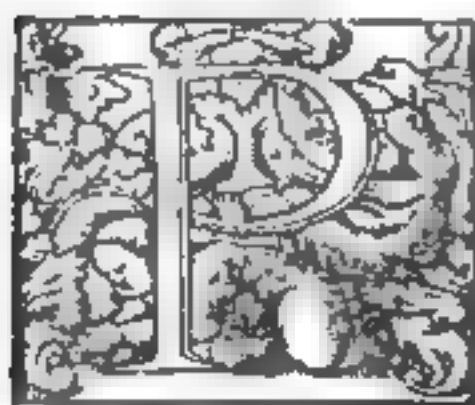
The summe of this Epistle.

- Chap. I.** He thanketh God for them, that they are so stedfast in faith and good workes, and receave the gospell with such earnest.
- Chap. II.** He putterh them in mynde of the godly conuersacion that he led amonge them when he preached the gospell vnto them, than keth God that they receaue his worde so frute fully, and excuseth his absence.
- Chap. III.** He sheweth how greatly he was re- ioyced, whā Timothy tolde him of their faith and loue.
- Chap. IIII.** He exhorteeth them to stedfastnesse, to kepe them selues from synne and vnclenly conuersacion, to loue one another: rebuketh ydil nesse, and speaketh of the resurrection.
- Chap. V.** He enfourmeth them of the daye of dome and comyng of the LORDE, exhorteth them to watch, and to regarde sodly as preachyng Gods worde amonge them.



The first Chapter.

23



Paul and Siluanus and Timotheus.

Vnto the cōgrega- tion of the Thessalony- ans, in God the father and in the LORDE Je- sus Chust.

Grace be with you, and peace from God our father and from the LORDE Jesus Chust.

Phil. 1.2
Col. 1.2

1. Tim. 1.2

1 Cor. 2.2
and 4.6

We geue thankes vnto God allwaye for you all, makynge mētion of you in e^r prayers without ceassynge, and call to remembraunce youre worke in the faith, and youre labour in loue, & youre patience in hope, & which is our LORDE Jesus Chust before God our father: Because we knowe (brethren, beloved of God) how that ye are electe: for our Gospell hath not bene with you in worde onely, but both in power and in the holy goest, and in moch certayntie, as ye knowe after what maner we were amonge you for youre sakes.

to the Thessalonians. Fo. lxxix.

And ye became the folowers of vs and of the LORDE: and receaued the worde in moch affliction with ioye of the holy goest: so that ye were an example to all that beleued in Macedonia and Achaia. For frō you was the worde of the LORDE noysed out, not onely in Macedonia & Achaia, but in all quarters also is yō faith in God spred abrode so that it nedeth not vs to speake eny thinge at all. For they them selues shewe of you, what maner of entrynge in we had vnto you, and how ye are turned vnto God from ymages, for to serue the lyuynge and true God, and to loke for his sonne from heaue: whom he raysed vp from the deed, euen Jesus, which hath deliuered vs frō the wrath to come.

Act. 1.6

1oh. 1.6

The II. Chapter.

For ye youre selues (brethren) knowe of our intraunce vnto you, how that it was not in wayne, but as we had suffred afore, & were shamefully intreated at Philippos (as ye knowe) we were bolde in our God, & to speake vnto you of the Gospell of God with moch stryuyng. For our ex- hertacion was not to brynge you to erreure ner yet to vnclennes, nether was it with gy- le: but as we are allowed of God, that the Gospell shulde be comyncted vnto vs to preache, euen so we speake, & not as though we wolde please mē, but God, which tryeth our herces.

Act. 16.6

Act. 17.2

Gal. 1.6

For we haue not gone aboute with flate- ringe wordes (as ye knowe) ner wayted for our owne profic: & God is recorde) nether soughte we prayse of men, nether of you ner of eny other, whan we mighte haue bene chargeable vnto you as the Apostles off Chust, but we were tender amonge you.

Phil. 1.6

Like as a noisse cherisheth hir children, euen so had we hartely affection towarde you, and wolde with good wyl haue dealte vnto you, not onely the Gospell of God, but our lyues also, because ye were deare vnto vs.

23

We remembre brethren our labour and tranayle. For daye and night wroughte we (because we wolde not be chargeable vnto eny of you) and preached the Gospell of God amonge you. We are witnesses, and so is God, how holyly and iustly and vnblameable we behaued our selues amonge you that beleue: as ye knowe, how that as a father his children, euen so exhorted we and comfor- ted and besoughte euery one of you, that ye wolde walke worthely before God, which hath called you vnto his kyngdome & glory.

Act. 10.6
2. Thess. 2.2

The first Epistle

For this cause thanke we God without ceasing, because that whā ye receaved of vs the worde of the preaching of God, ye receaved it not as þ̄ worde of men, but (eue as it is of a truthe) the worde of God, which worketh in you that belene.

C For ye brethren are become the folowers off the congregacions off God which in Jewry are in Christ Jesu, so that ye haue suffred euen like thinges of youre kynsmen, as they haue suffred of the Jewes. Which as they put the LORDE Jesus to death, and their awne prophetes, euen so haue they persecuted vs also, and please not God, and are contrary to all men, & forbyddinge vs to speake vnto the heythens that they mighte be saued, to fulfill their synnes allwaye: for the wrath is come vpon them already vnto ȳtremost.

But we (brethren) for as moch as we haue bene kepte from you for a season, as concerninge the bodily presence, but not in the hert, we haue haisted the more with greates desyre to se you personally. Therfore wolde we haue come vnto you, (I Paul) two tymes, & but Sathan withstode vs. For who is oure hope, or ioye, or crowne of reioysing? are not ye it in ȳ sighte of oure LORDE Jesus Christ at his comynge? Yes ye are oure prayse and ioye.

The III. Chapter.

A Therefore sence we coulde no longer forbear, we thought it good to remayne at Athens alone, & sent Timothens oure brother and mynister of God, and oure helper in þ̄ gospell of Christ, to stablysh you and to comforte you in youre faith, that noman shulde be moued in these troubles: (for ye youre selues knowe, that we are euen appoynted there vnto. And whan we were with you, we tolde you before, that we shulde suffre tribulacion, euen as it is come to passe, & as ye knowe.) For this cause seyng I coulde no longer forbear, I sent, that I mighte haue knowlege of youre faith, lest happily the tempter had tempted you, and lest oure laboure had bene in vayne.

B But now that Timothens is come frō you vnto vs, and hath shewed vs of youre faith and loue, & how that ye haue allwaye good remembraunce of vs, desyringe to se vs as we also longe to se you: therfore brethren we haue consolacion in you in all oure trouble and necessite thorow youre faith. For now are we alyue, yf ye stonde stedfast in ȳ LORDE. For what thankes can we recom-

to the Thessalonians.

pence to God agayne for you, because of this ioye that we haue concerninge you before oure God? We praye exceedingly daye and night, that we mighte se you presently, and fulfill that which is lackyng in ȳr faith.

God himselfe oʳ father & oʳ LORDE Jesus Christ gyde our iourney vnto you. But the LORDE increace you, & make you flowe ouer in loue one towarde another, and towarde all men (euen as we do towarde you) that ȳr hertes maye be stable and vnblameable in holynes before God oure father, at the comynge of oure LORDE Jesus Christ with all his sayntes.

The III. Chapter.

Furthermore we beseeke you brethren and exhorte you in the L O R D E Jesus, that ye increace more and more, euen as ye haue receaved of vs how ye oughte to walke and to please God. For ye knowe what commaundementes we gaue you by oure LORDE Jesus Christ. For this is the will of God, euen youre sanctification, that ye shulde absteyne from whoredome, & ȳ every one of you shulde knowe how to kepe his vessell in holynes and honoure, & not in the lust of concupiscence, & as the heythens which knowe not God. And that no man go to farre, ner defraude his brother in bargayninge. For the LORDE is the auenger of all such thinges, as we haue sayde & testified vnto you afore tyme. For God hath not called vs to uncleannesse, but vnto holynes. & he therfore that despyseth, despyseth not man, but God, & which hath geuen his holy sperte in to you.

But as touchinge brotherly loue, ye neede not that I wyte vnto you, & for ye youre selues are taught of God to loue one another: yee and that thinge ye do vnto all the brethren, which are thorow out all Macedonia. But we beseeke you brethren that ye increace yet more and more, and that ye study to be quyet, and to medle with youre awne busynesse, & and to worke with youre awne handes, as we commaunded you, that ye maye walke honestly towarde thē that are without, and that nothinge be lackyng vnto you.

We wolde not brethren that ye shulde be ignorant concerninge them which are fallen a slepe, that ye sorrowe not as other do which haue no hope. For yf we beleue that Jesus dyed and rose agayne, euen so thē also which slepe by Jesus, shal God brynge with him. For this we saye vnto you in the worde of the LORDE, & that we which lyue and are remainyng in the comynge of the LORDE,

Rom. 12. 1
Eph. 5. b

1 Th. 5. d
1 Cor. 7. 2

Rom. 1. c

Luc. 10. b

1 Cor. 13. b
and 6. c

1 Joh. 4. e

Act. 20. e
2 Th. 1. b

1 Cor. 13. f

The first Epistle

Mat. 24. c
Ioh. 3. c
Act. 1. b
1. Tess. 3. a
shal not come yet they which slepe. For the
LORDE himselfe shal come downe fro hea-
uen with a shoute and voyce of 3 Archan-
gell and with the trompe of God, and the
dead in Christ shal aryse first: then shal we
which lyue and remayne, be caught vp w
them also in the cloudes, to mete the LOR-
DE in the ayre, and so shal we euer be with
the LORDE. Wherfore comforte youre sel-
ues one another with these wordes.

The V. Chapter.

1. **W** Of y tymes and seasons (brethre)
it is no nede to wryte vnto you. For
ye youre selues knowe perfectly, that
the daye of the LORDE shal come euen as
a thefe in the nighte. For when they shal
saye: Tush, It is peace, there is no daunger,
then shall soden destruction come vpo the,
euen as the payne of a woman trauaylinge
with childe, and they shal not escape. But
ye brethien are not in darknes, that that
daye shulde come on you as a thefe. Ye are
altogether children of lighte, and children
of the daye. We are not of the night, nether
of darknesse.

2. **W** Therefore let vs not slepe as do other,
but let vs watch, and be sober. For they that
slepe, slepe in the nighte: and they that be
drunken, are drunken in the nighte. But let
vs which are of the daye, be sober, armed w
the brestplate of faith and loue, and with 3
helmet of hope to saluacion.

3. **W** For God hath not appoynted vs vnto
wrath, but to obtayne saluacion by 3 mea-
nes of oure LORDE Iesu Christ, which dyed
for vs: that whether we wake or slepe, we
shulde lyue together with him. Wherfore
comforte youre selues together, and edifye
one another, euen as ye do.

4. **W**e beseeke you brethien, that ye knowe
them which labour amonge you, and haue
the oversight of you in the LORDE, and ge-
ue you exhortacion, that ye haue the mo-
re in loue for their workes sake, and be at pea-
ce with them. We desyre you brethie, warne
them that are unruly, comforte the feble myn-
ded, forbear the weak, be patient toward
all men. Se that none recompence euell for
euell vnto eny man: but euer folowe that
which is good, both amonge youre selues and
to all men.

5. **R**eioyse alwaye, praye contynnally, in
all thinges be thankfull: for this is the wyll
of God in Christ Iesu toward you. Quench
not y sperte: despise not propheciages: pro-
ue all thinges, & kepe y which is good. Absteyn
fro all suspicious thinges. The very God

to the Thessalonians. Ho. xc.

of peace sanctifye you thorow out. And I
praye God, that youre whole sperte, soule &
body be kepte blameles vnto y comynge of
oure LORDE Iesus Christ. Faithfull is he
which hath called you, which wil also do it.
Brethien, praye for vs. Greete all the brethie
with an holy kysse. I charge you by y LOR-
DE, that this epistle be red vnto all y holy
brethien. The grace of oure LORDE Je-
sus Christ be with you, Amen.

The first Epistle to the Thessalonians, sent from Athens.

The seconde Epistle of the Apostle S. Paul to the Thessalonians.

The summe of this epistle.

Chap. I. He thanketh God for their faith
and loue, and prayeth for the increase of the
same.

Chap. II. He sheweth them that the daye of
the LORDE shal not come, till the departinge
fro the faith come first: and therefore he exhor-
teth them not to be disceaued, but to stande
stedfast in the thinges that he hath taught
them.

Chap. III. He desyreth them to praye for him
that the gospell maye prosper, and geueth the
warnynge to reprove the ydle, and yf they wil
not labour with their handes, that they shal
not eate.

The first Chapter.



Paul and Siluanns
and Timotheus.

To the congrega-
cion of y Thessalonians
in God oure father and
in the LORDE Iesus
Christ.

Grace be with you,
and peace from God oure father, and from
the LORDE Iesus Christ.

We are bounde to thanke God allwayes
for you brethien, as it is mete: because that
yours faith groweth exceedingly, and the
loue of euery one of you increaseth toward
another amonge youre selues, so that we oure
selues make oure boast of you (in the congre-
gacions of God) of youre paciēce and faith
in all youre persecucions and troubles that
ye suffre, which is a token of the righteous
iudgment of God, that ye are counted wor-
thy of the kyngdome of God, for the which
ye also suffre.

For it is a righteous thinge with God,

The ii. Epistle

Mat 24. c
and 25. c
2. Pet 3. a

Rom. 2. a
Sap. 5.

Esa. 2. b

to recōpence tribulacion vnto the þ trouble you: but vnto you which are troubled, rest with vs, & whā the LORDE Jesus shal shewe himselfe from heauen, with the angels of his power, and with flammynge fyre, to geue vengeance vnto them that knowenot God, & to them that obeye not the Gospell of oure LORDE Jesus Christ. Which shal be punysshed with euerlastinge damnacion, & from y presence of the LORDE, and from the glory of his power, whan he shal come to be gloufied in his sayntes, and to be come maruelous in all them that belene: because ye haue beleued oure testimony vnto you of the same daye. Wherfore we praye allwayes for you, that oure God make you worthy of y callinge, and fulfill all delectacion of goodnes, and the worke of faich in power, that y name of oure LORDE Jesus Christ maye be praysed in you, and ye in him, acordinge to the grace of oure God, and of the LORDE Jesus Christ.

The II. Chapter.

2 Beseeke you brethrien by the comynge of oʒ LORDE Jesus Christ, and in that we shal assemble vnto him, that ye be not sodenly moued frō youre mynde, and be not troubled, nether by spiere, nether by wordes, ner yet by letter, which shulde seme to be sent from vs, as though y daye of Christ were at hande. Let no man disceauē you by eny meanes. For the LORDE cometh not, excepte the departynge come first, and that that Man of synne be opened, euen the sonne of perdition, which is an aduersary, and is exalted aboue all þ is called God or Gods seruyce, so that he setteth as God in the temple of God, and boasteth himselfe to be God.

Dan. 9. e
1. Tim. 4. a

1. Cor. 2. b
* Dan. 11. e

1. Joh. 1. c

Tob 15. d
Esa 11. a
Dan. 8. d

Deut. 13. a

Mat. 24. b

Zach 1. a
Rom. 1. d

Remembre ye not, that whan I was yett with you, I tolde you these thinges: And now ye knowe what withholdeth it, euē that it mighte be vttered at his tyme. (For the mystery of the iniquyte worketh already, tyll he which now onely letteth, be takē out of the waye.) And then shal that wicked be vttered, & whom the LORDE shal cōsume with y spiere of his mouth, & shal destroye with the appareance of his comynge: euen him, whose comynge is after the wyng of Sathan & with all lyenge power, and signes and wonders, and with all deceauablenes of vnrightheousnes amonge them that perishe, because they receaued not the loue of y trueth, that they mighte haue bene saued. Therfore shal God sēder them strōge delusion, that they shulde beleue lyes, y

to the Thessalonians.

all they might be dāned, which belened not the trueth, but had pleasure in vnrightheousnes.

But we are bounde to geue thankes allwaye vnto God for you, brethrien beloued of the LORDE, because that God hath from the begynnynge chosen you to saluacion in the sanctifienge of the spiere and in beleuynge of the trueth, wher vnto he hath called you by oure Gospell, to optayne the glory of oure LORDE Jesus Christ.

Therfore brethrien stonde fast, and kepe the ordinaunces which ye haue lerned, whether it were by oure preachinge or by epistle. But oure LORDE Jesus Christ himselfe, and God oure father, which hath loued vs and geuen vs euerlastinge consolacion, and a good hope thorow grace, comforte youre hertes, and stablysh you in all doctryne & good doynge.

The III. Chapter.

3 Furthermore brethrien praye for vs, that the worde of God maye haue fre passage and be glorified as it is with you, and that we maye be deliuered from vnrasonable and euell mē. For faich is not euery mā. But the LORDE is faichfull, which shal stablyshe you and kepe you from euell. We haue confidence in the LORDE to you warde, that ye both do and wyll do that which we cōmaunde you. The LORDE gyde youre hertes vnto the loue of God and pacience of Christ.

2. Mar. 9. d
Eph. 5. e
Col. 4. a

1. Joh. 5. a

* But we requyre you brethrien, in the name of oure LORDE Jesus Christ, that ye withdraue youre selues from euery brother that walketh inordinatly, and not after the institution which he receaued of vs. For ye yoʒ selues knowe, how ye oughte to folowe vs: for we behaued not oure selues inordinatly amonge you, nether toke we bried of eny man for naughte but wrought w laboure and trauayle night and daye, lest we shulde be chargeable to eny of you. Not but that we had auctorite, but to geue oure selues for an ensample vnto you to folowe vs. And whan we were w you, this we warned you of, that yf there were eny which wolde not worke, y same shulde not eate. For we heare saye, that there are some which walke amonge you inordinatly, and worke not at all, but are busy bodies. But them that are soche, we commaunde and exhoite by oure LORDE Jesus Christ, that they worke with quyetnes, and eate their awne bried.

1. Cor. 15. b

Act 11. a
and 10. c
2. Cor. 11. b

1. Tess. 4. b

Nevertheless brethrien, be not ye weery of well doynge. But yf eny man obey not

Gal. 6. a
2. 1. Joh. 1. b

The first Epistle

oure sayenges, sende vs worde of him by a letter, and haue nothinge to do with him, y he maye be ashamed. Yet counte him not as an enemye, but warne him as a brother.

The very LORDE of peace geue you peace allwayes by all meanes.

The LORDE be with you
all. The salutacion of
me Paul with
myne aw-
ne

hande: This is
the token in all epistles, So
I wyte, The grace of oure LORDE
Jesus Chust be with you all. Amen.

Sent from Athens.

The first Epistle of the Apostle S. Paul to Timothy.

The summe of this epistle.

Chap. I. He exhorteth Timothy to wayte vpon his office; namely, to se that nothige be taughte but Gods worde &c. He sheweth also wherefore the lawe is good, and telleth these swete and glad tidings, that Chust Jesus came in to the worlde to saue synners, example of himselfe.

Chap. II. He exhorteth to praye for all men. He will not haue women to be ouer costly arrayed, ner to teach in the congregacion, but to be in silence, and obeye their husbands.

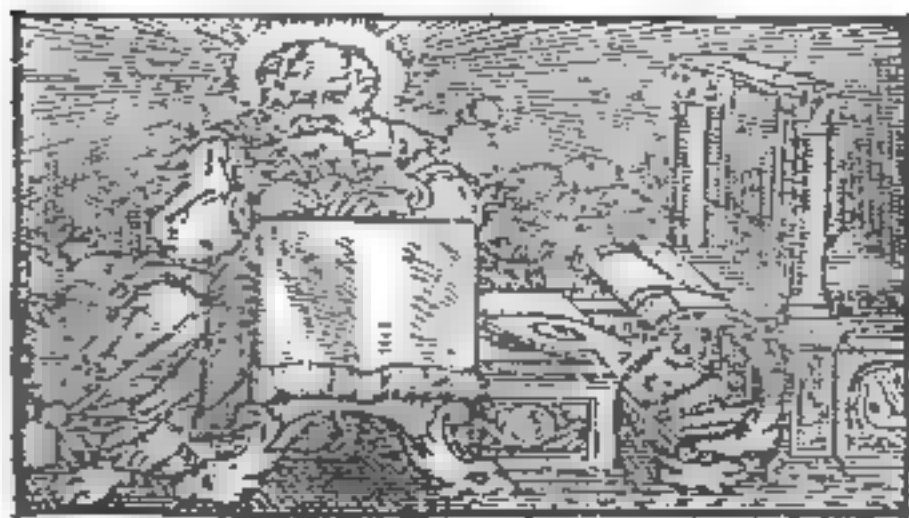
Chap. III. What maner of man a byshopppe or prest ought to be, and what condicions his wife and children shulde haue. The properties also requyred in a deacon or mynister, and in his wife.

Chap. IIII. He prophesieth of the latter dayes, and exhorteth Timothy to the diligēt readynge of the holy scripture.

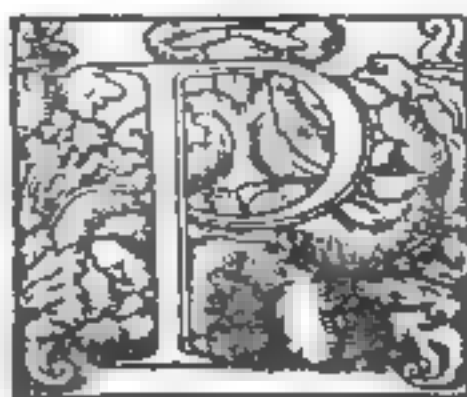
Chap. V. He teacheth him how he shal behaue himselfe in rebuſynge all degrees. An ordre concernynge wyddowes.

Chap. VI. The dutye of seruauntes toward their masters. Agaynst such as are not satisfied with the worde of God. Agaynst enuieusnes, A good lesson for richemen.

unto Timothy. No. xci.



The first Chapter.



Paul an Apostle of Jesus Christ according to the commandment of God our Saviour, and of the LORDE Jesus Chust, which is our hope.

2
Act. 9. b

1. Te II. 1. a

Vnto Timothy my naturall sonne in the faith.

Grace, mercy, and peace from God our father, and oure LORDE Jesus Chust.

As I besoughte y to abyde still at Ephesus (* whan I departed in to Macedonia) euē so do, that thou commaunde some, that they teach none other wyse, nether geue heed to fables and genealogies, which are endlesse, and brede doutes more then godly edifyinge, which is by faith. * For y these summe of the commandment is loue of a pure hert, and of a good cōscience, and of faith vnfaigned. From the which some haue erred, & haue turned vnto vayne iangelynge, wyllynge to be doctours of the scripture, and vnderstonde not what they speake, nether wherof they affirme.

Act. 19. 20.

2. Tim 1. c
Tit 2. b

Rom. 11. b
Gal. 5. a

* But we knowe that the lawe is good, yf a man vse it lawfully, vnderstōdinge this, * that the lawe is not geuen vnto the righteous, but to the vnrighteous & disobedient, to the vngodly & to synners, to the vnholly & vncleane, to murtherers of fathers and murtherers of mothers, to manslaughterers, to whomremongers, * to the that defyle them selues with mankynde, to menstealers, to lyars, to periured, & so forth yf there be any other thinge y is cōtrary to y wholesome doctryne, accordinge to y Gospell of y glory of the blessed God, which (Gospell) is cōmytted vnto me.

Rom. 1. d

And I thanke Chust Jesus o LORDE, which hath made me stronge, for he counted me faithfull, & put me in office, whā before I was a blasphemmer, * & a persecuter, & a tyrant: but I optayned mercy, because I dyd it ignorauntly in vnbeleue. Neuertheles the grace of o LORDE was more abundauntthorow y faith & loue which is in Chust Jesu.

Act 9. a
Gal. 1. b

Q Q

The first Epistle

E For this is a true sayenge, and by all meanes worthy to be receaved, * that Christ Jesus came in to y^e worlde to saue synners, of whom I am chiefe. Notwithstandynge for this cause obtayned I mercy, that Jesus Christ mighte principally shewe in me all longe pacience, to the ensample of them which shulde beleue in him vnto eternall life. So then vnto God kyng euerlastinge, immortall and * invisible, and wyse onely, be honoure and prayse for ever and ever Amen.

This commandement commytte I vnto the (my sonne Timotheus) acordinge to y^e prophecies which in tyme past were prophced of the, that thou in them shuldest fighte a good fighte, hauynge faith & good conscience, which some haue put awaye fro them, and as concernynge faith haue made shypwrake: of whose nombere is * Hymeneus and * Alexander, * whom I haue deliuered vnto Sathan, that they might be taught, nomore to blaspheme.

The II. Chapter.

A Exhorte therfore, y^e aboue all thinges, prayers, supplicacions, intercessions and geuyng of chautes be had for all men * for kynges, and for all that are in auctorite, that we maye lyue a quyet & peaceable life in all godlynes and honestie. For that is good and accepted in y^e sighte of God oure Sauoure, which wil haue all men saued, and to come vnto the knowlege of y^e truethe. For there is one God, and * one mediator betwene God and men, (namely) the man Christ Jesus, which gaue him selfe a ranfome for all men, that at his tyme it shulde be preached, wherunto * I am ordeyned a preacher & an Apostle (I tell y^e truethe in Christ and lye not) a teacher of the heythē in faith and in the truethe.

B I wil therfore that men praye, in all places, liftynge vp pure haides without wyth or dowtynge. * Likewyse also the women, that they araye them selues in comly apparell with shamefastnes and discrete behaueour, not with broided heer, or golde, or perles, or costely araye: but with such as it becommeth women that professe godlynes thorow good woikes. * Let the woman lerne in sylence with all subieccion. I suffre not a woman to teach * ner to haue auctorite ouer the man, but for to be in sylence. For Adam was first formed, and the Eve: Adam also was not disceined, but the woman was disceined, and hath brought in the trasgression. Notwithstandynge thorow bearynge of children she shal be

vnto Timothy.

saued, yf she contynne in faith and in loue & in the sanctifyenge with discrecion.

The III. Chapter.

This is a true sayenge: If a man covet y^e office of a Bisshoppe, he desyreth a good worke. But a Bisshoppe must be blamelesse, * the husbāde of one wyfe, sober, discrete, manerly, harberous, * apte to teach: Not geuen to moch wyne, no fighter, not geuen to filthy lucre: but gentle, abhorrynge stryfe, abhorrynge couetousnes: & one that ruleth his awne house honestly, hauynge obedient children with all honestye. (But yf a man can not rule his owne house, how shal he care for the congregacion of God?) He maye not be a yōge scholar, lest he be puse vp, and fall in to the iudgment of y^e euell speaker. He must also haue a good reporte of them which are without, lest he fall in to the rebuke and snare of the euell speaker.

Likewyse must the * mynisters be honest, not double tonged, not geuen to moch wyne, nether vnto fylthie lucre, but hauynge the mystery of faith in pure conscience. And let them first be proued, and then let them mynister, yf they be blamelesse.

Euen so must their wyues be honest, not euell speakers, but sober and faithfull in all thinges. Let the mynisters be, every one the husbāde of one wyfe, and soch as rule their children well, and their owne householdes. * For they that mynister well, get them selues a good degree and greate libertye in the faith which is in Christ Jesu.

These thinges wyte I vnto the, trustynge shortly to come vnto the: but yf I tary longe, that then thou mayest yet haue knowlege, how thou oughtest to behaue thy selfe in Gods house, which is the congregacion of the lyuynge God, the piler and grounde of truethe: and without naye, greate is that mystery of godlynes. * God was shewed in the flesh: was iustified in the spere: * was seene of angels: was preached vnto the heythē: was beleued on in the worlde: * was receaued vp in glory.

The IIII. Chapter.

The spere speaketh euidently, * that in y^e latter tymes some shal * departe from the faith, and shal geue hede vnto spettes of erroure, and deuylishe doctrynes, of them which speake false thorow ypcrysie, and haue their conscience marked with an whote yron, forbyddynge to mary, and comandyng to abstayne fro the meates,

The first Epistle

unto Timothy. Ho. xij.

which God hath created to be receaved w
geuyng e thankes of them which beleue and
knowe the trueth. * For euery creature off
God is good, and nothinge to be refused, y
is receaved with thankesgeuyng: for it is
sanctified by the worde of God and prayer.
If thou shalt put the brethien in remem-
braunce of these thinges, thou shalt be a
good mynister of Jesu Chust, * which hast
bene nourished vp in the wordes of faith and
of good doctryne, which thou hast folowed
hither to.

B * As for vngoodly and olde wyuesh fa-
bles, cast them awaye, but exerceyse thy selfe
vnto godlynes. For bodely exerceyse profy-
teth litle, but godlynes is profytable vnto
all thinges, as a thinge which hath promy-
ses of the life that is now, and of the life for
to come. This is a sure sayenge, & of all par-
tes worthy to be receaved. For therfore we
laboure and suffre rebuke, because we hope
in the lyuynge God, which is the Sauoure
of all men, but specially of those that beleue.
Such thinges commaunde thou and teach.
* Let no man despise y youth, * but be thou
vnto them that beleue, an ensample, in wor-
de, in couersacion, in loue, in y spere, in faith,
in purenesse.

Geue attendaunce to readyng, to exhor-
tacion, to doctryne, vntyll I come. Be not
negligent in the gifte that is geuen the tho-
row prophete, * with layege on of the han-
des of the Elders. These thinges exerceyse,
and geue thy selfe vnto them, that thine in-
crease maye be manifest vnto every man.
Take hede vnto thy selfe, and to learnynge,
cōtynue in these thinges. For yf thou so do,
thou shalt saue thy selfe, and them that hea-
re the.

The V. Chapter.

2 Rebuke not an Elder, but exhor-
te him as a father: and the yōger men
as brethien: the elder women as mo-
thers: the yonger as sisters with all purenes.
Honōr wedowes, which are true wedowes.
If any wedowe haue children or neues, let
them lerne first to rule their awne houses
godly, and to recompence their elders. For
y is good & acceptable before God. * But she
that is a right wedowe, & desolate, putteth
hir trust in God, & cōtynuech in prayer and
supplicacion nighte and daye. But she that
lyueth in pleasures, is deed, euen yet a lyue.
And these thinges commaunde, that they
maye be without blame. * But yf there be
eny man that prouydech not for his awne,
and specially for them of his housholde, the

same hath denyed the faith, and * is worse 1. Pet. 3. d
then an infydele.

Let no wedowe be chosen vnder thre sco 2
re yeare olde, and sodi one as was y wife of
one man, and well reported of in good wor-
kes, yf she haue brought vp childien well, yf
she haue bene * harberons, yf she haue was- 1. Pet. 4. b
shed the sayntes fete, yf she haue mynistred
vnto the which were in aduersite, yf she we-
re continually geuen to all maner of good
workes. But y yonger wedowes refuse. For
whan they haue begonne to waxe wanton
agaynst Chust, then wil they mary, haun-
ge their damnacion, because they haue bro-
ke y first faith. Besydes this they are ydell,
and lerne to runne aboute frō house to hon-
se. * Not onely are they ydell, but also tryflin 1. Tit. 2. a
ge & busybodies, speakynge thinges which
are not comly.

* I wil therfore that the yonger women 1. Cor. 7. a
mary, beare childien, gyde the house, to geue
y aduersary no occasion to speake euell. For
some are turned back already after Sathā.
If eny man or woman that belenech haue
wedowes, let them make prouysion for the,
and let not the congregacion be charged:
that they which are righte wedowes, maye
haue ynough.

The Elders that rule well, are worthy of 1
double honoure, most specially they which
laboure in the worde & in teachinge. For y
scripture sayeth: * Thou shalt not mo sell the
mouth of y ore y treadeth out y come. And: 1
* The labourer is worthy of his rewarde. * Mat. 10. a
* Agaynst an Elder receaue none accusa-
cion, but vnder two or thre witnessses. The 1
that synne, rebuke in the presence of all, that
other also maye feare. Deut. 19. c

I testifie before God and the LORDE
Jesu Chust, and y electe angels, that thou
observe these thinges without haistie iudg-
ment, and do nothinge partially. Laye hon-
des sodenly on no mā, neither be partaker of
other mēs synnes. Kepe y selfe pure. * Dryn 1
ke no lenger water, but vse a litle wyne for y
stomackes sake, and because thou art of ty-
mes sicke. Some mēs synnes are opē, so that
they maye be iudged afore hande: but some
mens (synnes) shal be manifest herafter. Li-
ke wyse also good workes are manifest afore
hāde: and they that are other wyse can not
be hyd. Eccli. 11. d

The VI. Chapter.

2 Let as many seruantes as are vn-
der the yocke, counte their masters
worthy of all honoure, that the na-
me of God and his doctryne be not euell spo-
ke.

Q Q ij

Gen. 1. d
Eccli. 39. f
Act. 10. b

1. Tim. 3. b

1. Tim. 1. a
2. Tim. 1. b

Tit. 2. b
1. Tit. 2. a
1. Pet. 3. a

Act. 6. a
and. 8. b

Luc. 2. f
1. Cor. 7. d

Gal. 6. b

Deut. 21. a
1. Cor. 9. b

* Mat. 10. a
Deut. 19. c

Eccli. 11. d

The first Epistle

ken of. Se that they which haue belenyng masters, despyse them not because they are brethre, but rather do seruyce, for somoch as they are belenyng, and beloued, and partakers of the benefite.

These thinges teach and exhorte. If any mā teach otherwyse, and agreeth not vnto the wholsome wordes of oure LORDE Iesus Chust, and to the doctryne of godlynes, he is puffed vp, and knoweth nothynge, but waysteth his brayne aboute questions and strynges of wordes: wherof sprynge enuie, stryfe, raylinges, euell surmysinges, vayne disputaciōs of soch men as haue corrupte myndes, and are robbed of the trueth, which thynke that godlynes is lucre: From soch separate thy selfe. Howbeit it is great advantage, who so is godly, and holdeth him content with that he hath. For we broughte nothynge into the worlde, therfore is it a playne case that we can cary nothynge out. Whan we haue fode and rayment, let vs therewith be content. For they that wylbe riche, fall in to the tēptacion and snare, and in to many folishe & noysome lustes, which drowne men in destruccion and damnacion. For Couetousnes is the roote of all euell, which whyle some lusted after, they erred from the faith, and tangled them selues with many sorowes.

But thou man of God, flye soche thinges: folowe righteounes, godlynes, faith, loue, pacience, mekenes: fighte a good fighte of faith: laye honde on eternall life, where vnto thou art called, and hast professed a good profession before many witnesses.

I geue the charge before God, which quyeteneth all thinges, & before Iesu Chust, which vnder Pontius Pilate witnessed a good witnessynge, that thou kepe the commendement, without spot, vnreprouable, vncyll the appearynge of oure LORDE Iesus Chust, which appearynge (at his tyme) he shal shewe that is blessed, and mightie onely, the kynge of all kynges, and LORDE of all lordes: which onely hath immortallite, and dwelleth in a lighte, that no man can attayne: whom no man hath sene, neither can se. Vnto whom be honoure and empyre everlastinge, Amen.

Charge the which are riche in this worlde, that they be not proude, ner trust in the vncertayne riches, but in the lyuynge God (which geueth vs abundantly all thinges to enioye them:) That they do good: that they be rich in good workes: that they geue and distribute with a good wyll: gatheryn

vnto Timothy.

ge vp treasure for them selues, a good foundacion, agaynst y tyme to come, that they maye laye honde on eternall life.

O Timothy, kepe that which is committed vnto the, and avoyde vngoodly vayne wordes, and oppositions of science falsly so called, which whyle some professed, they haue erred as concernynge the faith. Grace be with the, Amen.

Wrytten from Laodicea, which is the chiefe cite of Phrygia Pacaciana.

The seconde Epistle of the Apostle S. Paul to Timothy.

The summe of this epistle.

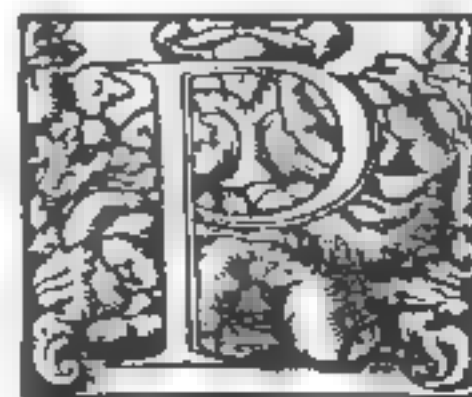
Chap. I. Paul exhorte Timothy to stedfastnesse and pacience in persecucion, and to continue in the doctryne that he had taught him. A commendacion of Onesiphorus.

Chap. II. Like as in the first chapter, so here he exhorte him to be constant in trouble, to suffer manly, and to hyde fast in the wholsome doctrine of oure LORDE Iesus Chust.

Chap. III. He prophecieth of the perelous tymes, setteth out ypocrites in their colours, telleth vs what they be within, for all their fayre faces outwardly. Persecucion for the gospel.

Chap. IIII. He exhorte Timothy to be seruice in the worde, and to suffer aduersite: maketh mention of his awne death, and byddeth Timothy come vnto him.

The first Chapter.



Paul an Apostle of Iesus Chust, by the wyll of God, to preach the promes of y life which is in Chust Iesu.

To my deare sonne Timotheus.

Grace, mercy, and peace from God the father and from Chust Iesu oure LORDE.

I thanke God, whome I serue fro my fore elders in a pure conscience, that without ceassynge I make mencion of the in my prayers night and daye: and longe to se the (whan I remembre thy teares) so that I am fylled with ioye, whan I call to remembrance the vnfayned faith that is in the, which dwelt first in thy graundmother Lois, and in thy mother Eunice: And

Tit 1.b

1. Tess. 2.b

Pro 15.b

Heb 12.2

1. Iob. 1.c

Ecclesi. 29.d

Pro 27.2

Mat. 23.5

1. Tim. 2.c

1. Reg. 2.b

Act 17.5

Apo. 17.c

and 19.c

Ioh. 1.b

1. Ioh. 4.b

D

Mat 6.c

Act. 12.2

Phil. 2.2

The ij. Epistle

am assured, that it dwelleth in y also. Wherefore I warne the, that thou stere up y gifte of God which is in the by puttyng on of my handes. * For God hath not geuen vs the spere of feare, but of power, and of loue, and of right vnderstandynge.

B * Be not thou ashamed therfore of y testimony of^r LORDE, nether of me, * which am his prisoner: but suffre thou aduersite also w the Gospell, acordinge to the power of God * which hath saued vs, and called vs with an holy callinge: not acordinge to our dedes, but acordinge to his owne purpose and grace, which was geuen vs in Christ Jesu before the tyme of the worlde, but is now declared openly by the appearynge of oure Sauoure Jesu Christ. * Which hath taken awaye y power of death, and hath broughed life and immortalite vnto lighte, thorow the Gospell: * wherunto I am appoynted a preacher and an Apostell, and a teacher of the heythen: for the which cause I also suffre these thinges, neuertheles I am not ashamed. For I knowe whom I have beleued, and am sure that he is able to kepe that which I have commytted vnto his keepynge agaynst that daye.

C * Holde the after y ensample of the wholsome wordes, which thou heardest of me, concernynge faith and loue in Christ Jesu. This hye charge kepe thou thorow the holy goost, which dwelleth in vs. This thou knowest, that all they which are in Asia, be turned fro me, of which sorte are Phigelus and Hermogenes. The LORDE geue mercy vnto the house of Onesiphorus: for he of refreshed me, and was not ashamed of my cheyne: but whan he was at Rome * he soughte me out very diligently, and founde me. The LORDE graunte vnto him, that he maye fynde mercy with the LORDE in that daye. And how much he mynistred vnto me at Ephesus, thou knowest very well.

The II. Chapter.

Thou therfore my sonne, be stronge thorow the grace which is in Christ Jesu. And what thinges thou hast herde of me by many witnesses, * the same commytte thou vnto faithfull men, which are apte to teach other. Thou therfore suffre affliction as a good souldyer off Christ. No mā that warreth, tangleth himselfe with wordly busynesses, z that because he wolde please him, which hath chosen him to be a souldyer. And though a man stryue for a masterye, yet is he not crowned, excepte he stryue lawfully. * The husbandman that

unto Timochy. Ho. xcij.

laboureth, must first enioye the frutes. Consydre what I saye. The LORDE shal geue the vnderstandynge in all thinges.

Remembre that Jesus Christ, beyng of the seide of David, rose agayne fro the deed, acordinge to my Gospell, wherein I suffre as an euell doer euen vnto bandes: but the worde of God is not bounde. * Therfore suffre I all for the electes sakes, that they also mighte optayne the saluacion in Christ Jesu with eternall glory.

This is a true sayenge: * If we be deed w him, we shal lyue with him also: * If we be pacient, we shal also raigne with him: * If we denye him, he also shal denye vs: * If we beleue not, yet abyderth he faithfull, he can not denye himselfe. Of these thinges put thou them in remembraunce, and testifie before the LORDE, that they stryue not aboute wordes, which is to no profit, but to peruerthe the hearers.

Study to shewe thy selfe vnto God a laudable workman, that nedeth not to be ashamed, denyng the worde of truthe iustly. * As for vngoodly and wayne talkynges, eschue them: for they helpe much to vngodlynnes, and their worde fretteth as doth a canker: Of whose nombre is * Hymentes z Philetus, which as concernynge the truthe have erred, sayenge, that the resurreccion is past already, and haue destroyed the faith of dyuerse personnes.

But y sure grounde of God stondest fast, and hath this seale: * The LORDE knoweth them that are his, and let every mā that calleth vpon the name of Christ, departe from iniquyte. Not withstandynge * in a greate house are not onely vessels of golde and of syluer, but also of wode and of searthe: some for honoure, and some to dishonoure. But yf a man pouрге himselfe from soch felowes, he shalbe a vessel sanctified vnto honoure, mete for the LORDE, and prepared vnto all good workes. * Sle thou the lustes of youth, but folowe righteousnes, faith, loue, peace, with all them that call vpon the LORDE with pure hert. * As for folish questions and soch as teach not, put them fro the: for thou knowest that they do but geber stryfe. The seruant of the LORDE ought not to stryue, but to be gentle vnto every man: apte to teach, one that can forbear the euell, one y can * with mekenesse enfourmethem y resist: yf God at eny tyme wyl geue them repentance for to knowe the truthe, and to turne agayne from the snare of the deuell, which are holden in prison of him at his will.

The ij. Epistle

The III. Chapter.

2
1 Tim. 4. a
2 Pet. 2. a
Iud. 1. c

WHICH thou shalt knowe, that in the last dayes shal come paretous tymes. For there shalbe men which shal holde of the selues, conetous, boasters, proude, cursed speakers, dishobedient to their elders, vnchank full, vngoodly, vnkynde, truce breakers, false accusers, ryatours, scarce, despyers of them which are good, traytours, heady, hie mynded, gredy vpon voluptuousnes more then the louers of God, hauynge a shyne off godly lyuynge, but denyenge the power therof. And soch avoyde. * Of this sorte are they which rane fro house to house, z brynge in to bondage women ladē w synne: which (women) are led with dyuerse lustes, ever lernynge, and are neuer able to come vnto the knowlege of the truethe.

Tit. 1. c

Exod. 7. b

* But like as Iannes and Iabres withstode Moses, even so do these also resist the truethe: men they are of corrupte myndes, and lewde as cōcernynge y faich: but they shal preuayle no longer. For their folishnes shal be manifest vnto all men, as theirs was.

Act 11. a
and 14. a
2 Cor. 1. b

* Eccli. 1. a
Psal 11. c

But thou hast sene the experience of my doctryne, my fashon of lyuynge, my purpose, my faich, my long sufferynge, my loue, my pacience, my persecucions, my afflictions, which happened vnto me * at Antioche, at Iconium, at Lysstra, which persecucions I suffred patiently, and from the all the LORD deliuered me. * Yee and all they that wil lyue godly in Christ Iesu, must suffre persecucion. But the euell men and disceauers shal waxe worse and worse, disceauynge and beyng disceaued.

1. Tim. 1. c

1. Pet. 1. d

* But contynue thou in the thinges that thou hast lerned, which also were comytted vnto the, seynge thou knowest of whō thou hast learned them, And for so moch as thou hast knowne holy scripture of a childe, the same is able to make y wyse vnto saluacion thorow the faich in Christ Iesu. * For all scripture geue by inspiracion of God, is profitable to teach, to improue, to amende, and to instructe in righteousnes, that a man off God maye be perfecte, and prepared vnto all good workes.

The IIII. Chapter.

Testifie therfore before God z before the LORD Iesu Christ, which shal come to iudge the lyuynge and the deed, at his appearynge in his kyngdome: Preach thou the worde, be feruent, be it in season or out of season: Improue, rebuke, exhorde with all longe sufferynge and doctryne. For the tyme wil come, whan they

unto Timothy.

shal not suffre wholsome doctryne, but after their awne lustes shal they (whose eares yethe) get them an heape of teachers, and shal turne their eares from the truethe, and shalbe geuen vnto fables. But watch thou in all thinges, suffre aduersite, bothe worke of a preacher of the Gospell, fulfyll thine offyce vnto the vttemost.

* For I am now ready to be offered, and the tyme of my departinge is at hande. I haue foughte a good fighte: I haue fulfyllled the course: I haue kepte the faich. From hence forth there is layed vp for me a crowne of righteousnes, which the LORD etherighteous iudge shal geue me in y daye: howbeit not vnto me onely, but vnto all them that loue his comynge. Make speede to come vnto me at once.

1. Pet. 1. a

1. Co 9. d
1. Pet. 5. a

For * Demas hath lefte me, and loncthe this present worlde, and is departed vnto Tessalonica, Crescens in to Galacia, Titus vnto Dalmacia, Onely Lucas is with me. Take * Marke, z brynge him with the: for he is profitable vnto me to the mynistracion. Tichicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus brynge with the whan thou comest: and the booke, but specially the parchemēt. * Alexander the copper Smyth dyd me moch euell, the LORD rewarde him acordynge to his dedes, of whom be thou ware also. For he withstode oure wordes sore.

Col. 4. b
Phil. 4. e

Col. 1. a

1. Tim. 4. a

In my first answeyng no man assisted me, but all forsoke me. I praye God that it be not layed to their charges. Notwithstandynge the LORD stode by me, z strenghted me, that by me the preachinge shulde be fulfyllled to the vttemost, and that all the they the shulde heare. And I was deliuered out of the mouth of the lyon. And the LORD shal deliuer me from all euell doynge, and shal kepeme vnto his heavenly kyngdome. To whom be prayse for ever and ever, Amen.

Salute Pisca and * Aquila, and y house holde of Onesiphorus. * Erastus abode at Couthum. But * Trophimus lefte I sicke at Mileta. Make speede to come before winter. Eubolus, and Pudens, and Linus, and Claudia, and all the brethren salute the. The LORD Iesu Christ be with thy spiete. Grace be with you, Amen.

Act 19. a
Ro 15. a
* Ro 16. c
* Act. 21. d

The seconde epistle vnto Timothy, wrytten from Rome, whā Paul was presented the seconde tyme before the Emperoure Nero.

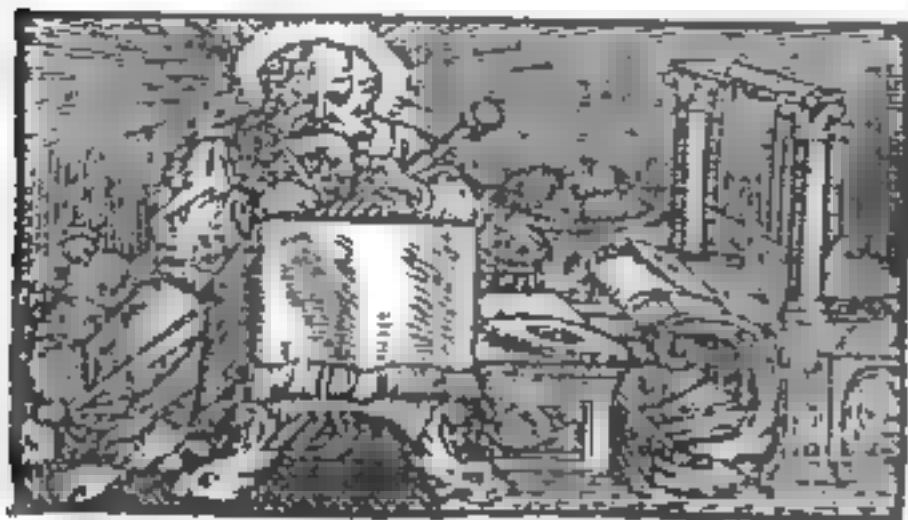
The Epistle The Epistle of of the Apostle S. Paul vnto Titus.

The summe of this epistle.

Chap. I. Paul exhorteth Titus to ordene prestes or bishoppes in euery cite, declareth what maner of men they ought to be that are chosen to that office, and chargerh Titus to rebuke such as withstonde the gospel.

Chap. II. He telleth him how he shal teach all degrees to behaue them selues.

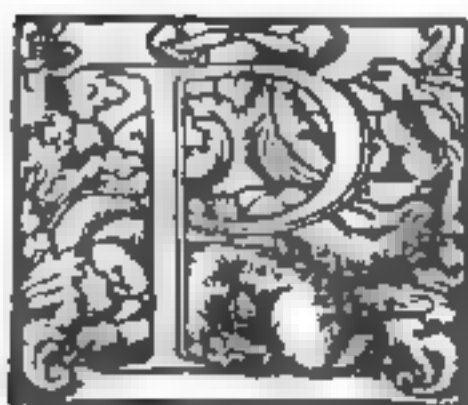
Chap. III. Of obedience to such as be in auctorite He warneth Titus to beware of foolish and unprofitable questions.



The first Chapter.

A

a. Tim. 1. b



AND I the seruaunt of God, and an Apostle off Iesus Chust, to preach the faith off Gods electe, and the knowlege of y truethe, which ledeth vnto god lynes, vpon the hope

Rom 1. a

of eternall life: which God that can not lye hath promysed before the tymes of the worlde: but at his tyme hath opened his worde thorow preachinge, which is commytted vnto me acordinge to the commaundemēt of God oure Sauoure.

a. Cor. 9. c

* Vnto Titus my naturall sonne after y comen faith.

Eph. 1. c
Phil. 1. a

Grace, mercy, and peace from God the father, and frō the * LORDE Iesu Chust oure Sauoure.

B

For this cause left I the in Creta, that thou shuldest persourne that which was lackynge, and shuldest ordeyne Elders in euery cite, as I appoynted y. If eny be blamelesse, the husbände of one wife, hauynge faithfull children, which are not slaudried of ryote, nether are dishobedient. * For a Bishoppemust be blamelesse, as the * stewarde of God: not wylfull, not angrye, * not geuen vnto moch wyne, no fyghter, not gredye

a. Tim. 2. a

Leui 10. c

Eph. 3. b

vnto Titus. Ho. xciiij.

of filthye lucre: but barbarous, one that loueth goodnes, sober mynded, righteous, holy, temperate, and sodi one as cleueth vnto the true worde of doctryne: that he maye be able to exhoite with wholsome lernynge, & to improue them that saye agaynst it.

* For there are many dishobedient, and talkers of vanite, and disceauers of myndes: namely they of the circūcision, whose mouthes must be stopped: * which peruerter whole houses, teachinge thinges which they oughte not, because of filthye lucre. One of them selues euen their awne prophet, sayde: * The Cretayns are alwayes lyars, euell beetes, and slowe belies. This wicnesse is true. Wherfore rebukethem sharply, y they maye be sounde in the faith, and not to take hede vnto Jewes fables and commaundementes of men, which turne them awaye from the truethe. * Vnto y cleane are all thinges cleane: but * to the vncleane & vnbeleuers, there is no thinge cleane, but both their mynde & conscience is defyled. They saye that they knowe God, but with the dedes they denye him: for so moch as they are abhominable and dishobedient, and vnmete to all good workes.

E
Act. 13. a

a. Tim. 2. a

Epimenides

Mat. 13. a
and. 23. c
* Ro. 14. c

The II. Chapter.

WHe speake thou that which becommeth wholsome lernynge. That y elder men be sober, honest, discrete, sounde in the faith, in loue, in pacience. And the elder women likewise that they shewe them selues as it becommeth holynes, that they be no false accusers, not geuen to moch wyne, that they teach honest thinges, that they enforme the yonge women to be sober mynded, to loue their husbādes, to loue their childre, to be discrete, chaste, huswysly, good, * obedient vnto their awne husbādes, that the worde of God be not euell spoken of. Exhoite the yonge men likewise, that they be sober mynded. Aboue all thinge shewe thy selfe * an ensample off good workes, with vncorrupte doctryne, with honestye, with the wholsome worde which can not be rebuted: * that he which withstodeth maye be ashamed, hauynge no thinge in you that he maye dispraise.

A

Gen. 4. e

1. Tim. 4. b
1. Pet. 3. a

1. Pet. 3. b
and 1. b

Eph. 6. a
Col. 3. c

1. Pet. 4. e

* Exhoite the seruauntes, to be obedient vnto their masters, to please in all thinges, not answeringe agayne, nether to be pykers, but to shewe all good faithfulness, that in all thinges they maye do worshippe vnto the doctryne off God oure Sauoure. For the grace of God that bryngeth Sal-

Q. Q. iiij

The Epistle

nacion vnto all men, hath appeared, and teacheth vs, that we shulde denye vngodlynes, and * wordly lustes: and that we shulde lyue discretly, righteously, and godly in this wolde, lokyng for that blessed hope and ap-
a Ioh. 1. c pearynge of the glory of y greate God and
Rom. 8. a of oure Sauoure Jesu Chust: * which gaue
Gal. 3. b him selfe for vs, to redeme vs fro all vnrigh-
Ephe. 2. b teousnes, and to pouрге vs to be a peculiar
1. Tim. 4. b people vnto himselfe, to be seruently geuen
 * vnto good workes. These thinges speake
 and exhorte, and rebuke with all earnest. Se
 that no man despyse the.

The III. Chapter.

WArne them * that they submytte
 them selues vnto Prynces and to
 the hyer auctorite, to obey the offi-
 cers, to be ready vnto all good workes, that
 they speake euell of no man, that they be no
 stryvers, but soft, shewyng all mekenes vn-
 to all men. For we oure selues also were in ty-
 mes past, vnwyse, disobedient, in erreure,
 seruyng lustes and dyuerse maners of vo-
 luptuousnes, lynng in maliciousnes and
 enuye, full of hate, hatyng one another.

But after that y kyndnesse and loue of
 God oure Sauoure to man warde appea-
 red, not for y dedes of righteousnes which
 we wroughte, but after his mercy he saued
 vs by the * fountayne of the new byrth, and
 renuyng of the holy goost, which he shed
 on vs abundantly, thowro Jesu Chust ou-
 re Sauoure: y we beyng made righteous
 * by his grace, shulde be heyres of eternall li-
 fe accordyng to hope. This is a true saye-
a Ioh. 1. a ge.

Of these thinges wolde I that thou shul-
 dest speake earnestly, that they which are be-
 come beleuers in God, might be diligent to
 excell in good workes: for these thinges are
 good and profitable vnto mē. * As for folish
 questions, and genealogies, and brawlynges
 and stryuynges aboute y lawe, auoyde the,
1. Tim. 1. a for they are vnpromitable and vayne. * A mā
and 2. a that is geuen vnto heresy, after y first and
2. Tim. 2. c seconde monicion, auoyde, and knowe, that
* Mat. 18. b he that is soch, is perverted, z synneth euen
2. Tell. 1. a damned by his awne iudgment.
Ro. 16. b

Whan I shal sende Artemas or Tichicus
 vnto y, make speede to come to me vnto Li-
 copolis, for I haue determyned there to
 wynter. Brynge Zenas y Scribe and Apol-
 los on their iourney diligently, that nothin-
 ge be lackyng vnto them. And let oures al-
 so learne to excell in good workes, as farre
 forth as nede requyret, that they be not
 vnfructfull.

All they that are with me, salute the. Gre-

unto Philemon.

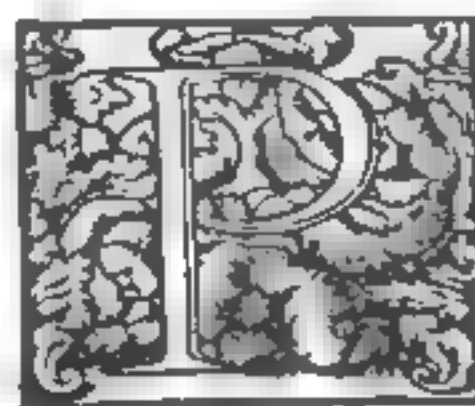
te them that loue vs in the faith. Grace be
 with you all, Amen.

Wrytten from Nicopolis in
 Macedonia.

The Epistle of the Apostle S. Paul vnto Philemon.

The summe of this Epistle.

Heretofore to heare of the faith and loue of phile-
 mon, whom he desyret to foregeue his seruante
 Onesimus, and lowngly to receaue him agay-
 ne.



And the prisoner of Je-
 su Chust, and brother
 Timotheus.

Vnto Philemon the
 beloued, and oure hel-
 per, and to the beloued
 Appia, and to Archip-
 pus o' felowe soudyer,
 and to the congregacion in thy house.

Grace be with you, and peace from God
 oure father and from the LORDE Jesus
 Chust.

I thanke my God, makyng mencion all
 wayes of the in my prayers (for so moch as
 I heare of thy loue and faith which thou
 hast on the LORDE Jesu, and towarde all
 sayntes) that oure comen faith maye be fru-
 tefull in the, thowro knowlege of all y good
 that ye haue in Chust Jesu. Greate ioye and
 consolacion haue I in thy loue. For by the
 (brother) the sayntes are hertely refreshed.

Wherfore though I haue great boldnes
 in Chust to commaunde the that which be-
 cometh the, yet for lones sake I rather be-
 secke y, though I be as I am, enē pailaged,
 and now a prisoner also of Jesu Chust. I
 beseeke the for my sonne * Onesimus (whom
 I haue begotten in my bondes) which in ty-
 me past was to the vnpromitable, but now
 profitable both to the and me. Whom I ha-
 ue sent agayne: but receaue thou him (that
 is) xuen myne awne hert. For I wolde haue
 kepte him styll with me, that in thy steade
 he might haue mynistred vnto me in y bon-
 des of y Gospell: Neuertheles without thy
 mynde wolde I do nothinge, that y good
 which thou doest, shulde not be of compul-
 sion, but wyllingly.

Shalpy he therfore departed for a season, &
 that thou shuldest receaue him for euer: not

The first Epistle

now as a seruaunt, but above a seruaunt, even a brother beloved, specially to me, but how moch more vnto y^e, both in y^e flesh and in the LORDE: If thou holde me for thy companion, receaue him then even as my selfe. But yf he haue hurte the, or oweth the oughte, that laye to my charge. I Paul haue wrytten it with myne awne hande, I wil recompence it: so that I do not saye vnto y^e, how that thou owest vnto me even thine owne selfe. Euen so brother, let me enioye the in the LORDE: refresh thou my hert in the LORDE.

Trustinge in thine obediēce, I haue wrytten vnto the, for I knowe that thou wilt do more then I saye. No longer prepare me lodgings, for I hope that thorow youre prayers I shal be geuen vnto you. There salutech the, Epaphras my slowe prisoner in Christ Jesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of oure LORDE Jesu Christ be with youre spirete, Amen.

Sent from Rome by Onesimus a seruaunt.

The first Epistle of the Apostle S. Peter.

The summe of this Epistle.

Chap. I. He sheweth that thorow the abundant mercy of God we are begotten agayne to a lyvely hope: and how faith must be tried: how the saluacion in Christ is no newes, but a thinge propheted of olde. He exhorteth them to a godly conuersacion, for so moch as they are now borne a new by th^e worde of God.

Chap. II. He exhorteth men to laye asyde all vyce, sheweth that Christ is the foundation wher vpon they be buylt, prayeth them to absteyne fro fleshly lustes, and to obeye worldly rulers. How seruauntes shulde behaue them selues toward their masters. He exhorteth to suffre after the ensample of Christ.

Chap. III. How wyues ought to ordre them selues toward their husbandes and in their apparell. The durye of me toward their wyues. He exhorteth all men to vnte and loue, and patiently to suffre trouble. Of true baptyme.

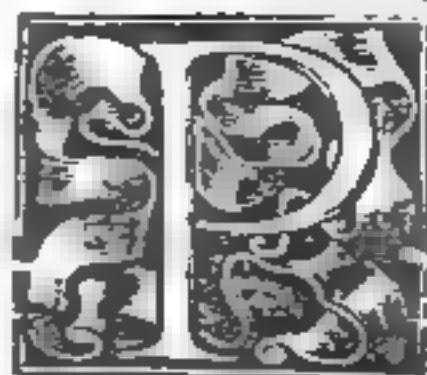
Chap. IIII. He exhorteth men to cease from synne, to spende no more tyme in vyce, to be sober and apte to prayer, to loue ech other, to be patient in trouble, and to beware that no man suffre as an euell doer, but as a Christen man, and not to be ashamed.

Chap. V. A speciall exhortacion for all bishoppes or prestes to fede the flocke of Christ, and what their dutie is, and what reward they shal haue yf they be diligit. He exhorteth yonge personnes to submytt the selues to the elder, every one to loue another, to be sober, & to warde, that they maye resist the enemye.

of S. Peter. Ho. xcv.

The first Epistle of the Apostle S. Peter.

The first Chapter.



PETER an Apostle of Iesu Christ, to the that dwell here and there as straungers thorow out Pontus, Galacia, Capadocia, Asia and Bithinia, electe acordinge to

the foreknowlege of God the father thorow sanctifyinge of the spirete, vnto obedience and . spientlyng of the bloude of Iesus Christ.

Heb. 9. b
and 10. c

Grace and peace be multiplied with you.

. Blessed be God and the father of oure LORDE Iesus Christ, which acordinge to his greates mercy hath begotten vs agayne vnto a lyvely hope . by the resurrection of Iesus Christ from the deed, to an incorruptable and vndefyled inheritaunce, which neuer shal fade awaye, but is reserved in heauen for you that are kepte by the power of God thorow faith to saluacion, which is prepared all ready to be shewed in the last tyme: in the which ye shal reioyse, though now for a litle season (yff nede requyre) ye are in heynnes thorow many folde temptacions: that youre faith once tryed (beyng more moch more precious then the corruptible golde that is tryed thorow the fyre) might be founde vnto laude, glory and honoure at the appearynge of Iesus Christ: whom ye haue not sene, and yet loue him: . in whom now ye beleue, though ye se him not. Euen so shal ye reioyce also with vnonspeakable and glorious ioye, receauynge the ende of youre faith, even the saluacion of youre soules.

1. Cor. 1. 3
Eph. 1. 3

1. Cor. 1. 6

B

Ioh. 10. 3

Of which saluacion the prophetes haue enquired and searched, which propheted off the grace that shulde come vpon you: searchinge whan or at what tyme the spirete off Christ that was in them, shulde signifye, which (spirete) testified before the pass. ons that shulde come vnto Christ, and the glory that shulde folowe after. Vnto the which (prophetes) it was declared, that not vnto them selues, but vnto vs they shulde minister the thinges which are now shewed vnto you, by them which thorow y^e holy goost sent downe from heauen, haue preached vnto you the thinges . which the angels delyt to beholde.

Luc. 2. 10

Wherefore gyde op the . loynes off your mynde, be sober, and trust perfectly

Luc. 2. 2

The first Epistle

on the grace that is brought unto you, by the declaring of Jesus Christ, as obedient childre, not fashionyng your selues to your olde lustes of ignorance: but as he which hath called you is holy, eue so be ye holy also in all your conuersacion: for it is written:

Leuit. 11. g
and 19. a

* Be ye holy, for I am holy.

Mat. 23. c

And yf so be that ye call on the father, which without respect of personnes indgeth: accordyng to every mans worke, se ye passe yf tyme of your pilgrimage in feare: and knowe, that ye were not redeemed with corruptible syluer and golde, from your vayne conuersacion (which ye receaved by the tradicions of the fathers): but with the precious bloude of Christ, as of an innocent and vndefyled lambe, which was ordyned before the worlde was made, but is declared in these last tymes: for your sakes, which thorrow him belene on God, that raysed him vp from the deed, and hath geuen him the glory, that ye might haue faith and hope in God:

1. Cor. 6. c
and 7. c

Euen ye which haue purifyed your soules in obeyenge the trouth thorrow the spere, for to loue brotherly withoute faynyng, and feruently one to loue another with a pure hert, as they that are borne anew, not of corruptible seed, but of vncorruptible, eue by the liuyng worde of God, which endureth for ever.

Heb. 9. b
Ioh. 1. b
Apo. 1. a

For all flesh is as grasse, and all the glory of man is as the floure of grasse. The grasse withereth, and the floure falleth awaye but the worde of the LORDE endureth for ever. This is the worde, that is preached amonge you.

1. Sa. 9. b
Luc. 2. b
Phil. 2. a

For to loue brotherly withoute faynyng, and feruently one to loue another with a pure hert, as they that are borne anew, not of corruptible seed, but of vncorruptible, eue by the liuyng worde of God, which endureth for ever.

Act. 15. b

For to loue brotherly withoute faynyng, and feruently one to loue another with a pure hert, as they that are borne anew, not of corruptible seed, but of vncorruptible, eue by the liuyng worde of God, which endureth for ever.

1. Sa. 40. a

For to loue brotherly withoute faynyng, and feruently one to loue another with a pure hert, as they that are borne anew, not of corruptible seed, but of vncorruptible, eue by the liuyng worde of God, which endureth for ever.

Eccles. 14. b
Iaco. 1. b

For to loue brotherly withoute faynyng, and feruently one to loue another with a pure hert, as they that are borne anew, not of corruptible seed, but of vncorruptible, eue by the liuyng worde of God, which endureth for ever.

For to loue brotherly withoute faynyng, and feruently one to loue another with a pure hert, as they that are borne anew, not of corruptible seed, but of vncorruptible, eue by the liuyng worde of God, which endureth for ever.

The II. Chapter.

Eph. 4. a
Col. 3. a
Heb. 12. a

Wherefore laye asyde all malicioussnes and all gyle, and ypocrisie, and enuie, and all backbitinge, and as new borne babes desyre that reasonable mylke, which is without corrupcion, that ye maye growe therin, yf so be that ye haue: raised how frendly the LORDE is. Vnto whom ye are come, as to the liuyng stone, which is disallowed of men, but chosen of God and precious. And ye also as liuyng stones are made a spirituall house, and an holy priesthode, to offere vp spirituall sacrifices, acceptable vnto God by Jesus Christ. Wherefore it is conteyned in the scripture: Beholde, I put in Sion an heade corner stone, electe and precious, and he that beleueth on him, shal not be confounded. Vnto you therefore which belene, he is precious: but vnto them that belene not, is yf same stone which the builders refused, made the heade stone in the corner, and a stone to stumple at, and a rock

Psal. 117. a

Wherefore laye asyde all malicioussnes and all gyle, and ypocrisie, and enuie, and all backbitinge, and as new borne babes desyre that reasonable mylke, which is without corrupcion, that ye maye growe therin, yf so be that ye haue: raised how frendly the LORDE is. Vnto whom ye are come, as to the liuyng stone, which is disallowed of men, but chosen of God and precious. And ye also as liuyng stones are made a spirituall house, and an holy priesthode, to offere vp spirituall sacrifices, acceptable vnto God by Jesus Christ. Wherefore it is conteyned in the scripture: Beholde, I put in Sion an heade corner stone, electe and precious, and he that beleueth on him, shal not be confounded. Vnto you therefore which belene, he is precious: but vnto them that belene not, is yf same stone which the builders refused, made the heade stone in the corner, and a stone to stumple at, and a rock

Eph. 2. c

Wherefore laye asyde all malicioussnes and all gyle, and ypocrisie, and enuie, and all backbitinge, and as new borne babes desyre that reasonable mylke, which is without corrupcion, that ye maye growe therin, yf so be that ye haue: raised how frendly the LORDE is. Vnto whom ye are come, as to the liuyng stone, which is disallowed of men, but chosen of God and precious. And ye also as liuyng stones are made a spirituall house, and an holy priesthode, to offere vp spirituall sacrifices, acceptable vnto God by Jesus Christ. Wherefore it is conteyned in the scripture: Beholde, I put in Sion an heade corner stone, electe and precious, and he that beleueth on him, shal not be confounded. Vnto you therefore which belene, he is precious: but vnto them that belene not, is yf same stone which the builders refused, made the heade stone in the corner, and a stone to stumple at, and a rock

Rom. 12. a

Wherefore laye asyde all malicioussnes and all gyle, and ypocrisie, and enuie, and all backbitinge, and as new borne babes desyre that reasonable mylke, which is without corrupcion, that ye maye growe therin, yf so be that ye haue: raised how frendly the LORDE is. Vnto whom ye are come, as to the liuyng stone, which is disallowed of men, but chosen of God and precious. And ye also as liuyng stones are made a spirituall house, and an holy priesthode, to offere vp spirituall sacrifices, acceptable vnto God by Jesus Christ. Wherefore it is conteyned in the scripture: Beholde, I put in Sion an heade corner stone, electe and precious, and he that beleueth on him, shal not be confounded. Vnto you therefore which belene, he is precious: but vnto them that belene not, is yf same stone which the builders refused, made the heade stone in the corner, and a stone to stumple at, and a rock

1. Sa. 28. c
Mat. 21. c
Act. 4. a

Wherefore laye asyde all malicioussnes and all gyle, and ypocrisie, and enuie, and all backbitinge, and as new borne babes desyre that reasonable mylke, which is without corrupcion, that ye maye growe therin, yf so be that ye haue: raised how frendly the LORDE is. Vnto whom ye are come, as to the liuyng stone, which is disallowed of men, but chosen of God and precious. And ye also as liuyng stones are made a spirituall house, and an holy priesthode, to offere vp spirituall sacrifices, acceptable vnto God by Jesus Christ. Wherefore it is conteyned in the scripture: Beholde, I put in Sion an heade corner stone, electe and precious, and he that beleueth on him, shal not be confounded. Vnto you therefore which belene, he is precious: but vnto them that belene not, is yf same stone which the builders refused, made the heade stone in the corner, and a stone to stumple at, and a rock

Psal. 117. c

Wherefore laye asyde all malicioussnes and all gyle, and ypocrisie, and enuie, and all backbitinge, and as new borne babes desyre that reasonable mylke, which is without corrupcion, that ye maye growe therin, yf so be that ye haue: raised how frendly the LORDE is. Vnto whom ye are come, as to the liuyng stone, which is disallowed of men, but chosen of God and precious. And ye also as liuyng stones are made a spirituall house, and an holy priesthode, to offere vp spirituall sacrifices, acceptable vnto God by Jesus Christ. Wherefore it is conteyned in the scripture: Beholde, I put in Sion an heade corner stone, electe and precious, and he that beleueth on him, shal not be confounded. Vnto you therefore which belene, he is precious: but vnto them that belene not, is yf same stone which the builders refused, made the heade stone in the corner, and a stone to stumple at, and a rock

1. Sa. 2. c

of S. Peter.

to be offended at, namely in the which stumple at yf worde, and beleue not that wheron they were set.

* But ye are that chosen generacion, that kingly priesthode, that holy nacion, that peculiar people, yf ye shulde shewe the vertues of him, which hath called you out of darkness in to his marvelous light: Euen you which in tyme past were not a people, but now are the people of God: which were not vnder mercy, but now haue obtained mercy.

Exo. 19. a

1. Pet. 2. c

Rom. 9. a

Dearly beloued, I beseech you as strangers and pilgrims, absteyne from the fleshly lustes, which fight agaynst the soule, and lede an honest conuersacion amonge the heathen, that they which haue byte you as euell doers, maye see your good workes, and prayse God in the daye of visitacion.

Rom. 11. b

Gal. 5. c

Mat. 5. b

1. Pet. 2. b

Submyt your selues vnto all maner ordinaunce of men for the LORDES sake: whether it be vnto the kynge as vnto yf cheefe heade, or vnto rulers, as vnto them that are sent of him, for the punysshment of euell doers, but for the prayse of the that do well.

Rom. 12. a

Tit. 2. a

For so is the will of God, that ye with well doynge shulde put to silence the ignorance of foolishmen: as fre, and not as hauynge the libertie for a cloke of wickednes, but eue as the seruantes of God. Honour all men.

Mat. 23. a

Loue brotherly fellowshipe. Feare God. Honour the kynge.

* Ye seruantes, obey your masters with all feare: not onely yf they be good and courteous, but also though they be frowarde.

1. Pet. 2. c

For that is grace, yf a man for conscience towarde God endure greife, and suffre wronge. For what prayse is it, yf whā ye be buffeted for your fautes, ye take it patiently? But yf whā ye do well, ye suffre wronge, and take it patiently, that is grace with God. For here vnto are ye called, for so much as Christ also suffered for vs, leauynge vs an ensample, that ye shulde folowe his footestepes, which dyd no synne, nether was there gyle founde in his mouth: which whā he was reuyled, reuyled not agayne: whā he suffered, he threatened not: but commytted the cause vnto him, that iudgeth righteously: which his owne selfe bare our synnes in his body vpon the tre, that we shulde be deliuered from synne, and shulde lyue vnto righteousness: by whose strypes ye were healed. For ye were as shepe goynge astraye, but now are ye turned vnto the shepherde and Bisshoppe of your soules.

Eph. 6. a

Col. 3. c

Tit. 2. b

Mat. 5. a

1. Pet. 2. c

Ioh. 12. b

Phil. 2. a

Mat. 27. c

Ioh. 8. c

1. Sa. 17. b

1. Ioh. 3. a

1. Sa. 31. b

Eze. 34. c

Luc. 15. a

The III. Chapter.

The first Epistle

of S. Peter. Fo. xvi.

A Likewise let the wyues be in subiection to their husbādes, that even they which beleue not the worde, maye without the worde be wonne by y^e cōuersacion of the wyues, whā they beholde y^e pure cōuersacion in feare. Whose appa-
1. Cor. 11. a
Eph. 5. c
Col. 3. e
1. Tim. 2. b
Gen. 18. b

rell shal not be outwarde wth bryded heer, z hanginge on of golde, or in puttyng on of gorgious araye, but let y^e inwarde mā of y^e hert be vncorrupte wth amekē z a quyetē spirete, which before God is moch set by. For after this maner in the olde tyme, byd y^e holy wemē which trusted in God, tyer thē selues, z were obedient vnto their husbādes: Euen as Sara obeyed Abrahā, z and called him lord: whose doughters ye are, as lōge as ye do well, not beyngē afrayed for eny trouble.

Likewise ye men, dwell with them as cō-
1. Tess. 4. a

dinge vnto knowlege, geuyngē z honō vnto the wise, as to the weaker vessel: z as vnto thē y^e are heyres with you of the grace of li-
se, that youre prayers be not let.

B But in conclusion be ye all of one mynde, one suffre with another, loue as brethien, be pitiful, be curteous. * Recōpence not euell for euill, nether rebuke for rebuke: but cōtra-
Pro 10. c
Mat. 5. c
Rom. 12. c
Gen. 12. a
Mat. 25. c
1. Pet. 3. b

ry wyse, blesse: and knowe that ye are called therto, euen y^e shulde be heyres of y^e . bles-
syngē. For who so listeth to lyue, and wolde fayne se good dayes, Let him refrayne his tonge from euell, and his lippes y^e they speake no gyle. Let him eschue euell, z do good: Let him seke peace and ensue it. For y^e eyes of the LORDE are ouer the righteous, z his eares are open vnto their prayers. But y^e face of the LORDE beholdeth thē y^e do euell. And who is it that can harme you, yf ye folowethat which is good? Lot with stōd-
Mat. 5. a
1. Cor. 10. d
Psal. 119. f
Act. 4. 4.
1. Pet. 3. b
Tit. 2. a

ge * blessed are ye, yf ye suffre for righteous-
ness sake * Feare not yetheir threatnyngē, ne-
ther be troubled, but sanctifye the LORDE
God in youre hertes. * Be ready allwayes
to geue an answer to every mā, that axeth
you a reason of the hope that is in you, and
that with mekenes z feare, hauyngē a good
conscience, * that they which bacbyte you
as euell doers, maye be ashamed, that they
haue falsely accused youre good cōuersacion
in Christ.

C * For it is better (yf the wyll of God be so) that ye suffre for well doynge, thē for euell doynge. For as moch as Christ hath once suf-
1. Pet. 3. c
Mat. 5. a

fred for ouresynnes, y^e iust for the vniust, for to bryngē vs to God: z was slayne after the flesh, but quychened after the spirete.

In the which spirete he also wente, and preached vnto y^e spiretes that were in prison,

which in tyme past beloued not, whā God once a bode and suffred paciētly in the tyme of Noe, whyle the Arke was a preparyngē: * Wherin fewe (that is to saye eight soules) were saued by water. Which signifieth * bap-
Gen. 7. e
Rom. 8. a

tyne y^e now sauech vs: not y^e puttinge awaye of the fylth of the flesh, but in y^e a good cō-
sciēce cōsenteth vnto God by y^e resurreccion
of Jesus Christ, which is on the righte han-
de of God, and is gone in to heauē, angels,
power and mighte subdued vnto him.

The III. Chapter.

A Or as moch then as Christ hath suf-
fred for vs in y^e flesh, arme youre sel-
ues likewise with the same mynde.
* For he which suffreth in the flesh, ceaseth
frō synne, y^e hēce forth (as moch tyme as yet
remayneth in y^e flesh) he shulde not lyue af-
ter the lustes of mē, but after the wil of God.
For it is ynough, y^e we haue spent y^e tyme
past of the life, after the wil of y^e heythen,
whā we walked in wantannesse, lustes, vron-
tēnes, glotony, ryotous drynkynge, z i abho-
minable Idolatrye. And it semeth to thē a
straunge thinge, y^e ye runne not also wth them
vnto the same excesse of ryote, z speake euell
of you. (Which shal geue acōptes vnto hī y^e
is ready to iudge y^e quychē z y^e deed.) For vn-
to this purpose also was y^e Gospell preached
vnto the deed, y^e they shulde be iudged like
other mē iⁿ y^e flesh, but shulde lyue vnto God
in y^e spirete. The ende of all thiges is at hāde.

* Be ye therfore sober z watch vnto pray-
ers: but aboue all thinges haue seruent loue
amonge you oneto another. * For loue couer-
eth the multitude of synnes. Be ye herbe-
rous one to another without grudgingē, z
mynister one to another, everyone with the
gifte y^e he hath receaued, as good stewar-
des of the manifolde grace of God. * If eny mā
speake, let hī speake it as y^e wordes of God.
* If eny man haue an office, let him execute
it as out of the power y^e God mynistrēth vn-
to hī, y^e God maye be praysed in all thinges
thorow Jesus Christ, To whō be honō and
domynion for euer and euer Amen.

Derely beloued, maruell not at this * hea-
te (which is come amōge you to trye you) as
though some straūge thinge happened vnto
you: but reioyce, in as moch as ye are parta-
kers of Chustes passiōs, y^e whā his glory ap-
peareth, ye maye be mery z glad. * If ye be re-
uyled for y^e name of Christ, blessed are ye, for
y^e spirete (which is y^e spirete of glory z of God)
resteth vpon you. On their parte he is euell
spoken of, but on y^e parte he is praysed.

* But se that none of you suffre as a mur-
derer

Gen. 7. e
Rom. 8. a

Rom. 9. a

Mat. 24. d
Pro. 10. b

1. Cor. 11. b
Ro. 12. b

Luc. 12. f
1. Cor. 1. b
1. Pet. 1. b

Mat. 5. a

1. Pet. 2. c
and 1. c

The first Epistle

thurer, or as a thefe, or as an euell doer, or as a busy body in other mens matters. If any man suffre as a Christen man, let him not be ashamed, but let him prayse God on this behalfe. For þe tyme is come, that iudgmeēt must begynne at the house of God. If it first begynne at vs, what shal the ende be of the which beleue not the Gospell of God? And yf yf righteous scarcely be saved, where shal þe vngodly & synner appeare? Wherefore let them that suffer acordinge to the will off God, commytte their soules vnto him with well doynge, as to the faithfull creator.

The V. Chapter.

And the Elders which are amonge you I exhorce, which am also an Elder, and a witness off the afflictions in Christ, and partaker of the glory that shal be opened. Seede Chyestes flocke which is amonge you, and take the oversight of the, not as though ye were cōpeiled therto, but wyllingly: not for the desyre of filchye lucre, but of a good mynde: not as though ye were lordes ouer the parishēs, but that ye be an ensample to the flocke: & whan the chiefe shepherde shal appeare, ye shal receaue the vncorruptable crowne of glory.

Likewyse ye yōger submytte youre selues vnto the elder. Submytte youre selues every man one to another, and knye yō selues together in low lynes of mynde. For God resisteth the proude, but geueth grace to the humble. Submytte yō selues therefore vnder the mightie hande of God, that he maye exalte you whan the tyme is come. Cast all youre care on him, for he careth for you.

Be sober and watch, for yō aduersary yf deuell, walketh aboute as a roaringe lyon, seekyng whom he maye deuoure, whom resiste stedfast in the faith, and knowe, that youre brethien in the worlde haue euen the same afflictions.

But yf God of all grace, which hath called you to his euerlastinge glory in Christ Iesu, shal his owne selfe make you perfect, which suffre a litle season: eue he shal settle, strength, and stablish you. To him be prayse and domynion for euer and euer, Amen.

By Siluanus youre faithfull brecher (as I suppose) haue I wrytē vnto you breuely, exhortinge and testifyng, how that this is the true grace of God wherein ye stōde. The companions of youre eleccion that are at Babilon, salute you, and Marcus my sonne. Greete ye one another with the kysse of loue. Peace be with you all which are in Christ Iesus, Amen.

of S. Peter.

The seconde Epistle of the Apostle S. Peter.

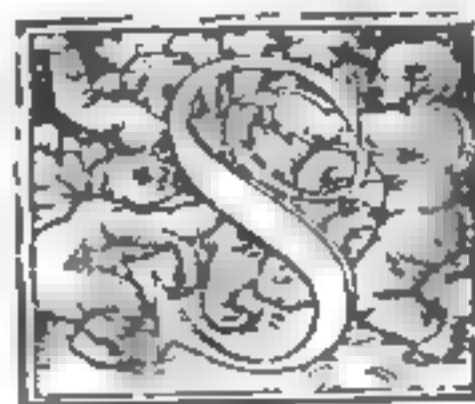
The summe of this epistle.

Chap. I. For so moch as the power of God hath genen them all thinges pertayninge vnto life, he exhorteth the to flye the corrupcion of worldly lust, to make their callinge sure with good workes and frutes of faith. He maketh mencion of his owne death, declaringe the LORDE Iesus to be the true sonne of God, as he himself hath sene vpon the mount.

Chap. II. He prophecieth of false teachers, and sheweth their punysshment.

Chap. III. He exhorteth men to beware of soch as wolde make the beleue, that the daye of the LORDE were slacken commynge: prayeth them to lede a godly life, and to loke verily for the commynge of the LORDE, whose lōge tarienge is saluacion, and because he wolde haue no man lost, but wolde receaue all mē to repentaunce.

The first Chapter.



Simon Peter a seruāts and an Apostle of Iesus Christ.

1. Pet. 1.1

Vnto the which haue oprayned like faith with vs in the righteousnes that cometh of oure God, and Sau-

oure Iesus Christ.

Grace and peace be mulciplied with you thorow the knowlege of God and of Iesus Christ oure LORDE.

Ioh. 1.1
Col. 1.1

For so moch as his godly power hath geuen vs all thinges (that pertayne vnto life and godlynes) thorow the knowlege of him that hath called vs by his owne glorie and power, wherby the excellent and most greate promyses are genē vnto vs: namely, that ye by the same shulde be partakers of the godly nature, yf ye flye the corrupte lust of the worlde: Geue ye all youre diligence therefore here vnto, and in youre faith mynister vertue: in vertue, knowlege: in knowlege, temperancy: in temperancy, pacience: in pacience, godlynes: in godlynes, brotherly loue: in brotherly loue, generall loue. For yf these thinges be plenteous in you, they will not let you be yble nor vnfrutefull in y knowlege of oure LORDE Iesus Christ. But he that lacketh these thinges, is blynde, & gropeth for the waye with the hāde, and hath forgotten, that he was clesed from his olde synnes.

Wherefore (brethre) geue the more diligen

The ij. Epistle

ce, to make youre callinge and eleccion sure: for yf ye do such thinges, ye shal not fall, and by this meanes shal there be plenteously mynystred vnto you an entrynge in vnto y everlastinge kyngdome of oure LORDE and Sauoure Iesus Christ.

Etherfore wil I not be negligēt to put you allwayes in remembraunce of such thinges: though ye knowe them youre selues, and be stablished in the present tyneth. Notwith-
standinge I thinke it mete, as longe as I am in this * tabernacle, to stere you vp by put-
tinge you in remembraunce. For I am sure, that I must shortly put of my tabernacle, even as oure LORDE Iesus Christ hath shewed vnto me. Yet wyl I do my diligēce, that allwaye after my departynge ye maye haue wherewith to kepe these thinges in remembraunce.

For we folowed not deceaueable fables, whan we declared vnto you the power and commynge of oure LORDE Iesus Christ: * but with oure eyes we sawe his maiestie, whan he receaued of God the fader honou-
re & prayse, by a voyce that came vnto him from the excellent glory, after this maner:
* This is my deare sonne, in whom I haue delyte. And this voyce herde we broughte downe frō heauen, whan we were with him on the holy mount.

We haue also a sure worde of prophēcie, and ye do well that ye take hede ther vnto, as vnto a lighte * that shyneth in a darke place vntyll the daye dawne, and the daye starre arysē in youre hertes. And this shal ye knowe first, that no prophēcie in the scrip-
ture is done of eny priuate interpretacion.
* For the prophēcie was neuer broughte by the wyll of man, but the holy men of God spake, as they weremoued of y holy goost.

The i. Chapter.

Where there were false prophetes also amonge the people, * even as there shalbe false teachers amonge you li-
kewyse, which pruely shal brynge in damna-
ble sectes, even denyenge the LORDE that hath boughtethem, and shal brynge vpon them selues swift damnacion: and * many shal folowe their damnable wayes, by whō the waye of the trueth shal be euell spokē of: and thorow couetousnes shal they with fay-
ned wordes make marchaundise of you, vpo whō the iudgment is not negligēt in tarien-
ge of olde, and their damnacion slepeth not.

* For yf God spared not the angels that synned, but cast them downe with the chey-
nes of darknes in to hell, and delyuered the

of S. Peter. Jo. xcvij.

ouer to be kepte vnto iudgment: * Neither Gen. 7. a
spared the olde worlde, but saned Noe the
preacher of righteousness himselfe beyngē y
eight, and brought the floude vpo the worl-
de of the vngodly: * And turned the cities of Gen. 19. e
Sodom and Gomor into ashes, ouerthru-
e them, damned them, and made on them an
ensample, vnto those that after shulde lyne
vngodly: And delyuered iust Lot, which
was vexed with the vngodly conuersacion
of y wicked. For in so moch as he was righ-
teous and dwelt amonge them, so that he
must nedes se it and heare it, his righteous
soule was greued from to daye to daye with
their vnlaful dedes. * The LORDE knoweth
how to delyuer the godly out of tentacion, 1. Cor. 10. b
and how to reserue the vniust vnto the daye
of iudgment for to be punysht: but special-
ly them that walke after the flesh in y lust
of vncleannes, and despyse the rulers: beyngē
presumptuous, stubborne, and feare not to
speake euell of thē y are in auctoute: * whā
the angels yet which are greater both in
power and might, beare not that blasphe-
mous iudgment agaynst them of the LOR-
DE. * But these are as y brute beestes, which
naturally are broughte forth to be takē and
destroyed: * speakyng euell of y they knowe
not, and shal perishe in their owne destruc-
cion, and so receaue y rewarde of vnrighte-
ousnes.

They counte it pleasure to lyue deliciou-
sly for a season: Spottes are they and fylthy-
nes: lyuynge at pleasure and in disceauable
wayes: feastyngē wth that which is youre,
hauynge eyes full of aduoutrye, and cā noc
ceasse from synne, entysinge vnstable sōles:
hauynge an hert exercysed wth couetousnes:
they are cursed children, and haue forsakeit
the righte waye, and are gone astraye: fol-
lowingē the waye of * Balaam the sonne of
Bosor, which loued the rewarde of vnright-
eousnes: but was rebuked of his iniquyte.
The tame and domme beast spake wth māns
voyce, & forbad the foolishnes of y prophet.

These are welles without water, & clou-
des caried aboute of a tēpest: to whō y myst
of darknesse is reserued for euer. For they spea-
ke y proude wordes of vanite, vnto y vtre-
most, and entyse thorow wantannes vnto y
luste of the flesh, euen them that were cleane
escaped, and now walke in erreure: and pro-
myse them libertye, where as they them sel-
ues are seruautes off corrupcion. * For off
whom so euer a man is ouercome, vnto the
same is he in bondage. * For yf they (after
they haue escaped from the fylthynges of the

R R

The ii. Epistle

Mat. 12. c
Heb. 5. a
Act. 5. a
Pro. 26. b
Eccli. 34. d

woulde, thorow the knowlege of y^e LORDE and Sauoure Jesus Christ) are yettangled agayne therin and overcome, & then is the latter ende worse vnto them then the begynnyng. For it had bene better for them, not to haue knowne the waye of righteousnes, then after they haue knowne it, & to turne from the holy commaundemēt, that was geuen vnto them. It is happened vnto them acor dyng vnto the true prouerbe: y^e dogg is turned to his vomyte agayne; and y^e sowe that was washed, vnto hit walowynge in the myre.

The III. Chapter.

1. Tim. 4. a
2. Tim. 3. a
Judæ. 1. c
Eze. 12. d
Gen. 7. d
1. Tess. 1. b

This is the seconde Epistle that I now wyte vnto you (ye dearly beloved) wherein I stire vp and warne youre pure mynde, that ye maye remembre the wordes, which weretolde before of the holy prophetes: and also the commaundement of vs, that be the Apostles of the LORDE and Sauoure.

This first vnderstonde, & that in the last dayes there shal come mockers, which wyll walke after their awne lustes, & saye: Where is the promes of his commynge? For sence the fathers fell on slepe, euery thinge cōtynuerth as it was from the begynnyng of y^e creature. This they knowe not (and that wylfully) how that the heauens were afore tyme also, and the earth out of the water, & was in the water by the worde of God, & yet was the worlde at that tyme destroyed by the same with the floude. But the heauens which are yet, and y^e earth, are kepte in stoare by his worde, to be reserued & vnto fyre agaynst the daye of iudgment and damnacion of vngodly men.

Psalm. 99. a
Eze. 12. d
1. Pet. 4. a
Rom. 2. a
Eze. 18. d
Mat. 24. d
1. Tess. 5. a
Apoc. 3. a

Dearely beloved, be not ignorant of this one thinge, & how that one daye is with the LORDE as a thousande yeare: and a thousande yeare as one daye. The LORDE is not slacke to fulfyll his promes (as some mē counte slacknesse) but is & paciēt to vs warde, & and wyl not that eny mā shulde be lost, but that everyman shulde amende himselfe. Neuertheles, the daye of the LORDE shal come euen as a thefe in the night: in the which (daye) the heauens shal perishe with a greate noyse, and the Elementes shal melte with heate, and the earth and y^e workes that are therin, shal burne.

If all these thinges shal perishe, what maner persons then ought ye to be in holy cōuersacion and godlynes, lokyng for and hastynge vnto the commynge of the LORDE. In the which the heauens shal perishe

of S. Peter.

Esa. 65. c
Apoc. 21. 2

with fyre, and the elementes shal melt with heate. Neuertheles & we loke for a new heauen and a new earth (acor dyng to his promes) wherein dwelleth righteousnes.

Wherefore dearly beloved, seynge that ye loke for soch thinges, be diligent, y^e ye maye be founde before him in peace without spot and vndefyled: and counte the long sufferynge of oure LORDE youre saluacion, Euen as oure dearly beloved brother Paul (acor dyng to the wysdome geue vnto him) wrote vnto you: yee speakeinge therof almost in all Epistles, wherein are many thinges harde to be vnderstonde, which they that are vnlearned and vnstable, peruerter, as they do the other scriptures also, to their awne damnacion.

Ye therfore beloved, seynge ye knowe it before hande, beware, lest ye also be plucked awaye thorow the erreure of y^e wicked, and fall from yo^r owne stedfastnes. But growe in grace, and in the knowlege of oure LORDE and Sauoure Jesus Christ. To him be prayse now and for ever, Amen.

The first Epistle of the Apostle and Euan gelist S. Ihon.

The summe of this epistle.

- Chap. i. True wynneste of the everlastinge worde of God. The bloude of Christ is the purgacion from synne. No man is without synne.
- Chap. ii. Christ is oure aduocate. Of true loue, and how it is tryed.
- Chap. iii. The synguler loue of God to warde vs: and how we agayne oughte to loue one another.
- Chap. iiii. Difference of spretes, and how the sprete of God maye be knowne from the sprete of erreure. Of the loue of God and of oure neighbours.
- Chap. v. To loue God, is to kepe his commaundemētes. Faith ouercometh the worlde. Everlastinge life is in the sonne of God. Of the synne vnto death.

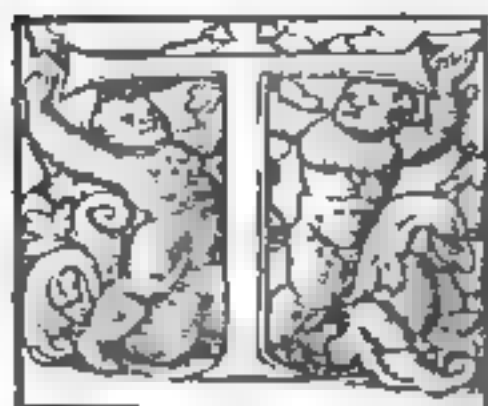
The first Epistle

of S. Iohn. Ho. xcviij.



The first Chapter.

21



That which was from
y begynnynge, which
we haue herde, which
we haue sene with
o' eyes, which we ha-
ue loked vpon, and
o' handes haue hand-
led of the worde of li-

fe: and the life hath appeared, and we haue
sene, and beare wytnes, and shewe vnto you
y life that is euerlastinge, which was with
the fater, and hath appeared vnto vs. That
which we haue sene z herde, declare we vnto
you, that ye also maye haue fellowshipe with
vs, and that oure fellowshipe maye be with
the fater and with his sonne Iesus Chust.
And this wyte we vnto you, that youre
ioye maye be full.

And this is the tydinges which we haue
herde of him, z declare vnto you, that God
is lighte, and in him is no darknes at all.
If we saye that we haue fellowshipe with
him, and yet walke in darknes, we lye, and
do not the trueth. But yf we walke in ligh-
te, euen as he is in lighte, then haue we fel-
lshippe together, and the bloude of Iesus
Chust his sonne clenseth vs from all synne.

* If we saye that we haue no synne, we
disceane oure selues, and the trueth is not in
vs. But yf we knowlege oure synnes, he is
faithfull and iust to forgene vs oure synnes,
z to clense vs from all vnrightheousnes. If we
saye, we haue not synned, we make him a
lyar, and his worde is not in vs.

The II. Chapter.

21

W little children, these thinges wyte
I vnto you, that ye shulde not syn-
ne: and yf eny man synne, we haue
an advocate with the fater, euen Iesus
Chust which is righteons: and he it is that
optayneth grace for oure synnes: not for
oure synnes onely, but also for the synnes of
all the worlde. And hereby are we sure that
we knowe him, yf we kepe his comaundemē

tes. * He that sayeth: I knowe him, and ke-
peth not his comaundemētes, is a lyar, and
the trueth is not in him, But who so kepeth
his worde, in him is the lone of God perfecte
in dede. * Hereby knowe we, that we are in
him. He y sayeth he abydeth in him, oughte
to walke euen as he walked.

Brethren, I wyte no new comaunde-
ment vnto you, but that olde comaunde-
ment, which ye haue herde from the begyn-
nyng. The olde comaundement is the wor-
de, which ye haue herde from the begynnyn-
ge. Agayne, a new comaundemēt wyte I
vnto you, a thinge that is true in him z also
in you: for the darknesse is past, and the true
lighte now shyneth.

He that sayeth he is in lighte, and hateth
his brother, is yet in darknesse. He y loueth
his brother, abydeth in the lighte, and the-
re is none occasion of euell in him. But he y
hateth his brother, is in darknes, and wal-
keth in darknes, and can not tell whither he
goeth, for y darknes hath blynded his eyes.

Babes, I wyte vnto you, that yf syn-
nes are forgivenen you for his names sake. I
wyte vnto you fathers, how that ye haue
knowne him which is from y begynnynge.
I wyte vnto you yongemē, how that ye ha-
ue overcome the wicked. I wyte vnto you
litle children, how that ye haue knowne the
fater. I haue wrytten vnto you fathers,
how that ye haue knowne him, which is frō
the begynnynge. I haue wrytten vnto you
yongemen, how that ye are stronge, and the
worde of God abydeth in you, and ye haue
oucome that wicked.

Se that ye loue not the worlde, nether y
thinges that are in the worlde. If eny man
loue the worlde, the loue of the fater is not
in him: for all that is in the worlde (namely
the lust of the flesh, and the lust of the eyes,
and the pryde of life) is not of the fater, but
of the worlde. And the worlde passeth
awaye and the lust therof. But he that ful-
fylleth the wyll of God, abydeth for ever.

Litle children, it is the last houre, and (as
ye haue herde that Antechrist shal come)
euen now are there many become Antechris-
tes already: wherby we knowe, that it is y
last houre. They wente out frō vs, but they
were not of vs: for yf they had bene of vs,
they wolde no doute haue contynued with
vs. But that they maye be knowne, how
that they are not all of vs.

But ye haue the anoyntinge of him y is
holy, z ye knowe all thiges. I haue not wryt-
te vnto you, as though ye knewe not y trueth

R R ij

Ioh. 4. c

Ioh. 12. d

Ioh. 12. d

3

Luc. 24. d
Act. 4. a

1. Cor. 7. d

Mat. 24. a
Ioh. 5. d

Ioh. 11. c
Act. 20. d
1. Co. 11. b

Heb. 11. b

Ioh. 1. b
1. Pet. 1. c

Ioh. 10. d

Ioh. 7. a

Ioh. 17. b

Heb. 9. b
1. Pet. 1. c
Apoc. 1. a
1. Pro. 29. b

Ioh. 12. b
Pro. 28. b
Eccli. 7. c
Psal. 31. a

Heb. 7. d
Rom. 8. c

The first Epistle

But ye knowe it, & are sure, & no lye cometh of y^e truth. Who is a lyar, but he & denyeth & Jesus is Christ: The same is & Antichrist, & denyeth the father & y^e sonne. Whosoever denyeth the sonne, the same hath not the father. Loke what ye haue herde now from & begynnyng, let the same abyde in you. & y^e which he herde from the begynnyng shall remayne in you, then shall ye also abyde in & sonne and in the father. And this is the promise & he hath promysed vs, euē eternall life.

This haue I wyrtē vnto you cōcerninge the that disceave you. And the anoyntinge which ye haue receaved of him, dwelleth in you: & ye neede not & eny mā teach you, but as the anoyntinge teacheth you all thinges, even so is it true, & is no lye. And as it hath taughte you, euē so abide ye therein. And now babes, abyde in hī, & whā he shall appeare, we maye be bolde, & not be made ashamed of him at his commynge. & y^e knowe & he is righteous, knowe also that he which doth righteousness, is borne of him.

The III. Chapter.

Holde what loue the father hath shewēd on vs, & we shulde be called the childrē of God. Therefore y^e wolde knoweth you not, because it knoweth not him. Dearly beloved, we are now & childrē of God, and yet hath it not appeared what we shalbe. But we knowe & when he shall appeare, we shal be like him: for we shal se him as he is. And euery man & hath this hope in him, pougeth him selfe, euen as he is pure. Who so euer cōmyttech synne, cōmyttech vnrighteousnes also, and synne is vnrighteousnes. And ye knowe that he appeared to take awaye oure synnes: and in him is no synne. Who so euer abydet in him, synneth not: who so euer synneth, hath not sene him nether knowe him.

Babes, let no man disceave you. He that doeth righteousness, is righteous, euen as he is righteous. He that commyttech synne, is of the deuell: & for the deuell synneth sence y^e begynnyng. For this purpose appeared the sonne of God, to loose the workes of the deuell. & Who so euer is borne of God, synneth not: for his & sede remayneth in him, & he cā not synne, because he is borne of God. & By this are the children of God knowne & the children of the deuell. Who so euer doeth not righteousness, is not of God, nether he that loneth not his brother.

For this is the trydnges which ye haue herde from the begynnyng, that ye shulde loue one another, & not as Cain, which was

of S. Iohn.

of the wicked, and slewe his brother. And wherfore slewe he him: & euen because his owne workes were euell, and his brothers righteous. & Marnayle not (my brechren) though the worlde hate you. We knowe & we are translated from death vnto life, because we loue the brechren. He that loneth not his brother, abydet in death. & Who so euer hateth his brother, is a manslayer. And ye knowe that a manslayer hath not eternall life abydinge in him.

Hereby haue we perceaued loue, that he gaue his life for vs, and therfore ought we also to geue oure lyues for the brechre. But he & hath this worlde good, & seyth his brother haue neede, and shutteth vp his hert fro him, how dwelleth the loue of God in him? My litle children, & let vs not loue with word nether with tonge, but with & dede, and with the truth. Hereby knowe we, that we are of the verite, and can quyte oure hertes before him. But yf oure hert condemne vs, God is greater the oure hert, and knoweth all thinges. Dearly beloved, yf oure hert condemne vs not, then haue we a fre boldnes to God warde. & And what so euer we are, we shal receaue it: because we kepe his cōmaundementes, and do those thinges, which are pleasant in his sighte.

And this is his cōmaundement, that we belene on y^e name of his sonne Jesus Christ, and loue one another, & as he gaue cōmaundement. And he that kepeth his cōmaundementes, dwelleth in him, and hem him. And hereby knowe we that he abydet in vs, euen by the sperte which he hath geuen vs.

The III. Chapter.

Dearly beloved, beleue not ye every sperte, & but proue the spertes, whether they be of God. For many false prophetes are gone out in to the worlde. Hereby shall ye knowe the sperte of God: Every sperte which confesseth, that Jesus Christ is come in the flesh, is of God: And every sperte which confesseth not that Jesus Christ is come in the flesh, is not off God. And this is that sperte of Antechrist, off whom ye haue herde, how that he shall come, and euen now already is he in the worlde. Little children, ye are off God, and haue overcome them: for greater is he that is in you, then he that is in the worlde. They are off the worlde, therefore speake they off the worlde, and the worlde herkeneth vnto them. We are of God, & he that knoweth God, herkeneth vnto vs:

The first Epistle

he that is not of God, heareth vs not. Here by knowe we the spere of trueth, and y^e spere of erreure.

B Dearly beloved, let vs loue one another, for loue commeth of God. And every one y^e loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. By this appeared the loue of God to vs warde, because that God sent his onely begotten sonne in to this worlde, that we mighte lyue thowow him. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to make a gremet for oure synnes.

Dearly beloved, yf God so loued vs, we oughte also to loue one another. No man hath sene God at any tyme. Yf we loue one another, God dwelleth in vs, and his loue is perfecte in vs. Hereby knowe we that we dwell in him, and he in vs, because he hath geuen vs of his spere. And we haue sene, and testifie that the father sent the sonne to be the Sauoure of the worlde. Whosoever now confesseth y^e Jesus is the sonne of God in him dwelleth God, and he in God: and we haue knowne and beleued the loue that God hath to vs.

C God is loue, and he that dwelleth in loue dwelleth in God, and God in him. Herein is the loue perfecte with vs, that we shulde haue a fre boldnesse in the daye of iudgment: for as he is, eu^e so are we in this worlde. Feare is not in loue, but perfecte loue casteth out feare: for feare hath paynesfulnes. He that feareth, is not perfecte in loue.

Let vs loue him, for he loued vs first. Yf any man saye: I loue God, and yett hateth his brother, he is a lyar. For he that loueth not his brother whom he seyth, how can he loue God, whom he seyth not? And this commaundement haue we of him, that he which loueth God, shulde loue his brother also.

The V. Chapter.
Who so ever beleueth that Jesus is Christ, is borne of God. And whosoever loueth him that begat, loueth him also which was begotten of him. By this we knowe that we loue Gods children, whan we loue God, and kepe his commaundementes. For this is the loue of God, that we kepe his commaundementes, and his commaundementes are not greuous. For all that is borne of God, overcommeth the worlde: and this is the victory that overcometh the worlde, eu^e oure faith. Who is it y^e overcometh the worlde, but he which beleueth that Jesus is the sonne of God?

of S. Ihon. So. xcix.

This is he that cometh with water and bloude, enen Jesus Christ: not with water onely, but with water and bloude. And it is the spere that beareth wytnes: for the spere is the trueth. (For there are thre which beare recorde in heauen: the father, the worde, and the holy goost, and these thre are one.) And there are thre which beare recorde in earth: the spere, water and bloude, and these thre are one.

If we receaue the witnesse of men, the witnesse of God is greater: for this is the wytnesse of God, which he testified of his sonne. He that beleueth on y^e sonne of God, hath the wytnes in him selfe. He that beleueth not God, hath made him a lyar. And this is that recorde, eu^e y^e God hath geue vs euerlastinge life. And this life is in his sonne. He that hath the sonne of God, hath life: he that hath not the sonne of God, hath not life.

These thinges haue I wytted vnto you, which beleue on the name of the sonne of God, that ye maye knowe, how that ye haue eternall life, and that ye maye beleue on y^e name of the sonne of God. And this is the fre boldnesse which we haue towarde him, that yf we are any thinge acordinge to his wyll, he heareth vs. And yf we knowe that he heareth vs what so euer we are, then are we sure that we haue y^e petitions, which we haue desired of him.

If any man se his brother synne a synne not vnto death, let him aye, and he shal geue him life, for the y^e synne not vnto death. There is a synne vnto death, for the which I saye I not that a man shulde praye. All vnrighteousnes is synne, and there is synne not vnto death.

We knowe, that whosoever is borne of God, synneth not: but he that is begotten of God, keperh himselfe, and y^e wicked toucheth him not. We knowe that we are of God, and the worlde is set altogether on wickednes. But we knowe, that the sonne of God is come, and hath geuen vs a mynde, to knowe him which is true: and

we are in him y^e is true, in his sonne Jesus Christ.
This is the true God, and euerlastinge life. Babes kepe youre selues from ymages. Amen.
R R iij

Mat. 3. b
and 17. a
Ioh. 4. d
and 12. d

Ioh. 2. e
Rom. 8. b
Gal. 4. a

Ioh. 1. a

Iere. 7. b
Mat. 23. c
Ioh. 8. b

Luc. 24. d

The ii. Epistle
The seconde
Epistle of S. Iohn.

The summe of this epistle.

He wryteth vnto a certayne lady, reioyseth that her children walke in the truth, exhorteth the vnto loue, warneth them to beware of such disceauers as denye that Iesus Christ came in the flesh, prayeth them to conynne in the doctryne of Christ, and to haue nothyng to do with them that bryng not this lettyng.



Alder. To y electe lady and hir childre whom I loue in the truth: not I onely, but all they also that haue knowne the truth, for the truthe sake which dwelleth in vs, and shalbe with vs for ever.

Grace, mercy, and peace be with yen fro the LORDE Iesus Christ & sonne of the father in the truth and in loue.

I am greatly reioysed, that I haue founde amonge thy children, them that walke in y truth, as we haue receaued a commaundment of the father. And now lady I beseeke the (not as though I wrote a new commaundment vnto the, but the same which we haue had from the begynnynge) that we loue one another. And this is the loue, that we walke after his commaundmentes.

This is the commaundment (as ye haue herde fro the begynnynge) that we shulde walke therein. * For many disceauers are come in to the wolde, which confesse not y Iesus Christ is come in the flesh: this is a disceauer and an Antechrist. Take hede to youre selues, that we lose not that which we haue wrought, but that we maye receaue a full rewarde. Who so ever transgresseth, and abydeh not in the doctryne of Christ, hath not God: he that abydeh in y doctryne of Christ, hath both the father and the sonne.

* If any man come vnto you, and brynge not this doctryne, receaue him not in to the house, nether salute him: for he that salueth him, is partaker of his euell dedes. I had many thynges to wryte vnto you: neuertheless I wolde not wryte w papyre and ynke, but I trust to come vnto you, and to speake with you mouth mouth, that oure ioye maye be full. The children of thy electe sister salute the. Amen.

of S. Iohn.
The thirde Epistle
le of S. Iohn.

The summe of this epistle.

He is glad of Gaius, that he walketh in the truth, exhorteth him to be lowng vnto the poore christen in their persecucion, sheweth the vnynde dealyng of Diotrephes, and the good reporte of Demetrius.



Alder. To the beloued Gaius, whom I loue in the truth. My beloued, I wryte the in all thynges, that thou prospere and faie well even as thy soule prospereth. I reioysed greatly, whan the biethien came, and testified of the truth that is in y, how thou walkest in the truth. I haue no greater ioye, the to heare that my childre walke in the truth.

My beloued, * thou doest faithfully what so euer thou dost to the biethien and to straungers, which haue borne witness of thy loue before the congregacion: and thou hast done well that thou dyddest brynge them forwarde on their iourney, worthely before God. For because of his names sake they wente forth, and toke nothyng of the theythen. We therefore oughte to receaue such, that we mighte be helpers vnto the truth.

I wrote to the congregacion, but Diotrephes, which loueth to haue the premyence amonge them, receaued vs not. Wherefore, yf I come, I wil declare his dedes which he doeth, leastinge vpo vs with malicious wordes: nether is he therewith content. Not onely he himselfe receaueth not the biethien, but also he forbyddeh them that wolde, and thrusteth them out of the congregacion.

My beloued, folowe not y which is euell, but that which is good. He that doeth well, is of God: but he that doeth euell, seyth not God. Demetrius hath good reporte of all men, and of the truth: yee and we oure selues also beare recorde, and ye knowe that oure recorde is true. I had many thynges to wryte, but I wolde not wryte ynke, and per wryte vnto the. But I trust shortly to se the and so wyl we speake together mouth to mouth. Peace be with the. The louers salute the. Greete the louers by name.

1. Ioh. 2. c
2. Ioh. 2. a

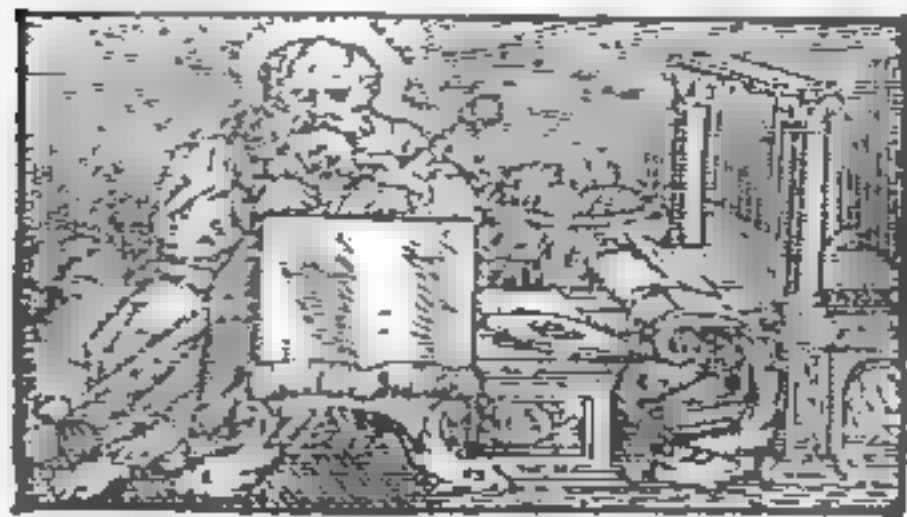
1. Test. 2. b

The Epistle The Epistle of the Apostle S. Paul to the Hebrewes.

The summe of this epistle.

- Chap. I.** How God dealt longly with the of the olde tyme in sendyng them his prophetes, but moche more mercy hath he shewed vs in that he sent vs his owne sonne Of the most excellent glory of Jesus Christ, which in all thinges is like to his father.
- Chap. II.** He exhorteth vs to be obedient vnto the new lawe which Christ hath geuen vs and not to be offended at the infirmite and lowe degre of Christ: & whyt it was necessary that for oure sakes he shulde take such an humble state vpon him, that he might be like vnto his brethren.
- Chap. III.** He requyret vs to be obedient vnto the worde of Christ, which is more worthy then Moses. The punishment of such as wyl nedes harden their hertes.
- Chap. IIII.** The Sabbath or rest of the Christen Punishment of vnbelievers. The nature of the worde of God.
- Chap. V.** Christ is oure hyeprest, the seate of grace, and more excellent then the hyeprestes of the olde lawe.
- Chap. VI.** He goeth forth with the thige that he beganne in the latter ende of the fyfth chapter, and exhorteth them not to faynt, but to be stedfast and pacient: for so moche as God is sure in his promesse.
- Chap. VII.** He compareth the presthode of Christ vnto Melchisedech, but to be farre more excellent.
- Chap. VIII.** The office of Christ is more worthy then the prestes office of the olde lawe, which was vperfecte, and therefore abrogate.
- Chap. IX.** The profite and worthynesse of the olde Testament, and how farre the new excellith it.
- Chap. X.** The olde lawe had no power to cleaue away synne, but Christ dyd it with offerynge vp his body once for all. An exhortacion to receaue this goodnesse of God that fully with patience and stedfast faith.
- Chap. XI.** What faith is, and a commendacion of the same The stedfast beleue of the fathers in olde tyme.
- Chap. XII.** An exhortacion to be pacient and stedfast in trouble and aduersite, vpon hope of euerlastinge rewarde. A comendacion of the new Testament aboue the olde.
- Chap. XIII.** He exhorteth vs vnto loue, to hospitalite, to thinke vpon such as be in aduersite, to manteyne wedlocke, to avoyde couetousnesse, to make moche of the that preach Gods worde, to beware of straunge lernynge, to be content to suffre rebuke with Christ, to be thankfull vnto God, and obedient vnto to oure heaues.

vnto the Hebrewes. Ho. c.



The first Chapter.



GOD in tyme past diuersly & many wayes, spake vnto y fathers by prophetes, but in these last dayes he hath spoken vnto vs by his sonne, * whom he hath made heyre of all thinges, by whom also he made the worlde. * Which (sonne) beyng the brightnes of his glory, & the very ymage of his substaunce, bearyng vp all thinges with the worde of his power, * hath in his owne personne purged oure synnes, and is set on the righte hande of the maiestie on hye: beyng eue as moche more excellent then y angels, as he hath oprayned a more excellent name then they.

For vnto which of the angels sayde he at eny tyme: * Thou art my sonne, this daye haue I begotten the: And agayne: * I will be his father, & he shalbe my sonne: And agayne, whā he bryngeth in the fyrst begotten sonne in to the worlde, he sayeth: * And all the angels of God shal worshippe him. And of the angels he sayeth: He maketh his angels spirtes, & his mynisters flames of fyre. But vnto y sonne he sayeth: * God, y seate endureth for ever & euer: the cepter of y kyngdome is a right cepter. Thou hast loued righteousnes, & hated iniquyte: wherfore God (which is thy God) hath anoynted the with the oyle of gladnesse aboue y felowes. * And thou LORDE in y begynnynge hast layed the foundation of the earth, and y heaues are the workes of thy handes, * they shal perishe, but thou shalt endure: they all shal ware olde as doth a garmēt, and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou art y same, and thy yeares shal not fayle. Vnto which of the angels sayde he at eny tyme: * Syr thou on my righte hande, tyll I make thyne enemies thy fote stole: Are they not all mynistrynge spirtes, sent to mynister for their sakes, which shalbe heyres of saluacion?

Mat. 3. c

Sap. 7. d

Ephe. 1. a

Luc. 3. c

Phil. 2. a

B

Psal. 2. a

2. Reg. 7. c

Psal. 96. a

Psal. 103. a

Psal. 44. b

Psal. 101. p

1. Pet. 2. b

Psal. 103. a

The Epistle

The II. Chapter.

A Herfore we oughte to geue the more hede vnto the thinges which we haue herde, lest we perishe. For yf the worde which was spokē by angels, was stedfast, and euery trasgression and dishobedience receaued a iust recompence of rewarde, how shal we escape, yf we despyse so grea-
Marc. 1 b te a saluacion: which * after that it began-
Marc. 16 c * was confirmed vpon vs, by them that her-
 beit, God bearynge witnesse therto, with tokens, wonders and dyuerse powers, and giftes of the holy goost acordinge to his awne wyll.

B For vnto the angels hath he not subdued the worlde to come, wherof we speake. But one in a certayne place witnesseth & sayeth:
Psal. 8 b * What is man, that thou art myndefull of him? or the sonne of man, that thou vysitest him? After thou haddest for a litle season made him lower thē þ angels, thou crownedst him with honoure and glory, and hast set him aboue the workes of thy handes. Thou hast put all thinges in subieccion vnder his fete. * In that he subdued all thinges vnto him, he lefte nothinge that is not put vnder him. Neuertheles now se we not all thinges yet subdued vnto him. But him, which for a litle season was made lesse then the an-
1. Cor. 15. c gels, we se that it is Jesus: which is * crow-
Phil. 2. a ned with honoure and glory for the sufferynge of death, that he by the grace of God, shulde tarst of death for all men. For it became him, for whom are all thinges, and by whō are all thinges (after þ he had broughte many children vnto glory) that he shulde make the LORDE of their saluacion perfecte thorow sufferynge, for so moch as they all come of one, both he that sanctifieth; & they which are sanctified.

C For the which causes sake, he is not ashamed to call them brethien, sayenge: * I will declare thy name vnto my brethien, and in the myddes of the cōgregacion wil I prayse the. And agayne: * I wil put my trust in him. And agayne: * beholde, here am I and my children, which God hath geuen me.

For as moch then as the children haue flesh and bloude.. he also himselfe likewise toke parte with them, * þ he thorow death, mighte take awaye þ power of him, which had lordshippe ouer death, that is to saye, yf dwell: & that he mighte delyuer thē which thorow feare of death were all their liue tyme in daunger of bondage. For he in no place taketh on him the angels, but yf sede of Abra-

into the Hebrewes.

ham tabeth he on him. Wherfore in all thinges it became him to be made like vnto his
Phil. 2. a brethien, that he mighte be mercyfull and a faithfull hyeprest in thinges concernynge God, to make agrement for the synnes of y
Heb. 5. a people. * For in that he himselfe suffered and was tempted, he is able to suffer them that are tempted.

The III. Chapter.

A Herfore holy brethien, ye that are
2 partakers of the heauēly callinge, consider the Embasseatour and hyeprest of o profession, Chust Jesus, which is faithfull to him that ordeyned him, euen as was * Moses in all his house. But this
Num. 12. a man is worthy of greater honoure then mo-
 ses, in as moch as he which prepareth the house, hath greater honoure in it, then the house it selfe. For euery house is prepared of
Gen. 1. a some mā: * but he that ordeyned all thinges, is God. And Moses verely was faithfull in
Deut. 18. c all his house as a mynister, * to beare wienes of those thinges which were to be spoken
1. Cor. 1. b afterwarde: But Christ as a sonne hath ru-
Rom. 4. a le ouer his house, * whose house are we, yf we holde fast the confidence and reioysinge of
 that * hope vnto the ende.

Wherfore, as þ holy goost sayeth: * To-
Psal. 94. b daye yf ye shal heare his voyce, harden not
Exo. 7. a youre hertes, * as in the prouokynge in the daye of temptacion in the wyldernes, where
 youre fathers tempted me, proued me, and sawe my workes fortye yeares longe. Wher-
 fore I was greued w that generacion, and sayde: They erre euer in their hertes. But
3 they knewe not my wayes, so that I sware in my wrath, that they shulde not enter in to my rest.

Take hede brethien, that there be not in eny of you an euell hert of vnbeleue, to departe from the lyuynge God: but exhorce youre selues daylie, whyle it is called to daye, lest eny of you ware harde harted thorow yf disceatfulnes of synne. For we are become partakers of Christ, yf we kepe sure vnto yf ende the begynnyng of the substāce, solonge as it is sayde: Todaye, yf ye shal heare his voyce, hardē not youre hertes, as in the prouocaciō. For some whan they herde, prouoked. Howebeit not all they þ came out of Egipte by Moses. But with whom was he displeased fortye yeares longe? Was he not displeased with them þ synned, whose carcasses were ouerthrowne in yf wyldernes? To whom sware he, þ they shulde not enter in to his rest, but vnto thē þ beleued not? And we se þ they coulde not enter in because of vnbeleue.

The Epistle

The III. Chapter.

Let vs feare therfore, lest eny of vs forsaunge the promes of entrynge in to his rest, shulde seme to come behinde: for it is declared vnto vs as well as vnto the. But the worde of preachinge helped not the, whā they that herde it, beleued it not. (For we which haue beleued, enter in to his rest) acordinge as he sayde: Euen as I haue swome in my wrath, They shal not enter in to my rest. And that (spake he) verely longe after that the workes fro the begynnyng of the worlde were made: For he spake in a certayne place of the seuenth daye, on this wyse: And God rested on the seuenth daye from all his workes. And in this place agayne: They shal not come in to my rest.

Seynge it foloweth the, that some must enter there in to: and they, to whom it was first preached, entred not therein for vnbelue-nes sake, therfore appoynteth he a daye agayne after so longe tyme, and sayeth: Todaye (as it is rehearsed by Dauid) Todaye yf ye shal heare his voyce, then harden not youre hertes. For yf Iosua had geuen them rest, the wolde he not a fterwarde haue spoken, of another daye. Therfore remayneth there yet a rest vnto the people of God. For he that is entred in to his rest, ceaseth from his workes, as God doth from his

Let vs make haist therfore to enter in to that rest, lest eny man fall after the same ensample of vnbeleue. For the worde of God is quicke, and mightie in operacion, and sharper than eny two edged swerde, and entrencheth thorow, euen to the denydinge of the soule & the sperte, and of y ioyntes & the mary, and is a iudger of the thoughtes & intētes of the hert, nether is there eny creature invisible in the sighte of him. But all thinges are naked & bare vnto the eyes of hi of whō we speake.

The V. Chapter.

Seynge then that we haue a greate hye priest, eue Iesus the sonne of God, which is entred in to heauen, let vs holde oure profession. For we haue not an hye priest which can not haue compassion on our infirmities, but was in all poyntes cepted, like as we are, but without synne. Let vs therfore go boldly vnto the seate of grace that we maye receaue mercy, and synde grace to helpe in the tyme of nede.

For euery hye priest that is taken fro among men, is ordeyned for men in thinges pertaininge to God, to offer giftes and sacrifices for synne: which can haue compassion on the ignorant, and on them that are out of

vnto the Hebrewes. Ho. ci.

the waye, for so moch as he himselfe also is compased aboute with infirmyte. Therfore is he bounde to offer for synnes, as well for him selfe as for the people. And nomā taketh the honoure vnto himselfe, but he that is called of God, as was Aaron.

Euen so Christ glorified not himselfe to be made hye priest, but he the sayde vnto him: Thou art my sonne, this daye haue I begotten the. As he sayeth also in another place: Thou art a priest for euer after the order of Melchisedech. And in the dayes of his flesh, he offered vp prayers & supplications, with strong cryenge & teares vnto him the was able to saue him fro death: & was herde also, because he had God in honoure. And though he was Gods sonne, yet lerned he obedience, by those thinges which he suffered. And he beyng made perfecte, became the cause of euerlastinge saluacion, vnto all the the obeye him, and is called of God an hye priest after the order of Melchisedech. Wherof we haue many thinges to saye, which are hard to be vntered, because ye are dull of hearynge. For where as concerninge the tyme ye oughte to be teachers, yet haue ye nede agayne, the we teach you the first preceptes of the worde of God: and are become such as haue nede of mylke, and not stronge meate. For euery one that is fed yet with mylke, is vnexper- te in the worde of righteousnes, for he is but a babe. But stronge meate belongeth vnto them the are perfecte, which thorow custome haue their wyttes exercysed to iudge both good and euell.

The VI. Chapter.

Therfore let vs leaue the doctryne that pertainyng to the begynnyng of a Chysten life, and let vs go vnto perfeccion: and now nomore laye the founda- tion of repentaunce from deed workes, and of faith toward God, of baptyme, of doctry- ne, of layenge on of handes, of resurreccion of the deed, & of eternall iudgment. And so wil we do: yf God permitt. For it is not possible, that they which were once lighted, and haue tasted of the heauely gyfte, and are be- come partakers of the holy goost, & haue tasted of the good worde of God, and of the power of the worlde to come, yf they fall awaye (and concerninge them selues cruci- fy the sonne of God afreshe, and make a mocke off him) that they shulde be renued agayne vnto repentaunce.

For the earth, that drynketh in the rayne, which commeth of vpon it, and bringeth forth herbes meete for them that dresse it,

The Epistle

unto the Hebrews.

ye ceareth blessing of God: But & growne
de which beareth thornes and thistles, is no
thinge worth, and nye vnto cursynge: whose
ende is to be brent. Nevertheless (ye dearly
beloued) we trust to se better of you, and &
saluacio is nyer, though wethus speake. For
God is not vnrighteous, that he shulde for-
get youre worke and laboure of loue, which
ye shewed in his name, whan ye mynistered
vnto the sayntes, and yet mynister. And
we desyre, that every one of you shewethe
same diligence, to the stablyshinge of hope
euen vnto the ende, that ye faynte not, but
folowe them which thorow faith and paciẽ
ce inheret the promyses. For whan God ma-
de promes to Abraham, because he had no
ne greater to swaie by, * he swaie by him-
selfe, and sayde: Surely I wil bl. sse the and
multiplie & in dede. And so he abode paciẽ
ly, and opeayned the promes.

As for men, they swaie by him that is
greater then them selues: * and the ooth is
the ende of all stryfe to confirme the thinge
amonge them. But God, wyllynge very abun-
dauntly to shewe vnto the heyies of promes
the stablenes of his counsell, added an ooth
& by two immutable thinges (in the which
it is vnpossible & God shulde lye) we mighte
haue a stronge consolacion: euen we, which
are fied to holde fast the hope that is set be-
fore vs, which (hope) we haue as a sure and
stedfast anker of oure soule. Which (hope)
also entreth in, in to those thinges that are
within & wayle, whither the forerunner is for
vs entred in, enē Iesus, which is made an hye
priest for euer after y order of Melchisedech.

The VII. Chapter.

This Melchisedech * kynge of Salem
(which beyng priest of the most hye
God, met Abraham as he returned
agayne from the slaughter of the kynge, &
blessed him, vnto whom Abraham also gaue
tithes of all the goodes) first is by interpreta-
cion kynge of righteousness: after that is he
kynge of Salem also (that is to saye, kynge
of peace) without father, without mother,
without kynne, and hath nether begynnyn-
ge of dayes, ner ende of life: but is likened vn-
to the sonne of God, and contynueth a priest
for euer.

But cōsider how greate a man this was,
to whom the Patriarke Abraham gaue ti-
thes of the spoyle, * And verely the children
of Leni, whan they receaue the priesthode,
haue a commandement accordynge to the
lawe, to take the tithes of the people, that
is to saye, of their brethre, though they also

came out of the loynes of Abraham.

But he whose kynred is not counted among
ge them, receaued tithes of Abraham, and
blessed him that had the promes. Now is it
so without all naysayenge, that the lesse re-
ceaueth blessing of y better. And here men
that dye, receaue tithes. But there he recea-
neth tithes, of whom it is witnessed that he
lyueth. And to saye the trueth, Leni himsel-
fe also which receaueth tithes, payed tithes
in Abraham: for he was yet in the loynes of
his father Abraham, whan Melchisedech
met him.

If now therfore perfeccion came by the
priesthode of the Leuites (for vnder the same
(priesthode) the people receaued the lawe)
what neded it then furthumore, that ano-
ther priest shulde ryse after the order of Mel-
chisedech, and not after the order of Aaron?

* For yf the priesthode be translated, the of
necessite must the lawe be translated also.
For he of whom these thinges are spoken, is
of another trybe, of the which neuer man ser-
ued at the altare.

For it is euident, * that oure LORDE spion-
ge of the trybe of Juda, to the which trybe
Moses spake no thinge cōcernynge priestho-
de, And it is yet a more euident thinge, yf af-
ter the symilitude of Melchisedech there ary-
se another priest, which is not made after y
lawe of the carnall commaundement, but
after the power of the endlesse life (For he
testifieth: Thou art a priest for euer after the
order of Melchisedech) then the comman-
dement that wente before, is disanulled, be-
cause of his weaknesse, and vnprofitablenes.
For the lawe made no thinge perfecte, but
was an introduccion of a better hope, by y
which hope we drawe nye vnto God. And
for this cause is it a better hope, & it was
not promysed without an ooth. Those pres-
tes were made without an ooth, but this
priest with an ooth, by him that saye vnto
him: The LORDE swaie, and wyl not re-
pente: Thou art a priest for euer after the or-
der of Melchisedech. Thus is Iesus become
a stablissher of so moch a better Testamēte.

And amonge them many were made pres-
tes, because they were not suffred to endure
by the reason of death. But this man, becau-
se that he endureth euer, hath an everlastin-
ge priesthode. Wherfore he is able also euer
to saue them, that come vnto God by him:
& lyueth euer, * to make intercession for vs.

For it became vs to haue soch an hye
priest as is holy, innocent, vndefyled, separate
from synners, and made hyer then heauen:

Mala. a. b

Mat. i. a. b

Psal. 109. b

1. Joh. 2. a

1. Tim. 2. b

The Epistle

Leuit 9 b which nedeth not daylie (as yonder hye prestes) to offre vp sacrifice first for his awne synnes, and then for the peoples synnes. For that dyd he once for all, whan he offered vp him selfe. For the lawe maketh men prestes which haue infirmitie: but the worde of the ooth, that came sence the lawe, maketh the sonne prest, which is perfecte for euermore.

The VIII. Chapter.

Heb. 5. a
6. c. 9. b
Exo. 25. d
Act. 17. f
Iere. 31. e
Act. 7. e
Zach. 3. b
Apo. 21. b

When the thinges which we haue spoken, this is the pyth: We haue such an hye prest, that is set on y righte hande of the seate of maiestie in heaue: and is a mynister of holy thinges, and of the true Tabernacle, which God pitched, and not man. For every hye prest is ordened to offre giftes and sacrifices: Wherfore it is of necessite, y this man haue somwhat also to offer. For he were not a prest, yf he were vpon earth, where are prestes y acordinge to the lawe offer giftes (which prestes serue vnto the ensample and shadowe of heauely thinges, euen as the answere of God was geuen vnto Moses, whan he was aboute to synish the Tabernacle: Take heed (sayde he) that thou make all thinges acordinge to the patrone shewed the in the mount.) But now hath he optayned a more excellent office, in as much as he is the mediator of a better Testament, which was made for better promyses. For yf that first (Testament) had bene faultles, then shulde no place haue bene soughte for the secōde. For in rebukynge the he sayeth: Beholde, the dayes wyll come (sayeth the LORDE) that I wyl synish vpo the house of Israel, and vpon the house off Juda, a new Testament: not as the Testament which I made with their fathers, in that daye whan I toke them by the handes, to ledethem out of the londe of Egypte: for they contynued not in my Testament, and I regarded them not, sayeth the LORDE.

For this is the Testament, that I wil make w the house of Israell after those dayes, sayeth the LORDE. I wyl geue my lawes in their mynde, and in their hertes wyl I wryte them: And I wil be their God, and they shal be my people: and they shal not teach every mā his neghbour, and every man his brother, sayenge: knowe y LORDE, for they shal knowe me from the leest to the most of them: for I wil be mercifull ouer their vnrightheousnes: And on their synnes and on their iniquities wyl I not thynke enymore. In that he sayeth: A new, he wcereth out y

unto the Hebrewes. Bo. cii.

olde. Now y which is wome out and waxed olde, is ready to vanish away

The IX. Chapter.

That first Tabernacle verely had ordinaunces, and seruynge off God and outwarde holynes. For there was made a foretabernacle, wherin was y candilstick, and the table, and the shewe bield: and this is called y Holy. But behynde the seconde wayle was the Tabernacle which is called holiest of all, which had the golden censor, and the Arke of the Testament overlaid rounde aboute with golde, wherin was the golden pot with Manna, and Aarons rodd that floushed, and the tables of the Testament: Aboue therin were the Cherubins off glory ouershadowynge the Mercyseate: Of which thinges it is not now to speake perticularly.

When these thinges were thus ordeyned, the prestes wente allwayes in to the first Tabernacle, and executed y seruyce of God. But in to the seconde wente the hye prest alone once in the yere, not without bloude, which he offred for himselfe and for the ignorance of the people. Wherwith the holy goest this signifyeth, that the waye of holynes was not yet opened, whyle as yet the first Tabernacle was stoundynge. Which was a synilitude for the tyme then present, in the which were offred giftes and sacrifices, and coulde not make perfecte (as partaynyng to the conscience) him, that dyd the Gods seruyce onely with meates and drynkes, and dyuerse washinges, and iustifinges of the flesh, which were ordeyned vnto the tyme of refornacion.

But Christ beyng an hye prest of good thinges to come, came by a greater and a more perfecte Tabernacle, not made with handes, that is to saye, not of this maner buyldynge: nether by the bloude of goates or calves: but by his owne bloude entred he once for all in to the holy place, and hath founde eternall redempcion. For yf the bloude off oxen and off goates, and the ashes off the cowe whan it is sprentled, haloweth the vncleane as touchynge the purificacion of the flesh, how much more shal the bloude of Christ (which thorow the eternall spere offred him selfe without spot vnto God) pouрге oure conscience from deed workes, for to serue the lyvinge God: And for this cause is he y mediator of the new Testament, that thorow death which chaunced for the redempcion of those transgressions (that were vnder

21
Exod. 25. a
Leuit. 24. b
Exod. 25. b
Exod. 16. f
Num. 17. a
Exo. 30. b
Leuit. 16. g
Luc. 1. a
23
Ioh. 10. a
and 14. a
Esa. 51. c
1. Cor. 5. a
1. Ioh. 1. b
1. Pet. 1. c
Apoc. 1. a
Num. 19. b
C
Rom. 8. a
1. Pet. 4. a
vi. 21. a. a

The Epistle

the first Testament) they which were called might receaue the promes of eternall inheritance. For where soeuer is a Testament, there must also be the death of him that maketh the testament.

Gal. 3. c

* For a Testamēt taketh auctorite when men are deed: for it is of no value, as longe as he that made it is alyue. For the which cause that first Testamēt also was not ordeyned without bloude. For when all the commaundementes (acordinge to the lawe) were red of Moses vnto all the people, he toke y^e bloude of calves and of goates, with water and purple wolle and ysope, and sprentled the booke and all the people, sayenge: * This is the bloude of the Testament, which God hath appoynted vnto you. And the Tabernacle and all the vessels of the Gods seruyce sprentled he with bloude likerwyse. And almost all thinges are purged with bloude after the lawe: and without sheddyng of bloude is no remysion. It is necessary then, that the similitude of heauenly thinges be purified with soche: but y^e heauenly thinges themselves are purified with better sacrifices, then are those.

D

For Christ is not entred into the holy places y^e are made with handes (which are but similitudes of true thinges) but into the very heauen, for to appeare now before the face of God for vs: Not to offer himselfe offe

Leuit. 16. g

* as the hye priest entreth in to the holy place euery yeare with straunge bloude: for the must he often haue suffred sence the worlde beganne. But now in the ende of the worlde hath he appeared once, to put synne to flight, by the offerynge vp of himselfe. And as it is appoynted vnto me y^e they shal once dye, and then cometh the iudgmet: * Euen so Christ was once offred, to take awaye the synnes of many. And vnto them that loke for him, shal he appeare agayne without synne vnto saluacion.

Rom. 5. a
1. Pet. 3. c

The X. Chapter.

Col. 1. c

For the lawe * which hath but the shadowe off good thinges to come, and not the thinges in their awne fashion, can neuer by the sacrifices which they offer yeare by yeare continually, make the commers there vnto perfecte: Els shulde they haue ceassed to haue bene offred, because that the offerers once purged, shulde haue had nomore conscience of synnes. Neuertheles in those sacrifices there is made but a remembraunce of synnes euery yeare. * For it is impossible y^e the bloude of oxen and of goates shulde take awaye synnes.

Leuit. 17. c

unto the Hebrues.

Wherefore when he cometh in to the worlde, he sayeth: * Sacrifice & offerynge thou woldest not haue, but a body hast thou ordeyned me. Burnt offerynges and synne offerynges hast thou not allowed. Then sayde J: Lo, I come. The begynnyng of the booke it is wrytten of me, that I shulde do y^e wyll of God. Aboue whā he had sayde: Sacrifice and offerynge, and burnt sacrifices & synne offerynges thou woldest not haue, neither hast allowed (which yet are offered after y^e lawe). The sayde he: Lo, I come to do wil thy O God: there taketh he awaye the first, to stablyshe the latter: In the which wyll we are sanctified by the offerynge vp of the body of Jesus Christ once for all.

Psal. 40. b
Heb. 10. b

And euery priest is ready daylie mynistringe, and oftymes offereth one maner of offerynges, which can neuer take awaye synnes. But this man when he had offred for synnes, one sacrifice which is of value for euer, sat him downe on the righte hande of God, and from hence forth carieth, * tyll his foes be made his fote stole. For with one offerynge hath he made perfecte for euer, the that are sanctified. And the holy goost also beareth vs recorde of this, euen when he sayde before: This is the Testament, that I wyll make vnto them after those dayes, sayeth y^e LORDE: I wyll geue my lawes in their hertes, and in their myndes wyll I wryte them, and their synnes and iniquities wil I remember nomore. And where remysion of these thinges is, there is nomore offerynge for synne.

Psal. 109. b

Heb. 8. f

Seynge now brethre, that we haue a * sure inetrance in to that holy place, by the bloude of Jesu (which he hath prepared vnto vs for a new and lyuynge waye, thorow the vayne, that is to saye, by his flesh) and seyng also that we haue an hye priest ouer the house of God, let vs drawe nye with a true hert in a full faith, sprentled in oure hertes from an euell conscience, and washed in oure bodies with pure water: and let vs kepe the profession of oure hope withont waueryng (for he is faithfull that hath promysed) and let vs conside one another to y^e prouokinge of loue and of good workes: and let vs not forsake the fellowship that we haue amonge oure selues, as the maner of some is: but let vs exhorde one another, and that somoch the more, because yese that the daye draweth nye.

1. Joh. 1. a
and 14. a
Rom. 5. a
Heb. 9. b

* For yf we synne wyllfully after that we haue receaved the knowlege of the trueth, there remayneth vnto vs nomore sacrifice

Num. 15. c
Heb. 6. a

The Epistle

unto the Hebrues. Ho. ciij.

for synnes, but a fearfull loyng for iudg-
ment, and violence fyre, which shal deuoure
y aduersaries. * He y despyseth Moses lawe,
dyeth without mercy vnder two or thre wit-
nesses: Of how moch soer punysshment (sup-
pose ye) shal he be counted worthy, which
treadeth vnder fote the sonne of God, and
couereth the bloude of y Testamēt (wherby
he is sanctified) an vnwholy thinge, z both
dishonoure to the spire of grace: For we
knowe him that hath sayde: Vengeaunce
is myne, I wil recompence, sayeth the LOR-
DE. And agayne: The LORDE shal iudge
his people. * It is a fearfull thinge to fall in
to the handes of the luyng God.

But call ye to remembraunce y dayes y are
past, i y which after ye had receaued lighte,
ye endured a greate sighte off aduersities:
partly whyle all mē wōdred z gased at you
for the shame and tribulacion that was do-
ne vnto you: and partly whyle ye became co-
panyons of them which so passed their ty-
me. For ye haue suffred with my bōdes, and
toke a worth y spoylinge of youre goodes,
and that with gladnes, knowynge in youre
selues, how that ye haue in heauen a better
z an enduringe substance. Cast not awaye
therfore y confidence, which hath so grea-
te a rewarde. * For ye haue nede of patience,
that after ye haue done the wil of God, ye
might receaue the promes. * For yet ouer a
litle whyle, and then he that shal come, wyl
come, and wyl not tary. * But the iust shal
lyue by his faith: And yf he withdraue him-
selfe awaye, my soule shal haue no pleasure
in him. As for vs, we are not of those which
withdraue them selues to damnacion: but
of them that beleue to the wynnynge of the
soule.

The XI. Chapter.

Bith is a sure confidence of thinges
which are hoped for, and a certayn-
te of thinges which are not sene. By
it y Elders were well reported of. Thoro-
faith we vnderstonde, that the worlde and
all the thinges which are sene, were made of
naughte by the worde of God.

* By faith offered Abell vnto God a mo-
re plenteous sacrifice: by the which he optay-
ned wytnesse, that he was righteous: God
testifyng of his gistes, by the which also
he beyng deede, yet speaketh.

* By faith was Enoch takē awaye, that
he shulde not se death: and was not foun-
de, because God had taken him awaye. For
afore he was taken awaye, he had recorde
that he pleased God. But without faith it

is vnpossible to please God. For he that com-
meth vnto God, must beleue that God is, z
y he is a rewarder of them that seke him.

* By faith Noe honoured God, after y
he was warned of thinges which were not
sene, z prepared the Arke, to y sauinge of his
housholde: thoro the which Arke he con-
demned the worlde, and became heyre of the
righteousnes, which cometh by faith.

By faith Abraham (whā he was called)
obeyed, to go out in to the place, which he
shulde afterwarde receaue to inheritaunce:
and he wente out, not knowynge whither
he shulde go.

By faith was he a straunger in the lōde
of promes as in a straunge countre, z dwelt
in tabernacles: and so dyd Isaac z Jacob,
heyres with him of the same promes: for he
loked for a cite which hath a foundacion,
whose buylder and maker is God.

By faith Sara also receaued strength to
be with childe, and was deliuered of a childe
whan she was past age, because she iudged
him to be faithfull which had promysed.
And therfore spronge there of one (yee euen
off one which was as good as deede concer-
nyng the body) so many in multitude * as
the starrs off the slye, and as the sonde off
the See shore, which is innumerable.

All these dyed acordinge to faith, and re-
ceaued not the promyses, but sawe thē afar
re off, and belened them, and saluted them:
* and cōfessed, that they were straungers z
pilgrims vpo earth. For they that saye soch
thinges, declare, that they seke a naturall
countre. And doubtles yf they had benemyn-
de full off that countre from whence they ca-
me out, they had leysure to haue returned
agayne. But now they desyre a better, that
is to saye, a heauēly. * Wherfore God is not
ashamed of thē, euē to be called their God:
for he hath prepared a cite for them.

By faith Abraham offered vp Isaac, whā
he was tempted, and gaue ouer his onely be-
gotten sonne, in whom he had receaued the
promyses, of whom it was sayde: In Isaac
shal thy sede be called: For he considered, y
God was able to rayse vp agayne from the
deed. Therefore receaued he him for an en-
sample.

By faith Isaac blessed Jacob and Esau,
concernynge thinges to come.

By faith Jacob, whan he was a dyenge,
blessed both the sonnes off Joseph, z bowed
himselfe toward the toppe of his cepter.

By faith Joseph whan he dyed, remem-
bred y departynge of the childre of Israel, z

Deu. 17. b
and 19. c

Deut 31. c
and 32. c
Deu 32. c

Heb. 12. a

Abac. 1. a

Rom 1. b
Gal. 2. b

Gen. 4. a

Gen. 5. a
Sap. 4. b
Eccli 44. b
and 49. c

Gen. 6. d
Eccli. 44. b

Gen. 12. a

Gen. 21. a

Gen. 15. a

Gen. 47. b

Exo. 5. c
Mat. 23. d

Gen 22. a
Eccli. 44. c

Gen. 27. d

Gen. 48. c

Gen. 50. d

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The XII. Chapter.

Exod. 2. a gaue commaundement concernynge his bones.
Exod. 2. a By faith Moses whā he was borne, was
 hyd thre monethes of his Elders, because
 they sawe that he was a proper childe, ne-
 ther feared they the kynge's commaundement.
Exod. 2. b By faith Moses whan he was greates,
 refused to be called the sonne of Pharaos
 doughter: and chose rather to suffre aduersi-
 te with the people of God, then to enioye y
 pleasures of synne for a season: and esteemed
 the rebuke of Christ greater riches, then the
 treasure of Egypte: for he had respecte vnto
 the reward.
Exod. 11. f By faith he forsoke Egypte, and feared
 not the fearcenes of the kynge: for he endu-
 red, euē as though he had sene him which is
 inuisible.
Exod. 12. b By faith he helde Easter, and the effu-
 sion of bloude, lest he which slewe the firstbo-
 ne, shulde touche them.
Exod. 14. e By faith they passed thorow the reed
 See as by drye lande: which whā the Egip-
 cians assayed to do, they were drowned.
 By faith the walles of Jericho fell, whā
 they were compassed aboute seven dayes.
 By faith the harlot Raab perished not
 with the vnbelievers, whā she had receaued
 the spyas to lodgynge peaceably.
Judi. 7. 4. And what shal I more saye? y tyme wol
 be to shewe so, me to tell of. Gedeon, of
 4. 11. Barac, and of. Samson, 2 of. Jephthae,
 1. Reg. 17. and of Dauid, and. Samuel, and of the
 1. Reg. 12. prophetes, which thorow faith subdued
Dan. 9. kyngdomes, wroughte righteousnes, optay-
 ned y promyses, stopped y mouthes of lyōs
 quenched the violence of fyre, escaped y edge
 of the swerde, of weake were made stronge,
 became valaunte in batayll, turned to fligh-
 te the armyes of the aleautes, the women
 receaued their deed agayne from resurrec-
 tion. But other were racked, and accepted
 no delyuerance, that they mighte optayne
 the resurreccion that better is.
1. Re. 21. Other tasted of mockinges and scourginges,
 of bondes also and prisonment: were
 stoned, were hewen a sunder, were tempted,
4. Re. 1. b were slayne with the swerde, wente aboute
 in shepe skynnes and goates skynnes, in ne-
 be, in tribulacion, in vexacion, which (men)
 the worlde was not worthy of: they wan-
 dred aboute in wyldernes, vpon moun-
 taines, in dennes and caues of the earth.
 And these all thorow faith optayned good
 reporte, and receaued not y promys: becau-
 se God had prouyded a better thinge for vs,
 that they without vs shulde not be made
 perfecte.

Wherfore seyng we haue so greates a
 multitude of witnesss aboute vs
 let vs also laye awaye all y pres-
 sech downe, and the synne that hangeth on,
 and let vs runne with pacience vnto the ba-
 tayll that is set before vs, lokyng vnto Je-
 sus y aucto and synisher of faith: which
 whan the crosse was layed before him, abode
 the crosse, and despysed the shame, and is set
 downe on y righte hāde of y trone of God.
 Considre him therfore that endured soch spea-
 kinge agaynst hē of synners, lest ye be weery
 and faynte in youre myndes: for ye haue not
 yet resisted vnto bloude, stryuyng agaynst
 synne, and haue forgotten the consolacion,
 which speaketh vnto you as vnto childien:
 My sonne, despysē not the chastenynge off
 the LORDE, nether faynte whan thou art re-
 buked of him: for whō the LORDE loneth,
 him he chasteneth, yee and he scourgeth eue-
 ry sonne that he receaueth.
 If ye endure chastenynge, God offereth
 himselfe vnto you as vnto sonnes. What
 sonne is that, whom the father chasteneth
 not? If ye be not vnder correccion (wherof
 all are partakers) then are ye bastards and
 not sonnes. Morouer seyng we haue had
 fathers off oure flesh which corrected vs, &
 we gaue them reuerence, shulde we not then
 moch rather be in subieccion vnto y father
 of spirituall giftes, y we mighte lyue? And
 they verely for a few dayes nurtred vs af-
 ter their awne pleasure: but he lerneth vs
 vnto y which is profitable, that we mighte
 receaue of his holynes. No maner chastisyn-
 ge for the present tyme semeth to be ioyous,
 but greuous: neuertheles afterwarde it brin-
 geth the quyet frute of righteousnes, vnto
 them which are exercysed therby. Life vp
 therfore the handes which were let downe,
 and the weake knees, and se that ye haue
 straight steppes vnto youre fete, lest eny hal-
 tinge turne you out of the waye, yee let it ra-
 ther be healed.
 Solowe after peace with all men, and ho-
 lyne, without the which no man shal se the
 LORDE, and loke well, that no mā be destitu-
 te of the grace of God, lest there sprynge vp
 eny bytter rote, and cause disquyetnes, and
 therby many be defyled: that there be no
 whoremonger, or vncleane person, as Esau,
 which for one meate sake solde his byrth
 righte. For ye knowe, how that afterwarde
 whan he wolde haue inhereted the blessyn-
 ge, he was put by: for he foude no place of
 repētaunce, though he desyred (y blessynge)

2
Eph. 4. 6
Col. 3. 6
1 Pet. 2. 8

Phil. 2. 8

110. 1. b

Apoc. 1. 8

23.

22. 1. 8

2

Gen. 25. 4

Gen. 27. 8

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Gen. 19. c
Exo. 19. b
Apoc. 21. b
Gen. 4. b
Agg. 2. b
1. Pet. 2. 2
Deut. 4. d
Gen. 19. a
Exo. 19. a
1. Pet. 4. b
Eccl. 29. d
Deut. 21. b
Isa. 1. a
1. Pet. 5. a

wich teares. For ye are not come to y^e mo^unt
that can be touched * and burneth with fy-
re, nether yet to my^st and darcknes, and tem-
pest of wedder, nether to the sounde of the
trompe, and y^e voyce of wordes: which they
that herde, wyshed awaye, that the worde
shulde not be spoken to them, for they were
not able to abyde that which was spoken.
* And yf a beest had touched the mountay-
ne, it must haue bene stoned, or thrust thorow
with a darre. And so terrible was the sighte
which appeared, that Moses sayde: I feare
and quake. But ye are come to the mount
Sion, and to the cite of the lynyng God, to
the celestia^l * Jerusalem, and to the multi-
tude of many thousande angels, and vnto
the congregacion of the first borne, which
are wyrtten in heauen, and to God the iud-
ge of all, and to the spretes of iust and perfec-
te men, and to Jesus the mediator of the
new Testament, and to the sprentlyng off
blonde, that speaketh better then the blonde
of * Abel.

Set that ye despyse not him that speaketh
vnto you: for yf they escaped not which refu-
sed him that spake on earth, moche more shal
we not escape, yf we turne awaye from him
that speaketh from heaue: whose voyce shal
ke the earth at that tyme. But now promy-
seth he, z sayeth: * Yet once more wyl I sha-
ke, not the earth onely, but also heauen. No
doute that same that he sayeth yet once mo-
re, signifieth the remouynge awaye of those
thinges which are shaken, as off thinges
which are made: that y^e thinges which are
not shakē, maye remayne. Wherefore, seynge
we receaue the vnmoueable kyngdome, we
haue grace, * wherby we maye serue God, z
pleasē him, with reuerence and godly feare.
* For oure God is a consumyng fyre.

The XIII. Chapter.

Let brotherly loue cōtynue. * Be not
forgetfull to lodge straungers: for
therby haue dyuerse receaued an-
gels in to their houses vnawares. Remem-
bre them that are in bondes, enē as though
ye were bounde with them: and be mynde-
full off them which are in aduersite, as ye
which are also in the bodye. Let wedlocke
be had in pryce in all poyntes, z let y^e cham-
ber be vndefyled. For whorkepers and ad-
uouterers God wil iudge. Let youre conuer-
sacion be without couetousnes, * and be con-
tent with that ye haue already, for he hath
sayde: * I wyl not sayle the nether ferake
the, so that we maye boldly saye: * The
LORDE is my helper, and I wyl not feare

what man maye do vnto me. Remembre
thē which haue the ouersight of you, which
haue declared vnto you the worde of God.
The ende of whose cōuersacion se that ye lo-
ke vpon, and folowetheir saith.

Jesus Chust yesterdaye and * Todaye, z
the same cōtinueth foreuer. Be not caried
aboutē wth dyuerse and straunge lernynge:
for it is a good thinge that the herte be sta-
blyshed with grace, and not with meates,
which haue not profited them, that haue
had their pastyme in them. We haue an al-
tare, wherof they haue no power to eate,
which serue in the Tabernacle. For the bo-
dies of those beestes, whose bloude is brough-
te in to the holy place by y^e hye prest to pour
ge synne, are brent without the tētes. Ther-
fore Jesus also, to sanctifye y^e people by his
awne bloude, * suffred without y^e gate. Let
vs go forth therfore out of the tentes, and
suffre rebuke with him: * for here haue we no
cōtynuyng cite, but we seeke one to come.

* Let vs therfore by him offre allwayes
vnto God the sacrifice of prayse: that is to
saye, the frute of those lippes which cor. fesse
his name. To do good and to distribute for-
get not, * for wth such sacrifices God is plea-
sed. Obey them that haue the ouersight off
you, and submytte youre selues vnto them:
for they watch for youre soules, even as they
that must geue accōptes therfore, that they
maye do it with ioye, and not with grefe:
for that is an vnprofitable thinge for you.
Praye for vs. We haue confidence, because
we haue a good cōscience in all thinges, and
desyre to lyue honestly. But I desyre you y^e
more abundantly, that ye so do, y^e I maye
be restored vnto you the more quychly.

The God of peace (that broughte agayn
vnto vs the deed oure LORDE Jesus the * grea-
te shepherde of the shepe thorow the blou-
de of the everlastinge Testament) make you
perfecte in all good woikes, to do his wyl,
workyng in you that which is pleasaunt in
his sighte thorow Jesus Chust, to whom be
praise for ever and ever Amen. I beseeke you
brethren, suffre the worde of exhortacion, for
I haue wyrtten vnto you in few wordes.
Knowe o^r brother Timotheus, whom we
haue sent from vs, with whom (yf he come
shortly) I wil se you. Salute thē that haue
the ouersight of you and all y^e sayntes. The
brethren of Italy salute you. Grace be
with you all, Amen.

Sent from Italy by
Timotheus.

The Epistle The Epistle of S. James.

The summe of this epistle.

Chap. I. He exhorteth to reioyse in trouble, to be feruent in prayer with stedfast beleue, to loke for all good thinges from aboue, to forsake all vyce: and thankfully to receaue the worde of God, not onely hearynge it and speakynge of it, but to do thereafter in dede. True religion or deuotion what it is.

Chap. II. He forbyddeth to haue any respecte of personnes, but to regarde the poore as well as the ryche, to be louynge and mercifull, and not to boast of faith where no dedes are: for it is but a deed faith, where good workes followe not.

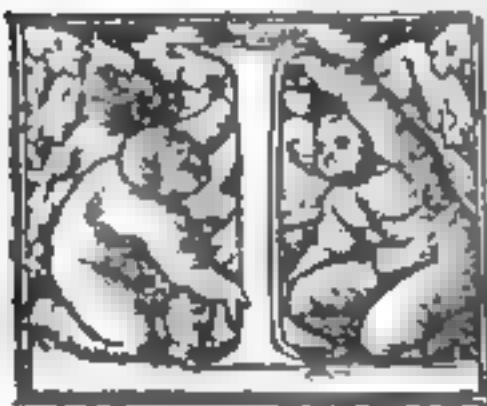
Chap. III. What good and euell commeth thowrow the tonge. The dutye of such as be lerned. The difference betwixte the wysdome of the gospell and the wysdome of the worlde.

Chap. IIII. Warre and fightinge commeth of voluptuousnesse. The frendshipe of the worlde is enemyte before God. An exhortacion to flye flaunder and the vanite of this life.

Chap. V. He threateneth the wicked ryche, exhorteth vnto pacience, to beware of swearynge, one to knowlege his fautes to another, one to praye for another, and one to labour to brynge another to the truthe.

The first Chapter.

21



James the seruante of God and of the LORDE Jesus Chnst, sendeth gretinge to the xij. trybes which are scattered here & there.

My brethren, counte it excedyngre ioye whē ye fall in to diuers temptacions, for as moche as ye knowe, how y^e the * tryinge of youre faith bringeth pacience: and let pacience haue her parfect worke, y^e yemaye be parfecte and sounde, lackinge nothinge.

* If eny of you lacke wysdome, let him aske of God, which giveth to all men indifferentlye, and casteth no man in the teth: and it shal be geue him. But let him aske in faith and wauer not. For he that douteth, is lyke the waves of y^e See, tost of the wynde, and caried wth violence. Nether let y^e man thinke that he shal receaue enythyng of y^e LORDE. A wauerynge mynded mā ys vnstable in all his waies.

B Let the brother of lowe degre reioyce, in y^e he is exalted: and the rich, in y^e he is made lowe. For enē as the flō of y^e grasse shal be vanyshe awaye. The Sonne rysyth wth heat and the grasse wydereth, & his floure faileth awaye, and the beautie of the passion of it

of S. James.

perissheth: even so shal the ryche man perissh with his abundaunce.

Happy is the man that endureth in tēptacion, for when he is tryed, he shal receaue the crowne of life, which the LORDE hath promised to them that loue him.

Let no man saye when he is tempted, y^e he is tempted of God. For God tēpteth not vnto euell, nether tēpteth he eny man. But eny mā is tēpted, drawne awaye, & entysed of his awne cōcupiscēce. The whē lust hath conceaued, she bringeth forth synne, & synne when it is fynished, bringeth forth death.

Ette not my deare brethē. * Every good gifte, & euery parfait gift, is from aboue, and cometh downe from y^e father of light, with whom is no variableness, nether is he chaunged vnto darknes. * Of his awne will begat he vs with the worde of life, that we shulde be the fyrst frutes of his creatures.

* Wherfore deare brethien, let euery man be swifte to heare, slowe to speake, and slowe to wrath. For the wrath of mā worketh not that which is righteous before God.

Wherfore laye aparte all fylthines, all superfluite of malicioufnes, & receaue with meeknes y^e worde y^e is grafted in you, which is able to saue youre soules. * And se that ye be doers of y^e worde & not heares only, deceauinge youre awne selues. * For yf eny heare the worde, and do it not, h^e is like vnto a mā that beholdeth his bodily face in a glasse. For assone as he hath looked on him selfe, he goeth his waye, and forgetteth immediatly what his fashion was. * But who so looketh in y^e perfect lawe of libertie, and continueth therein (yf he be not a forgetfull hearer, but a doer of the worke) the same shalbe happie in his dede.

If eny man amonge you seme deuoute, & refrayne not his tōge: but deceaue his awne herte, this mannes deuotion is in vayne. Pure deuotion and vndefiled before God the father, is this: to visite the frendlesse and widowes in their aduersite, and to kepe him selfe vnspotted of the * worlde.

The II. Chapter.

Brethien, haue not the faich of oure LORDE Jesus Chnst y^e LORDE of glory in * respecte of persons. If ther come in to yo^r cōpany a mā wth a golde rynge and in goodly aparell, & ther come in also a poore man in vyle raymēt, & ye haue a respecte to him y^e weareth the gaye clothinge & saye vnto hī: Sit thou here iⁿ a good place, & saye vnto y^e poore, stonde thou there or sit here vnder my fote stole: are ye not parciall

Act 1.2

Rom 1.2
1 Pet 1.2
Zach 1.2

Pro 1.2

Ioh. 1.2

Pro 1.2
Ioh. 1.2

Ioh. 1.2
1 Cor. 4.6

Pro 1.2
Eccl. 1.2

Rom 1.2
Luc 1.2

Luc 1.2

Mat. 1.2

1 Ioh. 1.2

Leui. 1.2

The Epistle

in youre selues, and haue iudged after euill thoughtes?

Mat. 5. a

Harken my beare beloued brethre. Hath not God chosen the poore of this worlde, which are ryche in faith, and heyres of the kyngdom which he promysed to thē that loue him? But ye haue despised the poore. Are not the rich they which oppresse you? they which drawe you before iudges? Do not they speake euill of that good name after which ye be named.

Leuit. 19. c

If ye fulfill the royall lawe according to the scripture which saith: Thou shalt loue thyne neighbour as thy selfe, ye do well. But yf ye regarde one person more then another, ye comit synne, and are rebuked of the lawe as transgressours. Whosoener shal kepe the whole lawe, and yet fayle in one poynt, he is gyltie in all. For he that sayde: Thou shalt not commit adulterie, sayed also: thou shalt not kill. Though thou do none adulterie, yet yf thou kill, thou art a transgressor of the lawe. So speake ye, and so do as they that shalbe iudged by the lawe of libertie. For ther shalbe iudgement merces to him that sheweth no mercy, and mercy reioiseth against iudgment.

Ezec. 18. b

Exo. 10. c

Mat. 18. d

Mat. 7. e

1. Ioh. 3. e

What a wayleth it my brethre, though a man saye he hath faith, when he hath no dedes? Can faith saue him? If a brother or a sister be naked or destitute of dayly fode, and one of you saye vnto them: Departe in peace, God sende you warmnes and fode: not withstandinge ye geue them not tho thinges which are nedfull to the body: what helpeth it them? Euen so faith, yf it haue no dedes, is deed in it selfe.

Mat. 6. d

Marc. 1. e

Ye & a man might saye: Thou hast faith, and I haue dedes: Shewe me thy faith by thy dedes: and I wil shewe the my faith by my dedes. Beleuest thou yther is one God? Thou doest well. The deuils also beleue and tremble.

Gen. 15. b

Rom. 4. b

Gal. 3. a

Iosue. 2. a

c. e

Wilt thou vnderstode o thou wayne man that faith with out dedes is deed: Was not Abraham oure facher iustified thorow workes when he offered Isaac his sonne vpon the aulter? Thou seist how y faith wrought with his dedes, and through y dedes was the faith made perfect: & the scripture was fulfilled which saith: Abraham beleued God and it was reputed vnto him for rightewesnes: and he was called y frende of God. Ye se then how that of dedes a man is iustified, and not of faith only. Likewise also was not Raab the harlot iustified thorow workes, when she receaued the messengers, and sent

of S. Iames. I. 50. cv.

them out another waye? For as the body, with oute the sprete is deed, euen so faith wth out dedes is deed.

The III. Chapter.

My brethre, be not euery man a master, remembryng how that we shall receaue the more damnacion: for in many thinges we synne all. As a man synne not in worde, the same is a perfecte man, & able to tame all the body. Beholde, we put bittes into the horses mouthes y they shulde obeye vs, and we turne aboute all the body. Beholde also y shypes, which though they be so gret, and are dryuen of scarce windes, yet are they turned about with a very finale helme, whither soener the violence of the gouerner wyll. Euen so the tonge is a lytell member, and bosteth great thinges.

26

Mat. 23. a

Eccle. 14. a

19. c. 25. b

Beholde how gret a thinge a lytell fyre kindleth, and the tonge is fyre, and a worlde of wyckednes. So is the tonge set amonge oure membres, that it defileth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

27

All the natures of beastes, and of byrdes, and of serpentes, and thinges of the see, are meked and tamed of the nature of man. But the tonge can no man tame. It is an vntuely euill full of deadly poyson. Therewith blesse we God the facher, and therewith curse we men which are made: after the similitude of God. Out of one mouth proceedeth blessinge and cursynge. My brethre these thinges oughe not so to be. Doth a fountayne sende forth at one place swete water and bytter also? Can the sygge tree, my Brethren, beare oline beries: ether a vyne beare sygges? So can no fountayne geue bothe salt water and freshe also. If eny man be wyse and endued with learnynge amonge you, let him shewe the workes of his good couersacion in mekenes that is coupled with wysdome.

Gen. 1. d

28

But yf ye haue bitter enuyenge and stryfe in yo^r hertes, reioyce not: nether be lyars agaynst the truethe. This wysdome descendeth not from aboue: but is erthy, and naturall, and dyuelishe. For where enuyenge and stryfe is, there is vnstabilenes and all maner of euell workes. But the wisdom that is fro aboue, is fyrst pure, the peacable, gentle, and easy to be entreated, full of mercy and good frutes, without indyngne, and without simulation: yce, and the frute of rightewesnes is sown in peace, of thē that mayntene peace.

The IIII. Chapter.

From whence cometh warre and fightynge amonge you: come they

29

The Epistle

of S. James.

not here hence: even of yo^r voluptuousnesses that rayne in youre me^mbers. Ye lust, and have not. Ye envie and have indignacion, and can not obtayne. Ye fight & warre, and have not, because ye are not. Ye are & receave not because ye are amysse: enē to cōsume it wth yo^r voluptuousnes. Ye aduouterars, & wemē that breke matrimonie: knowe ye not. how that the frenshippe of ꝑ wo^rlde is ennimate to godwarde. Whosoever wilbe a frende of the wo^rlde, is made ꝑ enemie of god. E^ther do ye thinke ꝑ the scripture sayth in wayne. The . spiret ꝑ dwelleth in you, lusteth even contrary to enie: but geueth more grace.

Submit youre selues to God, and resist the deuill, & he wil flye frō you. Draw nye to God & he wil draw nye to you. Clense y^o bondes ye synners, and pouge youre hertes wth wauerynge mynded. Suffre afflictions: forowe ye and wepe. Let youre laughter be turned to moynge, and youre ioye to heynynes. Cast downe youre selues before the LORDE, and he shal life you vp. Backbite not one another, brethien. He that backbiteth his brother, and he ꝑ iudgeth his brother, backbiteth the lawe, and iudgeth the lawe. But and yf thou iudge the lawe, thou art not an obseruer of the lawe: but a iudge. There is one lawe geuer, which is able to saue and to destroye. What art thou that iudget another man?

* Go to now ye that saye: to daye & to morow let vs go into soche a citie and continue there a yeaer, and bye and sell, and wyne: & yet cā not tell what shal happē to morowe. For what thinge is youre life? It is even a vapoure that apereth for a lytell tyme, and thē vanysheth awaye: For that ye ought to say: yf the LORDE wil, and yf welue, let vs do this or that. But now ye reioyce in youre bostinges. All soche reioysynge is euell. Therefore to him that knoweth how to do good, and doth it not, to him it is synne.

The V. Chapter.

GO to now ye riche men, Wepe, and howle on y^o wretchednes that shal come vpon you. Your riches is corrupte, youre garnētes are motheaten. Your golde & y^o siluer are cancred, & the rust of them shalbe a witnes vnto you, & shal eat your flesh, as it were fyre. Ye haue heaped treasure togedder in y^o last dayes: Beholde, the hye of the labourers which haue reaped downe youre felde (which hye is of you kept backe by fraude) cryeth: and the cryes of thē which haue reaped, are entred in to the eares of the LORDE Sabaoth. Ye ha

ue lined in pleasure on the earth and in wante. Ye haue noryshed youre hertes, as in a daye of slaughter. Ye haue cōdemned and haue killed the iust, and he hath not resisted you.

Be pacient therfore brethien, vnto the cōmyng of the LORDE. Beholde, the husbāde man wayteth for the precious frute of ꝑ earth, and hath longe pacience there vpon, vntill he receave the cry and the latter rayne. Be ye also pacient therfore, and settle youre hertes, for the cōmyng of the LORDE draweth nye. Godge not one agaynst another brethien, lest ye be damned. Beholde, the iudge stonderth before the doore. Take (my brethien) the prophetes for an ensample of sufferynge aduersitie, and of longe pacience, which spake in the name of the LORDE. Beholde we counte them happy which endure. Ye haue hearde of ꝑ paciēce of Job, and haue knowen what ende the LORDE made. For the LORDE is very pitifull and mercifull.

But aboue all thinges my brethie, sweare not, nether by heauē, nether by earth, nether by eny other othe. Let youre ye be ye, and y^o naye naye: lest ye faule in to ypocricy. If eny of you be euell vered, let hi praye. If eny of you be mery, let him singe Psalmes. If eny be diseased amonge you, let him call for the elders of the congregacion, & let thē praye ouer him, and anoynte him wth oyle in the name of the LORDE: and y^o prayer of faith shal saue the sicke, and the LORDE shal raise him vp: and yf he haue cōmitted synnes, they shalbe forgiven him.

Knowlege youre fautes one to another: and praye one for another, that ye maye be healed. The prayer of a righteous man auayleth moche, yf it be seruēt. * Elias was a man mortall euen as we are, and he prayed in his prayer, that it might not rayne: & it rayned not on the earth by the space of thre yeaeres and sixe monethes. And he prayed agayne, and yf heauē gaue rayne, & ꝑ earth brought forth her frute.

Brethien, yf eny of you erre frō the trueth and another conuert him, let ꝑ same knowe that he which conuerted the synner from goynge astraye out off his waye, shal saue a soule frō death, and shal hyde the multitude of synnes.

The ende of the epistle of S. James.

1. Ioh. 2. c
Gal. 1. b

Gal. 5. c

1. Pet. 5. b

1. Pet. 5. a

Ro. 14. a

Ecc. 1. a
Luc. 12. b

Ast. 21. a
Heb. 6. a

Luc. 12. c

1. Tim. 6. b

Leui 19. c
Deut. 24. c
Tob. 4. c

Luc. 12. c

25.

Job. 1. c. 2. b

Mat. 5. d
2. Cor. 1. b

1. Re. 17. a
Luc 4. c

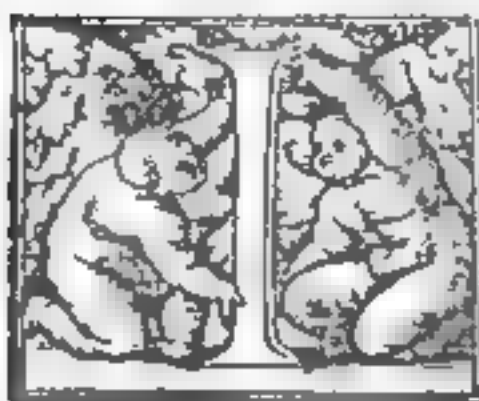
1. Re. 18. a

The Epistle The Epistle of S. Jude.

The summe of this epistle.

He rebuketh such as beyng blynded with their owne lustes, resist the trueth, & that we maye knowe them the better, he sayeth they be such as synne beastly agaynst nature, and despise rulers &c. He exhorteth vs to edifie one another, to praye in the holy goost, to continue in loue, to lofe for the comynge of the LORDE, and one to helpe another out of the fyre.

2



Vvas the seruante of Jesus Christ, the brother off James. To the which are called, and sanctified in God the father, and preserved in Jesu Christ. Mercy vnto you, and peace and loue be multiplied.

1. Pet. 2. 2

Beloued, when I gaue all diligence to wryte vnto you of the comen saluacion: it was nedefull for me to wryte vnto you, to exhoite you, that ye shulde continually labour in the faith which was once geue vnto the sayntes. * For there are certayne craftely crept in, of which it was wrytten afore tyme vnto soche iudgement. They are vngodly, and turne the grace of oure God vnto wantanes, and denye God the onely LORDE, and oure LORDE Jesus Christ.

Nu 14. d
Ioh. 4. b
Apo. 10. 2

My minde is therfore to put you in remembrance, for as moche as ye once knowe this, how that y LORDE (after that he had deliuered the people out of Egipte) destroyed them which afterwarde beleued not. * The angels also which kept not their first estate: but lest their awne habitacion, he hath reserved in everlastinge chaynes vnder darcnes vnto the iudgement of the greates daye: euen as * Sodom and Gomor, and the cities aboute them (which in lyke maner defiled them selues with fornicacion and folowed straunge fleshe) are set forth for an ensample, and suffre the vengeance of eternall fyre. L ykewyse these dremero defyle the fleshe despise rulers, and speake euell of them that are in auctoritie.

Zach. 2. 2

1. Pet. 2. 2

* Yet Michael the archangell when he strove agaynst the deuell, z disputed aboute the body of Moses, durst not geue raylinge sentence, but sayde: the LORDE rebuke the. * But these speake euell off those thinges which they knowe not: and what thinges

of S. Jude. Ho. cxi.

they knowe naturally, as beastes which are without reason, in the thinges they corrupte themselves. Wo be vnto the, for they haue felowed the waye of Cain, and are vterly geue to the erreure of Balaam for lukers sake, and peryshe in the treason of Core.

Gen. 3. 2
Nu. 24. 2
Num. 16.

These are spottes which of youre kindnes feast togedder, without feare, fedynge the selues. Cloudes they are withouten water, caried about of wyndes, and trees without frute at gadringe tyme, twyse deed and plucked up by the rotes. They are the ragynge waues of the see, fominge out their awne shame. They are wandrynge starres, to who is reserved the myst of darcnes for euer.

1. Pet. 2. 2

* Enoch the seuenth from Adam prophesied before of such, sayenge: Beholde, the LORDE shal come with thousandes of sayntes, to geue iudgement agaynst all men, and to rebuke all that are vngodly amonge the, of all their vngodly dedes, which they haue vngodly committed, and of all their cruell speakynges, which vngodly synners haue spoken agaynst him.

Apo. 1. 2
Ela. 3. c

These are murmurers, complainers, walke after their awne lustes, whose mouthes speake proude thynges. They haue me in greates reuerence because of auantage. But ye beloued, remeber the wordes which were spoken before of the Apostles of oure LORDE Jesus Christ, how that they tolde you y their shulde be begylers in the last tyme, which shulde walke after their awne vngodly lustes. These are makers off sectes fleshye, hauynge no spere.

1. Tim. 4. 2
1. Tim. 3. 2
1. Pet. 2. 2

But ye derlye beloued, edifye youre selues in youre most holy faith, prayenge in the holy goost, and kepe youre selues in the loue of God, lokeinge for the mercy of oure LORDE Jesus Christ, vnto eternall life. And haue compassion on some, separatinge the: and other saue with feare, pullinge them out of the fyre, and hate the fylthy vesture of the fleshe.

Vnto him that is able to kepe you, that ye faule not, and to present you faultlesse before y presence of his glory with ioye,

y is to saye, to God oure sauoure which only is wysse, be glory, maiestie, dominion, z power, now and for ever. Amen.

SS iij

The Revelacion The Apocalips or revelacion of S. Ihon.

The summe of the Revelacion.

- Chap. I.** Happy are they that heare the worde of God and kepe it. He wyrteth to the seven congregacions in Asia, seyth seuē candilstickes, and in the myddest of them, one like vnto the sonne of man.
- Chap. II.** He exhorteth foure congregacions to amende, and sheweth the rewardes of him that ouercommeth.
- Chap. III.** He instructeth and enfourmeth the angels of thre cōgregacions, declaringe also the rewardes of him that ouercommeth.
- Chap. IIII.** He seyth the heauen open, and the seate and one syttinge vpon it, and xxiij. seates aboute it with xxiij. elders syttinge vpon thē, and foure bestes prayseinge God daye and night.
- Chap. V.** He seyth the lābe openyng the booke, and therfore the foure bestes, the xxiij. elders and the angels prayse the lambe and do him worshippe.
- Chap. VI.** The lambe openeth the vi. seales, & many thinges folowe the openyng: therof.
- Chap. VII.** He seyth the seruauntes of God sealed in their foreheades out of all nacions and people: which though they suffre trouble, yet the lambe feedeth thē, ledeyth them to the fountaynes of lyuynge water, and God shal wype awaye all teares from their eyes.
- Chap. VIII.** The seuenth seale is opened, there is sylence in heauen: the foure angels blowe their trompettes, and greates plagis folowe vpon the earth.
- Chap. IX.** The fifth and sixte angell blowe their trompettes: the starre fallerth from heauen: the locustes come out of the smoke: The first wo is past: the foure angels that were bounde are loosed, and the thirde parte of mē is kylled.
- Chap. X.** The angell hath the booke open, he sweareth there shalbe no more tyme: he geueth the booke vnto Ihon, which eateth it vp.
- Chap. XI.** The temple is measured, The seconde wo is past.
- Chap. XII.** The seuenth angel bloweth his trompet: There appeareth in heauen a woman clothed with the Sonne: Michael fighteth with the dragon, which persecuteth the woman.
- Chap. XIII.** A beest ryseth out of the see with seven heades and ten hornes. Another beest cometh out of the earth with two hornes.
- Chap. XIII.** The lābe stonderth vpon the mount Sion, and the vndefyled congregacion with him: The angell exhorteth to the feare of God and telleth of the fall of Babilon.
- Chap. XV.** He seyth seven angels, hauynge seven vyalles full of wrath.
- Chap. XVI.** The angels poure out their vyalles.
- Chap. XVII.** He describeth the woman syttinge vpon the beast with ten hornes.
- Chap. XVIII.** The louers of the worlde are sorry for the fall off Babilon, but they that be off God, haue cause to reioyse for hir destruccion.
- Chap. XIX.** Praysse and thankes are geue vnto God for iudginge the whore, and for auengynge the bloude of his seruauntes. The angel wyl

of S. Ihon.

not be worshipped. The foules and byrdes are called to the slaughter.

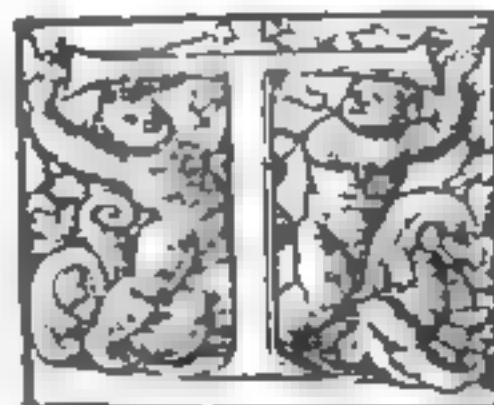
Chap. XX. The dragon is bounde for a thousand yeres. The deed arise, and receaue iudgment.

Chap. XXI. In this chapter is describied the new and spirituall Ierusalem.

Chap. XXII. The ryuer of the water of life, the frutesfulnesse and light of the cite of God. The LORDE geueth euer his seruauntes warnynge of thinges for to come: The angel wyl not be worshipped. To the worde of God maye nothinge be added ner mynished there from.



The first Chapter.



In the revelacion of Iesus Christ, which God gaue vnto him, for to shewe vnto his seruauntes thinges which muste shortly come to passe. And he sent and shewed by his angel vnto his seruaunt Ihon: which bare recorde of the worde of God, and of the testimony of Iesus Christe, and of all thinges that he sawe. Happy is he that readeth, and they that heare the wordes of the prophesie and kepe thos thinges which are wyrtten therein. For the tyme is at hande.

Ihon to the seven cōgregacions in Asia. Grace be with you & peace, fro him which is and which was, and which is to come, & fro the seven spretes which are present before his trone, and from Iesus Christ which is a faithfull witnes, and first begotten of the deed: & LORDE ouer y. kinges of the earth. Vnto him that loved vs and wesched vs fro synnes in his awne bloud, and made vs kinges & prestes vnto God his father, be glory, and dominion for euer more. Amen. Beholde, he cometh with cloudes, and al eyes shall se him: & they also which pierced him. And all kinredes of the earth shal wayle. Euen so. Amen. I am Alpha and Omega, the begynninge and the endinge, sayeth y. LORDE almighty, which is and which was and which is to come.

Ioh. 19. d
and. 21. d

Apo. 22. a

Col. 1. b
1. Cor. 15. c
Heb. 9. b
1. Pet. 1. c
1. Ioh. 1. b

Zach. 12. c
Ioh. 19. d

*Esa. 44. b
Apo. 22. c

The Reuelacion

of S. Iohn. Ho. ciiij.

I Iohn youre brother and cōpanyon in tribulacion, and in the kyngdome and paciēce which is in Jesu Chryste, was in the yle of Patmos for the worde of God, and for þe witnessynge of Jesu Chryste. I was in the spire on a sonda ye, and herde bechynde me, a gret voyce, as it had bene of a trompe, sayenge: I am Alpha and Omega, the fyrst and þe laste. That thou seist, wite in a boke, and sende it vnto the cōgregacions which are in Asia, vnto Ephesus and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

C And I turned backe to se the voyce that spake to me. And whē I was turned: I sawe seuē goldē candelstyckes, and in the myddes of the candelstyckes, one like vnto the sonne of man clothed with a lynnin garnēt downe to the ground, and gyrd aboute the brest with a golden gyrdle. His heed, and his heares were whyte, as whyte woll, z as snowe: and his eyes were as a flamme of fyre: and his fete like vnto brasse, as though they brēc in a fornace: and his voyce as the sounde of many waters. And he had in his right honde seuē starres. And out of his mouth went a sharpe two edged swerde. And his face shone euen as the sonne in his strength.

D And when I sawe him, I fell at his fete, euen as deed. And he layde his right honde vpon me, sayenge vnto me: feare not. I am the fyrst, and the laste, and am alyue, and was deed. And beholde, I am alyue forever more: and haue the keyes of hell z of deth. Wryte therfore the thinges which thou hast sene, and the thinges which are, and þe thinges which shalbe fulfyllid here after: z the mistery of the seven starres which thou sawest in my right honde, and the seven golden candelstickes. The seven starres are the angels of the seven congregacions: And the seven candelstyckes which thou sawest, are the seven congregacions.

The II. Chapter.

A Unto the angell of the congregacion of Ephesus wryte: These thinges sayth he that holdeth the seven starres in his right honde, and walketh in the myddes of the seven goldē candelstickes: I knowe thy workes, and thy labour, and thy paciēce, z howe thou cannest not forbear them which are euill: and examinest them which saye they are Apostles, and are not: z hast founde the lyars and hast suffred. And hast paciēce: and for my names sake hast laboured and hast not faynted. Neuerthelesse

I haue somwhat agaynst the, for thou hast leste thy fyrst loue. Remember therfore fro whence thou art fallen, and repent, and do the fyrst workes. Or elles I wyl come vnto the shortly, and wil remoue thy candelstycke out of his place, excepte thou repent. But this thou hast because thou hatest þe dedes of the Nicolaitans, which dedes I also hate. Let him þe hath eares, heare, what y spire saith vnto the congregacions. To him that overcommeth, will I geue to eate of the tree of life, which is in the myddes of þe paradysē of God.

And vnto the angell of the congregacion of Smyrna wryte: These thinges saith he that is fyrst, and the last, which was deed, and is alyue: I knowe thy workes and tribulacion and pouerte, but thou art ryche: And I knowe the blaspheny of them which call them selues Jewes and are not: but are the cōgregacion of Sathan. Feare none of the thinges which thou shalt soffre. Beholde, y deuell shal cast of you in to prison, to tempte you, and ye shal haue tribulacion x. dayes. Be faithfull vnto the deeth, and I wil geue y a crowne of life. Let him that hath eares, heare, what the spire saith to the congregacions: He that overcometh, shal not be hurte of the seconde deeth.

And to the angell of the congregacion in Pergamos wryte: This sayth he which hath the sharpe swerde with two edges: I knowe thy workes, and where thou dwellest, euen where Sathans seat is, and thou kepest my name, z hast not denyed my faith. And in my dayes Antipas was a faithfull witnes of myne, which was slayne amonge you, where Sathan dwelleth. But I haue a fewe thinges agaynst the: that thou hast here, chē that manyntayne the doctryne of Balaam, which taught in Balak, to put occasion of syn before the children of Israell, that they shulde eate of meate dedicat vnto ydoles, and to commyt fornicacion. Euen so hast thou them that mayntayne y doctryne of the Nicolaitans, which thinge I hate. But be cōuerted, or elles I wil come vnto the shortly, and wil fight agaynst the with the swerde of my mouth. Let him þe hath eares, heare, what the spire saith vnto the cōgregacions: To him that overcommeth, wil I geue to eate māna that is hyd, and wil geue him a whyte stone, z in the stone a newe name wrytē, which no man knoweth, sauinge he that receaueth it.

And vnto the angell of the cōgregacion of Thyatira wryte: This saith the sonne of

Luc. 11. 2

Act. 6. 2

Gen. 2. 6

B

Esa. 41. 2

Heb. 4. 6

C

Nom. 25. 2
and 21. 6

Dan. 7. b
10. 2

Apo. 1. c
19. c

Apo. 19. c
Mat. 17. 2

Esa. 11. d
Iob. 12. b
Apoc. 3. b

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Apo 1 c
19 c

1 Re. 18. d
4. Re. 9. c

D

psal 2. b
Apo 19. c

Mar. 14. d
1. Tell 5 a
2. Pet. 4. b

Luc. 12. a

God, which hath his eyes lyke vnto a flame of fyre, whose fete are lyke brasce: I knowe thy woikes and thy loue, service, and faith and thy patience, and thy dedes, which are mo at the last then at the firste. Not withstandinge I haue a fewe thinges agaynst the, that thou sufferest that woman * Jesabel (which called her selfe a prophetisse) to teache and to deceane my seruantes, to make them committe fornicacion, and to eate meates offered vp vnto ydoles. And I gaue her space to repere of her fornicacion, and she repented not. Beholde, I wil cast her into a bed, and them that commit fornicacion with her, in to gret aduersite, excepte they turne from their dedes. And I wil kyll her childre with deeth. And all the congregacions shal knowe, & I am he which searcheth the reynes and hertes. And I wil geue vnto every one of you acordinge vnto youre woikes.

Vnto you I saye, and vnto other of the of Thiatyia, as many as haue not this lerynge and which haue not knowen the depnes of Sathan (as they saye) I wil put vpon you none other burthen, but & which ye haue already. Holde fast tyll I come, and whosoever overcometh and kepeth my woikes vnto & ende, to him wil I geue power ouer nacions, and he shal rule them with a rodde of yron: and as the vessels of a pecter, shal he breake them to shewers. Ene as I receaued of my father, so wil I geue him & morrynge starre. Let him & hath eares, heare, what the spirete sayth to the congregacions.

The III. Chapter.

Write vnto the angell of the congregacion off Sardis: this sayth he that hath the seven spiretes of God, & the seven starres. I knowe thy woikes, thou hast a name that thou lyuest, and thou art dead. Be awake, and strength the thinges which remaine, that are redy to dye. For I haue not founde thy woikes perfecte before God. Remember therefore how thou hast receaued and hearde, and holde fast, and repent. If thou shalt not watche, I wil come on the as a thefe, and thou shalt not knowe what houre I wil come vpon & Thou hast a fewe names in Sardis, which haue not defyled their garmentes: and they shal walke with me in whyte, for they are worthy. He that overcommeth, shalbe clothed in whyte araye, and I wil not put out his name out of the booke of life, & I wil confesse his name before my father, and before his angels. Let him & hath eares, heare, what

the spirete sayth vnto the congregacions.

And write vnto & angell of the congregacion of Philadelphia: this sayth he & is hely and true, which hath the keye of David: which openyth and no man shutteth, and shutteth and no man openeth. I knowe thy woikes. Beholde, I haue set before the an open doore, and no man can shut it, for thou hast a lyttell strength and hast not denyed my name. Beholde, I shal geue some of the congregacion of Sathan, which call themselves Iewes and are not, but do lye: Beholde: I wil make them, that they shal come & worshippe before thy fete: and shal knowe that I haue loved the.

Because thou hast kept the wordes of my patience, therefore wil I kepe the from the houre of temptacion, which will come vpon all the wolde, to tempte them that dwell vpon the earth. Beholde, I come shortly. Holde that which thou hast, that no man take awaye thy crowne. Him that overcometh, wil I make a pyllar in the temple of my God, and he shal goe no more out.

And I will write vpon him, the name of my God, and the name of & cite of my God, newe Jerusalem, which cometh downe out of heauen from my God, and I will write vpon him my newe name. Let him that hath eares, heare, what the spirete sayth vnto the congregacions.

And vnto the angell of the congregacion, which is in Laodicia write: This sayth Amen the faithfull and true witness, the begynnyng of & creatures of God. I knowe thy woikes, & thou art nether colde nor hot: I wolde thou were colde or hote. So then because thou art bitwene bothe, and nether colde ner hote I wyll spew the out off my mouth: because thou saist thou art riche and increasyd with goodes and hast nede of nothinge, and knowest not how thou art wretched & miserable, poore, blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayste be riche: and whyte rayment, that thou mayste be clothed, that thy fylthy nakednes do not apere: anoynt thine eyes with eye salve, & thou mayste see.

* As many as I loue, I rebuke & chasten. Be feruent therefore and repent. Beholde, I stonde at the doore & knocke. If any man heare my voyce and open the doore, I wil come in vnto him and will suppe with him, & he with me. To him that overcometh, wil I graunte & to sytt with me on my seate, ene as I ouercam and haue sytted with my father on his seate. Let him that hath eares, heare,

Esa 22. d
Iob. 12. b
Apo. 1. d

C

D

Pro. 3. b
Heb. 12. 4

Luc. 11. b

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what the spiete saith vnto the cōgregaciōs.

The III. Chapter.

And I saw this I looked, and beholde, a dore was open in heauē, and the fyrste voyce which I hearde, was as it were of a trompet talkinge with me, which sayde: come vp hydder, and I wil shewe the thinges which must be fulfilled her after. And immediately I was in the spiete: and beholde, a seate was set in heauen, and one sat on the seate. And he that sat, was to loke vpon like vnto a iaspere stone, and a sardyne stone: And there was a rayne bowe aboute the seate, in syght liketo a Smaragde. And aboute the seate were xiiij. seates. And vpon the seates xiiij. elders syttinge clothed in whyte rayment, and had on their heades crownes of golde.

Dan. 7. b
Apo. 10. b

And out of y^e seate proceded lighenynges, and thundrynges, and voyces, and there wer seven lāpes of fyre, burninge before the seate, which are the seven spieces of God. And before the seate there was a see of glasse like vnto crystall, and in the mydes off the seate, and rounde aboute the seate, were foure beestes full of eyes before and behynde. And the first beest was like a lion, the seconde beest like a calfe, and the thyrde beest had a face as a man and the fourth beest was like a flyenge egle. And the foure beestes had ech one off them vii. wynges aboute him, and they were full of eyes with in. And they had no rest daye nether night, sayenge: holy, holy, holy, is the LORDE God almyghty, which was, and is, and is to come.

Ma. 6. a

And when those beestes gaue glory and honour and thankes to him that sat on the seate, which lyueth for ever and ever: y^e xiiij. elders fell downe before him that sat on the trone, and worshipped him y^e lyueth for ever, and cast their crownes before y^e trone, sayenge: thou art worthy LORDE to receaue glory, and hono^r, and power, for thou hast created all thinges, and for thy willes sake they are, and were created.

The V. Chapter.

And I sawe in the right hōde of him, that sat in the trone, a boke wrytten with in and on the backside, sealed with seven seales. And I sawe a strōge angell preachinge with a loude voyce: Who is worthy to open the boke, and to loose the seales ther of? And nomā in heauē ner in earth, nether vnder y^e earth, was able to opē y^e boke, nether to loke thereon. And I wepte moch, because no man was founde worthy to open and to rede the boke, nether to loke thereon.

Azec. 1. b

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And one of the elders sayde vnto me: wepe not: Beholde, the lyon which is off the trybe of Iuda, y^e rote of David, hath obtained to opē the boke, and to loose the seven seales therof. And I behelde, and lo, in the myddes of the seate, and of y^e foure beestes, and in the myddes of y^e elders, stode a lambe as though he had bene kylled, which had seven hornes and seven eyes, which are the seven spietes of God, sent in to all the worlde. And he came and toke the boke out of the right hōde of him that sat vpon the seate.

Esa. 49. b
Esa. 51. b

And when he had taken the boke, the foure beestes and the xiiij. elders fell downe before the lambe, hauinge harpes and golden vialles full of odoures (which are y^e prayers of the sayntes) and they songe a newe songe saynge: thou art worthy to take the boke and to opē the seales therof: for thou wast kylled, and hast redeemed vs by thy bloud, out of all kynredes, and tōges, and people, and nations, and hast made vs vnto y^e God, kynges and priestes, and we shal raygne on y^e earth.

Heb. 9. b
1. Pet. 1. c
1. Ioh. 1. b
Apo. 1. a

And I behelde, and I herd the voyce of many angilles aboute the trone, and aboute the beestes and y^e elders, and I herde thousand thousandes, sayenge with a loude voyce: Worthy is the lambe that was killed, to receaue power, and riches and wysdome, and strength, and honoure and glory, and blessinge. And all creatures, which are in heauē, and on the earth, and vnder the earth, and in the see, and all y^e are in the, herd I sayenge: blessinge, honoure, glory, and power, be vnto him, y^e sitteth vpon the seate, and vnto the lābe for evermore. And the foure beestes saide: Amen. And y^e xiiij. elders fell vpon their faces, and worshipped him that lyueth for evermore.

Dan. 7. b

The VI. Chapter.

And I sawe when the lābe opened one of the seales, and I herde one of the foure beestes saye, as it were the noyse off thonder: come and se. And I sawe, and beholde: there was a whyte horisse, and he y^e sat on him had a bowe, and a crowne was geuen vnto him, and he went forth conqueringe and for to ouercome. And whē he opened the seconde seale, I herde the seconde beeste saye: come and se. And there went out another horisse that was reed, and power was geuen to him that sat there on, to take peace from the earth, and that they shulde kylle one another. And there was geue vnto him a gret swerde.

Zach. 1. b
and. 6. a

And when he opened the thyrde seale, I herde the thyrde beeste saye: come and se. And I behelde, and lo, a blacke horisse: and he that

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sat on him, had a payre of balances in his honde. And I herde a voyce in the myddes of the foure bestes saye: a measure of wheate for a peny, and thre measures of barley for a peny: and oyle and wyne se thou hurte not.

And when he opened the fourth seale, I herde the voyce of the fourth beste saye: come and se. And I lokyd, and beholde a pale horsse, and his name that sat on him was death, and hell folowed after him, and power was geuen vnto them ouer the fourth parte of the earth, to kyll with sword, and with hunger, and with death, of the vermen of the earth.

And when he opened the fyfthe seale, I sawe vnder the altare, the soules of them that were kyllid for the worde of God, and for y^e testimony which they had, and they cryed with a lowde voyce sayyng: How longe taryest thou. **LORDE** holy and true, to iudge and to avenge oure bloude on them that dwell on the earth. And longe whyte garmentes were geuen vnto euery one of them. And it was sayde vnto them, that they shulde reste for a lytle season, vntyll the number of their felowes, and bretheren, and of them that shulde be kyllid as they were, were fulfilled.

And I behelde when he opened the sixte seale, and loo, there was a grette earthquake, and y^e sonne was as blacke as sacke clothe made of heare. And the mone waxed euē as bloude: and the starres of heauen fell vnto the earth, euē as a syggetree casteth from her her sygges, when she is shaken off a mighty wynde. And heauen wanysshed awaye, as a scroll when it is rolled togedder. And all mountayns and yles, were moued out of their places. And the kynges of y^e earth, and the grette men, and the rich men, and the chiefe captaynes, and the myghty men, and euery free man, hyd them selues in denes, and in rockes of y^e hylles, and sayde to the hylles, and rockes: fall on vs, and hyde vs from the presence of him that sitteth on the seate, and from the wrath of the lambe, for the grete daye of his wrath is come. And who can endure it?

The VII. Chapter.

And after that sawe I foure angels scode on y^e foure corners of the earth, holdyng y^e foure wyndes of y^e earth, y^e y^e wyndes shulde not blowe on y^e earth, ne ther on y^e see, nether on any tree. And I sawe another angel ascende fro the ryng of the sonne: which had the seale of y^e lyuynge God and he cryed with a lowde voyce to the foure angelles (to whom power was geuen to

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hurt the earth and the see) sayenge: Hurt not the earth nether the see, nether the trees, till we haue sealed the seruautes of oure God in their foreheades.

And I herde the nombre of them which were sealed, and there were sealed an c. and xliij. M. of all the trybes of the children of Israell. Of y^e trybe of Iuda were sealed xij. M. Of the trybe of Ruben were sealed xij. M. Of the trybe of Gad were sealed xij. M. Of the trybe of Asser were sealed xij. M. Of the trybe of Neptalym were sealed xij. M. Of y^e trybe of Manasses were sealed xij. M. Of the trybe of Symeon were sealed xij. M. Of the trybe of Leui were sealed xij. M. Of the trybe of Issacar were sealed xij. M. Of the trybe of Zabulon were sealed xij. M. Of the trybe of Joseph were sealed xij. M. Of the trybe of Benjamin were sealed xij. thousande.

After this I behelde, and lo, a gret multitude (which no man coulde nombre) of all nacions and people, and tonges, stode before the seate, and before the lambe, clothed wth longe whyte garmentes, and palmes in their hondes, and cryed with a lowde voyce, sayyng: saluacion be ascribed to him that sitteth vpon the seate of oure God, and vnto the lambe. And all the angels stode in the compase of the seate, and of the elders and of the foure bestes, and fell before y^e seate on their faces, and worshipped God, sayenge, amen: Blessyng and glory, wysdome and thankes, and honour, and power and might, be vnto oure God for euermore Amen.

And one of the elders answered, sayenge vnto me: what are these which are arrayed in longe whyte garmentes, and whence came they? And I sayde vnto him: **LORDE** thou wotest. And he sayde vnto me: these are they which came out of gret tribulacion, and made their garmentes large, and made the whyte in the bloude of the lambe: therefore are they in the presence of the seate of God and serue him daye and night in his temple, and he that sitteth in the seate, wyll dwell amonge them. They shal hunger no more, nether thurst, nether shal the sonne lyght on them, nether any heate: For the labe which is in the myddes of the seate, shal fede them, and shal leade them vnto fountaynes of lyuynge water, and God shal wype awaye all teares from their eyes.

The VIII. Chapter.

And when he had opened the seventh seale, there was silēce in heauen aboute the space of halfe an houre. And I

4. eld. 15. b
Dan. 11. b

Elia 16. c

Elia 1. c

Apoc. 9. b

4. eld. 15. b

Elia. 49. c

Elia. 25. b
Apoc. 11. d

The Revelation

of S. Iohn. I. cix.

sawe seuen angels standing before God, and to them were geuen seuen trumpettes. And another angell cam and stode before the aultre, hauynge a golden senser, and moch of odoures was geuen vnto him, that he shulde offre of the prayers of all sayntes vpon the golden aultre, which was before the seate. And the smoke of the odoures which came of the prayers of all sayntes, ascended vppe before God out of the angelles honde. And the angell toke the senser, and fylled it with fyre of the aultre, and caste it into the earth, and voyces were made, and thōdrynges and lighnynges, and earthquake.

23 And the seuen angels which had the seuen trumpettes, prepared them selues to blowe. The first angel blewe, and there was made hayle and fyre, which were myngled with bloud, & they were cast in to the earth: and the thyrde parte of trees was burnt, and all grene grasse was brient. And the seconde angell blewe: and as it were a greare mountayne burnynge with fyre was cast in to the see, and the thyrde parte of the see turned to bloud, and the thyrde parte of the creatures which had life, dyed, and the thyrde part of shippes were destroyed.

And the thyrde angell blewe, and there fell a greate starre from heauen, burnynge as it were a lampe, and it fell in to the thyrde parte of the ryuers, and in to fountaynes of waters, and the name of the starre is called Wounnood. And the thyrde parte of the waters was turned to Wounnood. And many men dyed of the waters, because they were made bytter. And the fourth angel blew, and the thyrde parte of y Sonne was smytten, and y thyrde parte of the mone, & the thyrde parte of starres: so that the thyrde parte of them was darkened. And the daye was smytte, that the thyrde parte of it shulde not shyne, and lyke wyse the nyght. And I behelde, and herde an angel flyenge thorowe themyddes of heaue, and sayenge with a lowde voyce: Wo, wo, wo to the inhabitants of the earth, because of the voyces to come of the trompe of the thre angels which were yet to blowe.

The IX. Chapter.

2 **24** And the fyfte angell blewe, & I sawe a starre fall from heaue vnto y earth. And to him was geue the keye of the bottomlesse pytt. And he opened the bottomlesse pytt, and there arose the smoke of a greate founace. And the Sonne, and y ayer

were darkened by the reason of the smoke of the pytt. And there came out of the smoke locustes vpon the earth: and vnto the was geuen power as the scorpions of the earth haue power. And it was sayde vnto them, that they shulde not hurt the grasse of the earth: nether eny grene thinge: nether eny tre: but onely those men which haue not the seale in their forhedes, and to them was commaunded, that they shulde not kyll the, but that they shulde be vexed fyue monethes, and their payne was as the payne that cometh of a scorpion, when he hath stonge a man. And in those dayes shal me seke death, and shal not fynde it: and shal desyre to dye, and death shal flye from them.

Apoc. 7. a

25 Ofec. 10. b
Apoc. 6. c

And the similitude of the locustes was lyke vnto horses prepared vnto battayll, and on their heades were as it were crownes, lyke vnto golde: and their faces were as it had bene the faces of men. And they had heere as the heere of remen. And their terhe were as the terhe of lyons. And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as y sounde of charettes when many horses runne together to battayle. And they had tayles lyke vnto scorpions, and there were stynges in their tayles. And their power was to hurt me fyue monethes. And they had a kinge ouer them, which is the angel of the bottomlesse pytt, whose name in the hebrew tongue, is Abaddon: but in the greke tongue, Apollyon. One wo is past, and beholde two woes come yet after this.

And the sixte angel blewe, and I herde a voyce from the foure corners of the golden aultre which is before God, sayenge to the sixte angel, which had the trompe: Loose the foure angels, which are bounde in the greater ryuer Eufrates. And y foure angels were loosed, which were prepared for an houre, for a daye, for a moneth, and for a yere, for to slee the thyrde parte of men. And the nombre of horsmen of warre, were twenty tymes xlii. And I herde y nombre of them. And thus I sawe the horses in a vision, and them that sat on the hauynge fyry habbergions of a yalowe and brynistony coloure, and the heades of y horses were as the heades of lyons. And out of their mouthes went forth fyre, and smoke, and brymstone. And of these thre was the thirde parte of men kyllled: that is to saye, of fyre, smoke, and brymstone, which proceeded out of the mouthes of the: For their power was in their mouthes

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and in their tayles: for their tayles were like vnto serpentes, and had heades, and with the they dyd hurt: And the remnant of the men which were not kyllled by these plagues, repented not of the dedes of their hondes, & they shulde not worshippe deuels, and ymages of golde, and syluer, and brasse, & stone, and of wod, which nether can se, nether heare, nether go. Also they repented not of their murther, and of their witchcraft, nether of their whordome, nether of their thefte.

The X. Chapter.

And I sawe another mightye angell come doune fro heauen, clothed with a cloude, and the rayne bore vpon his heed. And his face as it were & Sonne, and his fete as it were pyllars of fyre: and he had in his honde a lytell boke opyn: and he put his right fote vpon & see, and his left fote on & earth. And cryed with a lowde voyce, as when a lyon roareth. And when he had cryed, seuen thondres spake their voyces. And when the seuen thondres had spokē their voyces, I was aboute to wryte. And I herde a voyce from heauen sayenge vnto me: seale vp those thinges which the seuen thondres spake, and wryte them not.

Dan. 12. b

And the angel which I sawe stonde vpon the see, and vpon the earth, lifte vpe his honde to heauen, and swore by him that liueth for euermore, which created heauen, and the thinges that therein are, and & see, and the thinges which are therein: that there shalbe no more tyme: but in the dayes of the voyce of the seuenth angel, when he shal begynne to blowe, the mystery of God shalbe fynished, as he preached by his seruantes the prophetes.

And the voyce which I herde from heauen, spake vnto me agayne, and sayde: go and take the lytle boke which is open in the honde of the angel, which stondech vpon the see, and vpon the earth. And I went vnto the angel, and sayde vnto him: geue me the lytle boke. And he sayde vnto me: Take it, and eate it vp, and it shal make thy belly bytter, but it shalbe in thy mouth as swete as hony. And I toke the lytle boke out of his honde, and ate it vp, and it was in my mouth as swete as hony, and as sone as I had eaten it, my belly was bytter. And he sayde vnto me: thou muste prophesy agayne vnto the people, and to the theythen, and tonges, and to many kynges.

The XI. Chapter.

of S. Iohn.

And there was genen me a rebe lyke vnto a rodd, and it was sayde vnto me: Kyse and mete the temple of God, and the aultre, and them that worshippe therein: and the quyre which is within the temple, cast out, and mete it not: for it is geuen vnto the Gentyles, and & holy cite shal they treade vnderfote xliij. monethes. And I wil geue power vnto my two wytnesses, and they shal prophesy xliij. and lx. dayes clothed in sacke cloch. These are two olyue trees, and two candelstyckes, standinge before the God of the earth.

Eze 40. 41. 42 43.

Zach. 4. 2

And if eny man wil hurt them, fyre shal procede out of their mouthes, and consume their enemyes. And yf eny man wil hurt the, this wyse muste he be kyllled. These haue power to shut heauen, that it rayne not in the dayes of their prophesyinge: and haue power ouer waters, to turnethem to bloud, and to smyte the earth with all maner plagges, as often as they will.

And when they haue fynished their testimony, the beast that cam out of the bottom lesse pytt, shal make warre agaynst the, and shal ouercome them, and kyll the. And their bodies shal ly in the stretes of the greate cite, which spiritually is called zodom and egypte, where oure LORD is crucified. And some of the people and kynredes, and tonges, & of the naciōs, shal se their bodies, thre dayes, and an halfe, and shal not suffre their bodies to be put in graues. And they that dwell vpon the earth, shal reioyce ouer them and be glad, and shal send giftes one to another: for these two prophetes vexed them that dwelt on the earth.

Dan. 7. d
Apoc 13. b

* And after thre dayes and an halfe the sprete of life from God, entred in to them. And they stode vp vpon their fete: & a greate feare came vpon them which sawe them. And they herde a greate voyce from heauen, sayenge vnto them: Come vp hidder. And they ascended vp into heauen in a cloude, and their enemyes sawe the. And the same houre was there a greate earthquake, & the tenth parte of the cite fell, and in the earthquake were slayne names of men seuen xli. And the remnant were feared, and gaue glory to God of heauen. The seconde wo is past, and beholde, the thyrde wo wyl come anone.

Dan. 12. b
Dan. 11. f

The XII. Chapter.

And the seuenth angel blew, and there were made greate voyces in heauen, sayenge: the kyngdoms of this worlde are oure LORDES and his Christes, and he

4. Efd. 14. e

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shal reigne for euermore. And the foure and twentye Elders, which sat before God on their seatts, fell vpon their faces, and worshipped God sayenge: we geue the thankes LORDE God allmyghte: which art and wast, and art to come, for thou hast receaued thy greate might, and hast raygned. And the heythen were angry, & thy wrath is come, and the tyme of the deed that they shulde be indged, and that thou shuldest geue rewarde vnto thy seruantes the prophetes and sayntes, and to the that feare thy name, small & greate: and shuldest destroye them which destroye the earth. And the temple of God was opened in heauen, and there was sene in his temple the arcke of his testament: and there folowed lighnynges, and voyces, and thondrynges and earth quake, and a greate hayle.

And there appeared a greate token in heauen. A woman clothed with the Sonne, and the mone vnder her fete, and vpon her heed a crowne of twelue starres. And she was with childe, and cryed trauailling in byrth, and payned redy to be deliuered. And there appeared another token in heauen, and beholde a greate reed dragon, hauinge seven heades, and ten hornes and seue crownes vpo his heades: and his tayle dme the thyrde parte of the starres, and cast them to the earth.

And the dragon stode before the womā, which was ready to be deliuered: for to deuoure her childe as sone as it were borne. And she brought forth a man childe, which shulde rule all nacions with a rod of yron. And her sonne was taken vp vnto God, and to his seate. * And the woman fled in to wyldernes, where she had a place prepared off God, that they shulde fede her there a M.ij.C. and lx. dayes.

And there was a greate batayll in heauē Michael and his angels foughte with the dragon, and the dragon fought and his angels, and preuailed not, nether was their place founde any more in heauen. And the greate dragon that olde serpent (called the deuill and Sathanas) was cast out. Which disceaue all the worlde. And he was cast in to the earth, and his angelles were cast out with him also.

And I harde a lowde voyce, which sayde in heauen: Now is saluaciōn, and strenght and the kyngdome become oure Gods, and y power his Chustes: for he is cast downe, which accused them before God daye and night. And they ouercame him by the blou-

of S. Ihon. Ho. cx.

de of the lambe, and by the worde of their testimony, and they loued not their lyues vn to the deeth. Therfore reioyce ye heauens, and ye that dwell in them. Wo to the inhabitors of the earth, and of the see: for the deuill is come downe vnto you, which hath greate wrath, because he knoweth, that he hath but a short tyme.

And when the dragon sawe, that he was cast vnto the earth, he persecuted the woman, which brought forth the man childe. And to the woman were geue two wynges of a greate egle: that she might flye in to the wyldernes, in to her place, where she is noryshed for a tyme, two tymes, and halffe a tyme, from the presence of the serpēt. And the dragon cast out of his mouth water after the womā, as it had bene a ryuer, that he might cause her to be caught of y floud. And the earth holpe the woman, and the earth opened her mouth, and swallowed vp the ryuer which the dragon cast out of his mouth. And the dragon was wroth with the womā: and went and made warre with the remnant of hyr fede, which kepe the commaundementes of God, and haue the testimony of Jesus Chust. And I stode on the see sonde.

The XIII. Chapter.

And I sawe a beest rise out of the see, hauinge seven heades, and x. hornes, and vpon his hornes x. crownes, and vpo his heed, the names of blasphemy. And the beest which I sawe was lyke a catt of the mountayne, and his fete were as the fete of a bear, and his mouth as the mouthe of a lyon. And y dragō gaue him his power and his seate, and greate auctonite: and I sawe one of his heades as it were wounded to death, and his dedly wounde was healed. And all the wolde wōdied at the beest, and they worshipped the dragon which gaue power vnto the beest, and they worshipped the beest, sayenge: who is like vnto the beest: who is able to warre with him?

And there was geuen vnto him a mouth to speake greate thinges & blasphemies, and power was geuen vnto him, to do xliij. monethes. And he opened his mouth vnto blasphemy agaynst God, to blaspheme his name, and his tabernacle and them that dwell in heauen. * And it was geuen vnto him to make warre with the sayntes, and to ouercome them. And power was geuen him ouer all kynred, tonge, and nacion: * and all that

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Apoc. 12. c

Dan. 7. b

Apoc. 17. c

Dan. 7. a

Apoc. 11. b

Dan. 11. f

Apoc. 12. d
Dan. 11. f

Esa 14. b
Luc. 10. b

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Gen. 22
Mat. 26. 6

Apo. 14. c

Dwell upon the earth worshippe him: whose names are not wrytten in the booke of life of the lambe, which was kylled from the begynnyng of the worlde. If eny man haue an eare, let him heare. He that leadech in to captiuite, shal go in to captiuite: he that killeth with a swearde, must be killed with a swearde. Here is the pacience, and the faith of the sayntes.

And I behelde another beest commynge vp out of the earth, and he had two hornes like a lambe, and he spake as dyd the dragō. And he dyd all that the first beest coulde do in his presence, and he caused the earth, and them which dwell therein, to worshippe the first beest, whose deadly wounde was healed. And he dyd greates wonders, so that he made fyre come downe from heauen in the sight of men. And deceaued them that dwelt on the earth by the meanes of those signes which he had power to do in the sight of the beest, sayenge to them that dwelt on the earth: that they shulde make an ymage vnto the beest, which had the wounde of a swearde and dyd liue.

And he had power to geue a spiete vnto the ymage of the beest, and that the ymage of the beest shulde speake, and shulde cause, that as many as wolde not worshippe the ymage of the beest, shulde be kylled. And he made all bothe smale and greates, ryche and poore, fre and bond, to receaue a marke in their right hondes, or in their foreheades. And that no man might by or sell, saue he had the marke, or the name of the beest, ether the nombre of his name. Here is wisdom. Let him that hath wyt, count the nombre of the beest. For it is the nombre of a man, and his nombre is sixe hondred, thre score and sixe.

The XIII. Chapter.

And I looked, and lo, a lambe stode on the moūt Syon, and with him C. and xliij. thousande hauinge his fathers name wrytten in their foreheades. And I herde a voyce from heauen, as the sounde of many waters, and as the voyce of a greates thondre. And the voyce that I herde, was as the harpers that playe vpon their harpers. And they songe as it were a newe songe, before the seate, and before the foure beestes, and the elders, and no man coulde learne the songe, but the hondred and xliij. M. which were redemed from the earth. These are they, which were not defyled with women,

for they are virgynes. These folowe the lambe whither soeuer he goeth. These were redemed from men, beyng the first frutes vnto God and to the lambe, and in their mouthes was founde no gyle. For they are without spot before the throne of God.

And I sawe an angell flye in the myddes of heauen hauinge an euerslastinge Gospell, to preache vnto them that sit and dwell on the earth, and to all nacions, kinredde, and toges and people, sayenge with a lowde voyce: Feare God, and geue honour to him, for the houre of his iudgement is come: and worshippe him: that made heauen and earth, and the see, and the fountaynes off water. And there folowed another angell, sayenge: She is fallen, she is fallen: euē Babylon that greates cite, for she made all nacions drynke off the wyne off hyr whoredome.

And the thyrde angel folowed the, sayenge with a lowde voyce: If eny man worshippe the beest and his ymage, and receaue his marke in his forehead, or on his honde, the same shall drynke of the wyne of the wrath of God, which is powred in the cuppe of his wrath. And he shalbe panysshed in fyre and brymstone, before the holy Angels, and before the lambe.

And the smoke of their torment ascendeth vp evermore. And they haue no rest daye ner nyght, which worshippe the beest and his ymage, and whosoever receaueth the prync of his name. Here is the pacience of sayntes. Here are they that kepe the commaundementes and the faith off Iesū.

And I herde a voyce from heauen, sayenge vnto me: wryte: Blessed are they which hereafter dye in the LORDE. See the spiete sayeth, that they rest from their laboures, for their workes folowe them. And I looked and behelde, a whyte cloude, and vpon it stode one syttinge like vnto the sonne of man, hauinge on his heed a golden crowne, and in his hōde a sharpe sylle. And another angell came out of the temple, cryenge with a lowde voyce to him that sat on the cloude: Thruste in thy sylle and reepe: for the tyme is come to reepe, for the corne of the earth is ripe. And he that sat on the cloude thrust in his sylle on the earth, and the earth was reaped.

And another angell came out of the temple, which is in heauen, hauinge also a sharpe sylle. And another angell came out from the aultre, which had power ouer fyre, and

1. Cor. 6. c
Apo. 5. b

Psal. 145. ac

Esa. 31. b
Huc. 51. b
Apo. 18. a

Apo. 9. a,
19. a

Apo. 11. b

Isa. 1. b
Mat. 23. e

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cryed with a loude crye vnto hym that had the sharpe syckle, and sayde: Thruste in thy sharpe syckle, and gather the clusters of y^e earth, for hit grapes are ripe. And the angell thrust in his syckle on the erthe, and cutt downe the grapes of the vynyarde of the earth, and cast them in to the greate wynefat of y^e wrath of God: & the wynefat was trodden without the cite, and bloude came out of the fat, euen vnto the horssse brydles by the space of a thousande and sixe hundredeth furlonges.

The XV. Chapter.

And I sawe another signe in heuen grett & mervellous. vii. angelis havinge the seven laste plagis, for in the is fulfilled the wrath of god. And I sawe as it were a glassye see, mingled with fyre, and them that had gotten victory of the beest, and of his ymage, and of his marke, and of the nombre of his name, stonde on the glassye see, havinge y^e harpes of God: and they songe the songe of Moses the servaunt of God, and the songe of the lambe, saynge: Greate and marvellous are thy workes LORD God almyghty, iust and true are thy wayes, thou kynge of sayntes. Who shal not feare the LORD and glorifie thy name? For thou only art holy, for all gentiles shall come and worshippe before the, for thy iudgmentes are made manifest.

Iere. 10. 2

And after that, I looked, and beholde, the temple of the Tabernacle of testimony was open in heauen, and the seven angelles came out of the temple, which had the seven plagis, clothed in pure and bryght lynnē, and havinge their brestes gyded with golden gerdelles. And one of the foure beestes gave vnto the seven angelles seven golden vialles, full of the wrath of God which liueth for evermore. And the temple was full of smoke for the glory off God, and for his power, and no man was able to entre in to the temple, tyll the seven plagis of the seven angels were fulfilled.

Eze. 44. 2

The XVI. Chapter.

And I herde a greate voyce out of the temple, sayenge to the seven angels: go youre wayes, poure out youre vialles of wrath vpon the earth. And the fyist went, and poured out his viall vpon the earth, and there fell a noysom & a sore botch

vpon the men which had the marke of the beest, and vpon them that worshipped his ymage. And the seconde angel shed out his viall vpon the see, and it turned as it were in to the bloud of a deed man: and every lyvinge thinge dyed in the see. And the thyrde angel shed out his viall vpon the ryuers and fountaynes of waters, and they turned to bloude. And I herde an angel saye: LORD which art and wast, thou art righteous and holy, because thou hast geue soche iudgmentes, for they shed the bloude of sayntes, and prophetes, and therfore hast thou geuen them bloude to drynke: for they are worthy. And I herde another angell out of the altar, saye: euen so LORD God almighty, true and righteous are thy iudgmentes.

And the fourth angell poured out his viall on the Sonne, and power was geuen vnto him to vex men with heate of fyre. And the men raged in gret heate, and spake euell of the name of God, which had power ouer those plagis, and they repented not, to geue him glory. And the fyste angell poured out his viall vpon the seate of the beest, and his kyngdome waxed derke, and they gnerue their tonges for sorowe, and blasphemed the God of heauē for sorowe, and payne of their sores, and repented not of their dedes.

And the sixte angell poured out his viall vpon the gret ryuer Euphrates, and the water dried vp, that the waye of the kynges of the Easte shulde be prepared. And I sawe thre vncleane spretes like frogges come out of the mouth of the dragon, and out off the mouth off the beest, and out off the mouth of the false prophet. For they are the spretes of deuels workynge myracles, to go out vnto the kynges of the earth and of the whole worlde, to gaddre them to the battayle of that gret daye of God almighty. Beholde, I come as a thefe. Happy is he that watcheth and kepeth his garmentes, lest he be founde naked, and men se his filchynes. And he gaddered them togedder in to a place, called in the hebreue tonge, Armagedon.

Mat. 24. d
Luc. 12. e
1. Tess. 5. a
2. Pet. 3. b

And the seventh angell poured out his viall in to the ayre. And there came a greate voyce out of heauen from the seate, sayenge: It is done. And there folowed voyces, thou dringes, and lighenynges, and there was a gret earthquake, soch as was not sence men were vpon the earth, so myghty an earthquake and so greate. And the greate cite

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was denyed in to thre parties. And the cities of nacions fell. And greate Babilon came in remembraunce before God, to geue vnto hyr the cuppe of wyne of the fearenes of his wrath. And every yle fled away, and the mountaynes were not founde. And there fell a greate hayle, as it had bene talentes, out of heauē vpon the men, and the men blasphemed God, because of the plague of the hayle, for it was greate, and the plague of it sore.

The XVII. Chapter.

And there cam one of the seuen angels, which had the seuen vialles, and talked with me, sayenge vnto me: Come, I wil shewe the the iudgment of the greate whore, that sitteth vpon many waters, with whom the kynges of the earth haue commytted whordome, and the inhabitants of the earth are drunken with the wyne of her fornicacion. And he caryed me awaye into the wildernes in y^e sprete. And I sawe a woman syt vpon a rose colored beest, full of names of blasphemie, which had seuen heades & ten homes. And y^e woman was arrayed in purple and rose color, and decked with golde, precious stone, and pearles, and had a cupp of golde in her honde, full of abominacions, and fylthines of her whordome. And in her forhed was a name wyrttē, a mystery: greate Babilon the mother of whordome, and abominaciōs of the earth. And I sawe the wyse drunkē with the bloude of sayntes, and with the blond of the witnesses of Iesu. And when I sawe her, I wondred with greate mervayle.

And the angell sayde vnto me: wherfore mervayllest thou? I wil shewe the the mystery of the woman, and of the beest that beerich her, which hath seuen heades, and ten homes. The beest that thou seest, was, and is not, and shall ascende out of the bottomlesse pytt, and shal go in to perdition, and they that dwell on the earth shal wondre (whose names are not wyrtten in the booke of life from the begynnyng of the worlde) when they beholde the beest that was, and is not. And here is a mynde, that hath wisdom.

The seuen heades are seuen mountanes, on which the woman sitteth: they are also seuen kynges. Syue are fallen, and one is, and the other is not yet come. When he cometh, he muste continue a space. And the beest that was, and is not, is euē the eyght,

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and is of the seuen, and shal go in to destruction. And y^e ten homes which thou sawest, are ten kynges, which haue not yet receaved the kyngdome, but shal receave power as kynges at one houre with y^e beest. These haue one mynde, and shal geue their power and strength vnto y^e beeste. These shal fyght with the lambe, and the lābe shal ouercome them: For he is • L O R D E of all lordes, and Kinge of all kynges: and they that are on his syde, are called, and chosen and faithfull. Dan. 7. b
Apo. 13. a
1. Tim. 6. c
Apo. 19. c

And he saide vnto me: The waters which thou sawest, where y^e whore sitteth, are people, and folke, and nacions, and tonges. And the ten homes, which thou sawest vpon the beest, are they that shal hate the whore, and shal make her desolate, and naked, and shall eat hir fleshe, and burne her with fyre. For God hath put in their hertes, to fulfill his wyll, and to do with one consent, for to geue hir kyngdome vnto the beest, vntill the wordes of God be fulfilled. And the womā which thou sawest, is that greate cite, which raigneth ouer the kynges of the earth. Esa. 1. b

The XVIII. Chapter.

After that I sawe another angel come downe fro heauē, havinge greate power, and y^e earth was lyghtened with his bryghtnes. And he cryed mightely with a stronge voyce, sayenge: She is fallen, she is fallen, even greate Babilon, and is become the habitation of devils, and y^e holde of all foule spretes, and a cage of all uncleane and hatefull bydes: for all nacions haue drunken of the wyne of the wrath of her whordome. And the kynges of the earth haue committed fornicacion with her, and her marchauntes are waxed ryche of the abundance of her pleasures. Esa. 31. b
Iere. 51. b
Apo. 14. b

And I herde another voyce from heauen saye: come awaye from her my people, that ye be not partakers of her synnes, lest ye receave of her plagues. For her synnes are gone vnto heauen, and the L O R D E hath remembred her wyckednes. Rewarde her even as she rewarded you, and geue her dubble accordinge to her workes. And poure in dubble to her in the same cuppe, which she fylled vnto you. And as moche as she glorified her selfe and lyued wantonly, so moch poure ye in for her of punysshment, and sorowe, for she sayeth in her herte: I syt beinge a quene, and am no wyddowe, and shall se no sorowe. Therefore shal her plagues come at one daye; death, 23
Gen. 19. c
Esa. 47. a
Dan. 2. d
1. Tess. 5. b

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of S. Iohn. Fo. cxij.

and sorowe, and hunger, and she shalbe brēt with fyre: for stronge is the LORDE God which shal iudge her.

C And the kynges of the earth shal bewepe her and wayle ouer her, which haue committed fornicacion and lyued wantonly with her, when they shal se the smoke of her burnynge, and shal stonde a farre off for feare of her punysshment, sayenge: Alas, Alas, that greate cite Babylon, that mighty cite: for at one houre is thy iudgment come. And the marchauntes off the earth shal wepe and wayle in them selues, because no man will bye their ware any more, the ware of golde, and syluer, and of precious stones, off pearle, and sylke, and purple, and scarlet, and all thyngen wode, and all manner vessels of yuery, and all manner vessels of most precious wode, and of brasse, and of yron, and synomon, and odours, and oymmentes, and frankynsence, and wyne, and oyle, and fyne fleure, and wheate, and catell, and shepe, and hoises, and charrettes, and bodies and soules of men.

D And the apples that thy soule lusted after, are departed from the. And all thinges which were deyncie, and had in pryce, are departed from the, and thou shalt fynde them no more. The marchauntes of these thinges which were wexed ryche by her, shal stonde a farre off for feare of the punysshment of her, wepyng and waylinge, and sayenge: alas alas, that greate cite, that was clothed in sylke, and purple, and scarlet, and decked with golde, and precious stone, and pearles: for at one houre so greate ryches is come to naught.

And every shippe gouerner, and all they that occupie shippes, and shippmen which worke in the see, stode a farre off, and cryed, when they sawe the smoke of her burnynge, and sayde: what cite is like vnto this greate cite? And they cast dust on their heades, and cryed wepyng, and waylinge, and sayde: Alas, Alas the greate cite, wherein were made ryche all that had shippes in the see, by the reason of her wares: for at one houre is she made desolate.

E Reioyce ouer her thou heauē, and ye holy Apostles, and prophetes: for God hath geuen youre iudgment on her. And a mighty angell toke vp a greate stone lyke a mylstone, and cast it in to the see, sayenge: with suche violence shal that greate cite Babylon be cast, and shalbe founde nomore. And the voyce of harpers, and musicions, and of py-

pers, and trempetters, shalbe herde no more in the: and no crafter man (of what soeuer craft he be) shalbe founde any more in the: and the sounde of a myll shalbe herde no more in the: and the voyce of the brydegrome and of the bryde, shalbe herde nomore in the for thy marchauntes were prynces of the earth. And with thyne inchaſtment were deceaued all nacions: and in her was founde the bloude of the prophetes, and of the sayntes, and of all that were slayne vpon the earth.

1ere. 18. 23

The XIX. Chapter.

After that, I herde the voyce of much people in heauen, sayenge: Alleluia. Saluacion and glory and honour, and power be ascribed to the LORDE of God, for true and righteous are his iudgements, because he hath iudged the greata whore (which did corrupt y earth with her fornicacion) and hath auenged the bloud of his seruantes of her hond. And agayne they sayde: Alleluia. And smoke rose vp for ever more. And y xiiij. elders, and the foure bestes fell downe, and worshipped God that sat on the seate, sayenge: Amen: Alleluia. And a voice came out of the seate, sayenge: prayse of LORDE God all ye that are his seruantes, and yet hat feare him both small and greate.

Apo. 9. 8
14. 6

And I herde the voyce of much people, enē as y voyce of many waters, and as y voyce of stronge thondrynges, sayenge: Alleluia, for God oumipotent raigneth. Let vs be glad and reioyce, and geue honour to him: for the mariage of the lābe is come, and his wife made her selfe ready. And to her was graunted, that she shulde be arayed with pure and goodly sylke. (As for the sylke, it is the rightewesnes of sayntes.) And he sayde vnto me: Blessed are they which are called vnto the Lambes supper. And he sayde vnto me: these are the true sayenges of God. And I fell at his fete, to worshippe him. And he sayde vnto me: Se thou do it not. For I am thy felowe seruaut, and one of thy brethren, and of them that haue the testimony of Iesus. Worshippe God. For the testimony of Iesus is y spierte of prophesy. And I sawe heauē open, and beholde, a whyte horſſe and he ſat vpon him, was called faithfull and true, and in rightewesnes dyd iudge and make battayle. His eyes were as a flame of fyre, and on his heade were many crownes: and he had a name wrytten, that noman knewe but him selfe. And he was clothed with a

Luc. 14. 8

Act. 10. 6
14. 6
Apo. 22. 6

Apo. 1. 6
2. 6

Esa. 63. 8

The Reuelacion

vesture dypt in bloude, and his name is called, *y* worde of God. And *y* warriers which were in heauen, folowed him vpon whyte horsses, clothed with whyte and pure sylke and out of his mouthe wente a sharpe swerde, that with it he shulde synye the heu- then. And he shall rule them with a rodde of yron, and he trode the wynefatte of the fearenesse and wrath of allmightye God. And hath on his vesture and on his thyghe a name wrytten: Kyng of all kynges, and LORDE of all lordes.

And I sawe an angell stonde in the Sonne, and he cryed with a lowde voyce, sayen- ge to all the fowles that flye by the myddes vnder the heauen: Come and gaddre youre selues togedder vnto the supper of the gret God, that ye maye eate the fleshe of kynges, and of hys captaynes, and the fleshe of mighty men, and the fleshe of horsses, and of the that syt on them, and the fleshe of all free men and bond men, both of small and greate. And I sawe the beeste and the kynges of *y* earth, and their warriers gad- dred togedder, to make battayle agaynst him that sat vpon the horss, and agaynst his swordiers.

And the beeste was taken, and with him that false prophet that wrought myracles before him, with which he disceined them that receaued the beestes marke, and then that worshipped his ymage. These both were cast in to a ponde of fyre burnynge w brymstone: and the remnaunte were slayne with the swerde of him that sat vpon the horss, which swerde proceded out of his mouth, and all the foules were filled with their fleshe.

The XX. Chapter.

And I sawe an angell come downe from heauen, hauinge the keye of the bottomlesse pyt, and a gret chayne in his honde. And he toke the dragon that olde serpent (which is the deuell and Sata- nas) and he bounde him a thousand yeaes: and cast him in to the bottomlesse pyt, and he bounde him, and set a seale on him, that he shuld disceane the people nomoare, tyll the thousand yeaes were fulfilled. And af- ter that muste he be lowsed for a littell sea- son.

And I sawe seates, and they sat vpon them, and the iudgement was geuen vnto them: and I sawe the soules of them that

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were beheaded for the witnes of Iesu, and for the worde of God: which had not wor- shipped the beest, nether his ymage, nether had taken his marke vpon their forehea- des, or on their hondes: and they lyled, and raygned with Christ a thousand yeaes: but the other of the deed men lyled not agay- ne, vntill the thousand yeaes were synished. This is that fyist resurreccion. Blessed and holy is he that hath parte in the fyist resur- reccion. On soch hath the seconde deeth no power, but they shalbe the prestes of God and of Christ, and shall raygne with him a thousand yeaes.

And when the thousand yeaes are expy- red, Sathan shalbe lowsed out of his prison, and shal go out to deceaue the people which are in the foure quarters of the earth. Gog and Magog, to gadder them togedder to batayle, whose nombie is as the sonde off the see: and they went vp on the playne of the earth, and compased the tentes of the sayntes aboute, and the beloued cite. And fyre cam downe from God out of heauen, and deuoured them: and the deuell that disceined them, was cast in to a lake of fyre and brymstone, where the beest and the false prophet were, and shalbe tormented daye and night for euermore.

And I sawe a gret whyte seate, and him that sat on it, from whose face fled awaye both the earth and heauen, and their place was nomore founde. And I sawe the deed, both gret and small stonde before God: And the boke were opened, and another boke was opened, which is (the boke) of life, and the deed were iudged of the thinges which were wrytten in the boke accordinge to their dedes: and the see gaue vp her deed, which were in her, and deeth and hell deli- uered vp the deed, which were in them: and they were iudged euery man accordynge to his dedes. And deeth and hell were cast in to the lake of fyre. This is that second deeth. And whosoeuer was not founde wrytten in the boke off life, was cast in to the lake of fyre.

The XXI. Chapter.

And I sawe a newe heauen and a newe earth. For the fyist heauen, and the fyist earth were vanished awaye, and there was nomore see. And I Ihon sawe that holy cite newe Ierusalem come downe from God out of heauen, prepared

Apoc. 1. c

Psal. 2. b

Dan. 12. a

1. Tim. 6. c

Apoc. 17. c

Ezec. 39. d

Dan. 7. b

Apoc. 20. c

Mat. 25. d

1. Heb. 4. c

Ezec. 38. a
and 39.

Dan. 7. b
Apoc. 19. d
Mat. 25. d

Dan. 12. a

Esa. 65. c
1. Pet. 3. b

The Reuelacion

of S. Iohn. So. cxiij.

Eze. 43. a as a bryde garnished for hyr husband. And
Esa. 25. b I herde a greate voyce from the seate, sayen-
Apo. 7. c ge: beholde, the tabernacle of God is with
men, and he wil dwell with them. And they
shalbe his people, and God himselfe shalbe
with the, and shalbe their God. And God
shal wipe awaye all teares from their eyes.
And there shalbe nomore deeth, nether so-
rowe, nether shal there be eny more payne,
for y olde thinges are gone. And he that sat
1 Cor. 5. c upon the seate, sayde: Beholde, I make all
thinges newe. And he sayde vnto me: wyte
for these wordes are faithfull and true.

Esa. 44. b And he sayde vnto me: it is done. I am
Apo. 1. b Alpha and Omega, the begynnynge, and
Esa. c the ende. I wil geue to him that is a thyrist
of the well of the water of life fre. He that
Zach. 8. b overcommeth, shal inheret all thinges. I
Heb. 8. c wil be his God, and he shalbe my sonne. But
the fearefull and vnbeleuyng, and the ab-
hominable, and murtherers, and whoremong-
gers, and sorcerers, and ydolaters, & all lyars,
shal haue their parte in the lake, that bur-
neth with fyre and brymstone, which is the
second death.

And there came vnto me one of the seuen
angels, which had the seuen vials full of the
seuen last plagues: and talked with me, sayen-
ge: come hydder, I wil shewethe the bryde,
y labes wyfe. And he caryed me awaye in y
spere to a greate and an hye mountayne, and
he shewed me the greate cite, holy Ierusalem
descendinge out of heauen from God, hauyn-
ge the bryghtnes of God. And her shynynge
was lyke vnto a stone most precious, even a
Jaspar cleare as cristall: & had greate and
hye walles, and had twelue gates, and at y
gates twelue angels: and names wyrtten,
which are the twelue trybes of Israel: on
the est parte thre gates, and on the north sy-
de thre gates, and towarde the south thre
gates, and from the west thre gates: and the
wall of the cite had twelue foundacions, and
in them the names of the lambes twelue A-
postles.

Zach. 1. a And he that talked with me, had a gol-
den rede to measure the cite with all, and the
gates therof, and the wall therof. And the
cite was bylt foure square, and the length
was as large as the bredth of it, and he mea-
sured the cite with the rede twelue M. fur-
longes: and the length and the bredth, and
y heyth of it, were equall. And he measured
the wall therof, an cxliij. cubittes, after y
measure of a man, which the angel had.
And the buyldinge of the wall of it was of

Jaspar. And the cite was of pure golde, like
vnto cleare glasse: and y foundacions of the
walles and of y cite were garnysched with
all maner of precious stones. The fyft foun-
dacion was a Jasper, the seconde a Saphy-
re, y thyrde a Calcedony, the fourth a Sma-
ragde: the fyft a Sardonyx: the sixt a Sar-
deos: the seuenth a Crysolite, the eyght be-
rall: the nynt a Topas: the tenth a Cryso-
prasos: the eleventh a Jacynthe: the twelfte
an Amacist.

And the twelue gates were twelue pear-
les, and every gate was of one pearle, and y
strete of the cite was pure golde, as a tho-
roweshynge glasse. And I sawe no temple
therin. For the LORDE God allmighty and
the lambe is the temple of it, and the cite
hath no nede of the Sonne, nether of the mo-
ne to lyghten it. For the bryghtnes of God
doth lyght it: and the lambe is the lyght of
it. And y people which are saued, shal wal-
ke in the light of it: and the kynges of the
earth shal bryng their glory vnto it. And
the gates of it shal not be shut by daye. For
there shalbe no nyght there. And there shal
entre in to it none vncleane thinge: nether
what soeuer worketh abhominacion: or ma-
keth lyes: but they which are wyrtten in the
lambes boke of life.

The XXII. Chapter.

Eze. 47. a And he shewed me a pure ryuer of wa-
Zac. 14. b ter of life clere as cristall: proceedinge
out of the seate of God and of y lam-
be in the myddes of the strete of it, and of
ether syde of the ryuer was there wod of li-
fe: which bare twelue maner of frutes: and
gave frute every moneth: and the leaues of
the wodd serued to heale the people with
all.

And there shalbe no more curse, but the
seate of God and y labbe shalbe in it: and his
seruautes shal serue him: And shal se his
face, and his name shalbe in their for heades.
And there shalbe no night there, and they
nede no candle, nether light of the Sonne:
for the LORDE God geneth the light, and
they shal reygne for euermore.

And he sayde vnto me: these sayenges are
faithfull, and true. And the LORDE God
of the holy prophetes sent his angell to shew
we vnto his seruautes, the thinges which
muste shortly be fulfyllid. Beholde, I come
shortly. Happy is he y kepeth y sayenge of
y prophesy of this boke. I am Iohn, which

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Apoc. 1.5. sawe these thinges and herde them. And whē I had herde and sene thē, I fell downe to worshippe before the sete of the angell which shewed me these thinges. And he saide vnto me: * se thou do it not, for I am thy felowe seruaunt and the felowe seruaunt of thy brethren the prophetes, and of them, which kepe the sayenges of this boke. Wor- shippe God.

zach. 11. b. And he sayde vnto me: seale not the sayen- ges of the prophesy of this boke. For the tyme is at hōde. * he that doeth euell, let him do euell styll: and he which is filchy, let him be filchy styll: and he that is righteous, let him be more rig- * and he that is holy, let him be more holy. And beholde, I come shortly, and my rewarde with me, to geue every mā acordinge as his dedes shalbe. * I am Alpha and Omega, y beginnyng and the ende: the first & the last. Blessed are they that do his commaundementes, that their power maye be in the tree of life, and maye entre in thorow the gates into the cite. * For without are dogges and inchaunters and whomongers, and motherers, and ydola

ters, and whosoever loueth or maketh lesin- ges.

I Iesus haue sent myne angell, to testifie vnto you these thinges in the cōgregacions. I am the rote and the generacion of David, and the bright morninge starre. And the spire and the bryde saye: Come. And let him that heareth, saye also: Come. * And let him that is a thyist, come. And let whosoever wyll, take of the water of life fre. Ista. 55. a. Ioh. 7. d.

I testifie vnto every man that heareth the wordes of prophesy of this boke * yf eny man shal adde vnto these thinges, God shal adde vnto him the plagies that are wrytten in this boke. And yf eny man shal mynyshe of the wordes of the boke of this prophesy, God shal take awaye his parte out of the boke of life, and out of the holy cite, and frō the thinges which are wrytten in this boke. he which testifieth these thinges, sayth: Yee I come quychly, Amen. Euen so: come LORDE Iesu. The grace of oure LORDE Iesu Christ be with you all. Amen. Deut. 4. c.

The ende of the new testament.

A fante escaped in pryntinge the new Testament.

Vpon the fourth leafe, the first syde, in the sixte chapter of S. Mathew.

Seke ye first the kyngdome of heauen: &c.

Reade.

Seke ye first the kyngdome of God. &c.

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